

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).

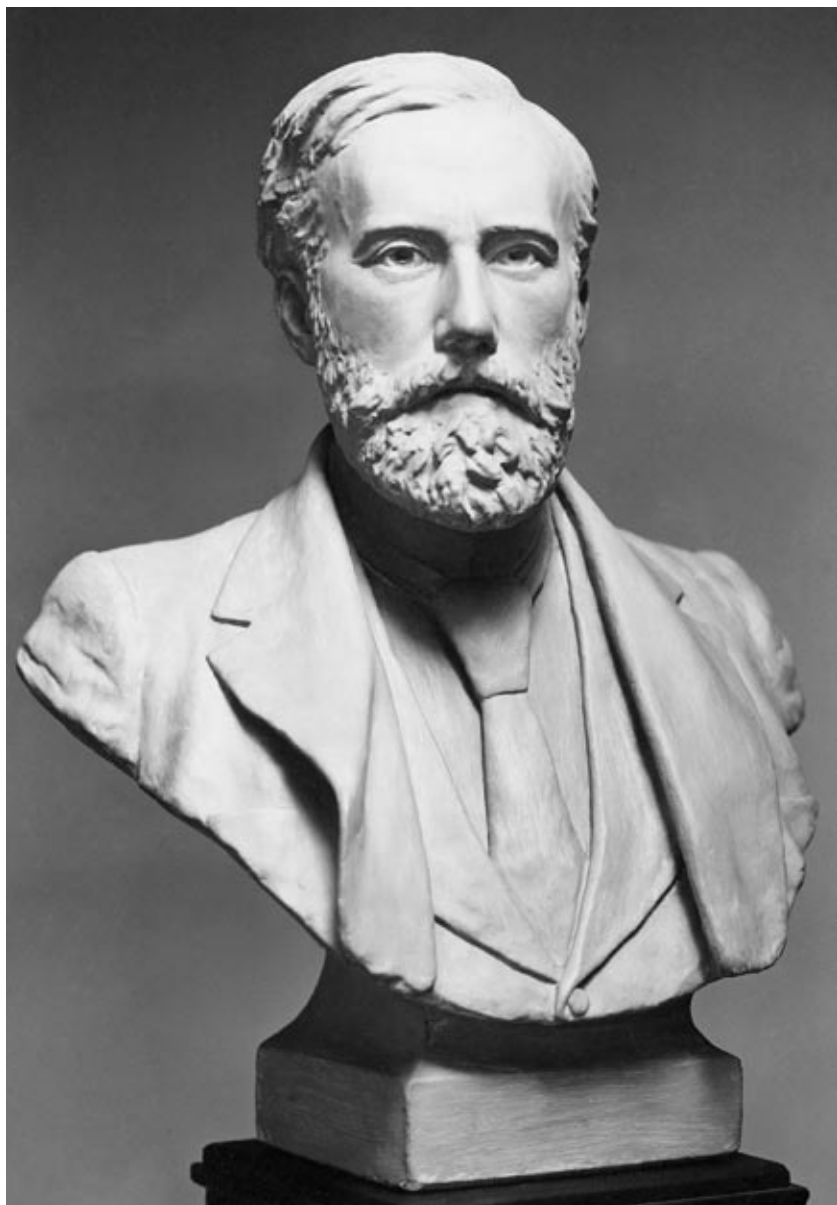
This first volume of *Echoes of the Orient* comprises about 170 articles from *The Path* magazine, chronologically arranged and supplemented by his popular "Occult Tales." A glance at the contents pages will show the wide range of subjects covered. Also included are a well-documented 50-page biography,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



THEOSOPHICAL UNIVERSITY PRESS
PASADENA, CALIFORNIA



THEOSOPIICAL UNIVERSITY PRESS
POST OFFICE BOX C
PASADENA, CALIFORNIA 91109-7107
www.theosociety.org
(626) 798-3378 tupress@theosociety.org
2011

Second and Revised Edition
Copyright © 1975, 2009 by Dara Eklund. All rights reserved.

PDF eBook ISBN 978-1-55700-199-3

Library of Congress Cataloging-in-Publication Data

Judge, William Quan, 1851-1896.

Echoes of the Orient : the writings of William Quan Judge /
compiled by Dara Eklund. — 2nd and rev. ed.

p. cm.

Includes bibliographical references and index.

ISBN 978-1-55700-195-5 (cloth., v.1 : alk. paper) — ISBN 978-
1-55700-196-2 (cloth., v.2 : alk. paper) — ISBN 978-1-55700-197-9
(cloth., v.3 : alk. paper) — ISBN 978-1-55700-194-8 (pbk., v.4,
cumulative index : alk. paper)

1. Theosophy. I. Eklund, Dara. II. Title.

BP525.J77 2008

299'.934—dc22

2008042215

NOTE: Each title links to its opening page.

Contents

List of Illustrations	xiii
Foreword	xv
William Quan Judge : His Life and Work (Compiled by <i>Sven Eek and Boris de Zirkoff</i>)	xvii

WRITINGS FROM *THE PATH*

Editorial	3
Aum!	5
A Prophecy about Theosophy	10
Theosophical Symbolism	11
Another Theosophical Prophecy	16
Musings on the True Theosophist's Path	17
Karma	24
Environment	31
A Year on the Path	34
Through the Gates of Gold	36
Considerations on Magic	44
The Second Year	47
Astral Intoxication	49
Mediumship	51
The Path of Action	54
Two Years on the Path	56
Give Us One Fact	59

Editorial	62
[Conversations on Occultism].	62
A Servant of the Masters	63
Culture of Concentration	70
The Three Planes of Human Life	80
Respecting Reincarnation	83
A Buddhist Doctrine	85
A German Mystic's Teachings	89
Two Systems — of Lust and Sorrow	91
Is Heredity a Puzzle?	93
The Dweller of the Threshold	96
Theosophic Diet	99
The Press and Occultism	102
Spiritual Gifts and their Attainment.	103
Of Occult Powers and their Acquirement.	106
Stray Memoranda	107
End of Our Third Year	109
Why the Theosophical Society Is Poor	110
Occultism for Barter	112
Universal Applications of Doctrine	114
Professor Max Müller on Buddhism.	120
Cycles	121
Of Studying Theosophy.	131
Our Sun and the True Sun	135

Is Karma Only Punishment?	137
H. P. Blavatsky.	139
The Allegorical Umbrella.	140
The Path's Fifth Year	141
The Headquarters at Adyar.	142
The Sevenfold Division	143
Hypnotism — Mesmerism	144
Occultism: What Is It?	146
One of the Signs of the Cycle.	148
Much Reading, Little Thought	151
Remembering the Experiences of the Ego	152
True Progress	153
Practical Theosophy	155
Evolution	157
Two Lost Keys: <i>Bhagavad-Gītā</i> — Zodiac.	161
Hit the Mark.	163
Devachan.	167
Prince Talleyrand — Cagliostro.	169
Which is Vague, Theosophy or Science?	172
Fifteen Years Ago.	174
Shall We Teach Clairvoyance?	176
Theosophy and the Theosophical Society	179
India a Storehouse for Us	183
Why Yoga Practice is Dangerous.	186

How the Society is Run	188
Five Years Finished	191
H.P.B. ∴ — A Lion-Hearted Colleague Passes	191
The Theosophical Society	194
Is Poverty Bad Karma?	195
About “Spirit” Materializations	197
Are We Deserted?	201
Argument for Reincarnation	203
Methods of Theosophical Work	204
Why Races Die Out.	205
The Synthesis of Occult Science	207
Hypocrisy or Ignorance	218
The Impudence of Modern Philosophers.	220
Dogmatism in Theosophy	221
An Hour in the Sanctum	223
Of “Metaphysical Healing”.	227
Ireland.	230
Another View of Metaphysical Healing	232
Six Years Gone	237
Affirmations and Denials	238
The Future and the Theosophical Society.	243
About Killing Animals	247
Seven Steps Forward	248
Theosophical Symbols	249

Mesmerism and the Higher Self	254
Habitations of H.P.B	256
Misunderstood Editorial.	269
How She Must Laugh	269
Plain Theosophical Traces	270
Thoughts on Karma	275
What Our Society Needs Most	279
The Cure of Diseases.	281
Spiritualism Old and New	284
The Signs of This Cycle.	292
Replanting Diseases for Future Use.	294
Seventeen Years Ago and Now	297
Cities Under Cities	300
Prophecies by H. P. Blavatsky	302
Reincarnation in the Bible	304
Imagination and Occult Phenomena.	307
A Commentary on the Gāyatrī	311
The Adepts	313
Friends or Enemies in the Future	315
What the Masters Have Said.	317
A Reminiscence	320
Correspondence	322
The Earth Chain of Globes	323
Seven Years Gone	332

Aphorisms on Karma	333
Devachan.	336
The Mahatmas as Ideals and Facts	339
Authorship of <i>The Secret Doctrine</i>	342
Spiritualism.	350
Glamour	357
The Theosophical Society	361
Masters, Adepts, Teachers, and Disciples	365
Mars and Mercury	368
Cautions in Paragraphs.	371
Regarding Islamism	372
The Adepts and Modern Science	376
How to Square the Teachings	382
Our Convictions	384
<i>The Secret Doctrine</i> and Physiology.	387
Occult Arts.	390
Two Spiritualistic Prophecies	404
Spiritualism: A "Spirit" Testifies.	405
Disappearance of Ascetics at Will	410
Upanishads on Rebirth.	413
Hypnotism.	413
Reincarnation in Judaism and the Bible	417
Direful Prophecies.	422
The Letter to the Brahmins	424

Reincarnation of Animals	426
The Red Rājputs	428
Christian Fathers on Reincarnation	430
Moon's Mystery and Fate	432
Points of Agreement in All Religions	435
Nigamāgama Dharma Sabhā	441
Universal Brotherhood and Admission of Members.	444
An Ancient Telephone	447
Proofs of the Hidden Self.	448
Vast Works of the Past.	450
Communications from "Spirits"	452
Would Universal Language Aid Universal Brotherhood?	456
The Kali-Yuga.	458
Will Masters' Help Be Withdrawn in 1898 until 1975?	461
Wrong Popular Notions	464
Theosophical Don'ts	467
Bogus Mahatma Messages	469
A Mahatma's Message to Some Brahmans.	470
The Truth about East and West	476
Comets	481
Advantages and Disadvantages in Life.	483
The Theosophical Movement.	485
Theosophy and Capital Punishment	487
Each Member a Center	490

Mechanical Theosophy	491
Claiming to be Jesus	493
The Screen of Time	494
How Should We Treat Others?	501
The Screen of Time	505
H.P.B. Was Not Deserted by the Masters	509
Cyclic Impression and Return and our Evolution	514

OCCULT TALES

A Weird Tale.	531
Papyrus.	539
A Curious Tale	541
The Serpent's Blood.	544
The Magic Screen of Time.	548
The Wandering Eye	550
The Tell-Tale Picture Gallery.	553
The Skin of the Earth	557
The Turn of the Wheel	561
Where the Rishis Were	564
The Persian Students' Doctrine.	567
The Coming of the Serpent	571
Pagination Key to First Edition	573
Bibliography	575
Index	585

Illustrations

Bust of William Quan Judge	<i>frontispiece</i>
Minutes of the Meeting of September 8th, 1875.	xxxi
Document Appointing W. Q. Judge as Representative of the Esoteric Section in Americaxxxii
H.P.B.'s Letter to William Quan Judge, dated October 23, 1889xxxvii-xxxviii
Letters received by W. Q. Judge from Master M.	liv-lv
The "Lamasery" at 302 West 47th Street, New York	29
William Quan Judge	30
Colonel Henry Steel Olcott	65
William Quan Judge	66
Helena Petrovna Blavatsky	133
Headquarters of The Theosophical Society in 1890, Adyar, near Chennai (Madras), India	134
William Quan Judge aiming bow and arrow.	165
Dr. Annie Besant, Col. Henry S. Olcott, and William Quan Judge, at 19, Avenue Road, London	166
H.P.B.'s Residence, 17, Lansdowne Road, London.	239
William Quan Judge and Col. Henry S. Olcott.	240
Theosophical Symbols	249-53
H.P.B.'s Residence at 17, Lansdowne Road, London	260-1
H. P. Blavatsky at her desk at 17, Lansdowne Road, London	262
Theosophical Headquarters at Adyar in the early days.	264-6
H.P.B.'s Residence at 302 West 47th Street, New York.	267
H.P.B.'s Residence, 19, Avenue Road, London.	271

Dr. Wilhelm Hübbe-Schleiden	272
Seal drawn and used by H.P.B. in the early days	321
Letters from the Masters concerning the authorship of <i>The Secret Doctrine</i>	345-9
Bogus Mahatma Message	469
H.P.B.'s Letter with Mahatma's Message to Some Brahmans. . .	471-4

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 Nhilde 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.:.'. "¹⁸It 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

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

³¹A 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 Cabala, 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. Hyslop, W. Q. 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

A large, stylized handwritten flourish or signature mark, likely belonging to H. P. Blavatsky, consisting of several sweeping, interconnected lines.



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 glaydoodle. 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
ages. 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. Hevavitarna 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.

Barrie
Soldiers had
neither orders nor
about the encounters
you see the lines laid down
but for the "we will look
all results. What it said by
we book will be right, if you
detached. And she told me
in the West and to see if
be the cause for the
see the rule. You are to
the that you are to
of growth. You are to
of all with the
in my children
and we with
sings with
the

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

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.

Bibliography of W. Q. Judge's Writings

BOOKS AND PAMPHLETS (CHRONOLOGICAL)

An Epitome of Theosophy, Summer 1888. First published as a "Tract." A 27-page ed. was printed by J. W. Brown, South Shields, England. Tookaram Tatya, Bombay, published 1,000 copies for free distribution, June 1888. Reprinted many times.

The Yoga Aphorisms of Patañjali, An Interpretation by William Q. Judge, assisted by James Henderson Connelly. The Path, New York, 1889, xiv, 64 pp. Preface signed by Judge. Contains an Appendix with text of the Aphorisms as printed in the Bombay edition of 1885; 4th ed., New York, 1893. Reprinted many times.

"*Light on the Path*" and *Mabel Collins*. 8-page pamphlet issued about June 1889; concerns the real authorship of some of Mabel Collins' books, including letters of Elliott Coues and H.P.B.

Dr. Elliott Coues in his Letters. 12-page pamphlet issued June 14, 1889. Contains letters of Coues to H.P.B. and Judge, and H.P.B.'s reply. Another abbreviated edition exists, dated July 28, 1890.

Echoes from the Orient, A Broad Outline of Theosophical Doctrines. The Path, New York, 1890, 68 pp. A Series of articles originally running in *Kate Field's Washington*, beginning January 1890, signed "Occultus." Fifth ed., New York, 1896. Reprinted many times.

The Bhagavad-Gītā, The Book of Devotion, The Path, New York, 1890. Prepared in collaboration with James H. Connelly, and with "Antecedent Words" and footnotes. Reprinted many times. Valuable "Notes on the Bhagavad-Gītā" were published by Judge in *The Path*, from 1887 to 1895. They were signed "William Brehon," one of his pen names. His "Notes" cover seven chapters of the *Gītā* and are reprinted in *Bhagavad-Gita combined with his Essays on the Gita*, Theosophical University Press, Pasadena, 1969; also in *Notes on the Bhagavad-Gita*, Theosophy Company, Los Angeles, n.d.

Letters That Have Helped Me, compiled by Jasper Niemand (Mrs. Julia Ver Planck, later Mrs. Archibald Keightley), The Path, New York, 1891. Originally appeared in *The Path*. Fourth ed., New York and London, 1891. Reprinted many times. A second volume was compiled by Jasper Niemand and Thomas Green, and published by the latter in Radlett, Herts., England, in 1905. Contains Mr. Judge's notes for "An Occult Novel" and valuable data about his life. Reprinted many times, often with both series together.

The Ocean of Theosophy. Originally published at New York in June 1893, with a 2nd ed. appearing the same year. One of the most valuable and simple presentations of Theosophy from Judge's able pen. Reprinted many times.

Reply by William Q. Judge to Charges of Misuse of Mabatmas' Names and Handwritings. Read at Boston, Mass., April 29, 1895, by Dr. Archibald Keightley on behalf of Mr. Judge. Published as a pamphlet of 29 pages; reprinted in *Two Replies by William Q. Judge*, Theosophy Company, Los Angeles, n.d. This is a Reply to Annie Besant's pamphlet, *The Case Against W. Q. Judge*, Theosophical Publishing Society, London, 1895, 88 pages.

Isis and the Mabatmas, A Reply by William Q. Judge, With Correspondence, Original Articles, and Portrait, London, 1895, vi, 30 pages; reprinted in *Two Replies by William Q. Judge*, Theosophy Company, Los Angeles, n.d. Concerns the attack published in the *Westminster Gazette*.

- Vernal Blooms*, a collection of articles by W. Q. Judge, Theosophy Company, Los Angeles, London, & Bombay, 1946, 268 pages.
- The Heart Doctrine*, a collection of articles by W. Q. Judge, Theosophy Company, Los Angeles, London, & Bombay, 1951, 211 pages.
- Practical Occultism*, From the Private Letters of William Q. Judge, ed. Arthur L. Conger, Theosophical University Press, Pasadena, 1980, 314 pages.

ARTICLES, CIRCULARS, QUESTIONS-AND-ANSWERS, AND LETTERS

- The Path*. Monthly: Vols. I-X, April 1886–March 1896; continues from April 1896 through September 1897 as *Theosophy*. Published in New York; contains a large number of articles, essays and occult tales from the pen of Mr. Judge.
- The Theosophical Forum*. Monthly: April 1889–April 1895, seventy issues. Published in New York; contains a great number of replies by Mr. Judge to various questions.
- The Vahan*, London (started Dec. 1890); *The Irish Theosophist*, Dublin (Vols. 1-5, Oct. 1892–Sept. 1897); *The New Californian*, San Francisco (Vols. 1-3, June 1891–June 1894); *The Pacific Theosophist*, San Francisco, (Vols. I-VII, 1891-1898); *The Theosophist*, Bombay & Adyar (started October 1879); *Lucifer*, London (started Sept. 1887) — are journals in which a few contributions by Judge may be found.
- Oriental Department Papers*, January 1891–March-April 1897. Containing here and there a few Notices by Judge and some unsigned contributions that may be from his pen. Contents are mainly by various scholars.
- Department of Branch Work*. Monthly: June 1890–November 1894, 46 issues in all. Published in New York; contains valuable suggestions for Theosophical work and study.
- Proceedings* of the several Conventions of the American Section, T.S.; and *Proceedings* of the Theosophical Congress at the World's Fair, Chicago, September, 1893; contain a number of valuable speeches and comments by Mr. Judge.
- Letters from W. Q. Judge, or excerpts from them: *The Theosophist*, Adyar, Vol. LII, January–March 1931, May, June, September 1931; Vol. LIII, October–December 1931. *The Theosophical Quarterly*, New York, Vol. XXVIII, April 1931; Vol. XXIX, July, October 1931; January, 1932; Vol. XXX, July, October 1932; January 1933; Vol. XXXI, July 1933; Vol. XXXII, January 1935. *The Word*, New York, Vol. XIV, March 1912; Vol. XV, April 1912.

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

**Munḍaka-Upanishad*, 2nd Munḍaka, 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 *Mabābhārata* 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

**Mabābhārata*, 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 Kṛiṣṇa 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 Kṛiṣṇa 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)

[*The Path*, Vol. III, July 1888, pp. 116-23;
Vol. IV, February 1890, pp. 329-31]

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. Jinarājādāsa, 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 *Nāḍigranthams*, 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 *samḍhyā* (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 *samḍhyā* 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.

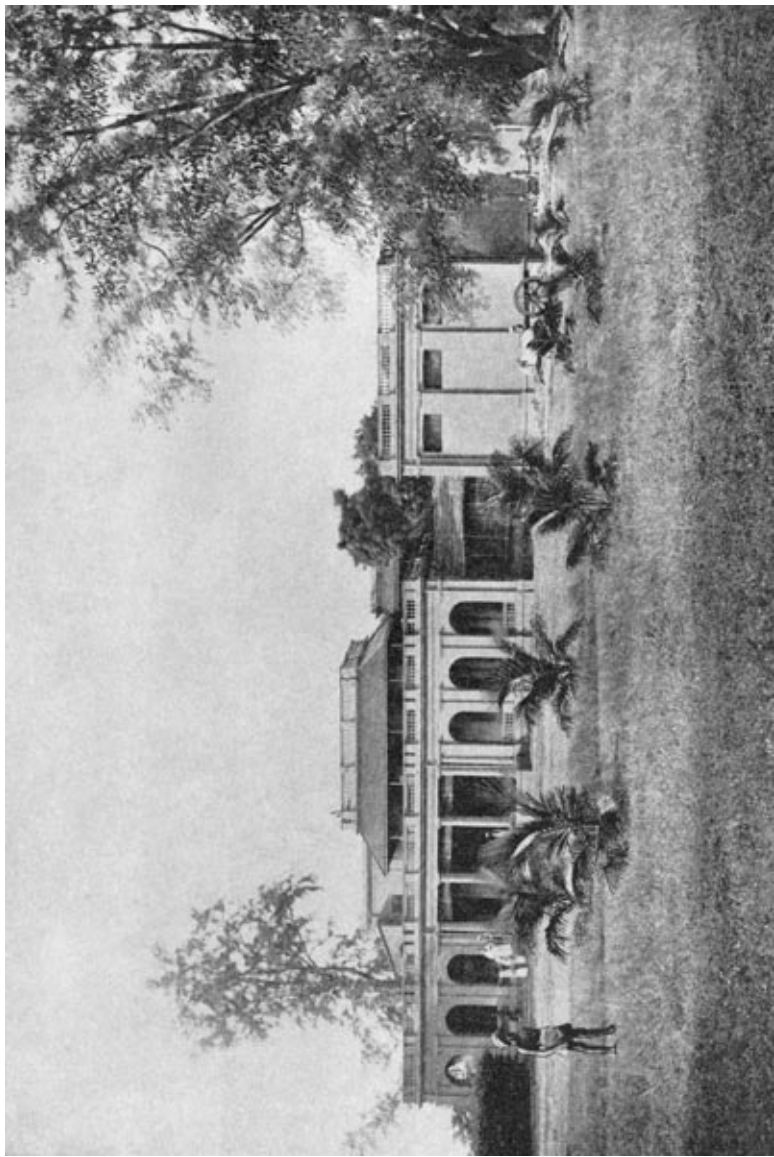
But what is study? It is not the mere reading of books, but rather long, earnest, careful thought upon that which we have taken up. If a student accepts reincarnation and karma as true doctrines, the work is but begun. Many theosophists accept doctrines of that name, but are not able to say what it is 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.

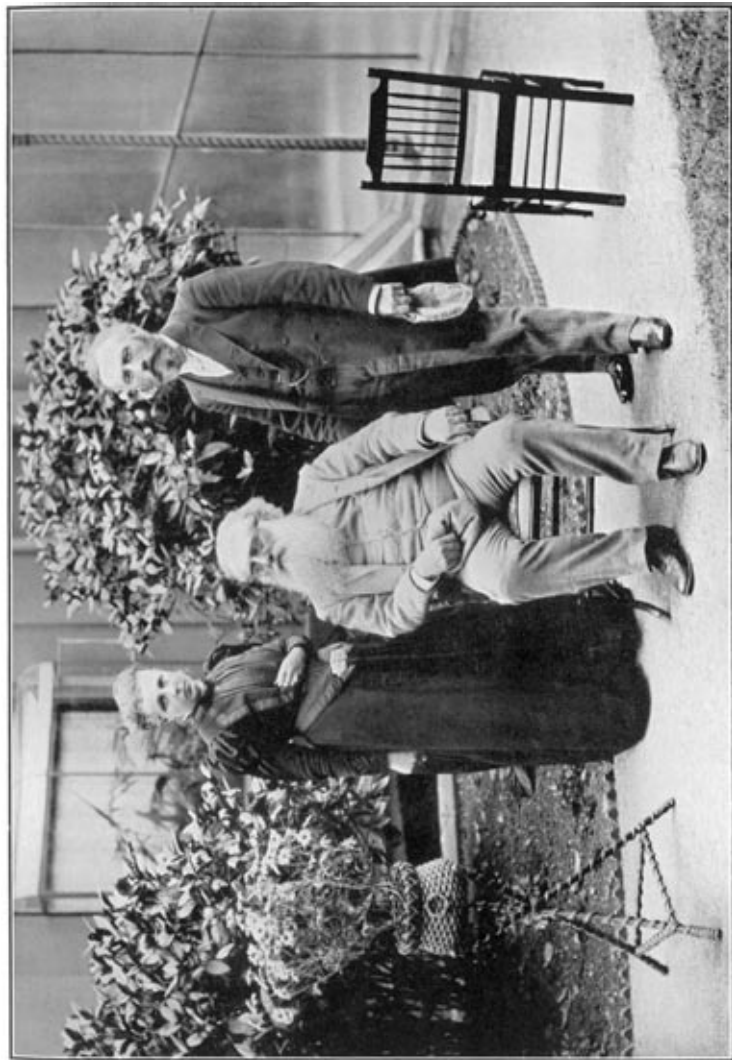
When the arrow is aimed and loosed it must be slightly raised to allow for the trajectory, for if not it will fall short. This corresponds on its plane with one of the necessities of our human constitution, in that we must have a high mental and spiritual aim if we are to hit high. We cannot go quite 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 *Īsā-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-sarīra*, 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]

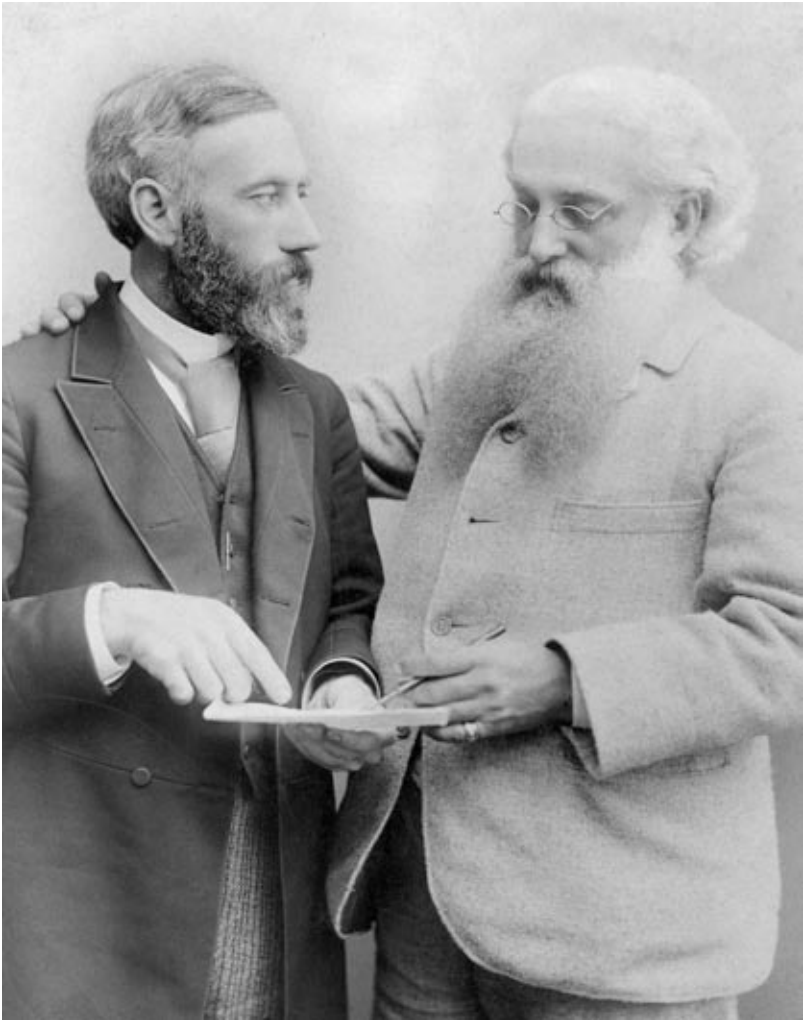
In *The Path* of January a discussion on the subjects of "Mind Cure" and the like was begun. Since then we have had some letters from and conversations with those who think that the article is not right, or that it takes a wrong view, or that it does not state all the views of all the schools, and when 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.



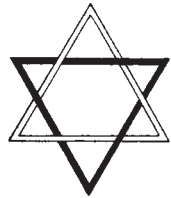
Swallowing its tail, it shows the cycle of eternity or the great spiral of evolution or the Manvantara. This is the circle of necessity of the Egyptians, the path of the numerous reincarnations of the soul. Merely even as serpent it signifies this, for the serpent casts its skin periodically just as 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.]

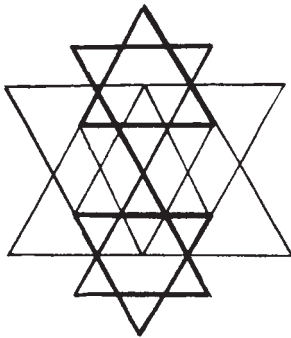
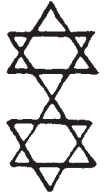
For, although the proportion of the diameter of the circle is as one to three, there is a remainder, when we are exact, of figures that cannot be written because we never should get to the end of them. This is the unknown quantity continually entering into the succession of events and ever tending to 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.

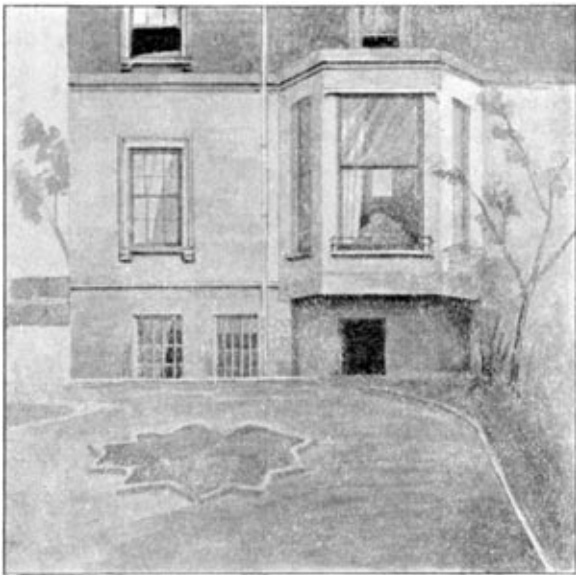
In accordance with H.P.B.'s wish her rooms will be kept intact just as she left them, and there is no doubt but that in the course of time they will be a place of pilgrimage for those who were able to appreciate her work. *The Secret Doctrine* was finished on the desk in the room, and that alone will 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. — COMPILER]



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.

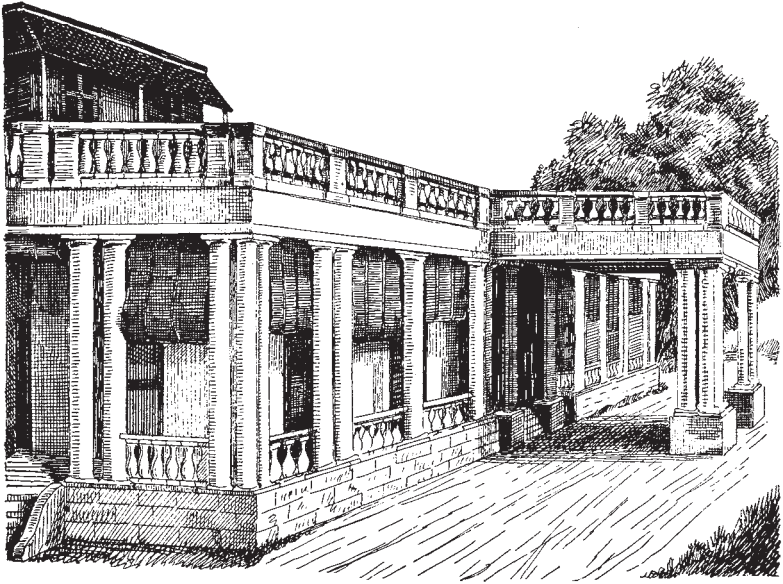
Out of this house she seldom went. Here day after day and night after night for some years her every hour was open to the gaze of all men. Yet detractors never ceased their spiteful flings, but she worked on ceaselessly in those rooms, at that desk, editing, corresponding, transcribing *The Secret Doctrine*, 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.

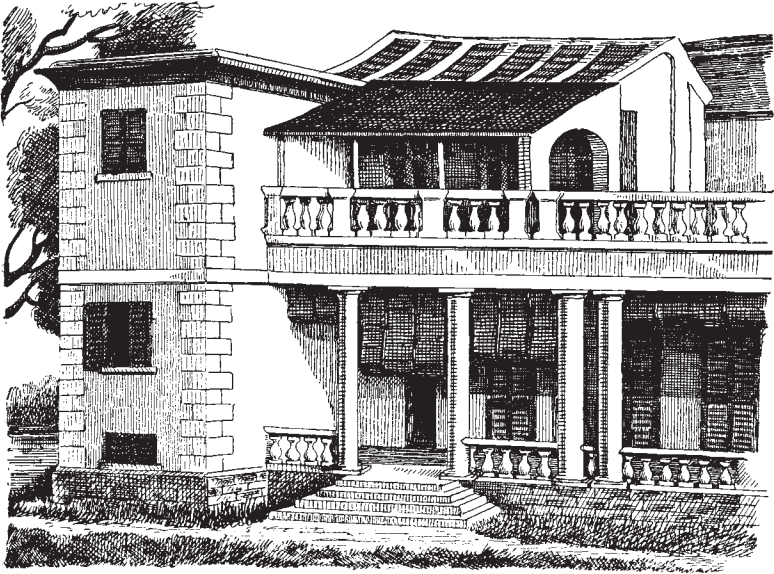
This picture is reproduced from an accurate sketch made on the spot in 1884, the point of view being as you come up the drive from the entrance gate. It shows the front of the building as it faces the compound, and runs down to where the library building now stands. The *porte cochère* spoken of above 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

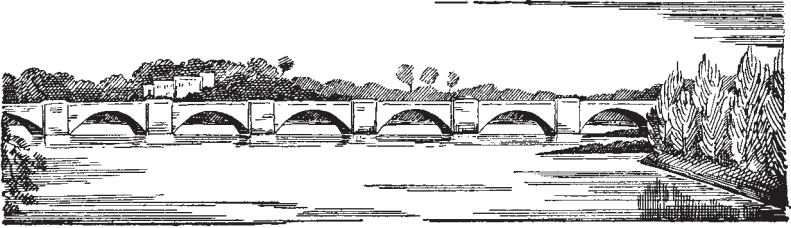


there, a short flight of steps took you up to the entrance hall, where the floor was of black and white marble. Here there were two tables, sofas, and some chairs, and on the floor many a night slept Dāmodar K. Māvalankar, of pleasant memory, together with several others, including Ānanda and Babajee.

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 Coulobms, 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]

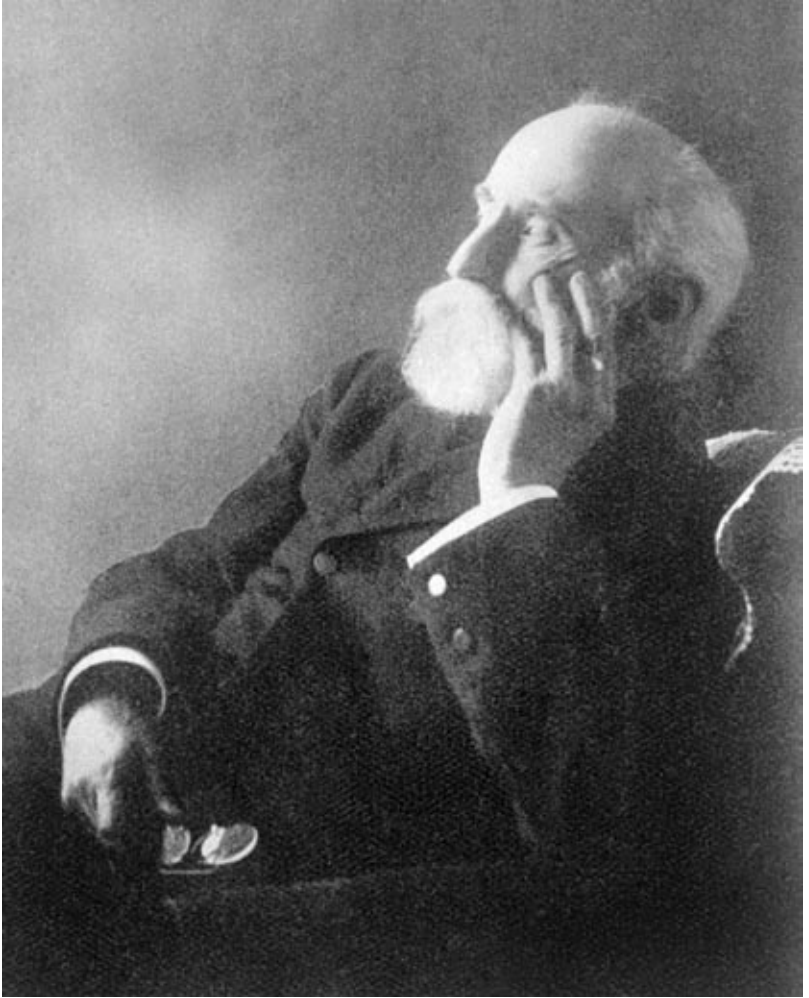
In *The Key to Theosophy* the author says that at the last quarter of each century there is always a distinct movement partaking of the nature of the present Theosophical one, and this opinion is held by many Theosophists. Can these efforts be traced? Did any people call themselves by the name “Theosophists” 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 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.

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. Sinnett 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.

If this
 can be of any
 use for help
 to
 the
 of doubt it
 is
 that the
 is
 by my self
 Brother
 M.

Reverse side of sheet with copy of Master M.'s certificate.

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.

perhaps from M. though the last
 is more difficult from the rarity
 of his known writings 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.

My Dear
 I am sorry to hear
 that you are not
 well. I hope you
 will get better soon.
 I am writing you
 this letter to let
 you know that I
 am still thinking
 of you and your
 work. I hope you
 will find it
 interesting. I am
 sure you will.
 I am writing you
 this letter to let
 you know that I
 am still thinking
 of you and your
 work. I hope you
 will find it
 interesting. I am
 sure you will.
 I am writing you
 this letter to let
 you know that I
 am still thinking
 of you and your
 work. I hope you
 will find it
 interesting. I am
 sure you will.

Concluding portion of letter from Master K.H. with message
 from Master M.

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 glamourised. 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. Leverson, 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. — [*Muṇḍaka-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
 XHBLZLLBZLVBED KEEPPURE THY
 THB & HB SPREECH LEXRHS & ZRE B
 TOHGLUES REFR & THGROR & ILTH HB
 ZLESH CREAT SHKLL BE THY REVR RB
 VESHKLLVE T SBE BK Z & ZE TO FAZE
 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 totalist & an abolitionist'

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 esoteric
 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-
 sult 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, and may have emanations

the result of Diet. Society & former
 common physical associations (resulting even
 from shaking hands with impunity)
 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 & 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 ^{engaged}
 with the unprogressed Plebeians
 who delight in personating gods and
 sometimes will trace the character who
 have lived on earth. These are Ihyas
 - Chobans & "Chobans of Darkness"
 not what they term Devils but imperfect
 "Intelligences" who have never been born
 - this on any ^{other} earth or sphere no more

226

Then the "Shyon Chohans" have &
 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 imbued 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.



Occult
Tales

The image features the title "Occult Tales" in a highly decorative, black and white gothic or Art Nouveau style. The word "Occult" is on the top line, and "Tales" is on the bottom line. The letter "O" in "Occult" is particularly large and ornate, with a circular design inside. The letter "T" in "Tales" is also highly decorative, with a curved top and a base that extends into a flourish. The letters are filled with intricate patterns and have elaborate, swirling flourishes extending from their tops and bottoms. The overall aesthetic is classic and elegant, typical of early 20th-century book design.

A Weird Tale

[*The Theosophist*, Vol. VI, July 1885, pp. 237-8, Vol. VII, December 1885, pp. 202-6; reprinted in *Theosophy*, Vol. XI, August 1896, pp. 135-140, September 1896, pp. 169-71]

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.

Pagination Key

(Follows Contents entries of each edition)

1st Ed.	2nd Ed.	1st Ed.	2nd Ed.
3	3	129	140
5	5	130	141
10	10	131	142
11	11	132	143
16	16	133	144
17	17	135	146
23	24	137	148
28	31	139	151
31	34	140	152
33	36	142	153
41	44	144	155
44	47	146	157
45	49	149	161
47	51	151	163
50	54	153	167
52	56	156	169
55	59	158	172
58	62	160	174
58	63	162	176
64	70	165	179
73	80	169	183
76	83	172	186
78	85	174	188
82	89	176	191
84	91	177	191
86	93	180	194
89	96	181	195
91	99	183	197
94	102	186	201
96	103	188	203
98	106	189	204
100	107	191	205
102	109	192	207
103	110	203	218
104	112	205	220
106	114	206	221
112	120	208	223
113	121	212	227
123	131	215	230
124	135	216	232
126	137	221	237
128	139	222	238

1st Ed.	2nd Ed.	1st Ed.	2nd Ed.
226	243	392	413
229	247	396	417
230	248	401	422
231	249	403	424
236	254	405	426
239	256	407	428
251	269	409	430
252	269	411	432
253	270	414	435
256	275	420	441
260	279	422	444
262	281	425	447
265	284	426	448
272	292	428	450
274	294	430	452
277	297	434	456
280	300	436	458
282	302	439	461
284	304	441	464
287	307	445	467
291	311	446	469
293	313	448	470
295	315	458	476
297	317	459	481
300	320	461	483
302	322	463	485
303	323	465	487
312	332	468	490
313	333	469	491
316	336	471	493
318	339	472	494
321	342	479	501
330	350	482	505
337	357	487	509
341	361	492	514
345	365	505	529
348	368	507	539
351	371	509	541
353	372	512	544
356	376	516	548
362	382	518	550
365	384	520	553
368	387	525	557
370	390	529	561
383	404	532	564
384	405	535	567
389	410	539	571
392	413	540	531 [moved]

Bibliography

[Sources cited in the text. A list of William Q. Judge's writings may be found in the bio-bibliography, pp. lvi-viii.]

- Anugītā*, in *The Bhagavadgītā with the Sanatsugātīya and the Anugītā*, trans. Kāshināth Trimbak Telang, Sacred Books of the East, ed. F. Max Müller, vol. 8, Oxford University Press, Oxford, 1882.
- Arnold, Edwin, *Indian Idylls, from the Sanskrit of the Mahābhārata*, Trübner & Co., London, 1883.
- *The Light of Asia, or the Great Renunciation, Being the Life and Teachings of Gautama, etc.*, Trübner & Co., London, 1879.
- Barborka, Geoffrey A., *H. P. Blavatsky, Tibet & Tulku*, Theosophical Publishing House, Adyar, Madras, 1966; 3rd reprint, 1986.
- Barker, Alfred Trevor, comp., *The Mahatma Letters to A. P. Sinnett*, (1923), 2nd ed., Rider & Co., London, 1926; reprint, Theosophical University Press, Pasadena, 1992; 3rd ed., Theosophical Publishing House, Adyar, 1962.
- Beausobre, Isaac de, *Histoire Critique de Manichée et du manichéisme*, 2 vols., vol. 2 edited by M.F.M.D.S.E. [Jean-Henri-Samuel Formey], Chez J. Frederic Bernard, Amsterdam, 1734, 1739.
- Besant, Annie, *The Case Against W. Q. Judge*. Published by Annie Besant at the offices of Theosophical Publishing Society, London, 1895.
- The Bhagavad-Gītā, or a discourse between Kṛiṣṇa and Arjuna on divine matters, a Sanskrit philosophical poem, etc.*, trans. J. Cockburn Thomson, Stephen Austin, Hertford, England, 1855.
- Blavatsky, H. P., *Collected Writings*, ed. Boris de Zirkoff, 15 volumes, Theosophical Publishing House, Adyar, London, Wheaton, 1950-1991.
- *H. P. Blavatsky to the American Conventions: 1888-1891*, with a Historical Perspective by Kirby Van Mater, Theosophical University Press, Pasadena, 1979.
- *Isis Unveiled: A Master Key to the Mysteries of Ancient and Modern Science and Theology*, 2 vols., J. W. Bouton, New York, 1877; reprint, Theosophical University Press, Pasadena, 1998.
- *The Key to Theosophy: Being a Clear Exposition, in the Form of Question and Answer, etc.*, (1889), 2nd ed., Theosophical Publishing Society, New York, London, Madras, 1890; reprint, Theosophical University Press, Pasadena, 2002.

- *A Modern Panarion: A collection of fugitive fragments from the pen of H. P. Blavatsky*, comp. Annie Besant and G. R. S. Mead, Theosophical Publishing Society, London, New York, Madras, 1895; reprint, Theosophy Co., Los Angeles, 1981.
- *The Secret Doctrine: The Synthesis of Science, Religion, and Philosophy*, 2 vols., The Theosophical Publishing Company, London, 1888; facsimile reprint, Theosophical University Press, Pasadena, 1999.
- Boehme, Jacob, *Mysterium Magnum, or an Exposition of the First Book of Moses called Genesis*, trans. John Sparrow, 2 vols., H. Blunden, London, 1654; reprint, John Watkins, London, 1965.
- The Book of the Dead: the Papyrus of Ani in the British Museum*, ed. E. A. Wallis Budge, intro. by P. Le Page Renouf, Trustees of the British Museum, London, 1890.
- Bṛihadāranyaka Upanishad*, trans. F. Max Müller, Sacred Books of the East, vol. 15, Oxford University Press, Oxford, 1884.
- Buckle, Henry Thomas, *History of Civilization in England*, 3 vols., Longmans and Co., London, 1872.
- Bulwer-Lytton, Sir Edward, *Zanoni*, Bernhard Tauschnitz, Leipzig, 1842; George Routledge & Sons, London, 1878.
- Burns, Robert, *The Songs of Robert Burns*, Bell & Daldy, London, 1863.
- Butler, Hiram Erastus, ed., *The Esoteric*, A magazine of advanced and esoteric thought (monthly), Esoteric Publishing Co., (later) Applegate, Boston, July 1887–June 1899.
- The Canadian Theosophist*, ed. Albert E. S. Smythe, March 1920–February 1947, Toronto.
- Chāndogya Upanishad*, trans. F. Max Müller, Sacred Books of the East, vol. 1, Oxford University Press, Oxford, 1879.
- Charcot, Jean Martin, Dr., “Hypnotism and Crime,” *The Forum*, A political, sociological and economic review, ed. L. S. Metcalf, vol. 8, April 1890, New York.
- Christian, P[aul] [pseud. of Jean Baptiste Pitois], *Histoire de la Magie du monde surnaturel et de la fatalité à travers les temps et les peuples*, Furne, Jouvey et Cie., Paris, [1870]; English translation by James Kirkup and Julian Shaw, *The History and Practice of Magic*, ed. Ross Nichols, Citadel, New York, 1969.
- Collins, Mabel, *Light on the Path*, Reeves & Turner, London, 1885; published serially in *The Theosophist*, annotated by P. Sreenevasrow, June 1885–March 1886, Adyar, Madras, India; reprint, combined with *Through the Gates of Gold*, Theosophical University Press, Pasadena, 1997.

- *The Idyll of the White Lotus*, n.p., London, 1884; reprint, Theosophical Publishing House, Quest Books, 1990.
- *Through the Gates of Gold: A Fragment of Thought*, Roberts Brothers, Boston, 1887; 2nd ed., Ward & Downey, London, 1887; reprint combined with *Light on the Path*, Theosophical University Press, Pasadena, 1997.
- Colmache, Edouard, *Reminiscences of Prince Talleyrand, with Extracts from his Manuscripts, Speeches, and Political Writing*, edited from the papers of the late M. Colmache, private secretary to the Prince, 2 vols., H. Colburn, London, 1848.
- Conger, Margaret, *Combined Chronology for use with The Mahatma Letters to A. P. Sinnett and The Letters of H. P. Blavatsky to A. P. Sinnett*, n.p., Washington, D.C., 1939; reprint with First Letter of K.H. to A. O. Hume, and View of the Mahachohan on the T.S., Theosophical University Press, Pasadena, 1973.
- The Cosmopolitan*, eds. W. D. Howells and J. B. Walker. March 1886 to November 1924, New York.
- Cranston, Sylvia, *H.P.B.: The Extraordinary Life and Influence of Helena Blavatsky, Founder of the Modern Theosophical Movement*, Jeremy P. Tarcher/Putnam, New York, 1993; 3rd & rev. edition, Path Publishing House, Santa Barbara, CA, 1998.
- The Crest-Jewel of Wisdom, being a translation of Sankaracharya's Viveka Chudamani*, trans. Mohini M. Chatterji, *The Theosophist*, vol. 7, October 1885, January, March, July, August 1886, Adyar, Madras; reprint, trans. Charles Johnston, Theosophical University Press, Covina, 1946.
- Dāmodar and the Pioneers of the Theosophical Movement*, compiled and annotated by Sven Eek, Theosophical Publishing House, Adyar, Madras, 1978.
- Dods, John Bovee, *The Philosophy of Electrical Psychology, in a course of twelve lectures*, Fowlers and Wells, New York, 1850, 1853.
- Five Years of Theosophy, Mystical, Philosophical, Theosophical, Historical, and Scientific Essays, selected from "The Theosophist,"* (1885), 2nd & revised ed., Theosophical Publishing Society, London, Madras, 1894; reprint, Theosophy Company, Los Angeles, 1975.
- Franck, Adolphe, *La Kabbale, ou la philosophie religieuse des Hébreux* (The Kabbalah, or the Religious Philosophy of the Hebrews) (1843), 3rd ed., Librairie Hachett, Paris, 1892; trans. Isaac Sossnitz, The Kabbalah Publishing Co., New York, 1926; reprint, Forgotten Books, n.c., 2008.

- Gebirol, Solomon ben Yehuda ibn, *Kether Malkuth*, in Isaac Myer, *Qabbalah: The Philosophical Writings of Solomon Ben Yehudah Ibn Gebirol*, Published by the Author, Philadelphia, 1888.
- Golden Thoughts from the Spiritual Guide of Miguel Molinos, the Quietist*, David Bryce & Son, Glasgow, 1883.
- Haeckel, Ernst, *The Pedigree of Man and Other Essays*, trans. Edward Bibbins Aveling, Free Thought Publishing Co., London, 1883.
- Harris, Rev. Thomas Lake, *The Wisdom of the Adepts: Esoteric Science in Human History*, privately printed, Fountain Grove, CA, 1884.
- Harrison, Frederick, "On the Choice of Books," *The Library Magazine of Select Foreign Literature*, vol. 4, March 1879, American Book Exchange, New York.
- Higgins, Godfrey, *Anacalypsis: an Attempt to Draw Aside the Veil of the Saitic Isis or an Inquiry into the Origin of Languages, Nations and Religions*, 2 vols. Longman, Rees, Orme, Brown, Green, and Longman, London, 1836; reprint, Digiread.com, Neeland Media, Lawrence, KS, 2007.
- Home, John, *Douglas, A Tragedy in 5 Acts*, James Magee, Belfast, 1757.
- Hunt, Robert, "The Source of Heat in the Sun," *Popular Science Review*, a quarterly miscellany of entertaining and instructive articles on scientific subjects, ed. H. Lawson, vol. 5, January 1865, London.
- Illustrated American Magazine*, [founded by Rufus Tar Bush], 1887–?, Chicago.
- The Imperial and Asiatic Quarterly Review, and Oriental and Colonial Record*, Second series, vols. 1-10, London, 1891-95; formerly *Asiatic Quarterly Review*, ed. by D. Boulger, vols. 1-10, London, 1886-90.
- Introduction to Theosophy, or the Science of the Mystery of Christ*, John Kendrick (publisher) London, n.d. [1844 gold stamped on spine].
- The Irish Theosophist*, ed. Daniel Nicol Dunlop, October 1892–September 1897, Dublin.
- Īśā Upanishad*, trans. F. Max Müller, Sacred Books of the East, vol. 1, Oxford University Press, Oxford, 1879.
- Judge, William Q., [See bio-bibliography, pp. lvi-viii for a list of Judge's writings].
- Kaus, Mulla Firuz bin, *The Desatir, or the Sacred Writings of the Ancient Persian Prophets, etc.*, Education Society's Press, Byculla, Bombay, 1888; reprint, Wizards Bookshelf, Minneapolis, 1979.
- Krebs, Johann Baptiste [pseud. J. B. Kerning], *Der Freimaurer* (The Freemason), n.p., Dresden, 1841.

- Laheri, Rai B. K., "Buddhism and Hinduism," *Lucifer*, vol. 11, February 1893, pp. 492-6, Theosophical Publishing Society, London, 1893.
- The Laws of Manu* (Manava-Dharmaśāstra), trans. Georg Bühler, Sacred Books of the East, ed. F. Max Müller, vol. 25, Oxford University Press, 1886.
- Leibniz, Gottfried Wilhelm, *Monadology*, The Philosophical Works of Gottfried Wilhelm Leibniz, ed. George Martin Duncan, Yale University Press, New Haven, 1890.
- Letters from AE*, selected and edited by Allan Denson, Foreword by Dr. Monk Gibbon. Abelard-Schuman, London, New York, Toronto, 1961.
- Letters from the Masters of the Wisdom*, comp. C. Jinarājadāsa, First Series, 1870-1900, Theosophical Publishing House, Adyar, Madras, (1919); 6th ed., 1988; Second Series, (1925), 2nd ed., 1973.
- Longfellow, Henry Wadsworth, *A Psalm of Life*, Ernest Nister, London, 1898.
- *The Song of Hiawatha*, George Routledge & Sons, London, 1886.
- Le Lotus, Revue des Hautes Études Théosophiques*, ed. Georges Carré, Paris, Vols. 1-3, March 1887-March 1889; replaced by *Le Lotus Bleu, Seul organe en France de la Société Théosophique*, March 1890-.
- Lucifer, A Theosophical magazine designed to Bring to Light the Hidden Things of Darkness*, ed. H. P. Blavatsky, London, September 1887-August 1897.
- The Mahābhārata of Kṛishṇa-Dwaipayana*, trans. Pratapa Chandra Ray, 11 vols., Bhārata Press, Calcutta, 1884-94.
- "Maha-Parinibbana Sutta," in *Oriental Department [Paper]*, Nos. 13, 14, June, November 1893, Theosophical Society, American Section, New York.
- Maitland, Edward, *Anna Kingsford: Her Life, Letters, Diary, and Work*, 2 vols., George Redway, London, 1896; reprint, Gordon Press, New York, 1971.
- McChure's Magazine*, June 1893-April 1902, New York.
- Müller, F. Max, *India: What Can It Teach Us?*, Longmans & Co., London, 1883; several reprints.
- *Natural Religion: The Gifford Lectures, etc.*, Longmans, Green, & Co., London, 1889; several reprints.
- Muṇḍaka Upanishad*, trans. F. Max Müller, Sacred Books of the East, vol. 15, Oxford University Press, Oxford, 1884.

- Myer, Isaac, *Qabbalah: The Philosophical Writings of Solomon Ben Yehudah Ibn Gebirol*, Published by the Author, Philadelphia, 1888.
- Nanjio, Bunyiu, *A Catalogue of Japanese and Chinese Books and Manuscripts, Lately Added to the Bodleian Library*, Oxford University Press, Oxford, 1881.
- *A Short History of the Twelve Japanese Buddhist Sects*, Bukkyō-Sho-ei-Yaku-shuppan-Sha, Tokyo, Meiji 19th year [1886].
- The New Californian*, ed. Jerome A. Anderson, June 1891–June 1892, San Francisco, ed. Louise A. Off, July 1892–June 1894, Los Angeles.
- Ochorowicz, J[ulian], Dr., *De la Suggestion Mentale, avec une préface de M. Charles Richet*, ed. Octave Doin, Evreux, Paris, 1887; *Mental Suggestion*, trans. J. Fitzgerald, M.A., New York, Humboldt Publishing Co., 1891.
- Olcott, Henry Steel, “Historical Retrospect of the Theosophical Society, 1875–1896,” *The Theosophist*, General Report of the 21st Anniversary of the Theosophical Society, December 27-30, 1896, vol. 18, January 1897, Adyar, Madras.
- *Old Diary Leaves: The True Story of the Theosophical Society*, Series 1, G. P. Putnam’s Sons, New York, London, 1895, Series 2-6, Theosophical Publishing House, Madras, 1900-1935; reprint, 6 vols., 1974-75.
- *People from the Other World*, American Publishing Co., Hartford, CT, 1875; reprint Charles E. Tuttle, Rutland, VT, 1972.
- Old, Walter R. [pseudo. Sepharial], *What is Theosophy?: A handbook for inquirers into the Wisdom-Religion*, Hay Nisbit & Co., London, 1891.
- Origen, *Contra Celsum* (Against Celsus), trans. Frederick Crombie, Anti-Nicene Fathers, vol. 23, T. & T. Clark Co., Edinburgh, 1872; reprint in vol. 10, Wm. B. Eerdmans Co., Grand Rapids, MI, 1975.
- The Pacific Theosophist*, [ed. Seattle T.S.], November 1891–July 1893; ed. Jerome A. Anderson, August 1893–May 1898, San Francisco.
- Padma Purāṇa*, ed. V. N. Mandalika, Anandasrama Sanskrit Series extra 1, Anandasrama Press, Poona, 1893-94.
- Pall Mall Magazine*, eds. Lord Frederick Hamilton and Sir Douglas Straight, London, May 1893 (no. 1)–September 1914 (no. 257).
- Patañjali, *Yoga Aphorisms*, trans. T. Tookaram Tatyā, Theosophical Publishing Society, Madras, 1885.

- The Path, A Magazine devoted to Brotherhood, Theosophy in America, and the study of Occult Science, Philosophy, and Aryan Literature*, ed. William Q. Judge, April 1886 to March 1896 (renamed *Theosophy*), New York.
- Pope, Alexander, *Essay on Man*, Annotated by Rev. John Hunter, Longmans, Green & Co., London, 1879.
- Pras̄na Upanishad*, trans. F. Max Müller, Sacred Books of the East, vol. 15, Oxford University Press, Oxford, 1884.
- Rāja-Yoga Messenger*, ed. Katherine Tingley, January 1904–December 1929, 25 vols., Point Loma, CA.
- The Rāmāyana of Tulsi Dās* [Gosvāmī Tulsīdās], translated from the original Hindi by F. S. Growse, n.p., Allahabad, 1883.
- Ransom, Josephine, *A Short History of the Theosophical Society*, Theosophical Publishing House, Adyar, Madras, 1938; reprint, 1989.
- Religio-Philosophical Journal*, founded in Chicago in 1865, ed. Col. J. C. Bundy, 1877-189?. Successive editors were M. E. Bundy, B. F. Underwood, and T. G. Newan. In the 1890s the *Journal* moved to San Francisco and a new series (vols. 34-42) began; publication ceased April 22, 1905.
- R̄igveda*, in *Vedic Hymns*, trans. F. Max Müller and Hermann Oldenburg, Sacred Books of the East, ed. F. Max Müller, vols. 32, 46, Oxford University Press, Oxford, 1891.
- Ryan, Charles J., *H. P. Blavatsky and the Theosophical Movement*, 2nd & rev. ed., Theosophical University Press, 1975.
- Saint-Martin, Louis Claude de, *Theosophic Correspondence*, William Roberts, Exeter, 1863; reprint, Theosophical University Press, Pasadena, 1991.
- Sinnett, Alfred Percy, *Esoteric Buddhism* (1883), 5th annotated edition, Chapman & Hall, London, 1885; reprint, Wizards Bookshelf, San Diego, 1995.
- "The Higher Self," *Transactions of the London Lodge of the Theosophical Society*, no. 7, October 1885, pp. 2-12, George Redway, London, 1885; reprint, June 1884–April 1906, Edmonton Theosophical Society, 2 vols., Edmonton, AB, Canada, 1997.
- *Incidents in the Life of H. P. Blavatsky*, George Redway, London, 1886; reprint Ayer Company Publications, Stratford, NH, 1976.
- *The Rationale of Mesmerism*, Houghton Mifflin, New York, 1892.

- Spencer, Herbert, *Justice: Being Part IV of The Principles of Ethics*, Williams & Norgate, London, 1891; reprint of *The Principles of Ethics*, 2 vols., Liberty Fund, Indianapolis, 1978.
- Spenser, Edmund, "An Hymn in Honour of Beauty," *The Poetical Works of Edmund Spenser*, vol. 5, James Nichol, Edinburgh, 1859.
- Synesius of Cyrene, *Aegyptius sive de Providentia* (Egyptian Tale, or on Providence), trans. A. Fitzgerald, Migne, www.livius.org, 2007; see also *Select Works of Plotinus, the Great Restorer of the Philosophy of Plato; Extracts from the Treatise of Synesius on Providence*, etc., by Thomas Taylor, Black & Son, London, 1817.
- Taylor, Thomas, *The Mystical Initiations, or Hymns of Orpheus*, Printed for the author, London, 1787, 2nd ed. 1792; with alterations and additions, 1824; reprint, Philosophical Research Society, Los Angeles, 1987.
- The Theosophical Forum*, [first series] ed. William Q. Judge, April 1889–April 1895, New York; [second series] eds. William Q. Judge (1895-6), E. T. Hargrove (1896-7), May 1895–August 1897, New York; [third series] G. de Purucker, September 1929–October 1942 (continued until 1951 under other editors), Point Loma & Covina, CA.
- The Theosophical Society in Europe, *Report of Proceedings: First Annual Convention, held at London, July 9th and 10th, 1891*, Theosophical Publishing Society, London, 1891; the first 11 pages were published in *The Theosophist*, vol. 12, September 1891, under the same heading, dealing with the death of H. P. Blavatsky.
- The Theosophist*, A monthly journal devoted to oriental philosophy, art, literature, and occultism, embracing mesmerism, spiritualism, and other secret sciences, conducted by H. P. Blavatsky, first issued at Bombay, October 1879, continuously to date.
- Theosophy* [formerly *The Path*], ed. E. T. Hargrove, April 1896–October 1897; renamed *Universal Brotherhood*, November 1897, New York.
- Transactions of the Blavatsky Lodge*, Theosophical Publishing Society, London, 1891; reprinted as *Secret Doctrine Commentary: Stanzas I-IV*, Theosophical University Press, Pasadena, 1994.
- The Vāhan*, ed. W. R. Old, December 1, 1890–July 1, 1891 (15 issues); Second Series (monthly), ed. G. R. S. Mead, August 1, 1891–December 1, 1899, London; continued afterwards.
- Vāyu Purāṇa*, *A system of Hindu mythology and tradition*, ed. Rajendralala Mitra, Asiatic Society of Bengal, Bibliotheca Indica, work no. 85, Calcutta, 1880, 1888.

- Vishṇu Purāṇa: A System of Hindu Mythology and Tradition*, trans. Horace Hayman Wilson, ed. Fitzedward Hall, 6 vols., Trübner & Co., London, 1864-77.
- Walter, Carrie Stevens, "Nirvana," *Current Literature*, London, vol. 8, January 1890, p. 48.
- Webb, Muhammad Alexander Russel, *Islam, A lecture delivered at the Framji Cowasji Institute, Bombay, India, Thursday, 10th November, 1892*, Badrudin Abdulla Kur, Bombay, 1892.
- The Word*, ed. H. W. Percival, October 1904–September 1917, Theosophical Publishing Co. [from 1912 on, Word Publishing Co.], New York.
- The Zend Avesta*, trans. James Darmesteter, Sacred Books of the East, ed. F. Max Müller, vol. 4 (1880), vol. 23 (1883); trans. Lawrence Hayworth Mills, vol. 31 (1890), Oxford University Press, Oxford.
- Zirkoff, Boris de, *Rebirth of the Occult Tradition: How the Secret Doctrine was Written*, Theosophical Publishing House, Adyar, Madras, 1977; also in H. P. Blavatsky, *The Secret Doctrine*, Theosophical Publishing House, Adyar, Madras, 1978.

Index

- Abbott, Dr. Lyman (1835-1922)
gave sermon on Theology of
Evolution, 509
- Abraham
Jewish sage, 441
- Absolute
See also Parabrahman
affirming all is the, absurd, 137
inherent law of, 158
relativity and, 241
- Action. *See* Karma
- Acts
on possessed woman, 289
- Adam Kadmon [ʿĀdām Qadmōn]
(Heb)
interlaced triangles &, 14
- Adept(s)
See also Initiate(s); Mahātma(s);
Masters; Messenger(s)
accused of selfishness, 113
all, married in some life, 20
ancient college of, in Ireland, 231
are conscious mediums, 355, 395
bogus messages from, 469-70
cannot alter evil, 314, 400
cannot pander to Science, 376-81
cipher of, 392
on collective hallucination, 400
a colony from the gods, 121-2, 127
conscious on all planes, 80
constant communication with, not
needed, 116
declaration of belief in, 339-42, 376
on Devachanic time period, 337-8
did not desert the T.S., 201-3, 270-3
each man connected to one of, 140
heirs of, influenced by, 273
help moral progress of man, 202,
360
how, assist humanity, 315
know future & what is best, 69
legacy in ancient Ireland, 544-5
mediums of a high order, 53, 308-9,
355
- Nirmāṇakāyas, 127
objections to, refuted, 313-14, 340
past initiations obscured, 127-8
powers of, not gifts, 103
precipitation of messages from,
391-8
protect man from true sun, 141
reasons for not proclaiming
themselves, 315
refuse to display powers, 106-7
Rishis who protect the race, 141
science not helped by, 245
and screen of time, 548-50
St. Paul an, 103
testimony to existence of, 313-14
T.S. not only channel for, 270-5
- Adyar
alterations of shrine at, by
Coulombs, 264, 265
description of T.S. Headquarters,
142, 263-7
formation of T.S. Hq. at, 67
library, 68, 189
Oriental Library, 263
- Æ. *See* Russell, George Wm.
- Age(s)
See also Cycle(s); Yuga(s)
what current, needs, 245
- Agnosticism
T.S. faced the scorn of, 217
- Airplanes
known to ancients, 447, 565-6
- Ākāṣa (Skt)
See also Astral Light
mantras and, 90
a subtle form of matter, 236
- Alchemists
and lure of gold, 60
- Allāhābād (or Prayāg)
See also Prayāg Letter
Master's letter conveyed by H.P.B.
to T.S. in, xlv
- Altruism
aim of life must be, 341

- disease and, 297
 impulses toward, must be acted on quickly, 104-5
 lifetimes needed to develop, 215
 on occult path, 19-22
 opens door to soul, 18
 practice, & study philosophy, 179
 vegetarian diet without, is vain, 101-2
 virtue &, bases of Rāja-Yoga, 78
- America
See also United States
 ancient race had home in, 206-7, 524
 ancient wisdom to be championed in, 150
 destined to be civilized, 109, 150
 "Fifth Continent" acc. to S.D., 150
 memories of past glories vie for space, 109
 new race forming in, 479, 524-5
- Amida Buddha
See also Amitābha Buddha
 in Japanese Buddhism, 86-8
- Amitābha Buddha
 and Pure Land doctrine, 86-8
 on vow of, 86-8, 438-9
 vow of, wins salvation, 438
- Ammonius Saccas (ca. 175-245)
 had same platform as T.S., 244, 274
 mission of, 244
- Amṛita (Skt)
 battle over vase of, 15
 as spiritual wisdom, 15
- Analogy
Mundaka-Upanishad & OM, 10
- Ānanda
 gave up govt. job to aid T.S., 68
- Anger
 destroys inner man, 76
 "righteous," 76
- Anglo-Indian T.S.
 Master K.H. on, 63
- Animal(s)
 man influences Karma of, 117
 monads progress to other globes of earth-chain, 428
 seldom seen in séances, 427
 as "Soulless" in S.D., 427q
 and vegetarians, 247-8
 wanton killing of, 117-18, 247
- Antaḥkaraṇa (Skt)
 Judge, between East & West, xxxix
- Antardhāna (Skt)
 disappearance by deception, 411
- Antaskaraṇa. *See* Antaḥkaraṇa
- Anthony, St. (ca. 250-350)
 temptation of, 98
- Anugītā*
 quoted, 24, 31
- Apocalypse*. *See* *Revelation*
- Apollonius of Tyana (1st century CE)
 apportations of, 399
- Apportation
 by astral hand, 356, 394
 phenomena of, 399
- Archery
 analogy in Upanishads, 163
 bow of Ulysses, 163
 symbolizes concentration, 162-3
- Argument
 avoid, 23
- Arnold, Sir Edwin (1832-1904)
 ——— *Bhagavad-Gītā* [trans.]
 on cyclic Dawn, 123
 on Kṛiṣṇa's descent among men, 122
 ——— *Indian Idylls*
 on Yudhisṭhira & dog, 101
 ——— *Light of Asia*
 24q, 25q, 93q
- Āryan(s) (Skt)
 on evolution of universe, 7-9
 meaning of "M" sound for, 7-8
 Mercury represents OM, 9
 West needs philosophy of, 245
- Āryan Literature
 devotion to, 36
 what it offers the West, 5
- Asceticism
 and concentration, 410-11
 dangers of extreme, 91-3
 responsible use required for, 412
- Astral
 currents, as Idā & Piṅgalā, 236-7
 danger of, matter, 356
 hand, 75, 356, 394
 intoxication, 49-50, 154

- matrix in precipitation, 354-5
 memories, 453-4
 mesmerism awakens, man, 255
 phenomena, no proof of
 spirituality, 49-50
 travel most difficult feat, 74
- Astral Body**
 anger influences, 76-7
 automatic action of medium's, 453
 can develop unevenly, 75-6
 concentration develops, 75
 currents in ethereal or, 296
 danger of anger, vanity etc. to, 76-7
 dangers of travel in, 74-5
 explanation of, 353-4, 415-16
 governed by solar orb, 76
 hindrances to coherence of, 75-6
 may be used for more than one life,
 453
 study of, not profitable, 4
 use in mediumship, 453-4
 use of, or hand, 352-3, 356, 394
- Astral Light**
See also Ākāśa
 confusion in, 109, 154-5
 fading of images in, 116
 grosser type of matter than in
 body, 154
 H.P.B. could gaze into, for
 teachings, 342-3
 illusions of, 154
 on karmic alterations of, 96
 looking into, not profitable, 4,
 153-4
 as magic screen of time, 550
 medium's relation to, 453
 photographs of past & future in,
 49, 197, 407-8, 409
 as Recorder, 52, 154, 197, 199-200,
 553
 retains matrix in precipitation, 393
S.D. partly written from, 342
 Spiritualism creates delusions in,
 108
 symbolized by the eye, 115-16
 teaches nothing of itself, 154-5
- Astral Plane**
 cannot teach, 154, 455
 is dangerous, 50
 is wholly material, 49, 455
 and our psychic senses, 50
- Astral World**
 character of man seen in, 427
 executed criminals affect society
 from, 488-90
- Astrologers**
 of today much at sea, 424
- Astrology**
 disasters predicted by, 422-4
 ignore predictions of, 424
- Astronomy**
 ancient Indian, 451
- Atlantean(s)**
 date of last destruction of, 128
 H.P.B. on Karma of, 128
 Ireland once the abode of, 231
 legend about destruction of, 566-7
 were ourselves, 128-9, 131
- Ātma(n) (Skt)**
 contains all, 163
Gītā on, 143
- Ātma-Buddhi (Skt)**
 -Manas as returning entity, 279
 -Manas becomes a god, 212
- Atom(s)**
 education of lower, 329
 as hypothesis, 173, 464
 no inorganic, 208, 211
 of occultism differ from science,
 212
 vibration rates of mineral, give
 illusion of solidity, 466
- Augoeides (Gk)**
 Inner God or Higher Self, 432
- Aum.** *See* OM
- Authority**
 man is final, in this cycle, 36
- Avatāra(s) (Skt)**
 Kṛishṇa and Christ, 439-40
- Āveśa (Skt)**
 or Tulku defined, xxxiv
- Avīchi [Avīci] (Skt)**
 Naraka, or "hell," 439
- Avogadro, Law of**
 Prof. Crookes and Neumann on,
 208-9

B

- Babajee
 assisted Olcott at Adyar, 68
- Barborka, Geoffrey A. (1897-1982)
 ——— *H. P. Blavatsky, Tibet & Tulku*
 Tulku & Āveśa in, xxxiv-v n
- Barhishad Pitris. *See* Lunar Pitris
- Barker, A. Trevor [compiler, *The Mahatma Letters to A. P. Sinnett*].
See Sinnett, Alfred P.
- Battachārya, Benee Madhab
 Pres. of Prayāga T.S., 470
- Beasts
 ferocious, man's responsibility, 117
- Beausobre, Isaac de (1659-1738)
 ——— *Histoire Crit. de Manichée . . .*
 on pre-existence of souls, 430
- Beecher, Henry W. (1813-1887)
 famous orator on Evolution, 509
- Behmen. *See* Boehme, Jacob
- Being(s)
 many great, 125
 men are cells within, 125
- Bellary Branch [T.S.]
 aided by "Hindu Revival," 443-4
 vernacular work of, 425
- Berosus [Berossos] (3rd century BCE)
 astrological prediction of, 424
- Besant, Annie (1847-1933)
 accused Judge of creating discord
 between East & West, 476
 Blavatsky Lodge and, 298
 changes mind about Earth-Chain,
 498
 claims Prayāg letter false, 476
 on Judge, & Olcott's resignation,
 xlii
 Judge's occult status, xlvi
 London T.S. Hq. given by, 190
 ——— *The Case against W. Q. Judge*
 Judge's reply to charges, lvii
- Bhagavad-Gītā*
 on Arjuna's bow, 163
 on Ātman, 143
 on battlefield of Karma, 27 &n
 on Brahmā's Day and Night, 157-8
 on control of emotions, 219
 on descent of God, 122, 127
 on destiny of worldly men, 147
 on devotion through action, 54
 on difficulty of unmanifested path,
 86
 on divine dependence, 534q
 doctrine of, once lost to world, 147
 on duty of helping evolution, 15
 on equality of matter and spirit, 119
 evolutionary history of human
 race, 161-2
 on fortunate birth, 79
 and Gnostic cross, 14
 on Haṭha-Yoga, 72-3
 ideas of today found in, 221
 key to, lost, 162
 on moderation, 92
 on morality of, 57
 names for Supreme Spirit, 71
 on obtaining Brahm, 534q
 on real man, 17
 on self as both friend & enemy,
 537q
 on self-control, 219
 on spirit & matter, 159, 229
 stresses inner light over practical
 occultism, 4
 Supreme Soul not polluted by
 body, 71
 and symbolism of interlaced
 triangle, 13, 251
 on union with Supreme, 72
 on Universal Spirit and rebirth, 35,
 71
 why 18 chapters in, 125
 youths should study Upanishads,
 S.D. and, for years, 151
- Bhārat Dharma
 Indian Convention of 1893, 425
- Bhāshyāchārya, N. (1835?-1889?)
 first director of Adyar Library, 68
- Bhūta(s)
 obsession by, in ancient India, 288
 worshiped in India, 57
- Bible
See also books of
 on holding to good, 49
 on moon, 432-3
 Mystic story based on, verse, 276-7

- reincarnation and Karma in, 305-6
 reincarnation in, 418-22
- Billing, Mrs. M. J. Hollis- (1837-?)
 on materialization acc. to "Jim Nolan," 406-8
 séances with "Jim Nolan" &, 198ff, 404-10
 spiritualist, 198ff
- Black Magic
See also Magic; White Magic
 in mental healing, 227, 229-30
 motive determines, 45, 47
- Black Magician(s)
 fate of aspiring, 45-6
 vegetarianism and, 100
- Blavatsky, H. P. (1831-1891)
 abuse & vilification of, 139
 on Adepts behind T.S., 270-4
 aim of, 194
 on ancient Indian technology, 447-8
 on atom, 208, 209, 211
 on authenticity of Mahātma's theories, 395
 a Buddhist, 475
 came to America to reform Spiritualism, 350
 as Chela, 366-7
 daily life of, 257-63, 267-8
 on dangers of Black Magic in healing, 227
 debt owed to, by T.S., 58-9
 demonstrated precipitations for Judge, 310
 description of homes of, 256ff
 deserving our loyalty, 514
Esoteric Buddhism teachings surprised, 382
 goes to India, 175, 193
 Ireland an Atlantean abode, 231
 on Judge as Antaskaraṇa, xxxix
 on Judge as channel for Nirmānakāya, xxxiv
 on Judge as resuscitator of Theosophy in U.S.A., xxxix
 Judge defended by, xxxix-xl
 Judge first meets, 192
 Judge's view of, 58-9, 192-4
 Karma of Theosophists taken on by, 59
 knew of her future abuse, 193
 Masters are facts to, 385-6
 Masters' messages astrally impressed by, 394
 Masters' messages received after death of, 201-2, 269-70
 Masters stand by, 63-4, 366-7
 not dogmatic, 386
 not possessed by elementals, 512
 phenomena held back by, 193-4, 462
 phenomena of, 307-10
 post of Corresponding Secretary to remain vacant at death, 194
 prediction about modern skepticism, 146
 private seal of, 249, 321-3
 prophecies of, 243-4, 302-4, 462
 on "psychological fraud," 356
 shrine for ashes of, cited in *Harper's* magazine, 299
 on solar & Universal Cycles, 123
 supposed after-death messages from, 269-70
 suspected as Russian spy in India, 67
 T.S. sustained by strength of, 176, 298, 321-2
 teachings of, deserve first consideration, 223
 on Theosophical work, 204
 tributes to, 191-4
 values Brotherhood more than T.S., 486
- *Collected Writings*
 animals and man compared, 211
 cf. vol. XIV, Appendix 1, 409n
 "Conversations on Occultism" rf., 62
 on inorganic vs. organic, 211
 on Masters' handwritings, xlix-l
 Māyā defined, 213
- *Isis Unveiled*
 ancient secrets rediscovered, 129, 146
 forerunner of T.S. literature, 298
 house where, written, 268
 on interlaced triangles, 251

- Judge drew up contract for, 192
 Judge witnessed writing of, 192
 on length of Cycles, 124
 propositions from, 403
 on secret revelations of future cycles, 129
- *The Key to Theosophy*
 on Cycle of Life, 123
 on Devachanic time period, 337
 on future of T.S., 195, 244
 messenger cycle of 100 yrs., 270
 on proper study of, 132
 on Theosophical books before T.S., 274
 T.S. warned on dogmatism, 222
 written in London, 192
- *The Secret Doctrine*
 animal has no Ego-Soul, 427q
 on Atlantean Karma, 128
 certificate about, 343-6
 on correspondence of Earth-Chain and man, 369
 on Divine Mind's source, 209
 early private teachings of, 382n
 on Earth-Chain, 324-6, 368
 on Earth-Chain & its companions, 370q
Esoteric Buddhism corrected by, 325-7, 368-70, 382-3, 512-13
 facsimile of K.H. letter to Judge on, 348
 on fate of moon, 434
 on Heart & plexuses, 388-9
 home where, finished, 262-3
 introduction to, should be studied, 216
 on Kali-Yuga of Atlanteans, 459
 on man's evolution, 331-2
 on Mars, Mercury, & Earth, 513q
 on Mars, Mercury, Venus & Earth, 370 &n, 383-4, 434
 Masters dictated, 343-4
 on Moon's dissolution, 434
 no inorganic matter, 208
 not based on pretended authority, 218
 not produced by elementals, 512
 on proper study of, 132
 prophecy concerning Adepts, 302
 prophecy on reascension of old facts, 146
 R. Hunt article on the sun, 135n
 on septenary nature of Universe, 330q
 on serpent, 250
 study of, 217-18
 synthetic view needed to master, 218
 teachings about comets in, 481-2
 teachings of, antedate Vedas, 303
 on thorough study of, 151
 triple production of H.P.B., K.H., and M., 343-4
 on 20th century prediction, 210
Vishnu-Purāna quoted, 429
 writing of, 192-3, 342-4, 382-3
- *Transactions of the Blavatsky Lodge*
 everything is organic, 211
- *The Voice of the Silence*
 doctrine of renunciation in, 526q
 quoted on the Way, 142
 satiation of craving opposed in, 495
 on service, 316
 writing of, 192-3
- Blood
 circulation of, long known in East, 389
 two aspects of, 313
- Bodhidharma (460?-534)
 brought Buddhism to China, 85
- Body
 matter of, used by other egos, 119
 personality belongs only to, 84
- Boehme, Jacob (1575-1624)
 Adept influence on, 273
 obscured adept, 128
 a Theosopher, 273-4
 Theosophical movement and, 486
- Book(s)
 new students given only 3, 151
 of polished stones hidden, 161
- Book of the Dead*
 Egyptian symbols in, 252-3
Job based on, 252
- Book-Knowledge
 path of, 43, 151
 superficial skimming, 151

- useless for occultism, 78
 Bow, Arrow, & OM
 analogy, 10, 163
 Brahma (or Brahman) (Skt)
 body as city of, 61
 OM and, 10, 163
 Brahmā (Skt)
 Days & Nights of, 8-9, 122-3, 157-8
 life of, and yugas, 116
 Vishṇu & Śiva, 7
 Brahman(s) [Brāhmaṇa] (Skt)
 initiated with *Gāyatrī*, 311
 Judge sympathetic to, 361-5
 neglect of, and their MSS., 425-6
 no, missionaries, 429
 opposed H.P.B., xlv
 Prayāg letter to some, 470-6
 promoted caste & idol-worship,
 478
 religion of, prevails in India, 361-2
 respond to Judge's letter, 424-5
 sons of Āryāvarta, 362
 suspect T.S. partial to Buddhism,
 361-5, 470-5
 Brahmanical Thread
 Olcott invested with, 68, 363
 Brahmanism
 See also Hinduism
 the Bridge Doctrine in, 438
 compared to Christianity and
 Buddhism, 438-40
 confused with Buddhism, 372
 crystallized & exclusive, 477
 Dāmodar gave up practices of, 470
 India's dominant religion, 361, 437
 theological dogmatism of, 478
 Brain
 during sleep, 152
 as generator of Cosmic power, 506
Bṛihadāraṇyaka-Upaniṣad
 aspiration for light, 436q
 on Brahman within all, 115
 on knowledge beyond Brahman
 caste, 428-9
 on Kṛishṇa as a Kshatriya, 428-9
 Brotherhood
 See also Universal Brotherhood
 and charity, 46
 fearless reliance on, 36
 of hate, 508-9
 includes everything, 520-1
 mechanical Theosophy negates,
 493
 more valuable than T.S., 486
 not aided by Universal language,
 457-8
 one-sided if selective, 508
 public work vs. private, 463
 real object of Inner Lodge, 380
 talk of, not enough, 148
 Universal, realization of, 218-19
 Work is expression of, 505
 The Brotherhood
 accidental discoveries &, 304
 almoners of the divine, 210
 a call from, 245
 cares not for name or glory, 275
 cause MSS. to be rediscovered, 304
 cipher used by, 392
 colony from the gods, 122, 127
 constantly helps humanity, 273
 fosters Heart Doctrine, 318
 helped found T.S., 131
 Messengers from, 303
 modern science as seen by, 376-81
 Theosophy proved by, 179-80
 unknown philanthropists, 380
 Brothers
 letter to Brahmans, 470-5
 Buck, Dr. Jirah D. (1838-1916)
 invited to speak at San Francisco,
 435n
 on Theosophical books before
 T.S., 274
 tribute to Judge, lx-lxi
 Buckle, Henry T. (1821-1862)
 — *History of Civilization in*
 England
 on cyclic rise & fall of nations, 515
 Buddha Fields
 described, 140
 Buddha, Gautama (643?-543? BCE)
 Adepts' great Patron, 478
 Brahmanical lineage of, 440
 conscious on all planes, 80
 efflorescence of ages, 33
 forbade reading of "novels," 506
 and Japanese Buddhist sects, 85

- Jesus compared with, 526
 luxury of, in early youth, 92
 and middle path, 92
 practical teachings of, 281
 renunciation of, 440, 526
 resisted Māra, 440
 a secret doctrine taught by, 440
 teachings of, 91-3, 440
 works for salvation of world, 33
 Zen-Shiu sect and, 85-6
- Buddha-Gayā [Bodh-Gayā]
 Olcott tries to restore, 363
- Buddhi (Skt)
 sixth round related to, 430
- Buddhism
 confused with Brahmanism, 372
 ethics of, same as Christian, 437
 Pure Land teaching of, 86-8, 438
 Rājanya race and, 429
 T.S. does not favor, 361-4, 424-5
- Buddhist(s)
 asceticism & middle path, 92-3
 attempt to restore Buddha-Gayā,
 363
 Hindus call, Nāstika, 475
 Olcott a, 68
 sects in Japan, 85-8, 438, 439
 story of flying machine, 447
 teachings, 91-2, 281, 438-9
 T.S. does not promote, 361-4,
 424-5
- Budhists
 Mahātmas as Esoteric, or “pre-
 Vedic,” 475-6
- Bulwer-Lytton, Lord. *See* Lytton,
 Edward G. Lord Bulwer-
- Burnouf, Émile (1821-1907)
 on T.S. & religious development,
 149
 on T.S. as one of 3 great religions
 of the age, 174
- Butler, Hiram
 as Editor of the *Esoteric*, 112
 wealth scheme exposed, 113
- C
- Cabalists. *See* Kabbalists
- Cagliostro, Count Alessandro di
 (1743?-1795?)
 no imposter, 170
 on Talleyrand and, 170-1
 working for humanity, 170
- Calamities
 banquets of evil daemons, 122
- The Canadian Theosophist*
 Smythe on Mr. Judge memorial,
 xxiv-xxv
- Capital Punishment
See also Criminals
 morally wrong, 488-90
 premature separation of real man
 in, 488-9
- Caste(s)
 in ancient times, 428-9
 origin of, idea, 277
- Cataclysms
 dying races and, 206-7
 Karma and, 336
- Caves
 Ajanta, 451
 of Ellora & Elephanta, 451
 Kailās, carvings, pagoda & courts,
 451
- Cell(s)
 constructive vs. destructive, 482
 each man is, in body of Manu, 117
 hierarchies of, 215
 in occult science, 213-14
- Censorship
 Mohammedans accused of, 373
 none in the T.S., 371
- Center(s)
 astral and physical, 296
 sun symbol of true, 137
- Ceylon
 Col. Olcott’s work in, 68
- Chain(s)
See also Earth(s); Earth-Chain;
 Globe(s)
 are evolutionary developments, 369
 Evolutionary, & globes, 330-2
 septenary stages, 369
- Chakra [cakra] (Skt)
 cross a symbol of, 14-15
 weapon of Nārāyaṇa, 15
- Chakravarti, G. N. (1861-1936)
 Annie Besant and, xliv-xlvi
 claims Mahātma letter false, 476

- Chāndogya-Upanishad*
 on lotus of the heart, 61
 on man's identity with Universal Soul, 34
 on sacred syllable OM, 5-6, 6-7
- Charcot, Dr. Jean M. (1825-1893)
 experiments in hypnotism, 145
 pleads for legislation on hypnotism, 145, 417
- Charity
 beyond material, 156
 Karmic investment in, 316-17
 law of, 46, 505
 need for, on all levels, 504
 Saint Paul on, 315q
- Chela(s) [celā] (Hindi)
See also Disciple(s)
 and grades of discipleship, 366
 as Masters compared to us, 365-6
 Masters do not criticize, after their passing, 367
 as medium of his Master, 53
- Chelaship
 on false claims about, 367
- Chinese
 discovered precession of equinoxes, 447
 nation dying out, 206
- "Chohans of Darkness"
 as Planetaries who impersonate gods, 475
 preside at Pralayas, 475
- Christ
 purpose of Theosophy &, 46
- Christian(s)
 advice to, healers, 283-4
 danger awaits, nations, 35
 nations have unclear clues to Path, 35
- Christian College Magazine*
 published forged letters, xxiii
- Christian Science
See also Metaphysical Healing
 dangers of, to free will, 227-9, 295, 297
 on denial of disease, 295
 on denial of pain, 238
 logic ignored by, 282
 Mind-cure and, 227, 238-41, 283
- Christianity
 Buddhism, Hinduism and, 437-8
 on capital punishment, 488
 dogmas of, being replaced by Indian philosophy, 184
 heathen origins of, 275
 of Jesus compared to Judaism, 437
 lost chord of, 417ff
 true spirit of, is Theosophy, 468
- Church(es)
 too materialistic to join T.S., 246
- Cities
 buried, rediscovered, 300
 destined to be built, 109, 301-2
 pictured in astral light, 109, 301
- Civilization(s)
 elementals swarm over future, 109
 fountainhead of, in India, 186
 glitter of, not true progress, 372
 not-spirit regarded as Spirit by, 44
 past and present, 450-1
 periodically rolls around globe, 132
 progress of, is superficial, 44
 Western, must uplift Eastern, 479
- Clairaudience
 according to Spiritualists, 52
 inner senses and, 75
 known for ages, 352
- Clairaudient(s)
 what is heard by, 52
- Clairvoyance
 according to Spiritualists, 52
 animals have, 177
 of distant events, 449
 etheric fluids in, 178
 explanation for, 329
 inner senses and, 75, 177-8, 255
 known for ages, 352
 nervous derangement often results in, 177
 not at all profitable, 4
 thoughts become objective in, 177
 warnings on, 176-9
- Clairvoyant
 easily deluded, 74, 177-8, 255-6
 sees astral records, 52
- Cohesion
 force of, in phenomena, 401
- Collins, Mabel (1851-1927)

- *Idyll of the White Lotus*
on work of Adept, 42
- *Light on the Path*
on attitude to life, 19
true Occultism in, 4
- *Through the Gates of Gold*
Buddha and, 42
commentary on *Light on the Path*,
36-7
meaning of "Golden Gates," 37-44
quoted, 36ff
reviewed, 36-44
wide appeal to Westerners, 37
- Colmache, Édouard
- *Reminiscences of Prince
Talleyrand*
on Cagliostro, 170 &n
- Color(s)
seven, & OM meditation, 8
- Comets
astronomers & Adepts on, 481
defy laws applying to other celestial
bodies, 481
worlds begin as, 482
- Compassion
of Yudhishṭhira, 341-2
- Complaints
keep crying &, within, 20-1
- Concentration
awakens inner organs, 75
a constant practice, 78
culture of, Rāja-Yoga, 73
first step towards knowledge, 73
needed for astral travel, 73
and practice of virtue, 76
and Self-Culture, 70
subjects for, 82
Union with Supreme Being, 72
value of, on spiritual, 81, 82
as Yoga, 72
- Conger, Margaret (d. 1945)
- *Combined Chronology*
318n, 327n
- Conscience
elementals devoid of, 288, 289
- Consciousness
actuality of objects &, 159
plants & animals have, 213
Self-, embodied, 212
- Self-, viewed from two planes, 213
Unity seen by higher, 181-2
- Constitution
See also Principle(s); Sevenfold
Division
sevenfold, & phenomena, 351-2, 357
- Continent(s)
prediction on fifth, 150
- Convictions
dogmatism and, 384-5
- Copts
not descendants of Egyptians, 518
- 1 Corinthians*
on charity, 315q
on spiritual gifts, 103
- Correspondences, Law of
all occult systems built on, 369
Earth-Chain, man and, 369
- Cosmopolitan* (New York)
story illustrating abject fear of
public opinion, 508
story on reincarnation in, 496
- Cosmos
man a copy in miniature of, 214
- Coues, Prof. Elliott (1842-1899)
libel by, in *New York Sun*, xl
- Coulomb Conspiracy
& alterations at Adyar, 264-7
caused H.P.B. to go to Europe, 298
predicted in a Nāḍigrantham, 11
- Council of Constantinople
rejected doctrine of rebirth, 307,
422
- Creation
See also Evolution
evolution vs., 159-60
- Criminal(s)
denouncing of, 500-2, 503
how to reduce number of, 5
problems for, justice, 94-5
revenge of executed, on living, 489
- Crookes, Sir William (1832-1919)
laid basis for Meta-chemistry, 209
- Cross
Egyptian, 249-53
symbolism of Gnostic, 14
- Crux Ansata (Lat)
meaning of, 15-16, 252-3
in T.S. seal, 249

very ancient symbol, 253
Current Literature (New York)
 sonnet on Nirvāṇa in, 185n
 Cycle(s)
 of civilizations and nature, 523-5
 Dawn of New, 36, 304
 Doctrine of, 57, 121-30, 514-27
 Elder Brothers subject to, 520
 of Eternity or Manvantara, 250
 Gods issue forth in, 122
 Kalpas & Yugas or ages, 124, 459-60, 514-18
 Karmic impressions return in, 519
 of last quarter century effort, 461-2
 man is the authority in this, 36
 minor, now converging, 130
 Nature's, affect man's, 518-19
 psychological, 522-3
 of rebirth, 339
 ref. to Higgins' *Anacalypsis* on, 518
 revolutionary, 527
 Saros & Naros among ancient, 515
 sidereal, related to Yugas, 460
 of Spiritual regeneration from
 Masters, 461-3
 thoughts conform to, 44
 unrest of this, 293-4
 vary among nations, 129, 459-60

D

Dāmodar. *See* Māvalankar, Dāmodar
Daniel
 alludes to cycles, 525
 Darwin, Charles (1809-1882)
 evolutionary pattern of, 173-4
 "missing link" of, 214
 Davis, Andrew Jackson (1826-1910)
 as a medium, 350
 Day
 events of, and occult meaning, 22
 Death
See also Capital Punishment
 consequences of violent, 488-9
 cult, 108
 destructive cells given upper hand
 in, 482
 fear of, 424
 fire conquers, 115

hypnotism shortens life, 417
 no such thing as, 120
 states after, before reincarnation, 81
 as transformation of energy, 9
 Delusion
 of Nature is powerful, 49-50
 Demophilus (Pythagorean)
 on intellect, 211
 Depression
 ending cycles of, 522-3
The Desatir
 taught transmigration, 567-8
 Desire
See also Kāma
 basis of action or karma, 25-6
 killing out, 37
 satiation of, a dreadful doctrine,
 495
 transmutation of, 28
 Destiny
 of good & evil occultists, 45-6
 self-ordained, 41
 Detachment
 needed to be free of Karma, 31
Deuteronomy
 on necromancy, 288
 Deva(s) (Skt)
 compared to fairies, 231
 conflict with Asuras, 15
 illusions of, may take one against
 will, 148
 project future cities to men, 301
 Devachan [bDe-ba-can] (Tib)
 animals have no, 428
 and Avīchi, 439
 cell has its, & rebirth, 118
 compensation in, 114, 168
 illusionary nature of, 167
 length of time in, 167, 169, 336-9,
 384, 428
 loved ones are with us in, 84
 mediumship can make one in,
 twinge, 108
 necessity of, explained, 167-9
 period of rest, 168-9
 Devil(s)
 egotism is personal, 40
 obsession by, 288
 shells of the dead are, 356

- as Typhos in Egypt, 126
- Devotion
 leads to unseen help, 341
 leads to work for humanity, 135
 meditation on OM needs, 9, 163
 path of, leads to knowledge, 162
 true, needed to unveil nature, 155
- Dharmapala, David Hewavitarné
 (Anagarika) (1864-1933)
 Parliament of Religions &, xlv
 rescuator of Buddhism in Asia,
 xlv
- Dhyāni-Chohans
 as "Builders" preside at every
 Manvantara, 475
 true center and, 140
- Diamond
 atomic vibration rate in, 466
 Mountain & Adepts, 545-8, 571-2
 as radiance of Eternal Truth, 546
- Diet
See also Vegetarianism
 in itself, not enough, 20
 true "Theosophic," 101-2
 of vegetarians, 99-102, 468
- Discernment
 how to acquire, 73
- Disciple(s)
See also Chela(s)
 lifted only by own efforts, 21
 rules of ancient schools for, 155
 true sun is goal of, 137
- Discipline
 sure foundation for, 155
- Disease(s)
See also Healing; Metaphysical
 Healing
 causes of, on mental planes, 295-7
 cure of more interest than cause, to
 some, 282-3
 "mind healers" throw back, 284,
 294-5
 much attention to, 281
 purify man, 284
 replanted to mental plane, 284
 sin of separateness and, 213, 215
- Divine
 act on, impulses at once, 105
 all goodness from, within, 104
- Brothers almoners of the, 210
 Radiance & OM, 8
 on realizing, Love, 105
- Divine Resonance
 Divine Light is not, 8
 or Nāda-Brahmā, 7-9
- Divine Science
 ancient Indian term, 236
 as Theosophy, 236
- Doctrine(s)
 dreadful, of Satiation, 495
 few Theosophical, new, 467
 Masters want more Heart-, 318
 only, with power to save, 46
 of Theosophy from the East, 179
 universal, 440-1
 universal application of
 theosophical, 114-20
- Dods, Dr. J. B. (1795-1872)
Electrical Psychology lecture to U.S.
 Senate, 145
 warns about hypnotism, 145
- Dogmatism
 avoided in T.S., 436
 convictions and fear of, 384-5
 crumbling, 176
 none in Theosophy, 221-2
- Doubleday, Maj.-Gen. Abner (1819-
 1893)
 left in charge of New York City
 T.S., xxii
- Doubt(s)
 Karma of, allegory, 551-2
- Dream(s)
 dreaming and, 80-3, 448-9
 influence waking state, 81
 reason for not remembering, 152
- Druids
 magic stones of, 572
 Seer of the, 572
- Duration
 ever-present, & man, 215
- Duty
 allegory on, 543-4
 of another, dangerous, 205
 Higher life only through, 105
 man's true, 181
 Theosophical, 205
- Dvivedi, Manilal N. (1858-1898)

- pub. of old edition of Patañjali, 411
- Dweller of the Threshold
 in astral light, 155
 constant menace until conquered, 97
 dwelling place of, 97-8
 as an entity, 97-8
 exaggerated idea of, in *Zanoni*, 537
 extraneous to student, 98
 is all of evil done by man, 155
 need not be feared, 98-9
 not product of brain, 98
 sum total of general wickedness, 97
 in *Zanoni*, 96-9
- E
- Earth(s)
See also Mars; Mercury; Venus
 a fourth-plane planet, 369
 Mars, Mercury and, 383-4, 513
 moon is parent of, 434
 sun's Zodiacal cycle affects, 517
- Earth-Chain
 Besant changes mind about, 498
 cp. with other globe chains, 513q
 in *Esoteric Buddhism*, 323-4, 368-70
 Life-Wave evolves through, 323-4
 Mars & Mercury not of, 368-70, 498
 in *The Secret Doctrine*, 324-6, 368-70, 513
- Earthquakes
See also Cataclysms
 foretold by astrologers, 422
- East
 "craze" for India and, in T.S., 476
The Path relies on teachings of, 57
 source of Theosophy, 179, 275
- Edison, Thomas (1847-1931)
 phonograph ridiculed at first, 216
- Eek, Dr. Sven (1900-1966)
See also Māvalankar, Dāmodar K.
 ——— *Dāmodar and the Pioneers of the Theosophical Movement*
 letters to Judge in, xxiii
- Effort(s)
 only own, will uplift one, 21
 only steady, leads to wisdom, 18
- Ego(s)
 chooses its own earthly habitation, 276-7, 484-5
 conscious on some plane always, 216, 449-50
 continuous identity of inner, 449-50
 as eternal pilgrim, 212-14
 from the stars, 250-1
 groups of, leave races, 206-7
 language of, in sleep, 152
 and "Māyā," 213
 use matter of previous, or other lives, 119
- Egotism
 as sense of separateness, 39-40
- Egypt
 ancient learning of, 58
 electricity in ancient, 447
 rapid rise of ancient, 523
- Egyptian(s)
 advanced civilization of, 58, 447, 523-4
 descendants of, not Copts of today, 518
 gods of, & their shapes, 536
 mummification beliefs, 517-18
 and Semitic race, 524
 we are the ancient, 524
- Electricity
 known to ancients, 447
- Elemental(s)
 automatic obedience of, 560
 can transport objects, 356
 control of, not profitable, 4
 copy only what exists, 512
 Egyptian papyrus and, 535-6
 foretell spots to be civilized, 109, 301-2
 H.P.B. not controlled by, 512
 hallucinations of, 22
 lack conscience, 289
 mediumship attracts, 453, 455
 men are mediums for, 52
 motions & shapes of, 535-6
 movements of, 109
 as nerves of nature, 353
 scavengers of astral record, 555-7
 at séances, 200

- skin of Earth and, 559-60
 some friendly some not, 289
 vices attract hordes of, 76-7
- Elementary
 obsession by, 288
- Emotions
 control of, not extirpation of, 219
- Encyclopedia Britannica*
 precepts of Islam in, 374
- Energy
 transmutation of, & spiritual
 dynamics, 380
- England
 H.P.B. impetus to T.S. in, 192
 London headquarters and Besant,
 190
 on Theosophical Society in, 149,
 175, 192-3
- Entity
 T.S. is an, 58
- Environment
 entity chooses birth, 26-7, 31-3
- Envy
 influences ethereal body, 77
- Ephesians*
 ref. to verse 32, 21
- Equinoxes
 on precession of the, 516-17
- The Esoteric*
 "College" a conspiracy, 113
 false claims of editor of, 113
 secret organ for Christian sect, 113
- Esoteric Buddhism
 only true philosophy, 475
- Esoteric Section
 H.P.B.'s appointment of Judge to,
 xxx, xxxii n
 Judge's role in the, xxx-xxxii
- Eternity
 cycle of, 250
- Ether
 thoughts produce sound, color and
 motion in, 178
 warp & woof of the Imperishable,
 115
- Ethereal Body. *See* Astral Body
- Ethics
 disease and, 297
 high, will purge nations, 297
- law of Karma and, 502-5
 logical basis for, in Āryan thought,
 245
- Masters on T.S. and, 155
 modern, behind science, 210
 needs right basis, 280
 occultism requires, 155
 practical exposition needed, 281
 same in all religions, 441
- Europe
 Eastern philosophy and, 275
 poisoned by emanations of its
 former peoples, 524
- European Section of T.S.
 appoints Committee to revise First
 Object, 501
- Evil
 dreamless state can check, 81
 dreams can be, influences, 81
 fate of dabbler in, 45-6
 and Good as relative, 14, 19
 is good gone astray, 19
- Evolution
 See also Earth-Chain; Race(s);
 Round(s)
 aim of, 179
 aim of, according to science, 380
 creation theory vs., 160-1
 crest wave of, in West, 479
 cyclic impressions and, 522-7
 cyclic law governs, 519
 of Earth-Chain, 519-20
 on Earth-Chain of globes, 330-2
 line of higher, 215
 man should assist, 15
 meaning of, 157-61
 in theology, science and
 Theosophy, 159-61
- Exodus*
 on witches, 288
- Exorcism
 in ancient India, 288
- Eye(s)
 See also Third Eye
 may see only part of spiritual
 being, 108-9
 retina of, and astral light, 116
- Ezekiel*
 Wheel of, 15

F

- Fairies
 Irish belief in, 230-1
 of lake, 544
 mysterious haunts of, 551
 once ruled by men, 551
 stem from Hindu "devas," 231
- Fakirs
 feats of, 402
 on path of error, 475
- Fame
 desire neither notice nor, 19
- Family(ies)
 die out like races, 207
- Fanaticism
 to be avoided, 23
- Fasting
 balanced view towards, and life, 20
- Faults
 constant watch over, 220
- Fear
 effect on ethereal body of, 77
- Felt, George H.
 lectured when T.S. proposed, xviii
 W.Q.J. experiments with, 322
- Fire
 conquers death, 115
 as symbol of duty & virtue, 543-4
- Five Years of Theosophy*
 rf. to article on Morya Dynasty, 430
- Force(s)
 Masters on transmutation of, 147-8
 Occultist directs, with knowledge,
 147
- Franck, Adolphe (1809-1893)
 ——— *La Kabbale*
 on Origen & metempsychosis, 431
- Fraternity, The. *See* The Brotherhood
- Freedom
 individual, defined, 508
- Freemasonry
 compared to T.S. government, 486
 interlaced triangle symbolism in,
 252
 T.S. and degrees of, 321-2
 vows of, broken daily, 553
- Friends
 on future, or enemies, 316-17

Future

man shapes own, 40

G

- Galatians*
 on fruits of the spirit, 104
- Gandiva
 Arjuna's bow, as gift of the Gods,
 163
- Ganson, Joseph W.
 received bogus Mahātma message,
 469
- Gautama. *See* Buddha
- Gāyatrī*
 appeal to duty, 313
 composed by a Kshatriya, 429
 quoted, 311 &n
 sacred verse of Hindus, 311
- Genesis*
 alludes to rebirth, 413q
- Ghizeh [Giza], Pyramid of
 modern architecture comp. to, 450
- Gifts
 from higher to lower nature, 104
 spiritual, a misnomer, 103-4
- Gilgūlim (Heb)
 as reincarnation in Talmud, 419
- Gladstone, Wm. Ewart (1809-1898)
 Jerusalem Societies and, 185-6
- Glamour
 a degraded art in America, 358
 its place in magic, 359
 a science in occultism, 358-60
- Globe(s)
 are phases of consciousness, 325-9,
 513q
 in co-adunation with Earth, 513q
Esoteric Buddhism on Earth-Chain,
 323-4
 not separated, 324-9, 368
 S.D. about, 323-9
 six companion, of Earth-Chain
 invisible, 368, 498, 513q
 on superior planes to earth, 513q
- Gnostic Cross
 svastika or, 14
 symbolism of the, 14

God

aim of man to become, 103
 faith in, barrier to Brothers, 475
 gave religion in beginning, 436-7
 inconsistency with religious
 precepts about, 41
 Islam and, 374-5
 is the Infinite, 41
 is within each man, 41
 love is, 103
 Occultists' task more than longing
 after, 147
 Who and What is, 61

Gods

The Brotherhood a colony from
 the, 122, 127
 dark forces impersonate, 475
 descend according to cycles, 122
 employment of the, 122, 126
 faith in, barrier to Brothers, 475
 man can be as the, 212, 214
 monads & atoms potential, 212

Gold

wealth comp. to knowledge, 139

Good

all, comes from Divine within, 104
 Evil and, relative terms, 14, 19
 impulses should be acted on at
 once, 105
 obtained by *being*, 105
 razor's edge between bad &, 54

Gravitation

Occult viewpoint on, 356, 401

Great Lodge. *See* LodgeGreat Orphan. *See* Humanity

Great Work

of returning all to source, 14

Griscom, C. A.

first T.S. office described by, xxvi
 initiated into T.S. by Judge, xxvii
 on Judge using a borrowed body,
 xxxiii-xxxiv

Guiteau, Charles J. (1840?-1882)

on trial & death of, 490

Gupta Vidyā (Skt)

Twentieth Century will give proof
 of, 303

Guru(s) (Skt)

woe for one who belittles, 514

H

Haeckel, Ernst (1834-1919)

——— *The Pedigree of Man*
 praises Darwin, 173-4

Hall of Learning

cave of illusion outside of, 55

Hand(s)

astral, 75

Hanuman

antedates "missing link," 214

Harbottle, Mr.

astral form of Hindu seen by, 261

Harris, Thomas Lake (1823-1906)

Butler plagiarized book of, 113

Harrison, Frederic (1831-1923)

on choice of books, 506n

Harte, Richard

in error about Judge, xx, xl-xli

Hate

can bring souls together, 84

Hatha-Yoga (Skt)

dangers of, 186-7

purely physical, 72

Healing

See also Metaphysical Healing
 affirmations, denials and, 238-41
 dangers of mental, 227-30

Health

and healing, 228-9

Heart

See also Heart Doctrine
 allegory of the, 539-41
 anatomy of the, 387-9
 "eye-knowledge" not of the, 78
 is focus of Spirit, 40
 "knot" of the, 39-40, 61-2
 medical views on, 387-8
 mystic has a joyful, 18
 plexus of the, 388-9
 poverty of, subdues vanity, 77
 small ether in the, 61
 untying knot of the, 31
 Way lies through, 51
 yoga practice dangerous to, 187

Heart Doctrine

See also Heart

Masters want more, in T.S., 318-19

poem about, 51

- Heaven
 Hell &, in Christianity, Buddhism & Brahmanism, 439
 kingdom of, & diet, 248
 Kingdom of, taken by violence, 79
- Hell
 Christian teaching of, 439
 on "descent" into, of matter, 312
 Naraka or Avīchi, of Orientals, 439
 Yudhishthira stays in, for friends, 101
- Herald* (New York)
 use of term Mahātma in, 496
- Heredity
 Adepts' influence and, 273
 cannot account for variations in man, 203
 diseases and, 282
 justice of, 94-6
 Karma and reincarnation compared to, 93-6
 karmic tendencies and, 26, 276-7
 not a cause, 95
 remote ancestral traits reproduced by, 94
- Hermetic Axiom
 philosophy of, 118-19
- Hieroglyphs
See also Symbolism
 symbolism of Egyptian, 12
- Higgins, Godfrey (1773-1833)
 ——— *Anacalypsis*
 includes study of cycles, 518
- Higher Self
 body medium of, 53
 extended life and, 42
 internal sun, 312
 and Law, Action & Karma, 562
 Mesmerism and the, 254-6
- Hijo, G. (pseud.). *See* Griscom, C. A.
- Hindu(s)
 abhor spiritualistic obsession, 288
 becoming materialistic, 478
 feared T.S. partial to Buddhism, 361-2, 442
 idea of cycles derived from, 518
 T.S. promoted, revival, 442-4
- Hinduism
See also Brahmanism
 compared to Buddhism & Christianity, 437-8
- Hindustan
 cradle of the Āryan race, 518
- Hollis-Billing, Mary J. (1837-?). *See* Billing
- Home, John (1722-1808)
 ——— *Douglas*, 130
- Homeopathic Medicine
 cures by Count Mattei with, 283
- Hope
 for gratification must end, 23-4
- Hübbe-Schleiden, Dr. W. (1846-1916)
 on certificate from Masters re S.D., 343-4
 got letter from K.H., 319n
 K.H. letter sent to Judge about, 344q
- Huc, Abbé E. R. (1813-1860)
 ——— *Travels in Tartary . . .*
 book burned by Clergy, 438
 on similarity between Buddhist & Christian ceremonies, 438
- Human
 nature unchanged, 378
- Humanity
See also Man; Mankind
 Adepts protect, from true sun, 140-1
 Atlanteans reborn as present, 128-9
 desire for reward in, 155
 Masters love for poor orphan, 70
 meditation on true sun aids, 137
 natural devotees work for, 135
 work for, is sure path to Supreme, 105
- Hume, Allan Octavian (1829-1912)
 an exception as to correspondence with Adepts, 475
 K.H. letter to, quoted, 327
 ——— "Fragments of Occult Truth," 67 & n
- Huxley, Prof. Thomas (1825-1895)
 essence of matter unknown to, 353
- Hypnotism
See also Mesmerism
 contraction of molecules in, 417
 dangers of, 297, 357-60, 414-17
 experiments in, 414-15
 imagination in, 359, 399-400

- leads to earlier death, 417
 Mesmerism as term for, 144
 normal functions abated in, 412
 proofs of a Hidden Self in, 145-6
 self-, compared with operator-
 induced, 415-16
 should be law against, 417
 should be restricted even by
 doctors, 145
 and spiritualists, 52
 suggestion used in, 414-17
- Hypnotist(s)
 Charcot favored legislation for a,
 145, 417
 controls subject's will, 159, 416
 a medium, 52
- I
- I
See also Ego(s); Personality
 illusory, 31-2
 separate, basis of world illusion,
 31-2
- Ibn Gebirol (1021?-1070?)
 ——— *Ketber Malkbuth*
 on the soul, 419
- Idea(s)
 common, point to truth, 35
 innate, and evolution, 161
 personal, fosters envy, 77
 response to, determined by Karma
 and Reincarnation, 13
 thoughts of mesmerist color
 subjects', 255-6
 Universe is Will &, 400
- Ideal(s)
 thought must be on highest, 28-31
- Ikshvāku
 last of Rājanya sages, 428
- Illusion(s)
 Adept on escaping, 400
 Devas can make powerful, 148
 "I" is an, 31
 separate "I" basis of world, 31-2
 vanity as, of nature, 77
- Image(s)
 in Astral Light, 154
- Imagination
 important & noble faculty, 307
 in Occult phenomena, 397-8
 in phenomena by "controls," 308
 in precipitation, 308-10, 354-5, 359,
 397
- Immortality
 of man & Supreme Being, 35
 of man's soul, 432
- India
 Buddhism does not prevail in, 361
 conservator of Wisdom-Religion,
 150
 cradle of civilization, 186
 degraded & materialized, 478
 East is more than, 477
 gods & sages appear to some in, 358
 literature of, will infiltrate West,
 184
 Masters despair for, 478
 Mogul invaders of, 183
 spiritualism in, 287-8
 T.S. branches in, 149, 175
 truths of, brought by H.P.B., 361ff
 a world center of T.S. work, 193
- Indian(s)
 on dying of American, 206-7
- Ingratitude
 Adepts incapable of, 511
- Initiate(s)
 aspiring, prepares well & hopes,
 21-2
 many obscured, 127-8
 married in some life, 20
- Initiation(s)
 can be forgotten, 128
 Judge opposed ritual in, 321
 keys in striving for, 21-2
 seeking, causes more trials, 22
 self-denial needed for, 180
 story shows one preliminary, 89
- Innisfallen (Ireland)
 Destiny of, 542-4
 gem at Mount of, 543, 545
- Insanity
 and hypnotism, 416-17
- Inscriptions
 modern & ancient, 450-1
- Introduction to Theosophy* (1855)
 printed before T.S. founded, 274
 &n

- Intuition(s)
 ideal side of life, 183
 in recognizing a true teacher, 43-4,
 394-6
 should be acted upon without
 delay, 105
- Invisibility
 on power of, 410-12
- Ireland(s)
 abode of Atlanteans, 231
 Adepts in ancient, 544-5
 Isle of Destiny, 231, 542-4, 545-6
 on people of, 230-1
 tales in, of magical appearances,
 358
- Irish
 belief in Supernatural, 230-1
- Īśa-Upaniṣad*
 all beings same in kind, not degree,
 435q
 invokes true sun, 140q, 168q
 on Self as all things, 431q
 on unity of beings, 168, 435
- Islamism
See also Mohammedan(s)
 conversion of F.T.S. to, 372
 five main precepts of, 374
 and polygamy, 373
 Sufis preserve inner doctrines of,
 373
- Īśvara
 determines experiences to be
 Karmically met, 196-7
 is the Supreme, 35
 spirit in man, 70-1
- J
- Jāgrat (waking state) (Skt)
 contrasted to dreaming & deep
 sleep, 81-3
 salvation only in, 80
- James*
 on source of "perfect gifts," 104
- James, Dr. William (1842-1910)
 ——— "Hidden Self," 144
 experiments with hypnotism prove
 inner self in man, 145, 414
- Japan
 Shin Buddhism one of 12 sects in,
 85
- Jehovah
 no power in pronouncing, 61
 a tribal god, 288-9
- Jeremiah*
 alludes to rebirth, 419-20
- Jerome (347-420)
 Origen &, 431
- Jesus
 Christianity of, 437
 crucifixion of, 526
 descends into hell, 312-13
 doctrines of, preached but not
 practiced, 32
 ethics of, & Theosophy, 155
 great renunciation seen in
 crucifixion of, 526
 healing power of, 283-4
 impostors of, 493-4
 and Kṛiṣṇa as Saviors, 439-40
 mission of, 304
 the Mysteries taught to disciples,
 440
 Name obtained by, 286
 order of, enemy of Cagliostro, 169-
 70
 reincarnation and, 304-7, 419-22
- Jews
 believed in reincarnation, 413, 417-
 22
 Jesus' only mission to, 304
 learned magic from Egyptians, 287,
 288
Zohar an authority among, 419
 "Jim Nolan"
 explains materialization, 198-200,
 354, 406-8
 no elemental or spook, 200
 a person not a spook, 408
 prophecies of, 404-5
 spiritualistic control, 198-200
- Jinarājādāsa, C. (1875-1953), compiler
 ——— *Letters from the Masters of the
 Wisdom*, 1st Series
 on purpose of T.S., 69-70 & n, 318-
 19
 to A. P. Sinnett on main T.S.
 Objective, 318-19

- *Letters from the Masters of the Wisdom*, 2nd Series
on true philanthropy, 319-20
- Jīva(s) (Skt)
individual lives, 158
- Jīvātman (Skt)
plan for, during manifestation, 158
- Jñāna(m) (Skt)
definition, 11n
- Jñāna-Yoga (Skt)
Bhagavad-Gītā &, 54
- Jñāni(s) (Skt)
attracted to earth from higher regions, 127
progressed beings who aid earth, 127
- Job*
alludes to rebirth, 420
an altered form of Egyptian *Book of the Dead*, 252
on dreams, 81
- John*
on the Word as Logos, 7
- John the Baptist
Elias reborn as, 306
- Johnston, Charles (1867-1931)
article on races quoted, 428
on ethnology of Rājputs, 428-9
sends Judge quotation by Synesius, 121
- Judge
not any man, 55, 502-4
- Judge, Frederick H.
father of W.Q.J., xvii
- Judge, John H. (W.Q.J.'s brother)
helps H.P.B. prepare *Isis Unveiled* for printer, xix
- Judge, Mary Quan
mother of W.Q.J., xvii
- Judge, William Q. (1851-1896)
accused of creating discord in T.S., 476-80
Adyar visited briefly by, xxiii-xxiv
American section formed with, as General Secretary, xxv
Antaḥkaraṇa between East & West, xxxix
believes in Vedas, 362
bibliography of, lvi-lviii
blended with Nirmānakāya, xxxiv
borrowed body of, xxxiii-xxxvi
cremation of, lxi
Dāmodar corresponded with, xxiii
on death of, liii, lix-lxv
E.S. *Book of Rules* by, xxx
E.S. representative in America, xxx, xxxii (facsimile reproduction)
family and early years, xvii-xviii
a Founder of T.S., xix-xxii
and George H. Felt, 322
H.P.B. asks, to suggest T.S. founding to Olcott, xviii n
H.P.B. occultly writes in book of, 398
H.P.B. on ancient tie with, xxxvi-xxxix
H.P.B. showed, precipitation process, 310
H.P.B. strongly defended, xxxvi-xli, xxxix-xl
helped H.P.B. in Paris, xxiii
helped H.P.B. with *Isis Unveiled*, xviii-xix
independence of American T.S. and, li-lii
as initiated Hindu disciple, xxxv-xxxvi
initiation ritual and, 321
Last Will of, lxx-lxxvii
literary heritage of, xxviii-xxix
on London visit in 1884, 533
Master's letters to, liv-lvi
meets H.P.B., xviii
meets Smythe, xxiv
never depressed, 523
nominated Olcott for T.S. presidency, 64, 67
offices of, described, xxvi-xxvii
official election as Vice President in 1890, xxxiii
Olcott's contemplated resignation and, xlii-xliv
Prayāg letter and, 470-6
pseudonyms of, xxvi
recalls bird migration seen as youth, 519-20
on replacing term "principles," 143-4

- on *S.D.* authorship, 342-4
 says charges are false, xlvii
 South American adventures, 531-3
 tested by loneliness, xix, xxii-xxiii
 Vice-President of T.S., xxi-xxii
 ——— *Reply by William Q. Judge to
 Charges . . .*
 Masters taught Judge from early
 days, l q
 Justice
 Karma is mercy and, 335

K

- Kabbala(h) [Qabbālāh] (Heb)
 on interlaced triangles, 251-2
 Kabbalists
 hunger for power by, 60
 Kali-Yuga (Skt)
See also Yuga(s)
 age of decadence & obscuration,
 292-3
 Atlantis in its, when destroyed, 459
 cycle of, 124, 459-61
 cycle of materialism, 292-3
 digits of, 124, 125-6
 efforts for good quickened in, 461
 prediction about, 102
 reason called “dark age,” 293, 461
 Kalpa(s) (Skt)
 divided into ages by ancient
 Hindus, 518
 Mahā-Kalpa and, 124
 period of manifestation, 518
 Sanskrit term for cycle, 514
 Kāma (Skt)
See also Desire; Kāma-Rūpa
 blood as aspect of, 313
 control of, 219
 integral part of man, 219
 Kāma-Rūpa (Skt)
 dissipates after death, 278-9
 Karma. *See* Karma
 Kansa [Kaṁsa] (Skt)
 tried to destroy Kṛishṇa, 126, 440
 Kant, Immanuel (1724-1804)
 and “equal freedom” theory, 220
 on galactic rotation, 516n
 Karma (Skt)
 on agents of, 492-3, 500-1
 Aphorisms on, 333-6
 applies to all beings & worlds, 117
 Buddhist morality on, 120
 cannot judge another’s, 335
 capital punishment and, 488-90,
 492
 cellular, 118
 Christianity taught, 441
 Cosmos has, as well as man, 117
 Devachan and, 167-8
 different types of, 335-6, 504
 environment and, 31-3, 483-5
 equilibrium restored by, 334, 502-3
 “failures” of, compensated, 114
 good & bad compared, 483-5
 heredity and, 93-6, 276
 is continuance of the nature of the
 act, 24-6
 of judging others, 502-4
 kinds and fields of, 335-6, 504
 Law of Ethical Causation, 502
 meaning of, 24-31, 195-7, 275-9, 333-
 6, 483-5
 mental & moral defects are, 138
 “mental deposits” of, 278-9
 mitigated, 334-6
 motivation governs, 139, 157
 national, 26, 118
 no, beyond the mind, 25, 31
 not fatalism, 24-5, 28
 not subject to time, 334ff
 of one is, of all, 504-5
 planes of causation, 25, 27, 502
 power of a vow upon, 335
 as punishment or reward, 137-8,
 196-7, 276, 502-4
 rebirth and, 26-8, 156, 316-17
 reincarnation part of Law of, 33
 repentance and, 31
 as responsibility, 276-7, 316-17,
 502-5
 restores harmony, 334, 502-5
 salvation & freedom from, 93
 stored up from past, 88, 276-9,
 295-6
 three aspects, 562
 transmutation of energies and, 28,
 504

- twin doctrines of, and
 reincarnation, 156-7
 on unexhausted, 278-9
 on unexpended, 334-5
- Kāśyapa. *See* Mahā-Kāśyapa
- Katie King
 Crookes saw her materialize, 290-1
- Keely, John W. (1837-1898)
 competitive science and, 210
- Keightley, Julia (1855?-1915)
 as compiler Jasper Niemand, xxix
- Kerning. *See* Krebs, Johann Baptiste
- Kether Malkuth*. *See* Ibn Gebirol
- Khunrath, Heinrich (1560-1605)
 ——— *Amphitheatrum* . . .
 on Kabbalah of the Hebrews, 535
- Killarney, Lakes of
 dream recollections at, 541ff
- Kingdom(s)
 man responsible for salvation of
 lower, 117
- Kingsford, Dr. Anna (1846-1888)
 H.P.B. warns, 500
 violently opposed to vivisection,
 500
- Knowledge
 aspiring to, not enough, 147
 discernment leads to full, 73
 intellectual, regarding men, 73
 meditation on OM leads to, of
 Secret Doctrine, 8
 must be seized, 79
 occult, leads to altruism, 19
 occult phenomena and, 397
 path of devotion leads to, 162
 power and, needed to avoid
 illusions of Devas, 148
 scientific, of minerals, 73
 of Self must come first, 50
 virtue needed for, 155
- Koran* [*Al-Qur'an*] (Arabic)
 compared to *Rig-Veda*, 374
 compelled by the sword, 373
 quoted on polygamy, 373
- Kośa(s) (Skt)
 sheaths or environment of the Self
 or Supreme Soul, 33
- Krebs, Johann Baptiste (1774-1831)
 [pseud. J. B. Kerning]
 recognized mantric power, 89
 ref. to German mystic's story, 89
 ——— *Der Freimaurer*
 practical examples of power of
 mantras, 90-1 &n
- Kṛiṣṇa (d. 3102 BCE)
 as Avatāra, 439
 both good and evil, 13
 is Puruṣha and Prakṛiti, 13
 on real man, 17
 as shepherd, 101
 a son of God, 439-40
 threatened by evil Kansa, 126, 440
 white adept, 126
- Kshatriya(s) (Skt)
 Buddha & Kṛiṣṇa were, 429
 descendants of solar race, 429
 once above Brahmans in mystical
 knowledge, 428
- Kurukshetra
 sacred plain of, 27n
- L
- Laheri, Rai B. K.
 appeals to T.S. for impartiality, 361
 leader of Hindu Revival, 442-3
 letter to the Brahmans and, 425,
 443
 on society for Hindu revival, 443
- Lakṣhaṇa (Skt)
 distinctive mark of, on T.S. work,
 273
- Language
 on, of Ego, 152-3
 on Universal, 456-8
- Law(s)
 of attraction & repulsion, 356, 401
 of Correspondences, 369
 criminal, & heredity, 94
 of cycles, 158, 515, 519
 of impressions & their cyclic
 return, 514-25
 of Karma & rebirth, 33
 no miracles, only, 403
 reincarnation & karma &, 95
 Universal, 114, 115
 of universal unity, 42
- Laws of Manu*
 on benefit of pronouncing OM, 6

- Lawyers
 prominent, in early T.S., 64
- Laya Center(s) (Skt)
 energy propelled into, from dying globe, 483
 origin of evolving comets, 481-2
- Le Lotus*
 French T.S. periodical, 56
- Leboudy, Max
 millionaire martyred by public, 507-8
- Left Hand Path
See also Black Magic
 fate of dabbler in, 45-6
- Legislation
 ethical reform needed not, 527
- Lévi, Éliphas (pseud. of Alphonse Louis Constant) (1810-1875)
 as sham occultist, 79-80
- Levitation
 of Christian Saints, etc., 399
 of Hanuman in the *Rāmāyaṇa*, 399
 how achieved, 355-6
- Life
 all Adepts married in some, 20
 doing good in, a duty, 138
 evolution of conscious, 380
 on living a Theosophical, 17-24
 object of each, governs soul's environment, 278-9
 seek meaning of each event in, 22
 Theosophy in daily, 280-1
 as Universal principle, 208
- Life-Atoms. *See* Atom(s)
- Life-Wave(s)
 evolve through Earth-Chain, 323-4
- Light on the Path*. *See* Collins, Mabel
- Lives
 plan for, within, 158
- Lodge
 almoners of the divine, 210
 a call from the, 245
 teaching on change, 460
- Logarithms
 taught in ancient mysteries, 313
- Logic
 affirmation, denial, & rules of, 241
 a foundation of occult path, 155
 metaphysical healers ignore, 282
- Logos (Gk)
 awakener of the Universe, 7
- London Times*
 Sinnett seeks phenomenal production of the, 377-8
- Longfellow, Henry W. (1807-1882)
 ——— *A Psalm of Life*
 quoted, 195 &n
 ——— *The Song of Hiawatha*
 quoted, 191-2
- Lotus
 of the heart, 61
- Love
 on attaining Divine, 105
 God is, 103
 Harmony and, duty of man, 181
 Infinite, annihilates evil, 47
 for soul vs. personality, 83-4
 Theosophists must express, 316-17
- Lucifer
 once a prince of light, 47
- Lucifer* (London)
 cited, 56
 on founding, 192
 on Judge meeting Olcott in Oakland, xxii
 ref. to early Church views on rebirth, 430
 on religious tolerance in T.S., 361
The Theosophist compared to, 386
- Lully, Raymond (ca. 1232-1316)
 obscured adept, 128
- Lunar Pitṛis (Skt)
 and evolution of man, 214
- Lytton, Edward George Lord Bulwer- (1803-1873)
 foresaw the "Coming Race," 42
 ——— *Zanoni*
 on Dweller, 97
 elemental shapes in, 555

M

- Macroprosopus (Gk)
 definition, 14
- Madness
 vanity can lead to, 77
- Magh Mela (Hindi)
 "The Hindu Revival" sect founded

- at a, 442
- Magi**
abuses perpetrated in name of, 45
- Magic**
See also Black Magic; White Magic
motive decides black or white, 45
not child's play, 47
as occult science, 44
practice of, needs Universal Brotherhood, 5
- Magnetism**
See also Hypnotism; Mesmerism
of erroneous & sincere beliefs, 475
India's, stifling to adepts, 477-8
of sitters in séances, 406-8
- Mahābhārata**
conflict over vase of Amṛita, 15
on human races, 428
Yudhishṭhira's dog at gate of Heaven, 101
- Mahā-Chohan**
on purpose of T.S., 69-70 & n
- Mahā-Kāśyapa**
knew meaning of golden flower, 85
- Mahā-Parinibbana Sutta**
on cremation of Buddha, 429n
- Mahā-Pralaya (Skt)**
Universal Dissolution, 9
- Mahārāja(s) (Skt)**
family motto of the Benares, 249
- Mahātma(s) (Skt)**
See also Adept(s); Master(s)
as Esoteric Buddhists, 475
evolution demands existence of, 339-40
fear of declaring belief in, 339-40
few Theosophical doctrines original with, 467
H.P.B. did not invent, 365
as ideals & facts, 464
meaning of, 339
message to Indian Theosophists, 470-5
messages from, have peculiar odor, 469-70
overcome bad magnetism, 475
power of, can be hindered, 340
promise help to altruists, 462-3
stand by H.P.B., 511-12
- term part of our language, 496
on writing of S.D., 343-4
The Mahatma Letters. See Sinnett, A.P.
- Mahā-Yuga (Skt)**
and four lesser yugas, 124
- Maitland, Edward (1824-1897)**
— *Anna Kingsford, Her Life . . .*
as anti-vivisectionist, 500
- Man**
See also Humanity; Mankind
affects matter to be used by other egos, 119
animals before, in 2nd Round, 331
before animals in 4th Round, 331-2
character of, hard to know, 73
and civilization of 19th century, 36
duty of, 181
each, connected to one Adept, 140
each, is part of Manu, 117
fashions own destiny, 41
a God incarnate, 41, 212
god of his little universe, 119
great work of, 14
is final authority now, 36
is microcosm of macrocosm, 61, 115, 118-19, 214
is own savior, 31
knowledge of spiritual nature of, will save, 5
lives at once in two worlds, 45
lives on thought, 415
Monadic evolution and, 211-14, 331-2
owns nothing, 21
part of Supreme Being, 35
perfect, is in union with all, 13
potency of each, in work for Theosophy, 205
potentially a God, 103
a Soul, 415
a spiritual entity, 95
true aim of, 139
- Manas (Skt)**
as container of causes, 295
as cosmic & universal principle, 214
stores "mental deposits," 279
- Mānasaputra(s) (Skt)**
Monadic evolution and, 214

- Mankind
 Atlanteans reborn in present, 128-9,
 131
 can only be lifted gradually, 378
 nature of, 378
 Occultism for use of, 381
 sacred heroes help, 122
- Mantra(s) (Skt)
 German mystics recognize power
 of, 89
 power of united endeavor and, 90
 restore self-control, 90
- Manu(s) (Skt)
See also Laws of Manu
 aggregate of men, 117
 a Kshatriya, 429
- Manvantara(s) (Skt)
See also Cycle(s); Pralaya(s); Yuga(s)
 divided into four Yugas, 123
 each, an outgrowth of preceding,
 117
 OM declares 3 periods of, 311
 Planetary Intelligences preside at,
 475
 the reign of one Manu, 117
 and serpent symbol, 250
- Marriage
 Divine Mystery of, 20-1
 no hindrance to occult
 development, 20-1
 in some life for all Adepts, 20
- Mars
 cosmic influence to Earth, 383-4
 Earth-Chain does not include, 368-
 9, 498, 513q
 and Mercury controversy, 498-9,
 510-13
 in obscurity, 369-70
 spirit of rage &, 384
- Master(s)
*See also Adept(s); Mahātma(s);
 Sinnett, A. P.*
 advice for theosophists, 157
 appears when disciple ready, 107
 barriers to, 475
 bequeathal of Schmiechen
 portraits of, lxvi
 chelas used as mediums by, 53
 copy nature, 505
 on courageous declaration of belief
 in, 385-7
 cyclic help by, 462
 disciples of true Arhats, 475
facsimiles of letters from, liv-lv,
 345-7
 H.P.B. did not invent, 365, 386
 help not withdrawn after 1898, 462
 imitate charity of, 505
 incapable of ingratitude, 64, 511
 is Thyself, 51
 on Karma, 503-4
 Karma respected by, 462
 on knowledge & curiosity, 368q
 letters to Judge from, liv-lvi
 live for humanity, 70
 meaning in evolutionary scheme,
 313-14
 messages from have peculiar odor,
 469-70
 messenger of, comments, 107-9
 Messengers periodically sent by,
 303, 462-3
 on moral worth of T.S., 155
 most perfectly organized body in
 world, 505
 necessities of evolution, 201
 occult help from, 341
 prayer to, 62
 precipitation method of H.P.B.
 and, 308-10
 as "pre-Vedic Budhists," 476
 program of, and T.S., 243, 244-5
 on purpose of T.S., 318-20
 refuse to drop Brotherhood object,
 69
 reluctant to display magic, 59-60
 on Schmiechen portraits of, lxxviii
 Serpent symbolizes, 250-1
 Sinnett said H.P.B. deserted by,
 510-11
 stand by Olcott & H.P.B., 63-4
 T.S. founding ordered by, 58
 T.S. of, open to all, 55-6
 Truth not divulged all at once by,
 107-8
 unknown philanthropists, 380
 urge brotherliness to dark nations,
 69

- views of Science and, 376-81
work scientifically not
sentimentally, 479
- Materialism**
baneful glitter of, 35
curse of money as, 111
driving, out of heart, 112
enervates body & character, 483
growing among Hindus, 478
in human nature, 110
in modern science, 379-81
requires selfishness, 484
Spiritualistic, 350-1
way out of abyss of, 180-1
Western cp. to Eastern, 479-80
- Materialization**
not the only element of
mediumship, 52
process of, 198-200
of "spirits of the dead," 352-3
- Mattei, Count Cesare (1809-1896)**
Homeopathic system of, 283
- Matter**
See also Prakṛiti
of bodies used by later Egos, 119-20
essence of, invisible, 352
factors needed for power over, 397
man responsible for, 119-20
on "organic" & "inorganic," 208
primordial or original, 159
Spirit and, co-eternal, 119, 159
- Matthew**
on contentment, 21q
- Māvalankar, Dāmodar K. (1857-?)**
See also Eek, Dr. Sven
Adyar room of, 265-6
called to Tibet, 67
gave up caste, marriage, etc., 470
joins T.S. in India, 67
- Māyā (Skt)**
self-created, 213
- Māyāvī-rūpa (Skt)**
yogic use in disappearance, 410
- McClure's Magazine (New York)**
Herbert Spencer on society, 423q
Spencer on coming despotism, 423
- Mead, G. R. S. (1863-1933)**
views of early Church on rebirth,
430
- Meaning**
seek, of each event, 22
- Mechanics**
ancients knew, 447
- Meditation**
on OM, 6-10, 163
study &, refines mind, 327
on tone, 8-9
on true sun aids humanity, 137
Union with Supreme Being, 72
- Medium(s)**
A. J. Davis, 350
Adepts are *conscious*, 355, 395
advice on stock market, 291-2
all men are, 52-3
condensing focus for astral forces,
454-5
on control "Jim Nolan," 198ff,
404-6
dangerous to seek, 351
Greek vestals were, 287
ignorant of source of phenomena,
308, 391, 395, 452
money paid to, 108
O.T. prophets were inspirational,
286
of old took no money, 286-7
what is a, 51-4, 353-6
- Mediumship**
can be a blessing instead of curse,
90
can be inspiration from higher
planes, 53
exists despite prejudice, 51
explanation of, 405-10
a Frankenstein created by Spiritists,
51
no true creativity without, 53
not concerned with real Man, 108,
353-7
not wholly messages from dead, 51
physical memory and, 453
in slate-writing, 355
- Memory(ies)**
astral, 453-4
in mediumship, 453
- Men**
all, are mediums, 52

- Menasseh ben Israel, Rabbi (1604-1657)
 ——— *Nishmath Hayyim*
 on transmigration, 419
- Mental
 plane cannot be ignored, 92-3
- Mental Healing
See also Metaphysical Healing
 on dangers of, 227-30, 294-7
- Mental Science. *See* Christian Science
- Mercury
 awakening from obscurity, 370
 governs intellect, 9
- Mars &, controversy, 498-9, 510-13
- Mars &, occultly related to Earth, 383-4
 not of Earth-Chain, 368-9, 498, 513q
 spirit of wisdom &, 384
- Mesmerism
See also Hypnotism
 deals with material forces, 254-5
 Higher Self not influenced by, 254-6
 Hypnotism and, 144-5
 ideation of subject of, altered by operator, 255-6
 not a superstition, 144
 rechristened Hypnotism, 144
 Senate lectured on, 145
- Message(s)
 bogus, claimed to be from adepts, 393-5, 469-70
 claimed from dead exposed, 454-6
- Messenger(s)
 of 20th Century, 303
 Master's, comments, 107-9
 on preparing for 20th century, 244
- Messiah
 tradition of the, 441
- Metaphysical Healing
See also Healing
 black magic and, 227, 229
 criticism of Judge's views on, 232-5
 dangers of, 227-30, 282, 283, 284, 294-7
 Judge's reply on his criticism of, 236-7
 strong in U.S., 282
 teachers of, responsible for effects of, 297
- Metaphysics
 Adepts urge science of, 381
 needed to escape illusion, 400
- Metempsychosis. *See* Reincarnation(s)
 reincarnation cp. with, 430
- Metonic Cycle
 in ancient Egypt, 517 & n
- Millennium
 Christian expectations for, 292
- Mind
See also Manas; Thought(s)
 as container of causes, 295
 can ignore personality in Devachan, 169
 cosmic potential, & basis of all law, 214
 factors for power over, 396-7
 grossness of Western, 327
 knot of the heart and, 31
 no Karma beyond, 25, 31
 plane cannot be ignored, 92-3
 principle is creator & basis of all law, 214
- Mind Cure
 dangers of, 227-8, 282, 294-7
- Moderation
 on path of, 92
- Moguls
 plunder India's treasures, 183
- Mohammed (570-632)
 did not advocate polygamy, 373
 had only one wife, 373
- Mohammedan(s)
See also Islamism
 accused of forcing the *Koran* on others, 373
 Orthodox beliefs of, 374-5
- Molecule(s)
 in hypnotism, 417
- Molinas, Miguel (1640-1697)
 ——— *Golden Thoughts . . .*
 on paradoxes, 19
 on way of peace, 17-18
- Monad(s) (Lat)
 animal, may rise to a higher, 427
 evolutionary course of, 211-14
 evolving now as Ātma-Buddhi-

- Manas, 212
is eternal pilgrim, 212-14
potential gods, 212
- Money
curse upon, 111
medium's, haunted by astral beings, 108
- Moon(s)
in Church imagery, 433
comets and, 481-2
corpse of our old planetary chain, 434-5, 519-20
cycles of man's migrations &, 569
eclipses of, & folk beliefs, 550-1
fate of, 434-5, 519-20
feast days fixed according to, 433
fourteen-year cycle of, 517
Julian calendar and, 433
noxious emanations from, 434
of planetary bodies, 481
progenitor of our globe, 434, 519-20
- Moral(s)
Adepts help, progress of man, 202
Adepts value, results of science, 380
basis of, life, 181
character and cyclic impressions, 522
cowardice can kill, 507-9
disorder of our cycle, 294
hypnotism leads to, death, 417
Masters relieve, suffering, 320
- Morality
of capital punishment, 488-90
law of Karma and, 502-5
needed not legislation, 527
science's lack of, and Adepts, 379-81
- More, Thomas (1478-1535)
obscured adept, 128
- Mormonism
similar to Islam, 375
- Morya Dynasty
claim Buddha was of their caste, 429
and Koothoomi, 430
- Moses
against witchcraft, 286
law of, is retaliatory, 490, 492, 502
lineage of, according to Jesus, 441
warned against necromancy, 197, 286, 288-90
- Moses, Wm. Stainton (1839-1892)
precipitated messages and, 308
- Motive(s)
determines black or white magic, 47
Karma and, 139
on methods and, of Adepts, 202
most important factor, 146
no personal, in Great Sages help for world, 218
pure, atones for errors, 55
pure, helps progress, 50, 148
transmutes energy, 380
work for Theosophy and, 204
- Motto of T.S.
no dogma more binding than, 57
sums up practice & belief, 36
- Mukerjee, J. *See* Mukhopadhaya, Pandit Jagneshwar
- Mukherji, Kali Prasanna
on ascetic powers, 410-11
on yogic powers to disappear, 410-11
- Mukhopadhaya, Pandit Jagneshwar
leader of Hindu Revival, 442-3
- Müller, F. Max (1823-1900)
Morya translation of, 430
says "self" best expresses Īśvara & Ātma, 71
——— *Gifford Lectures*
on Buddhist idea of Karma, 120-1
on Buddhist morality, 120-1
——— *India: What Can It Teach Us?*
on Sanskrit literature, 184
- Mummification
Egyptian reason for, 517
- Munḍaka-Upanishad*
analogy of bow, arrow & target, 10, 163
meditation on OM in, 10 & n, 163
on the One Light, 435
- Murder
capital punishment and, 488-9, 492
Karma of, 500
- Mystery(ies)
logarithms taught in the, 313
- Mystic(s)

is smiling & joyous, 18, 19
 not a path for the idle, 18

Mysticism
 first step in, 4-5
 not a path for the idle, 18
 veiled language of, 43

N

Nāda-Brahmā (Skt)
 meaning of, 7-9

Nāḍīgranthams (Skt)
 on Coulomb scandal, 11
 definition, 10
 duration of T.S. predicted by, 10-11
 on future of U.S.A., 17
 predict Olcott's time of death, 11

Naidu, Iyalu
 helped Olcott form Adyar
 Headquarters, 67

Nanjio, Bunyū (1849-1927)
 on Japanese Buddhist Sects, 85-8

Nara
 and Nārāyaṇa, 15

Naraka (Skt)
 and Avīchi, or hell, 439

Nārāyaṇa
See also Vishṇu
 destroys with chakra, 15
 and Nara, 15

Nasmyth, James (1808-1890)
 "willow leaves" of, 136

Nature
See also Prakṛiti
 has endless power to delude, 49
 object of, 380
 triune aspect of man &, 403

Necromancy
 ancient uses in time of Saul, 285-6,
 290
 practices of, 148, 285-7
 as spiritualism, 197, 285, 290

Nemesis
See also Karma; Law
 Karma a stern, to the worldly, 31

Neophyte. *See* Chela(s)

Nervous Plexuses
 seven great, 389

New Age
 not far away, 36
 scientific revelations do not herald,
 107-8

New Testament. *See* Bible

New York Evening Sun
 on ancient technology, 447q

New York Morning Journal
 describes American T.S. Office,
 xxvii-xxviii

New York Sun
 criticizes *Path* on T.S. prophecies,
 102-3
 T.S. criticized in, 16

Nichi-Ren (1222-1282)
 Buddhist sect's founder, 85

Niemand, Jasper. *See* Keightley, Julia

Nigamāgama Dharma Sabhā
 Hindu Revival Society, 441-4

Nirmānakāya(s) (Skt)
 Adepts of prior Manvantaras, 127
 Egyptian Gods cp. with, 127
 Judge blends with, xxxiv

Nirvāṇa (Skt)
 reached by Middle Way, 92
 as taught in Buddhism, 85, 86

Nucleoles
 atoms of Occultist compared, 212

Nucleus
 of cell has consciousness, 213

Number(s)
 everyone has a, value, 148

O

Obelisk
 Egyptian, in N.Y. City, 253

Obsession
 Bible accounts of, 285-6, 288
 mediums can stop, with elementals,
 etc., 90

Occult
 chemistry in phenomena, 398, 402

Occult Arts. *See* Occultism

Occult Phenomena. *See* Phenomena

Occult Powers. *See* Occultism;
 Psychic Powers; Psychism

"Occult Room"
 and shrine at Adyar, 263-5

Occult Science

- has own methods of research, 379q
- no missing links in, 208, 212
- philanthropy the basis of, 377, 379-81
- philosophy of, 207-18
- synthesis itself supports, 208

Occultism

- on dabblers in, 45, 146
 - definitions, 216
 - evil fate of some students of, 45-6
 - exists in West as well as East, 468
 - first step in, 4-5
 - first steps in, 155
 - gnostic science, 208
 - hidden elements in, 147, 217
 - imagination in, 307-10
 - magic in, 45
 - not book-knowledge, 78
 - not child's play, 47
 - not easy, 106, 217
 - not for the emotional, 147
 - one Life of, 208
 - plethora of books on pseudo-, 146
 - powers of, 106-7, 307-11
 - powers of, explained, 391-2
 - precipitation and, 391-8
 - pursuit of, 106-7, 217-18
 - results from self-effort, 21
 - right motive before delving into, 148, 381
 - selfishness in, will destroy aims, 19
 - student of, not alone, 45
 - teaching karma & reincarnation better than, 157
 - T.S. not a college for, 379
 - T.S. not a school for, 244, 319-20
 - transmutation of forces in, 147-8, 380
 - truths of, for man's use, 381
 - Universal Brotherhood and, 379-81
 - Universal Brotherhood first step in, 4-5
- Occultist(s)
- needed in coming ages, 146
 - use mediums to tell truth to Spiritualists, 198
 - uses force with knowledge, 147
- Ochorowicz, Julian (1850-1917)

- *Mental Suggestion*
 - on Bouillard and phonograph, 216
- Olcott, Henry S. (1832-1907)
 - at Adyar, 142
 - biographical sketch, 63-70
 - Brahmanical thread worn by, 68
 - a Buddhist, 67
 - a Buddhist & a Brahman, 363
 - declares belief in Masters, 386
 - devotion to Masters, 69
 - devotion to T.S., 176
 - grateful to Judge, xxxiii
 - on Hindu revival, 442
 - Inaugural address warns against dogmatism, 221-2
 - Indian members propose retirement of, 63
 - interviews Hindu astrologer, 10
 - Isis Unveiled* proofread by, 192
 - Judge defends reputation of, 363
 - Judge nominates, for president, 64, 67
 - on Judicial Committee results, xlvii
 - Masters stand by, 63-4
 - time of death prediction, 11
 - tried to unite Buddhists, 363
- *Historical Retrospect . . .*
 - on Judge & H.P.B., xix & n
- *Old Diary Leaves*
 - claims Masonic degrees proposed for T.S., 321-2
 - date started, 386n
 - on formation of T.S., xviii
 - on Judge, xxv-xxvi
 - on Masters' portraits, lxviii
- *People from the Other World*
 - on Eddy's homestead, xviii
- Old Testament. *See* Bible
- Old, Walter R. (1864-1927)
 - unsavory role of, in Judge case, xlvi, li
 - wrong prediction of, 422
- OM [AUM] (Skt)
 - intones 3 periods of Manvantara, 311
 - meaning of letters in, 7, 311
 - meditation on, 6-10, 8-10, 163
 - sacred Vedic syllable, 6-7, 14
 - and seal of T.S., 12, 249, 253-4

- should begin all prayers, 6
 Vedic study should begin & end with, 6
 verbal repetition of, 4
- One Life
 doctrine of, 118
 pervades all, 212-13
- Oracles
 claiming to be Jesus or Buddha, 112
 Grecian, never to be bribed, 287
 used Vestals as mediums, 287
- Organ(s)
 inner, 75, 76
- Oriental Library, Adyar
 archives, 142
- Origen (185?-254?)
 condemnation of, by priestcraft, 431
 taught reincarnation, 307, 417-18, 430-2
 ——— *Contra Celsum*
 on incarnation, 431
- Original Sin
 doctrine of, & perfectibility of man, 439, 440
- Osiris
 and Typhos in nature, 126

P

- Padma-Purāna*
 on mystic OM, 6
- Pain
 as a kind friend, 296
 meaning of, 40, 41
- Paine, Thomas (1737-1809)
 and Adept influence, 274
 America's future and, 423
 America's future envisioned by, 149
 ——— *Common Sense*
 American independence inflamed by, 149
- Palestine
 not cradle of civilization, 186
- Pall Mall Magazine* (London)
 Theosophical terms in, 496
- Palm, Baron Henry L. de (1809-1876)
 cremation and funeral of, 267, 322
- Parabrahman (Skt)
 See also Absolute; Paramātman
 no more vague than scientific notions of force, 174
- Paracelsus (1493-1541)
 obscured adept, 128
- Paramātman (Skt)
 See also Parabrahman; Supreme; Supreme Soul
 self-existing, uncreated, 159-60
- Parliament of Religions
 Judge represents T.S. at, xlv, 435n
- Patañjali (ca. 650 BCE)
 See also Rāja-Yoga
 ——— *Yoga Sūtras*
 on eye of perceiver & luminosity, 358-9
 on favorable karmic apparatus, 524
 glamour and, 358-9
 meat-eating ignored in, 101
 on mental deposits, 278
 morality of, 57
 on seeds of mind, 295
 on yogic feat of disappearance, 411-12
- Path(s)
 of action, 54
 altruism & virtue bases of, 78, 79
 cause for rebirth in family
 advanced on, 79
 of devotion leads to knowledge, 162
 direction of true, 3
 foundation of occult, 155
 left- & right-, 45
 meaning of the, 34
 not for the lazy, 18, 19, 79
 only for self-reliant, 21
 postures & breathing, not the, 4
 practical occultism is incidental to, 4
 Theosophists follow, to Truth, 34
 true, is simple, 50
 of true Theosophist, 17-24
- The Path* (New York)
 aims & purpose of, 3, 62
 change of title, 497, 505
 humorous letters to, 223-7
 independence of, 237-8
 Judge on, 34-6, 47, 56-7, 62, 109-10,

- 191, 237, 248, 332-3
 Judge on its future, 141
 not official organ of T.S., 48, 62, 386
 not rival to T.S. journals, 3
 once sole journal for T.S. in our hemisphere, 56
 predicts unrest in U.S.A., 293
 staff headquarters of, 248
 a world influence by 2nd year, 48
- Paul, St. (1st century CE)
 accords with occultists, 315-16
 an Adept, 103
 possessed woman helped by, 289, 292
 reincarnation and, 307
 on spiritual gifts, 103-4
 war of natures in man, 14
- Peace
 seeking good in all brings, 22
 way of, is conforming to Divine Will, 17
- Personality
 belongs only to body, 84
 separate "I" or basis of illusion, 31-2
 work against principle not, 500
- Peru
 subterranean passages leading to Venezuela, 532
- Phenomena
See also Precipitation(s); Psychic Powers
 of accelerated growth in plants, 401
 astral, no proof of spirituality, 49-50
 dangerous, 4, 377-8, 409
 of disintegration, 400-2
 explanation of spiritualistic, 352-3
 H.P.B.'s early control of, 193
 imagination and, 308-10
 Masters on, and T.S., 155
 not explained by hypnotism alone, 402
 not for the masses, 4, 377-8
 not proof to skeptic, 60
 path of, and allegory of the Heart, 539-41
 of transporting objects, 400-2
- true wisdom not found in, 4
 will power needed for, 402, 410
- Philanthropy
 altruism or, basis and main goal of T.S., 280, 319, 379
 basis of occult science, 377
 highest, is Brotherhood, 380
 for inner man, 280
- Philosophers
 impudence of modern, 220-1
- Philosophy
 foundation of occult path, 155
 Masters on, and T.S., 155
 nothing new in modern, 221
 of occultism is synthesis, 208
 only true, on earth, 475
 study, practice altruism, 179
 Theosophy is, 214
 West needs Āryan, 245
 wrong, leads to sorrow, 280
- Pisācha(s) (Skt)
 worship of, in India, 57
- Plane(s)
See also World(s)
 law of progress on higher, 210
 mental, cannot be ignored, 92-3
 Sages two, beyond us, 209
 of waking, dreaming & dreamless sleep, 80-3
- Planets. *See* Mars; etc.
- Polygamy
 on Mormon practice of, 375
 as taught in Islam, 373
- Poverty
 is relative, 242-3
 not bad karma, 21, 195-7, 484-5
 of T.S., 111
- Power(s)
See also Psychic Powers
 acquired by purity & knowledge, 79
 on Adept's help in gaining, 106-7
 knowledge and, needed to avoid illusions of Devas, 148
 needed to seize knowledge, 79
 over mind and matter, 396-7
 true, not for sale, 23
- Prajāpati(s) (Skt)
 advice to sons, 5

- Prakṛiti (Skt)
See also Nature
 Puruṣa and, 159
- Pralaya(s) (Skt)
 Dark Chohans preside at, 475
Praśna-Upaniṣad
 rebirth in, 413q
- Prayāg Letter
 Master's message to Brahmans of
 Prayāga T.S., xlv &n, 470-5
- Prayer(s)
 OM should begin all, 6
- Preachers
 materialistic and cowardly, 32
- Precipitation(s)
See also Phenomena
 of Adept messages, 391-8
 chemical & electrical, 390
 H.P.B. demonstrated, to Judge, 398
 H.P.B. on, 309-10
 imagination used in, 308-10, 354-5
 medium a passive agent of, 391
 mediumistic, 399
 occult, rationale, xlix-1
- Preta(s) (Skt)
 worship of, in India, 57
- Pride
 Lucifer's downfall, 47
- Priesthood
 admission of women to Buddhist,
 439
 among all religions same, 439
- Principle(s)
See also Ātma(n); Buddhi; Manas
 One, & its 6 vehicles, 143-4
- Prisons
 never reduce crime or vice, 5
- Progress
 astral light and true, 154-5
 sure path of spiritual, 105
 true spiritual, defined, 50
- Prophecy(ies)
 about Sanskrit, 16-17
 of Berosus, 424
 in dreams and clairvoyance, 448
 on Fraternity behind T.S., 303
 on future moral upheaval in U.S.,
 17, 293-4
 hunger for, 495
- in psychic Zodiac, 423
 on S.D. & future messenger, 303-4
 seismic, by astrologers, 422
 on T.S., 10-11, 243-5
- Prophets
 false, 112
 ignoble schemes of U.S., 112-13
- Protyle
 a primordial substratum, 209
- Proverbs*
 on Solomon, 305
- Psychic
 united endeavor &, work, 90
- Psychic Powers
 in various types of precipitation,
 390-2
- Psychical Research Society
 Judge on alleged exposé, 193
 Olcott tried to prove masters
 existence to, 386
- Psychism
 allurements of, 49-50
 for good or evil, 90
 growing in Western world, 108
- Psychology
 of "glamour" in daily life, 360
 T.S. not a school of, 318
- Psychometry
 a form of mediumship, 52
- Public Opinion
 on fear of, 507-8
- Punishment
 and Karma, 138
- Pure-Land Buddhist Sect
 Doctrines of, 86-8
 vow of, 438
- Purification
 and illusions of Devas, 148
 of motives and actions needed, 148
 of thought as well as body, 83
- Puruṣa (Skt)
 and Prakṛiti, 159
- Pythagoras (582?-495? BCE)
 schools of, 45

Q

- Qabbālāh. *See* Kabbala(h)
Qur'an. *See* *Koran*

R

- Race(s)
See also Earth-Chain
 cataclysms indicate end of, 206, 459
 dark & white, 69, 318
 dark & white in T.S., 446
 disappearance of, 205-7, 459
 evolution of, and Kingdoms, 331-2
 on four great Ages of, 459-60
 fusion of, in America, 150, 480
 karma, national & family, 336
 not from one common stock, 161
 overlap & vary through Yugas, 459-60
 on primary and sub-, 459-60
 seven great, in evolution, 520
 white must help dark, 318
 why, die out, 205-7
- Rājanya (Skt)
 line of sages, 429
- Rāja-Yoga (Skt)
See also Patañjali
 or culture of concentration, 73
 devotees of, in Hindustan, 3-4
 and Haṭha, 72-3
 and pursuit of happiness, 3
 union of highest science & religion, 3
 virtue & altruism bases of, 78
- Rāja-Yoga *Messenger* (Pt. Loma)
 on John H. Judge's visit to Pt. Loma, xix
- Rājputs (Skt)
 or Kshatriyas, 428
 racial & spiritual traits of, 428-9
 Red, descendants of solar race, 429
- Raju
 head of, 550-1
- Rāma
 opposed by Rāvaṇa, 126, 440
- Rāmāyana
 Tulsi Das wrote version of, 440
- Ransom, Josephine (1879-1960)
 ——— *A Short History of the T.S.*
 ref. to Coues libel retraction, xl n
- Rāvaṇa
 black magician-king, 126
 opposes Rāma, 440
- Reading
 of degrading literature, 506
 on passive, and skimming, 151
 too much, too little thought, 151
- Rebirth. *See* Reincarnation(s)
- Reformation
 Luther's, & the Theosophical Movement, 486
- Reincarnation(s)
 of animals, 426-8
 of animals found in Hindu Folklore, 426
 Bible references to, 305-7, 419-21, 440
 brotherhood & evolution in, 120
 of cells, 118
 charity to all now makes future, better, 316-17
 Church condemned, 307, 422
 cycle of 1,500 years, 338-9
 cyclic law in operation, 519
 Devachan and, 84, 337-9
 evidence for, 203
 family tendencies accounted for by, 203
 Heredity and, 93-6, 203
 Jews believed in, 304-5, 440
 Judge's reminiscence of, 571-2
 Karmic tendencies, 26-8, 276-9
 Law of, not limited to man, 114
 lost chord of Christianity, 417, 422
 mental tendencies cause, 413
 not for personal "I," 132
 only an incident, 33
 pre-existence of souls and, 430
 recognizing those from the past, 83-4
 twin doctrines of Karma and, 156-7
 will and, after attaining Supreme, 81
 in *Zohar* & Talmud, 418
- Religio-Philosophical Journal* (Chicago)
 mediumistic prophecies & "spirit lore," 404-5
- Religion(s)
See also Parliament of Religions;
 Wisdom-Religion
 all, had origin in truth, 22

- God the source of, 436-7
 may hold man back, 41, 42
 no, higher than truth, 35, 36, 57, 436
 no single, or sect predominates
 T.S., 361-4
 similarity of major, 437-41
 T.S. foundation of future, 318
 Theosophy is, itself, 214
 true defined, 35, 57
- Remorse
 mantric nature of, 89-90
- Renunciation
 See also Sacrifice
 and crucifixion of Jesus, 526
 the Great, 526-7
- Repentance
 constant, to be avoided, 31
 of "sinner," 56
- Reservoirs
 of ancient India, 451
- Revelation*
 Ezekiel's vision and, 15
 on man as incarnate God, 421-2
 and mystery of "666," 14
 rebirth implied in, 440-1
 on wonder in heaven, 433
- Review of Reviews* (London)
 ed. examined spiritualism, 360
- Right(s)
 Godmothers of, Living, 24
 on so-called, 504
- Rig-Veda*
 Gāyatrī quoted from, 311
 grandeur view of God than Islam,
 374
- Ṛishi(s) (Skt)
 or Elder brothers, shield race, 140-1
 great powers of, 92
 once lived among men, 567
 Subba Row on, 366
 superior knowledge of ancient, 413
- Rites or Rituals
 See also Initiation(s); Mystery(ies)
 likeness of varied religious, 438-9
- Röntgen, Wilhelm Conrad (1845-
 1923)
 discovery of "cathode [X-]rays,"
 499-500
- Rosary
 used in ancient times, 438
- Rosicrucian(s)
 Adept influence in, order, 273
 mystics using Christian
 phraseology, 273
- Round(s)
 evolution proceeds through 7, 330q
 evolutionary cycle of globes and,
 330-2
 Fourth, develops man, 331-2
 man appears 1st in fourth, 331q
 moon will dissolve by end of sixth,
 435
 seven evolutionary, 330-2
- Round Towers
 allegory on keeping fires at the,
 541-4
 once used by descendants of White
 Magicians, 543-4
- Row, T. Subba. *See* Subba Row, T.
- Roy, Ram Mohun (1774-1833)
 on OM, 7
- Russell, George Wm. (Æ) (1867-1935)
 ——— *Letters from AE*
 on Judge's writings, xxix

S

- Sacrifice
 spiritual benefit through, 105
- Saddharmapundarika Sūtra*
 Nichi-Ren altered doctrine of, 85
- Sage(s)
 live to regenerate world, 218
 T.S. can aid, of past, 186
- Saint-Martin, Louis Claude, Comte
 de (1743-1803)
 ——— *L'Homme de Désir*
 widely read, 274
 ——— *Theosophic Correspondence*
 ref. to Boehme, 274
- Salem Witch Trials
 obey Mosaic Codes, 286-7
- Salvation
 by faith, 438
 Zoroastrian, not vicarious, 437
- Saṃdhya (Skt)
 and Saṃdhyāṅśa, 124, 125
- I Samuel*

- on Saul, 285q
 Śaṅkarāchārya (509-477 BCE)
 of Brahman caste, 429
 ——— *Shārīraka-Bhāshya*
 comments on OM in, 6
 dwells on OM, 6
 ——— *Vivekachūḍāmaṇi*
 Great Ones regenerate world, 218q
 Sannyāsi(s) (Skt)
 many, on path of error, 475
 Sanskrit
 “Hindu Revival” goal to promote,
 442
 language of the future, 16-17, 102
 use & beauty of, 9
 Sanyama [Saṃyama] (Skt). *See*
 Concentration
 Sat (Skt)
 Ego and, or Be-ness, 213
 Satiation
 doctrine of, 495
 Sattva (Skt)
 on radiance of, & its obstruction,
 412
 Saul
 necromancy and, 285, 290
 an obsessed medium, 285-6
 Savior(s)
 Jesus as a, 439
 man his own, 31
 sages &, in all religions, 439
 Schleyer, John Martin (1831-1912)
 inventor of Universal language,
 456
 Schliemann, Dr. Heinrich (1822-1890)
 unearthed Troy, 300
 Schmiechen, Hermann (1855-?)
 portraits of Masters by, lxviii
 portraits of Masters in W.Q.J. will,
 lxvi
 Science(s)
See also Occult Science
 Adepts’ attitude to, 245, 319-20,
 376-81
 antithesis of Occult, 379
 atom not demonstrated by, 173
 axioms often unprovable, 464
 deals with intangibles, 172-3
 modern, predicted by ancient, 209
 not based on philanthropy, 377, 381
 Theosophy is, 214-15
 what true, is, 57
 Scientist(s)
 modern, is agnostic, 208
 Seal
See also Theosophical Seal
 Solomon’s, 14, 249, 249-52
 Séance(s)
See also Mediumship; Phenomena;
 “Jim Nolan”
 ancient dead at, 290
 animals seldom appear in, 427
 danger of, 409, 452-4
 deal with gross dregs, 356
 explanation of, 406-8
 feats at, not unique, 351
 medium cannot control, 308
 phenomena explained, 197-200
 Secret Doctrine
 atoms of, not those of science, 212
 Mahā-Pralaya part of, 9
 meditation on OM leads to, 8, 9
 older than Vedas, 303
 on responsibility of man for lower
 lives, 120
The Secret Doctrine. See Blavatsky, H. P.
 Sect
 fear no faith or, 22
 Seer(s)
 untrained, and astral light, 154
 Self
See also Higher Self
 as atman, 71
 Culture can be selfish, 70-1
 Īśvara as, 70, 71
 no environment detrimental to,
 33-4
 our Master is own, 51
 proofs of hidden, 448-50
 thought for others better than
 study of, 18-19
 within all, 115
 Selfishness
 astral delusions deepened by, 50
 cause of misery, 242
 death of, will uplift society, 5
 taint of unconscious, 379
 Selflessness

- charity, & forgiveness of Adepts, 502-5
 vanity avoided with, 77
- Self-Reliance
 in life & occult(ism), 21, 104, 106
- Semitic Race
 bound to us karmically, 524
- Sensitives. *See* Medium(s)
- Sepharial. *See* Old, Walter R.
- Serpent(s)
 of evil, 571-2
 of evil in ancient legend, 546-8
 Hermetic symbol, 13
 as Masters, 250-1
 power in ancient Ireland, 546-8
 swallowing tail, 250
 symbolism, 12-13
- Service
 path of, 18-24
- Seven
 colors & OM meditation, 8
 interlaced triangles &, 14
- Sevenfold Division
 constitution of man &, 403-4
 of man &, of Earth-Chain, 369
 mental deposits and, 278-9
 not rigid, 143
 one principle throughout, 143-4
 outlined, 144
 Spiritualism and, 351-2
- Shin Buddhism
 doctrine of, sect, 85-8
- Sibylline Books
 of Rome, 10
- Sight
 Yogis can control, of others, 411-12
- Simla Eclectic T.S.
 Master's letter to, 69-70
- Sin(s)
 origin of, in mind, 31
 repentance and, 56
- Sinnett, Alfred P. (1840-1921)
 accuses H.P.B. of fraud, 510
 on letters from unseen Founders to, 202
 Masters' existence asserted by, 386-7
 revealed only what H.P.B. taught, 382
- *Esoteric Buddhism*
 confused on Earth-Chain, 323-4
 corrections in *S.D.*, 342
 error on Devachanic period in, 167, 336-8
 from "Fragments of Occult Truth," 362, 382
 is mainly correct, 324
 on Mars & Mercury, 368-9
 new ideas in, 324
 sevenfold classification in, 143
 title questioned, 362-3, 382
- *Incidents in the Life of Madame Blavatsky*
 H.P.B. on dangers at séances, 409 &n
- *The Mahatma Letters to . . .*
 on grossness of Western mind, 327q
 on H.P.B.'s loyalty, 511
 on handwriting of adepts, xlix-l
 Masters copy nature, 505
 message to Prayāga branch in, xlv &n
 on occult powers, 106-7
 occult vs. physical science, 379
 on Olcott & H.P.B., 64
 on personal God worship, 475
- *The Occult World*
 on Adepts & modern science, 245q, 376-81
 Adepts on retaliation in, 503
 K.H. on human nature in, 378q
 K.H. on India's destiny, 478
 K.H. on phenomenal display to masses, 377q, 378q
 K.H. on true philanthropy, 379-80
 K.H. to Hume on thinking in grooves, 327q
 on need for practical Brotherhood, 245
 ref. to H.P.B. phenomena, 307-8
 West needs Asiatic psychology, 245
- *The Rationale of Mesmerism*
 criticized by Judge, 254-6
- Śiva
 in Hindu trinity, 7
- Skandha(s) (Skt)

- the "remains" after life, 485
- Sleep
 different organs function in, 152-3
 dreamless & with dreams, 81-2
 ego contacts Higher Self in, 81-2, 152
 language of ego in, 152-3
 personality not conscious in, 152
 walking in & astral organs, 74-5
- Smith, E. Delafield
 Judge in law office of, xviii
- Smith, Ella M. (d. 1931)
 wife of W. Q. Judge, xvii-xviii
- Smythe, A. E. S. (1861-1947)
 on Judge & his character, xxiv-xxv
 president of Canadian T.S., xxiv
- Snake-charming
 method of, 310
- Society
 executed criminals affect Astral world of, 488-90
- Society for Psychical Research. *See* Psychical Research Society
- Solar Biologists
 "Adepts" of Hiram Butler, 113
- Solar Dynasty
 and Kshatriya race, 430
- Solomon
 as Jewish sage, 441
- Solomon's Seal
See also Seal
 in T.S. Symbol, 12-14, 249
- Solon (638?-559? BCE)
 corrected by Egyptian priests, 459
- Soul(s)
See also Buddhi
 after death not shell, 356
 character development &, 73-4
 Egyptian belief in 5,000 year cycle of the, 517-18
 as God, 432
 how to open door to, 18
 love or hatred brings, together again, 84
 Man is a, 415
 no special creation of a, 160, 430-2
 number of, definite, 160
 as pillar when purified, 422
 pre-existence of, 430-2
 progressed, helping man, 129
- Sound(s)
See also Vibrations
 on tone, OM and, 5-10
- Source
 great work of helping all to return to, 14
- Spencer, Herbert (1820-1903)
 on social upheaval, 423
 "Synthetic Philosophy" a misnomer of, 211
 "Synthetic Philosophy" of, a method, 207-8
 ——— *Principles of Ethics*
 restates theory of Kant, 220
- The Sphinx* (Leipzig)
 K.H. quote in, 319
- Spirit
See also Purusha
 civilization regards not-spirit as, 44
 not a gas, 39
 only, reflects spiritual things, 49
 opposite pole of matter, 119, 159
 seeing what is not, 49
- Spiritist(s)
See also Spiritualists
 error of, 52
- Spiritual
 development cannot be judged, 21
 "gifts" a misnomer, 104
 Paul and James on, gifts, 103, 104
 person must avoid illusions of Devas, 148
 progress, 21-4, 50, 104-5
 Spirit reflects, things, 49
 war within, man, 14
 wisdom, can't be sold, 112
- Spiritual Scientist* (Boston)
 H.P.B. & Olcott and the, 350
- Spiritual Soul. *See* Buddhi
- Spiritualism
See also Mediumship; Phenomena;
 Séance(s)
 American expositions, 57
 ancient texts taught, 285
 astral light &, 108
 dangers of, 393
 explanation of, 198-200, 351-6, 405-10, 452-6

- glamour in, 359
 H.P.B. hoped to reform, 350
 and mediumship, 51-2, 108, 353-7,
 393, 399
 modern, 46-7, 197-200, 284-5, 290-
 2, 350-7
 necromancy as term for, 197, 285,
 290-1
 Western, 350-1
- Spiritualists
 assisted cycle of occult work, 46-7
 cannot explain materializations,
 398, 408-10, 452
 dropped out of T.S., 174
 errors of, 52-3, 285ff, 406-10
 profit-seeking, 285, 291-2
 as tools of ill-disposed entities, 393
 worship the dead, 197
- Spirituality
 loss of, in India, 477-8
 true, not astral, 49
 vegetarianism is not, 99-100, 468
- Spooks
 soulless devils, 356-7
- Star(s)
 distance of fixed, 465
 small white, as thought remnant,
 109
- Stead, William T. (1849-1912)
 examined spiritualism, 360
- Stigmata
 causes of, 415-16
- Stone(s)
 Druidic, 572
 magical sounding, 544
- Study
 of karma & rebirth needed, 156
 not intellectual alone, 78
 not mere reading of books, 132
 OM should begin & end Vedic, 6
 of phenomena not, of Spirit, 49
 thought for others better than self,
 18-19
 unbiased, of Theosophy, 131-2
- Subba Row, T. (1856-1890)
 on Mahātmas as Ṛishis, 366
- Suffering
 Adepts work to remove, 320
- Sufis [Sūfīs] (Arabic)
 mysticism taught by, 375
 preserve inner doctrine of Islam,
 373
- Sun
 Chaldean & Chinese astronomers
 on, 140
 “cosmic dust” on, according to
 Science, 136
 disciples’ goal is true, 140
 heat from, 135-6, 173, 464-5
 meditation on true, 137
 of mystic, 140
 mystical, is True, 135-7, 311-13
 Nasmyth’s discovery of photo-
 sphere around, 136
 revolves around distant center, 136
 spirals around its own center, 516-
 17
 spots & electrical storms, 136
 theories of scientists about, 135-6,
 464-5, 516-17 & n
 true center & Dhyāni-Chohans,
 140
 True, within us, 137
 visible, a reflection, 136
 zodiacal cycle of, 515-17
- Supreme
 See also Absolute; Parabrahman;
 Paramātmān; Supreme Soul
 Īśvara is the, 35
 path to the, 104
- Supreme Being
 immortal portion of man, 35
- Supreme Soul
 environment not harmful to, 33-4
 Īśvara is, 35
 and its sheaths, 33-4
- Sushupti (dreamless sleep) (Skt)
 communion with Higher State in,
 81-2
 ideal impulses come from, 182
 ordinary man not conscious of,
 81-2
 state of great purity, 182
- Svapna (dreaming) (Skt)
 state not consciously experienced
 by ordinary man, 81
 transition state between Jāgrat and
 Sushupti, 81-2

- Svarga (Skt)
 heaven of Brahmanism, 439
- Svastika (Skt)
 in Buddhism & Hinduism, 253
 Gnostic Cross or, 14
 meaning of, in T.S. seal, 249, 253
 "Wheel of the Law" and, 253
- Śvetāśvatara-Upaniṣad*
 on bridge to immortality, 436
- Swaminathiah
 F.T.S. at Bellary, India, 443
- Swedenborg, Emmanuel (1688-1772)
 effects of affirming & denying, 241
 as seer of astral visions, 154, 427
 teachings of, sustained by
 Spiritualists, 452
- Symbolism
 Egyptian scale of justice, 12
 Gnostic cross & Hindu chakra, 14-15
 interlaced triangles, 13-16, 249-52
 of number seven and T.S., 11-12
 origin of word, 12
 of T.S. seal, 12-16, 249-53
 of winged globe, 12
- Synesius (ca. 373-414)
 ——— *On Providence*
 on descent of gods, 121-2, 127
- T
- Taj Mahal
 unrivalled beauty of, 183
- Tales
 Occult, by Judge, 531-71
- Talleyrand-Périgord, C. M. de (1754-1838). *See* Colmache, Édouard
- Talmud
 on reincarnation, 419
- Tamas (Skt)
 leads only to extinction, 55
- Tañhā (Skt)
 cause of rebirth, 337
- Tau
 Egyptian, on T.S. pin, 253
- Taylor, Thomas (1758-1835)
 ——— *The Mystical Initiation . . .*
 on principle of principles, 214
- Teacher
 will not pull one onward, 21
- woe for one who belittles, 514
- Telephone
 on ancient Hindu, 447q
- Temple(s)
 underground, guard sacred books, 161
- The Theosophical Forum* (Pt. Loma & Covina)
 H.P.B.'s faith in W.Q.J. quoted, xx & n
 H.P.B.'s letter to Judge quoted, xxxiv & n
 letter of Harte quoted in, xli & n
- Theosophical Miscellanies*
 existed before T.S., 274 & n
- Theosophical Movement
 aspects of, 485
 basis for Unity of, lii
 distinct from T.S., 485
 for elevation of mankind, 194
 English-language fostered Indian, 479-80
 existed before 19th century, 270-5
 Freemasonry as part of, 486
 help to, aroused by belief in
 Masters, 340-1
 progress since 1875, 496
 reasons for founding in West, 479
 traces of, in U.S. before 1875, 274
 U.S.A. a result of, 274
- Theosophical Seal
 explained, 12-16, 249-53
 origin explained, 320-1
- Theosophical Society
 Adepts did not leave, after H.P.B. died, 201-3, 462-3
 Adepts stand by, 63, 201-3, 463
 aim of, 181
 all may enter, 55-6, 361-4, 371-2
American Convention Report, liiq
American Section independence, li-lii
 Anglo-Indian proposed, 63
 Branch independence, 445-7
 a "Brotherhood of Humanity," 318
 Burnouf on, 149
 cornerstone of future religions, 69, 318
 cycle of, 131, 462

- disregards religious authorities, 36
 end of, & watchwards for, 110
 an Entity now, 58
 on first object's possible removal, 69, 501
 founded in 1875, 58, 64, 131, 174, 221-2, 297
 founders' aim for, 317
 Freemasonry and, 486
 growth and influence of, 149-50, 175-6, 298-300, 364
 H.P.B. sacrificed herself for, 58-9
 inaugural address on T.S. aim, 221-2
 India and, 149-50, 175, 479-80
 India and second object of, 186
 Indian, abolishes fees, 111
 International Headquarters at Adyar, 67
 on Judge as co-founder of, xix-xxii
 Masters on, 155
 Masters' program and, 243-5
 methods of work in, 204-5
 mission to India, 479-80
 must flourish on moral worth, not occult powers, 245
 must not deify Form of, 487
 need for exposition of ethics in, 280-1
 no censorship in, 371, 385-7
 no dogmatic creeds, 111, 221-2, 385-7
 no one religion preferred in, 361-4
 non-sectarian, 363, 371-2
 not college of Occultism, 244, 379
 not forced to admit antagonistic persons, 445-6
 not school for psychology, 69
 occult powers and, 46, 155
 philanthropy first object of, 280, 319q
 poverty explained, 110-11
 primary purpose of, 179, 245-6, 318-19
 probationary period is passed, 54
 prophecies about, 10-11, 193, 194, 203, 243-5, 463
 rapid spread of, 149-50, 175, 298-9, 364
 Rosicrucian origins of, 273
 seal of, 249-53
 selection of name, 67
 should work for Theosophy not rank, badges, etc., 491
 sphere of influence, 300
 stands for toleration, 436, 467
 supported by the few, 188-90, 463
 three great centers proposed, 193
 "tribe of heroes" founded, 131
 unites Science & Religion, 57
 widespread, 299
Theosophical Transactions . . .
 17th century effort for Theosophy, 274 & n
 Theosophist(s)
 Adept message to London, 147
 admonitions to, 467-8
 advised on study, 131-5, 151, 179
 against dogmatic extremes, 467-8
 allow all methods of work, 204-5
 American, aid Hindu, 442-3
 Anglo-Indian, propose change in leadership, 63
 are human, 372
 cautions for, 371-2
 center of light & hope for others, 491
 demons await, seeking clairvoyance, 178
 design in everything say, 174
 Devas can "capture," 148
 duties of every, 467
 "East" only India to some, 477
 extend hand to dark nations, 318
 fail to recognize own ideas, 249
 fear of Dweller not needed by, 98-9
 follow path to Truth, 34
 how, should act, 501
 hypocritical views of some, 218-19
 love must be expressed by, 317
 many lawyers among early, 64
 many Western, Atlanteans, 130-1
 must apply doctrine of brotherhood, 148
 must be practical, 491-3
 need not be weak in convictions, 385-7, 490-1
 need to practice, 319-20

- not free of superstitions, 494
- not mere professors of unity, 502
- on path of true, 17-24
- practical, 219-20
- on practical advice to, 156-7
- practical presentation needed by, 280-1
- seek philosophy not mediums, 351
- social concourse of, 506-7
- some, wish to be Karmic agents, 501
- thoughts of, must be elevated, 83
- true, ignores self & helps others, 18
- what is needed by, 135
- work for Theosophy not T.S. badges, etc., 491
- The Theosophist* (Bombay [Mumbai] & Adyar)
 - American Section requests Olcott to not resign, xlv
 - differs from *The Path*, 3
 - Harte's policies as temporary editor of, xx-xxi
 - Hindu contributions to, 299
 - on Hindu group & T.S., 442
 - Indian Sibylline Books article in, 10n
 - Olcott thanks Judge for T.S. support, xxxiii
 - Olcott's regard for Judge expressed in, xxv-xxvi & n
 - only official T.S. organ, 386
 - originated in Bombay, 67
 - published in Madras [Chennai], 56
- Theosophy
 - abstract yet practical, 172-3, 491-3
 - application of, in daily life, 280-1, 315, 491-3
 - changing public views toward, 333, 467-8
 - disdain for H.P.B. leads to end of, 511, 513
 - East is primary source of, 179
 - ethics of Christianity and, 155-6, 493
 - how, is taught, 274, 280-1
 - lifetimes needed to master, 215
 - mechanical, negates brotherhood, 493
 - morality given sure foundation by, 526-7
 - no dogma or creeds in, 214-15, 222-3, 467-8
 - not heartless, 219, 318-20, 492-3
 - not new invention, 179
 - not one religion but Religion, 214
 - proofs of, 464
 - purpose of, 46, 155-7, 218-19, 493
 - pursuit of knowledge and, 18-19, 315-17
 - "scientific" fact-seekers and, 59-60, 131-2
 - simplifying expression of, 497
 - spreading, and influence, 205, 332-3, 467-8, 497
 - on studying, 118, 131-5, 318-20, 491, 497
 - theories of, from East, 275
 - T.S. and, 179-83
 - Theosophists work for, not T.S., 491
 - true spirit of Christianity is, 468
 - unifier of diverse systems, 442-3
- Theosophy* (New York)
 - new title for *The Path*, 497, 505
- Third Eye
 - connected with Karma, 128
- Thought(s)
 - can be lost or deflected, 109
 - coalesce with elementals, 353
 - conform to law of cycles, 44
 - on devoting, to Theosophy, 118
 - earnest, needed for study of Theosophy, 132
 - evil, leads to evil act, 81
 - has thinker's attributes, 109
 - of karma & reincarnation needed, 157
 - man lives on, 415
 - of mesmerist alters subjects' subconscious, 255-6
 - must be on highest ideal, 28, 31
 - narrow, bind one, 23
 - often our, not our, 53
 - for others opens door to soul, 18-24
 - pictures made by, 352
 - power of good, 491
 - precedes Karma, 504

- purification of, needed, 81-2
 reading, 109
 reincarnates, 118
 results of, on Theosophy, 491
 transference from higher levels, 52
- Threshold**
See also Dweller of the Threshold
 mystery of, 38-9q, 43q
- Tibet**
 destiny of West even includes, 480
- Time**
 allegory of, 548-50
 Devachan &, 169
 as Kāla, overpowers death, 548
 screen of, is "astral light," 550
- Tingley, Katherine (1847-1929)**
 helps Judge, lii
- Tone**
 letter & sound expressing, 8
 meaning of, 6-9
 OM, meditation, 8
- Touch**
 sensations of, 466
- Trance**
 channels unfit as guides, 256
 on mesmeric, 255-6
- Transmigration**
 on corrupted ideas of, 568-70
 and metempsychosis comp., 431
- Triad**
 Higher, active in man, 212
- Trials**
 meeting hourly, preparation for
 greater, 118
- Triangle(s)**
 symbolism of interlaced, 13-16,
 249-52
- Truth(s)**
 all faiths had origin in, 22
 common ideas point to, 35
 of good and evil, 19
 idea of Universal Brotherhood
 &, 5
 on individual views of, 13
 no religion higher than, 35, 36, 249
 of Occultism for practical use, 381
 remains whatever outer veil, 4
 Theosophists follow path to, 34
 Theosophy is essential, 179
- as union of science with occultism,
 468
 unproved, & theories, 464-6
- Tulku [sPrul-pa'i-sku] (Tib)**
 or Āveśa defined, xxxiv
- Tulsi Das (1532-1623)**
 version of *Rāmāyaṇa* by, 440
- Tyndall, John (1820-1893)**
 essence of matter unknown to, 352
- Typhos**
 signifies evil, 126
 tried to destroy Osiris, 126
- U
- Uddalaka**
 advice of, to son, 34
- Umbrella**
 Buddhist & Hindu symbol, 140
- United States**
See also America
 evolutionary plan &, 149
 freedom of thought in, 274
 occult forces in, 149
 prophecies concerning, 17, 423
 as regarded by foreigners, 148-9
 revolution and Theosophical
 Movement, 274, 486
 sectarianism less rigid in, 150
 T.S. branches in, 149, 175
- Unity**
 of all life, 181-2
 of mankind & moral life, 181
 Theosophical view based on, 502
 underlying propositions of
 Theosophy, 179
- Universal Brotherhood**
See also Brotherhood
 aim of T.S. to form a nucleus of,
 179, 221-2, 279-80
 exclusion of unwholesome T.S.
 members and, 444-6
 a fact in nature, 181-3, 280
 first object of T.S., 279-80
 goal of *The Path*, 48
 Indian T.S. tried to drop, object,
 501
 must be practiced, 218-20
 object of T.S., 318

- only doctrine with power to save, 46
 only saving power, 46, 245
 scientific, 219
 Sinnett protested T.S. object of, 379
 T.S. proposes to revise 1st object, 501
 true occultism needs, 4-5
 Utopia and, 5
- Universe
 Divine Resonance and, 7
 man is god of his little, 119
 single sound awakens, 7
 as Will and Idea, 400
- Upādhi(s) (Skt)
 term, preferred over "principles," 143
- Upanishad(s)
See also Gāyatrī; Muṇḍaka-Upanishad; etc.
 allegory of two birds, 562
 on death, 115
 on "ether" of heart, 40
 European introduction to, 275
 ideas on Self in, 71, 163, 413
 India's literary treasure, 185
 Kshatriyas taught Brahmans once, 429
 mystical genius ascribed to Rājanya race, 429
 on OM, 6, 10 &n
 quoted on Self, 115, 413
 quoted on true sun, 140
 on rebirth & thoughts, 413
 youth should study, 151
- Utopia(s)
 not made in a day, 5
 Universal Brotherhood and, 5
- V
- Vanity
 effects of, on ethereal body, 77
- Vaughn, Thomas (1622-1666)
 obscured adept, 128
- Vāyu-Purāṇa*
 includes chapter on OM, 6
- Vedas
 authority of, 36, 57
 India's treasure, 185, 437
 Judge as devotee of, 362
 related to the mystic letters A U M, 7
 Secret Doctrine older than, 303
- Vegetarian(s)
 may subject themselves to disease, 99-100
 not sole possessors of nature's forces, 100
 think meat-eaters sinners, 99
- Vegetarianism
 alone cannot bring salvation, 468
 motive and, 247
- Venezuela
 Judge's adventures in, 532
- Venus
 elder sister of Earth, 252
 peculiar bond to Earth, 383-4
 spirit of judgment &, 384
- Ver Planck, Mrs. Julia Campbell. *See* Keightley, Julia
- Vestals
 mediums for oracles, 287
- Vibrations
See also Sound(s)
 on tone, OM and, 6-9
- Vidyā-Nyaka (pseud. of Ohmart)
 conspired with Butler in Esoteric College, 113
- Virtue(s)
See also Morality
 altruism and, bases of Rāja-Yoga, 78
 clarifies perception, 153, 155
 life of, builds merit, 79
 needed to build will, 79
 needed to develop astral, 76-7
- Vishṇu
See also Nārāyaṇa
 chakra of, 14-5
 preservation aspect of Universe, 7
- Viṣṇu-Purāṇa*
 on two ageless ones, 429-30
- Vision(s)
 in astral light dangerous, 154-5
 of night, 152-3

- Vivisection
 attack on, by Kingsford, 500
 Masters oppose, 500
- Voice
 of "Bath-Kōl" & Mosaic codes, 286
- Volapük (world-speech)
 as Universal language, 457
- Volatilization
 of metals, 390, 399
- Vows
 dynamic effect of holy, 87
 power of, changes Karma, 335
- W
- Wealth
 desire no greater, 19, 21
- Webb, Alexander R. (1846-1916)
 on Islamism, 372
 Muslim convert, 372
 on six doctrines of Islam, 374-5
- West
 crest-wave of evolution is in, 479
 discovers treasures of the East, 275
 material power of, 479
 must uplift "East," 479-80
 philosophy of India will conquer,
 184-5
 preparation for next race in, 479
 Theosophical work began in, 479
- Western
 grossness of, mind, 327
 materialism, 293
 nations foster notion of separate
 personality, 31
- Westminster Gazette* (London)
 Judge case papers printed in, li
- Wheel(s)
 Ezekiel's, 15
- Wheel of the Law
 and Svastika, 253
- White Magic
 motive determines, 45, 47
- Will
 disintegration & transfer of objects
 by, 400-2
 mediums', can stop their obsession,
 90
 in Occult phenomena, 397
- Universe is Idea &, 400
 virtue and self-knowledge needed
 to gain, 79
 way of peace is conforming to
 Divine, 17-18
- Willard, Cyrus Field (1858-1941)
 testimony regarding Judge's
 borrowed body, xxxv-xxxvi
- Wisdom
 grows facet by facet, 13
 not obtained by phenomena, 4
 only steady effort leads to, 18-19
- Wisdom-Religion
 H.P.B. revived, in West, 194
 India, America and, 150
 only true science & religion is, 57
- Witch of Endor
 had familiar spirit, 285-6
 powerful medium, 286
- Witchcraft
 trials & Mosaic Codes, 286
- Wizards
 mentioned by Moses, 290
- Woman(en)
 in priesthood questioned, 439
 talking of, and Mercury, 9
 T.S. not concerned with sex
 distinctions, 372
- Word(s)
See also Sound(s)
 or Logos, 7
 OM and tone, 6-10
 power of mantric, over forces of
 spirit, 90
 use, only to help, 507
- The Word* (New York)
 on Judge in Paris, xxiii
 Laura Holloway cited on Masters'
 portraits, lxxviii
- Work
 expression of brotherhood, 505
 fitting oneself for higher, 22, 23
 great, is helping all to return to the
 Source, 14
 method of, for Theosophy, 204-5
 Path is one of hard, 18-20, 79
- World(s)
See also Globe(s); Plane(s)
 basis for illusion of, 31-2

benefit, as Buddhas do, 157
 elevate one soul before helping, 22
 interpenetration of, 312
 law & conquest of, 400
The World (New York)
 criticism of *The Path* in, 102
 exposed Esoteric College of Hiram
 Butler, 113

Wright, Claude Falls (1867-1923)
 on help from Masters, 463
 lecture tours of, 333

Wright, Thomas (1711-1786)
 ——— *New Hypothesis of the Universe*
 on galactic rotation, 516n

Y

Yama
 Kāla more powerful than, 548

Yoga (Skt)
See also Haṭha-Yoga; Rāja-Yoga
 danger of, practices, 230
 highest, is union with all, 13
 mental-healing a sort of, 230
 Patañjali's system of, 57

Yogi(s) (Skt)
 disappearance of, 410-12
 feats of, 402, 410-11
 retired during "Black Age," 410-11

Young, Brigham (1801-1877)
 prophet of Mormons, 375

Yudhishṭhira
 compassion of, 341-2

dog of, 101
 stays in Hell for friends, 101
 Yuga(s) (Skt)
 compared to seasons, 460
 figures for each, apply to minor
 races only, 459-60
 four, in life of Brahmā, 116, 123-6

Z

Zen Buddhism
 origin of sect, 85-6
 taught self-reliance, 86
 Zendo [Chinese: Shan-tao (613-81)]
 on sea of existence, 88

Zirkoff, Boris de (1901-1981)
 ——— *Rebirth of the Occult Tradition*
 on K.H. certificate to Hübbe-
 Schleiden, 344n

Zodiac
 ageless symbol, 250
 bearing of, on human evolution,
 465
 calculation of Yugas and, 460
 Chaldean, inherited by West, 132
 constellations in, are moving, 136
 cosmic & microcosmic influences,
 162

Zohar
 on rebirth, 419

Zoroastrianism
 tenets of, 437

ECHOES *of the* ORIENT

VOLUME II

*The Writings of
William Quan Judge*



In this second volume readers will find a wealth of theosophical teachings, history, and guidance. Nearly half the book comprises articles from several magazines, as well as Judge's presentations at the 1893 World's Parliament of Religions in Chicago, where he chaired the Theosophical Congress. The remaining sections include Hidden Hints in *The Secret Doctrine*; Questions from *The Vāhan*, *The Theosophical Forum*, and *The Path*; Abridgement of Discussions; and Faces of Friends.

What is striking about Judge's writing is his exceptional ability to condense a powerful line of thinking into simple language. If we may characterize the contents of Volume I as coming from the plane of "pure buddhi" or intuition — as H. P. Blavatsky once remarked of Judge's *Path* magazine — much of the material in this second volume, while covering a broad philosophic territory, brings the reader more closely in touch with the secular and practical side of Theosophy. Here we learn more about how people responded to the reintroduction and challenge of theosophic wisdom in modern times. The effects were both elevating and unsettling, and one of Judge's primary efforts was to try to help as many as possible establish surer footing on this newly rising continent of spiritual-scientific thought.

One result of H. P. Blavatsky's groundbreaking works was a flood of questions sent to Judge on every conceivable topic: What happens to us after death? Can this be known? Do

we have a soul? Can it be lost? What happens to suicides? Is it possible to receive in dreams answers to questions about right conduct? Should psychic powers be developed? Are celibacy and vegetarianism necessary to lead a spiritual life? What evidence is there for the existence of advanced humans or mahātmās? Why don't they make themselves better known? How does one enter the spiritual path and "live the life" in a practical way? How can one serve mankind?

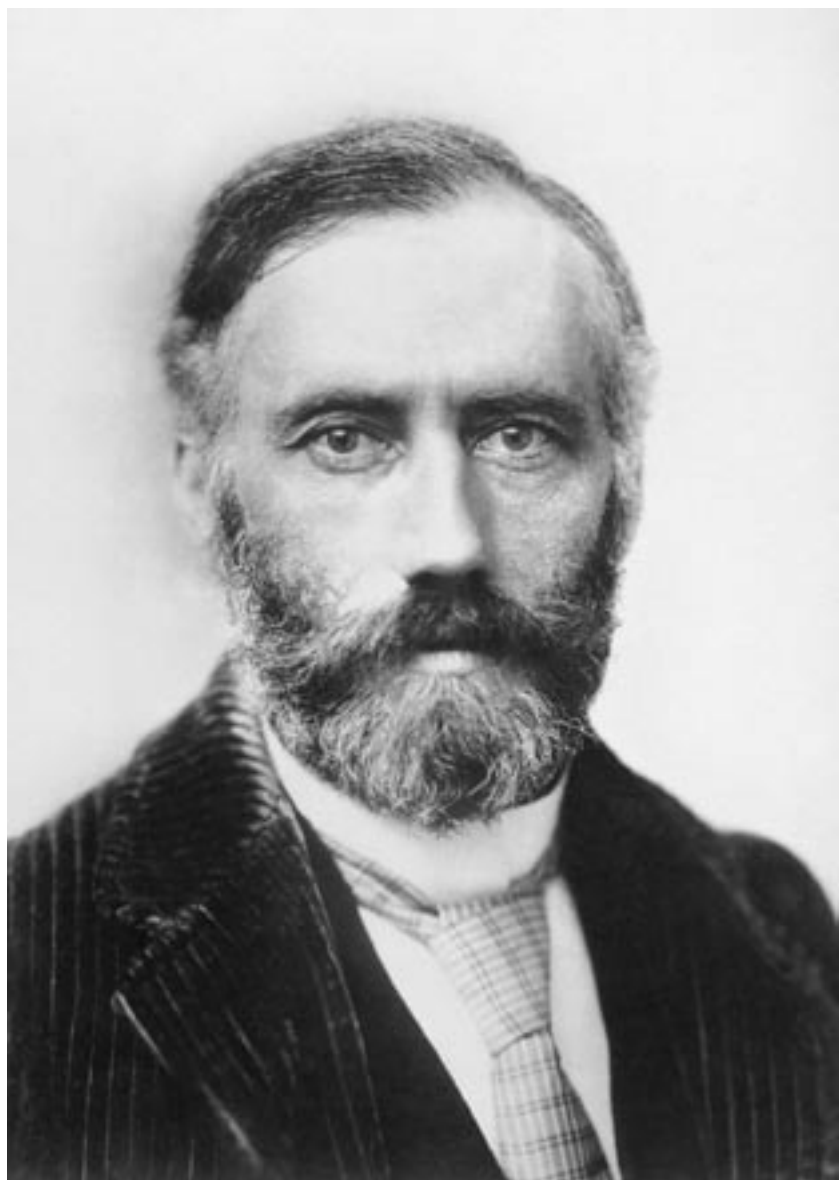
Judge's responses to these and scores of other questions and problems have timely relevance, providing helpful insight into similar issues arising in today's spiritual ferment.

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."



The claim of William Q. Judge upon us is impersonal and universal. If there be little said about him as an occultist, it is because such men, in such relations, leave no visible, material traces. Of them it may be said, in the language of paradox: They are known to be what they are because they are unknown; they have suffered that other men may rejoice; hatred is their portion because they have loved much; sorrow is their lot until that day when the whole world shall rejoice. Such men, in their unrecorded deeds, wear the likeness of the rootless Root, the unevolved Evolver, in the sense that, being themselves obscure, they are the source of greatness in others. Themselves silent, they are the cause of eloquence in others. Theirs are the thoughts which spur others to great deeds. Theirs is the quietness which overcomes everything, just as water, the softest thing, overcomes all hardness. They, and they alone, come into this world of ours with one idea, one ideal, which they carry out along a hundred lines with unwavering purpose, never pausing, never resting, never changing, knowing no alteration of mind, no lesser deity than the One Self, no other service than the service of that Self hidden in humanity.

— JULIA KEIGHTLEY



WILLIAM QUAN JUDGE
1851-1896

ECHOES *of the* ORIENT

The Writings of William Quan Judge

VOLUME II

Compiled by Dara Eklund



THEOSOPHICAL UNIVERSITY PRESS
PASADENA, CALIFORNIA



THEOSOPIICAL UNIVERSITY PRESS
POST OFFICE BOX C
PASADENA, CALIFORNIA 91109-7107
www.theosociety.org
(626) 798-3378 tupress@theosociety.org
2011

Second and Revised Edition
Copyright © 1980, 2009 by Dara Eklund. All rights reserved.

PDF eBook ISBN 978-1-55700-200-6

Library of Congress Cataloging-in-Publication Data

Judge, William Quan, 1851-1896.

Echoes of the Orient : the writings of William Quan Judge /
compiled by Dara Eklund. — 2nd and rev. ed.

p. cm.

Includes bibliographical references and index.

ISBN 978-1-55700-195-5 (cloth., v.1 : alk. paper) — ISBN 978-
1-55700-196-2 (cloth., v.2 : alk. paper) — ISBN 978-1-55700-197-9
(cloth., v.3 : alk. paper) — ISBN 978-1-55700-194-8 (pbk., v.4,
cumulative index : alk. paper)

1. Theosophy. I. Eklund, Dara. II. Title.

BP525.J77 2008

299'.934—dc22

2008042215

NOTE: Each title links to its opening page.

Contents

List of Illustrations	x
Foreword	xi

FROM *THE IRISH THEOSOPHIST*

Introductory Note	3
Tributes to W. Q. Judge	4
Meditation, Concentration, Will	7
The Closing Cycle	9
Three Great Ideas	12

FROM *LUCIFER*

An Astrological Question	15
“Yours till Death and after, H.P.B.”	16
H.P.B at Enghien	21
On the Future: A Few Reflections	24
Concerning Mr. Foulke’s Claims	28
Mesmerism	31
The Sheaths of the Soul	40
Convention of the European Section	43

An Interesting Letter	46
India, A Trumpet Call at a Crisis	49
The Prayag Letter	53
“Blavatskianism” In and Out of Season	58
Theosophical Correspondence Class	64

FROM *THE THEOSOPHIST*

The New York Theosophical Society	69
The Moral Law of Compensation	70
Astrology Verified	73
The Adepts in America in 1776	76
Theosophy and the Destiny of India (Bombay).	80
The West and What India Can Give It (Poona)	82
Mr. William Q. Judge at Hyderabad	83
Theosophy and the Destiny of India (Secunderabad).	85
Is There a Soul in Man?	90
Are the “Arabian Nights” All Fiction?	92
Thought Transference or Mind Reading	95
Chiromnomy and Palmistry	97
The Nāḍīgranthams	101
Theosophical Theories of the Microcosm	104
Jacob Boehme and The Secret Doctrine	106
India and Her Theosophists	112

WORLD'S PARLIAMENT OF RELIGIONS

Compiler's Notes and Introductory	119
The Theosophical Congress	125
Theosophy Generally Stated	135
Theosophy in the Christian Bible	140
Universal Brotherhood a Fact in Nature.	143
[Invocations]	148
The Organized Life of The Theosophical Society	149
[On Common Doctrines]	156
Cycles and Cyclic Law	164
The Theosophical Congress & The Parliament of Religions	168

SELECTIONS FROM *THE PATH*

Notice to Inquirers	179
Contemporary Literature and Theosophy	179
Editorial Note	182
"Peace with Honor" or "A Scientific Frontier"	183
To Theosophists Willing to Work	185
The New "Department of Branch Work"	186
Libel by Dr. Coues and the "New York Sun".	188
The Oriental Department	189
"The Brotherhood of the New Life"	192
The Light of Egypt	193
The Ashes of H.P.B.	194

Impossibilities Demanded.	198
Two Theosophical Events.	199
Theosophical Correspondence Class	202
Of Funds and Property	205
The Theosophical Society	208
A Parent T.S. Diploma	213
H. S. Olcott versus H.P.B.	215
The Work Since May	217

HIDDEN HINTS IN *THE SECRET DOCTRINE*

(From <i>The Path</i> , 1891-2)	223
---	-----

QUESTIONS FROM *THE VĀHAN*

Questions and Answers (1891-92)	243
---	-----

QUESTIONS FROM *THE THEOSOPHICAL FORUM*

Questions and Answers (1889-95)	253
---	-----

QUESTIONS FROM *THE PATH*

Questions and Answers (1887-96)	389
The Stream of Thought and Queries	411
Are There New Souls? Why Reincarnation?	418
Transmigration of Souls	419

Evolution	421
Rings, Rounds, and Obscuration	424
[Questions and Answers continued]	427

ABRIDGEMENT OF DISCUSSIONS

Abridgement of Discussions	439
--------------------------------------	-----

FACES OF FRIENDS

Jirah Dewey Buck	471
Edward Burroughs Rambo	472
Major General Abner Doubleday	474
Jerome A. Anderson	477
Allen Griffiths	479
T. Subba Row	480
Bertram Keightley	481
Dr. Archibald Keightley	485
G. N. Chakravarti	487
Countess Constance Wachtmeister	489
H. Dharmapala	492
George R. S. Mead	493
Claude Falls Wright.	496
George Edward Wright	497
Jasper Niemand (Mrs. Archibald Keightley)	499
Tukaram Tatyā [Padval]	504

James Morgan Pryse	507
Isabel Cooper-Oakley	509
Emil August Neresheimer	513
Ernest Temple Hargrove	514
Rangampalli Jagannathiah and T. A. Swaminatha Aiyar	516
Pagination Key to 1st Edition	521
Bibliography	523
Index	529

Illustrations

William Quan Judge (Frontispiece)	ii
Æ: George William Russell	2
Helena Petrovna Blavatsky (c. 1877, Sarony).	17
Photo sent by H.P.B. to Professor Hiram Corson	18
T.S. Representatives at the World's Parliament of Religions	120
“Anandamaya-Kosa” Document.	123
Mr. Judge at Work.	181
Bronze Urn Designed for H.P.B.'s Ashes.	195
Parent T.S. Diploma	214
Faces of Friends	See Contents list above

Foreword

Our first volume of Judge's collected writings focused on *The Path* magazine, edited and founded by him; our second comprises his contributions to several Theosophical journals. In *The Irish Theosophist* we see his influence on his native Ireland where he helped to kindle the Irish Literary Renaissance. In Europe H.P.B. welcomed his valuable articles in her *Lucifer* magazine. As an outcome of W. Q. Judge's trip to India in the summer of 1884, *The Theosophist* printed several accounts of his lectures there. These summaries are included along with several articles contributed to that chief organ of the Society.

The Path magazine material not found in Volume One embraces miscellaneous articles, news items, and a few editorial statements; and these are included here. "Questions and Answers" and dialogues, such as "The Stream of Thought and Queries," are grouped with *The Theosophical Forum* extracts. It is in these extracts that Mr. Judge's gift as a teacher shines most vividly in his simple yet cogent answers to questioning students.

A report of *The Theosophical Congress* held at *The World's Parliament of Religions* (Chicago World's Fair) was compiled in book form by the American T.S. in 1893. As this report is accessible only in a few major Theosophical libraries, we are reprinting here the contributions of W. Q. Judge, who acted as chairman of the advisory council to this Parliament on behalf of Theosophy.

As in Volume I, editorial changes have been minimal in this new edition: punctuation, spelling, and foreign terms have been modernized, further references are given where they could be identified, and the type has been reset in a larger size, for which a pagination key has been provided. In addition, the "Faces of Friends" section has been expanded to include all individuals featured under this title in *The Path*.

We thank all those friends and associates at the T.S. Pasadena headquarters who again participated in researching, proofreading, and producing this edition; namely: Randell C. Grubb, Will Thackara, Ina and Jim Belderis, Nihilde Davidson, Nancy Coker, David Wietersen, Mark Davidson, and David Blaschke. Acknowledgment goes to T.S. Pasadena and to the T.S. in America, Wheaton, for providing archival materials.

Patrice Hughes deserves credit again for the cover design of the entire series and Richard Robb for the comprehensive bibliography. My husband Nicholas Weeks is deeply thanked for his extensive computer searching as well as expansion of the revised index. David and Nancy Reigle were occasionally consulted for their knowledge of Sanskrit and Tibetan titles and terms, and have assisted with both editions of our series. All those who participated in the first edition are gratefully remembered, especially Boris de Zirkoff who provided much source material for this series.

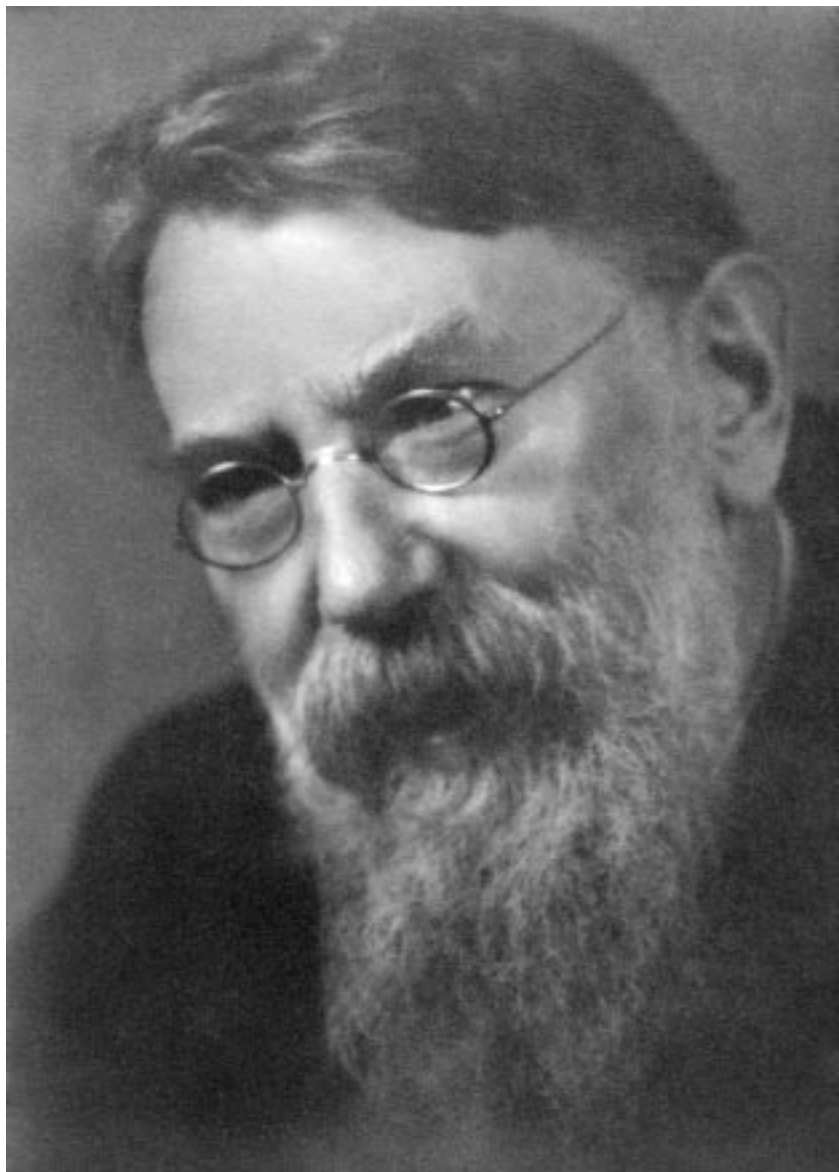
William Quan Judge's love of and practical devotion to Theosophy is the living flame which will keep his teachings in print for this suffering world.

Dara Eklund
July 8, 2009

DEDICATION

To Dr. Henry A. Smith, who brought William Q. Judge to the attention of the membership during his Presidency of the American Section, Theosophical Society, Adyar.

From *The Irish Theosophist*



Æ: GEORGE WILLIAM RUSSELL
1867-1935

The Irish Theosophist

[Running through five volumes, from October 15, 1892, through September 15, 1897, *The Irish Theosophist* was a magazine “devoted to Universal Brotherhood, Eastern Literature and Occult Science.” Founded by D. N. Dunlop, it fostered articles and essays by the noted authors of the Irish Literary Renaissance. *The Canadian Theosophist*, Vol. III, No. 4, June 15, 1922, pp. 57-8, printed a colorful description of Mr. Dunlop, stating that after a number of years in America, he went to England with the Westinghouse Company. He became an influential businessman in London, as Secretary for the British Amalgamated Manufacturers’ Association. The account says, “Mr. Dunlop began in Ireland with the Dublin Group, which was responsible, as may be read in Ernest Boyd’s volume on *Ireland’s Literary Renaissance*,* for much that is most valuable in that movement. He contributed to *The Irish Theosophist*, as did his wife, Eleanor Dunlop . . .” He was also on the Executive Council of the T.S. in England and Wales, finally resigning due to disenchantment with the uncharitable attitude of officials towards members who disagreed with their policies.

Among the members of the Dublin Group was George William Russell, known by the pen name “Æ.” The Dublin Lodge T.S. had been founded by Charles Johnston in 1886, and Æ was introduced into it a year or so later by his fellow poet W. B. Yeats. Æ’s first meeting with W. Q. Judge was during the latter’s visit to Dublin in 1892. Judge became a “spiritual Hero,” loved and supported by that Lodge without a dissenting voice. Believing that the cycle had ended with W.Q.J.’s passing, and fearing the T.S. would become a “nursery of the Black Art,” Æ resigned to form *The Hermetic Society*. In the same letter, he wrote “of that great and wise man, William Q. Judge whose very memory seems to have been forgotten by present day Theosophists. I think he was a true adept in that sacred lore . . .”†

Fortunately, the Theosophic world seems to be rousing itself to a more harmonious acknowledgement of Judge than existed at the dawn of this century when Æ felt the T.S. had reached its twilight zone.

*New York, John Lane Co., 1916.

†Dated Oct. 17, 1922, this letter was quoted in “Æ,” *The Aryan Path*, Bombay, December 1935, p. 722.

For further appreciation of how much Judge meant to the Dublin Circle we quote from tributes published in the month following his death. — COMPILER]

Tributes to W. Q. Judge

[*The Irish Theosophist*, Vol. IV, April 15, 1896, No. 7, pp. 121-3]

W. Q. J.

O hero of the iron age,
 Upon thy grave we will not weep,
 Nor yet consume away in rage
 For thee and thy untimely sleep.
 Our hearts a burning silence keep.

O martyr, in these iron days
 One fate was sure for soul like thine:
 Well you foreknew but went your ways.
 The crucifixion is the sign,
 The meed of all the kingly line.

We may not mourn — though such a night
 Has fallen on our earthly spheres
 Bereft of love and truth and light
 As never since the dawn of years;
 For tears give birth alone to tears.

One wreath upon thy grave we lay
 (The silence of our bitter thought,
 Words that would scorch their hearts of clay),
 And turn to learn what thou hast taught,
 To shape our lives as thine was wrought.

ABOUT 9 a.m. on Saturday, the 21st of last month, our beloved leader left us. As we go to press no details are to hand. Meantime we cannot let this issue appear without a few words from one or two who knew that heart, thought by many to be “something else.”

— EDITOR, *Irish Theosophist*.

The claim of William Q. Judge upon us is impersonal and universal, for it is the claim of work, and of work only.

Not the man then, but his work. The Work was his ideal. He valued men and women only by their work and the spirit in which it was done; he held right thought to be the best work of all; he worked with anyone who was wishful or willing to do work in any real sense, whether such persons were enemies or friends.

Slowly, under the moulding touch of time and suffering, his character evolved before the eyes of the community whose estimate is the estimate of twenty years' experience and is not to be shaken. If there be little said about him as an occultist, it is because such men, in such relations, leave no visible, material traces. Of them it may be said, in the language of paradox: They are known to be what they are because they are unknown; they are recognized because they are misunderstood; they are honored in the inner world because they are dishonored in the outer world; they have suffered that other men may rejoice; hatred is their portion because they have loved much; sorrow is their lot until that day when the whole world shall rejoice. Such men, in their unrecorded deeds, wear the likeness of the rootless Root, the unevolved Evolver, in the sense that, being themselves obscure, they are the source of greatness in others. Themselves silent, they are the cause of eloquence in others. Theirs are the thoughts which spur others to great deeds. Theirs is the quietness which overcomes everything, just as water, the softest thing, overcomes all hardness. They, and they alone, come into this world of ours with one idea, one ideal, which they carry out along a hundred lines with unwavering purpose, never pausing, never resting, never changing, knowing no alteration of mind, no lesser deity than the One Self, no other service than the service of that Self hidden in humanity; childhood, youth and manhood sees them pursuing the same changeless purpose, and when the wearied body falls and dies and the fire-soul frets through the frail, ethereal casing, these men, these Egos cannot rest in the grave of the ether: they know no heaven; Death itself cannot stay them; the blissful life of the spheres cannot give them pause; they return — they, the disembodied and free, turn from the free and glorious starry airs, they take again the fetters of the body, and for what? For what end? Only for this; that they may work, and serve the Self eternal.

J. [JULIA KEIGHTLEY]

It is with no feeling of sadness that I think of this withdrawal. He would not have wished for that. But with a faltering hand I try to express one of many incommunicable thoughts about the hero who has

departed. Long before I met him, before even written words of his had been read, his name like an incantation stirred and summoned forth some secret spiritual impulse in my heart. It was no surface tie which bound us to him. 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. We, too, came out of that past, but in forgetfulness; he with memory and power soon regained. To him and to one other we owe an unspeakable gratitude for faith and hope and knowledge born again. We may say now, using words of his early years: "Even in hell I lift up my eyes to those who are beyond me and do not deny them." Ah, hero, we know you would have stayed with us if it were possible; but fires have been kindled that shall not soon fade, fires that shall be bright when you again return. I feel no sadness, knowing there are no farewells in the True: to whosoever has touched on that real being there is comradeship with all the great and wise of time. That he will again return we need not doubt. His ideals were those which are attained only by the Saviours and Deliverers of nations. When or where he may appear I know not, but I foresee the coming when our need invokes him. Light of the future æons, I hail, I hail to thee!

Æ.

"It is a cry of the soul," were the words in which he summed up the meaning and purpose of the theosophical movement when initiating us in 1888. There was nothing of the maudlin sentimentalist about him. Clear, simple and powerful are all his utterances, for the strong light of soul shone through all he did and said. One more has been added to the long list of the world's crucified saviours. It is almost like presumption to essay an appreciation in words of great souls like these. We cannot measure, weigh, or sound their depths. How inadequate, then, any attempt of the kind. We can but point to the work achieved even in these few years and realize dimly that we have entertained angels unawares; that the Great Ones of the earth have been among us and we knew them not.

F.J.D. [Fred J. Dick]

Meditation, Concentration, Will

[*The Irish Theosophist*, Vol. I, July 15, 1893, pp. 97-8]

These three, meditation, concentration, will, have engaged the attention of Theosophists perhaps more than any other three subjects. A canvass of opinions would probably show that the majority of our reading and thinking members would rather hear these subjects discussed and read definite directions about them than any others in the entire field. They say they must meditate. They declare a wish for concentration, they would like a powerful will, and they sigh for strict directions, readable by the most foolish theosophist. It is a western cry for a curriculum, a course, a staked path, a line and rule by inches and links. Yet the path has long been outlined and described, so that any one could read the directions whose mind had not been half-ruined by modern false education, and memory rotted by the superficial methods of a superficial literature and a wholly vain modern life.

Let us divide Meditation into two sorts. First is the meditation practiced at a set time, or an occasional one, whether by design or from physiological idiosyncrasy. Second is the meditation of an entire lifetime, that single thread of intention, intentness, and desire running through the years stretching between the cradle and the grave. For the first, in Patanjali's Aphorisms will be found all needful rules and particularity. If these are studied and not forgotten, then practice must give results. How many of those who reiterate the call for instruction on this head have read that book,* only to turn it down and never again consider it? Far too many.

The mysterious subtle thread of a life meditation is that which is practiced every hour by philosopher, mystic, saint, criminal, artist, artisan, and merchant. It is pursued in respect to that on which the heart is set; it rarely languishes; at times the meditating one greedily running after money, fame, and power looks up briefly and sighs for a better life during a brief interval, but the passing flash of a dollar or a sovereign recalls him to his modern senses, and the old meditation begins again. Since all theosophists are here in the social whirl I refer to, they can every one take these words to themselves as they please. Very certainly if their life meditation is fixed low down near the ground, the results flowing to them from it will be strong, very lasting, and related to the low level on which they work. Their semi-occasional meditations will

*[*The Yoga Aphorisms of Patanjali*, An interpretation by William Q. Judge, New York, 1889.]

give precisely semi-occasional results in the long string of recurring births.

“But, then,” says another, “what of concentration? We must have it. We wish it; we lack it.” Is it a piece of goods that you can buy it, do you think, or something that will come to you just for the wishing? Hardly. In the way we divided meditation into two great sorts, so we can divide concentration. One is the use of an already acquired power on a fixed occasion, the other the deep and constant practice of a power that has *been* made a possession. Concentration is not memory, since the latter is known to act without our concentrating on anything, and we know that centuries ago the old thinkers very justly called memory a phantasy. But by reason of peculiarity of the human mind the associative part of memory is waked up the very instant concentration is attempted. It is this that makes students weary and at last drives them away from the pursuit of concentration. A man sits down to concentrate on the highest idea he can formulate, and like a flash troops of recollections of all sorts of affairs, old thoughts and impressions come before his mind, driving away the great object he first selected, and concentration is at an end.

This trouble is only to be corrected by practice, by assiduity, by continuance. No strange and complicated directions are needed. All we have to do is to try and to keep on trying.

The subject of the Will has not been treated of much in theosophical works, old or new. Patañjali does not go into it at all. It seems to be inferred by him through his aphorisms. Will is universal, and belongs to not only man and animals, but also to every other natural kingdom. The good and bad man alike have will, the child and the aged, the wise and the lunatic. It is therefore a power devoid in itself of moral quality. That quality must be added by man.

So the truth must be that will acts according to desire, or, as the older thinkers used to put it, “behind will stands desire.” This is why the child, the savage, the lunatic, and the wicked man so often exhibit a stronger will than others. The wicked man has intensified his desires, and with that his will. The lunatic has but few desires, and draws all his will force into these, the savage is free from convention, from the various ideas, laws, rules, and suppositions to which the civilized person is subject, and has nothing to distract his will. So to make our will strong we must have fewer desires. Let those be high, pure, and altruistic; they will give us strong will.

No mere practice will develop will *per se*, for it exists forever, fully developed in itself. But practice will develop in us the power to call on that will which is ours. Will and Desire lie at the doors of Meditation

and Concentration. If we desire truth with the same intensity that we had formerly wished for success, money, or gratification, we will speedily acquire meditation and possess concentration. If we do all our acts small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration. This is expressed in the New Testament in the statement that if the eye is single the whole body will be full of light, and in the *Bhagavad Gītā* it is still more clearly and comprehensively given through the different chapters. In one it is beautifully put as the lighting up in us of the Supreme One, who then becomes visible. Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart.

WILLIAM Q. JUDGE

The Closing Cycle

[*The Irish Theosophist*, Vol. III, January 15, 1895, pp. 54-6]

In the November number the “expiring Cycle” is referred to by Mr. Sinnett, and members are rightly warned not to be so absurd (though that is my word) as to think that after 1897 “some mysterious extinguisher will descend upon us.”

Who is the person who gave out the concrete statement that 1897 was to be the close of a cycle when something would happen? It was H. P. Blavatsky. There is not the slightest doubt about it that she did say so, nor that she fully explained it to several persons. Nor is there any doubt at all that she said, as had been so long said from the year 1875, that 1897 would witness the shutting of a door. What door? Door to what? What was or is to end? Is the T.S. to end and close all the books?

Nothing is more plain than that H. P. Blavatsky said, on the direct authority of the Masters, that in the last twenty-five years of each century an effort is made by the Lodge and its agents with the West, and that it ceases in its direct and public form and influence with the twenty-fifth year. Those who believe her will believe this; those who think they know more about it than she did will invent other ideas suited to their fancies.

She explained, as will all those who are taught (as are many) by the same Masters, that were the public effort to go on any longer than that, a reaction would set in very similar to indigestion. Time must be given

for assimilation, or the "dark shadow which follows all innovations"* would crush the soul of man. The great public, the mass, must have time and also material. Time is ever. The matter has been furnished by the Masters in the work done by H. P. Blavatsky in her books, and what has grown out of those. She has said, the Masters have said, and I again assert it for the benefit of those who have any faith in me, that the Masters have told me that they helped her write *The Secret Doctrine* so that the future seventy-five and more years should have some material to work on, and that in the coming years that book and its theories would be widely studied. The material given has then to be worked over, to be assimilated for the welfare of all. No extinguisher will fall therefore on us. The T.S., as a whole, will not have the incessant care of the Masters in every part, but must grow up to maturity on what it has with the help to come from those few who are "chosen." H. P. Blavatsky has clearly pointed out in the *Key*,† in her conclusion, that the plan is to keep the T.S. alive as an active, free, unsectarian body during all the time of waiting for the next great messenger, who will be herself beyond question. Thereby will be furnished the well-made tool with which to work again in grander scale, and without the fearful opposition she had without and within when she began this time. And in all this time of waiting the Master, "that great Initiate, whose single will upholds the entire movement," will have his mighty hand spread out wide behind the Society.

Up to 1897 the door is open to anyone who has the courage, the force, and the virtue to TRY, so that he can go in and make a communication with the Lodge which shall not be broken at all when the cycle ends. But at the striking of the hour the door will shut, and not all your pleadings and cryings will open it to you. Those who have made the connection will have their own door open, but the public general door will be closed. That is the true relation of the "extinguisher" as given by H. P. Blavatsky and the Master. It seems very easy to understand.

"Many are called but few are chosen," because they would not allow it. The unchosen are those who have worked for themselves alone; those who have sought for knowledge for themselves without a care about the rest; those who have had the time, the money, and the ability to give good help to Masters' cause, long ago defined by them to be work for mankind and not for self, but have not used it thus. And sadly, too, some of the unmarked and unchosen are those who walked

*[Cf. *The Mahatma Letters to A. P. Sinnett*, p. 1.]

†*The Key to Theosophy*, 1889, London.

a long distance to the threshold, but stopped too long to hunt for the failings and the sins they were sure some brother pilgrim had, and then they went back farther and farther, building walls behind them as they went. They were called and almost chosen; the first faint lines of their names were beginning to develop in the book of this century; but as they retreated, thinking indeed, they were inside the door, the lines faded out, and other names flashed into view. Those other names are those belonging to humble persons here and there whom these proud aristocrats of occultism thought unworthy of a moment's notice.

What seems to me either a printer's error or a genuine mistake in Mr. Sinnett's article is on page 26 [Nov. 15, 1894 issue], where he says: "will be knowledge generally diffused throughout the *cultured classes*." The italics are mine. No greater error could seem possible. The cultured classes are perfectly worthless, as a whole, to the Master-builders of the Lodge. They are good in the place they have, but they represent the "established order" and the acme of selfishness. Substitute *masses* for *cultured classes*, and you will come nearer the truth. Not the cultured but the ignorant masses have kept alive the belief in the occult and the psychic now fanned into flame once more. Had we trusted to the cultured the small ember would long ago have been extinguished. We may drag in the cultured, but it will be but to have a languid and unenthusiastic interest.

We have entered on the dim beginning of a new era already. It is the era of Western Occultism and of special and definite treatment and exposition of theories hitherto generally considered. We have to do as Buddha told his disciples: preach, promulgate, expound, illustrate, and make clear in detail all the great things we have learned. That is our work, and not the bringing out of surprising things about clairvoyance and other astral matters, nor the blinding of the eye of science by discoveries impossible for them but easy for the occultist. The Master's plan has not altered. He gave it out long ago. It is to make the world at large better, to prepare a right soil for the growing out of the powers of the soul, which are dangerous if they spring up in our present selfish soil. It is not the Black Lodge that tries to keep back psychic development; it is the White Lodge. The Black would fain have all the psychic powers full flower now, because in our wicked, mean, hypocritical, and money-getting people they would soon wreck the race. This idea may seem strange, but for those who will believe my unsupported word I say it is the Master's saying.

Three Great Ideas

[*The Irish Theosophist*, Vol. III, February 15, 1895, p. 73]

Among many ideas brought forward through the theosophical movement there are three which should never be lost sight of. Not speech, but thought, really rules the world; so, if these three ideas are good let them be rescued again and again from oblivion.

The first idea is, that there is a great Cause — in the sense of an enterprise — called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing. All efforts by Rosicrucian, Mystic, Mason and Initiate are efforts toward the convocation in the hearts and minds of men of the Order of Sublime Perfection.

The second idea is, that man is a being who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, no doubt, when he said that we must be perfect even as is the father in heaven. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin which has held and ground down the western Christian nations for centuries.

The third idea is the illustration, the proof, the high result of the others. It is, that the Masters — those who have reached up to what perfection this period of evolution and this solar system will allow — are living, veritable facts, and not abstractions cold and distant. They are, as our old H.P.B. so often said, *living men*. And she said, too, that a shadow of woe would come to those who should say they were not living facts, who should assert that “the Masters descend not to this plane of ours.” The Masters as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.

WILLIAM Q. JUDGE

From *Lucifer*

COMPILER'S NOTE

[*Lucifer* was started by H. P. Blavatsky in September 1887. Contrary to the common use of this name, H.P.B. chose for her title a concept of "Lucifer" existing prior to the Christian age. She refers to the "Light-bringer . . . the pale morning star, the precursor of the full blaze of the noon-day sun."* While Mr. Judge did not contribute many articles during her life, his tributes to H.P.B., published in *Lucifer* following her death are stirring reminders of his unflinching dedication to his teacher and her work for humanity. — COMPILER]

[Answer by Correspondence to an Astrological Question]

[*Lucifer*, Vol. III, September 1888, p. 68]

Over the ambitious signature of "Magus" a correspondent asks in your July issue, "What is planetary influence and how does it act on man?" "Nemo" in his reply answers other questions but fails to answer this one.

Not being myself a Magus I will not assume to fully describe planetary influence, since to do so would lead us into realms quite beyond our comprehension. But we will get a better idea of the subject by recollecting that the ancients always considered the "ambient"— or entire heaven — at birth, as being that which affected man, and that planets were only the pointers or indices showing when and where the influence of the "ambient" would be felt. The modern astrologers, following those great leaders, but unable to grasp the enormous subject, reduced the scheme to the *influences of planets*. They have thus come to leave out, to a great extent, influences cast by powerful stars, which often produce effects not to be sought for under planets: "When such stars have rule nor wise nor fool can stay their influence." The planets were held, rightly as I think, to be only foci for "the influence of the whole ambient," having however a power of their own of a secondary nature exercisable when the ambient influence was weak.

When London was burnt a mighty star — not a planet — had rule, and Napoleon was prefigured by a star also, his fall being due in fact to the aspect of the heavens *as a whole*, and not to the ruling of Wellington's significator. A slight accident might have thrown the power of the

*[See her introductory article, "What's in a Name," *Lucifer*, Sept. 1887, in Blavatsky, *Collected Writings*, Vol. VIII, pp. 5-13, for the full scope envisioned for her magazine. — COMPILER]

latter out of the horary field. Similarly, the cyclic vicissitudes of this globe will not be shown by any planetary scheme, but by certain *stars* that fix the destiny of poor Earth. When they have their day and term the wise man will be unable to rule his own stars or any others.

WILLIAM Q. JUDGE

“*Yours till Death and after, H.P.B.*”

[*Lucifer*, Vol. VIII, June 1891, pp. 290-2]

Such has been the manner in which our beloved teacher and friend always concluded her letters to me. And now, though we are all of us committing to paper some account of that departed friend and teacher, I feel ever near and ever potent the magic of that resistless power, as of a mighty rushing river, which those who wholly trusted her always came to understand. Fortunate indeed is that Karma which, for all the years since I first met her, in 1875, has kept me faithful to the friend who, masquerading under the outer *mortal* garment known as H. P. Blavatsky, was ever faithful to me, ever kind, ever the teacher and the guide.

In 1875, in the City of New York, I first met H.P.B. in this life. By her request, sent through Colonel H. S. Olcott, the call was made in her rooms in Irving Place, when then, as afterwards, through the remainder of her stormy career, she was surrounded by the anxious, the intellectual, the Bohemian, the rich and the poor. It was her eye that attracted me, the eye of one whom I must have known in lives long passed away. She looked at me in recognition at that first hour, and never since has that look changed. Not as a questioner of philosophies did I come before her, not as one groping in the dark for lights that schools and fanciful theories had obscured, but as one who, wandering many periods through the corridors of life, was seeking the friends who could show where the designs for the work had been hidden. And true to the call she responded, revealing the plans once again, and speaking no words to explain, simply pointed them out and went on with the task. It was as if but the evening before we had parted, leaving yet to be done some detail of a task taken up with one common end; it was teacher and pupil, elder brother and younger, both bent on the one single end, but she with the power and the knowledge that belong but to lions and sages. So, friends from the first, I felt safe. Others I know have looked with suspicion on an appearance they could not fathom, and though it is true they adduce many proofs which, hugged to the



HELENA PETROVNA BLAVATSKY 1831-1891
(Photo by Sarony, c. 1877)



Professor Hiram Corson—
with regard to column from his Tenney
Sweet's correspondent H. P. H. at 1/3

PHOTO SENT BY H.P.B. TO PROFESSOR HIRAM CORSON

breast, would damn sages and gods, yet it is only through blindness they failed to see the lion's glance, the diamond heart of H.P.B.

The entire space of this whole magazine would not suffice to enable me to record the phenomena she performed for me through all these years, nor would I wish to put them down. As she so often said, they prove nothing but only lead some souls to doubt and others to despair. And again, I do not think they were done just for me, but only that in those early days she was laying down the lines of force all over the land and I, so fortunate, was at the center of the energy and saw the play of forces in visible phenomena. The explanation has been offered by some too anxious friends that the earlier phenomena were mistakes in judgment, attempted to be rectified in later years by confining their area and limiting their number, but until someone shall produce in the writing of H.P.B. her concurrence with that view, I shall hold to her own explanation made in advance and never changed. That I have given above. For many it is easier to take refuge behind a charge of bad judgment than to understand the strange and powerful laws which control in matters such as these.

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended, while month after month, and year after year, witnessed men and women entering the Theosophical Movement only to leave it soon with malignant phrases for H.P.B., there stands a fact we all might imitate — devotion absolute to her Master. “It was He,” she writes, “who told me to devote myself to this, and I will never disobey and never turn back.”

In 1888 she wrote to me privately:

Well, my *only* friend, you ought to know better. Look into my life and try to realize it — in its outer course at least, as the rest is hidden. I am under the curse of ever writing, as the wandering Jew was under that of being ever on the move, never stopping one moment to rest. Three ordinary healthy persons could hardly do what *I have* to do. I live an artificial life; I am an automaton running full steam until the power of generating steam stops, and then — good-bye! * * * 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 numbers 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 .∴ and now I feel strong — such as I am in my body — and ready to fight for Theosophy and the few *true* ones to my last breath. The defending forces have to be judiciously

— so scanty they are — distributed over the globe, wherever Theosophy is struggling against the powers of darkness.

Such she ever was; devoted to Theosophy and the Society organized to carry out a program embracing the world in its scope. Willing in the service of the cause to offer up hope, money, reputation, life itself, provided the Society might be saved from every hurt, whether small or great. And thus bound body, heart and soul to this entity called the Theosophical Society, bound to protect it at all hazards, in face of every loss, she often incurred the resentment of many who became her friends but would not always care for the infant organization as she had sworn to do. And when they acted as if opposed to the Society, her instant opposition seemed to them to nullify professions of friendship. Thus she had but few friends, for it required a keen insight, untinged with personal feeling, to see even a small part of the real H. P. Blavatsky.

But was her object merely to form a Society whose strength should lie in numbers? Not so. She worked under directors who, operating from *behind the scene*, knew that the Theosophical Society was, and was to be, the nucleus from which help might spread to all the people of the day, without thanks and without acknowledgement. Once, in London, I asked her what was the chance of drawing the people into the Society in view of the enormous disproportion between the number of members and the millions of Europe and America who neither knew of nor cared for it. Leaning back in her chair, in which she was sitting before her writing desk, she said:

When you consider and remember those days in 1875 and after, in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas — however labelled — it is not so bad. We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realize a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view.

H.P.B. had a lion heart, and on the work traced out for her she had the lion's grasp; let us, her friends, companions, and disciples, sustain ourselves in carrying out the designs laid down on the trestle-board, by the memory of her devotion and the consciousness that behind her task there stood, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan — Humanity."

WILLIAM Q. JUDGE, F.T.S.

H.P.B. at Enghien

[*Lucifer*, Vol. VIII, July 1891, pp. 359-61]

In the spring of 1884 H.P.B. was staying in Rue Notre Dame des Champs, Paris, and in the house were living Col. Olcott, Mohini M. Chatterji, and the writer. Part of the time Bertram Keightley was also there. As always since I have known H.P.B. during the past seventeen years, she was there as elsewhere engaged daily with her writing, save for an occasional drive or visit. Many visitors from all classes were constantly calling, and among the rest came the Countess d'Adhémar, who at once professed a profound admiration for H.P.B. and invited her to come to the Chateau owned by the Count at Enghien, just outside the city, including in her invitation myself and Mohini Chatterji. Bertram Keightley was also invited for a few days. The invitation was accepted and we all went out to Enghien, where H.P.B. was given two large rooms downstairs and the others slept in rooms on the upper floors. Every convenience was given to our beloved friend, and there she continued her writing, while I at her request carefully read over, sitting in the same room, *Isis Unveiled*, making indices at the foot of each page, as she intended to use it in preparing *The Secret Doctrine*.

A lake was at one side of the house and extensive grounds covered with fine timber hid the building from the road, part being a well-kept fruit and flower garden. A slight description of the rooms is necessary. Wide stairs led up to the hall; on one side, which we may call the road front, was the billiard room, the high window of which opened upon the leaden roof of the porch; the dining room looked out at the back over the edge of the lake, and the drawing room opened from it on the other side at right angles to the side of the billiard room. This drawing room had windows opening on three sides, so that both garden and lake could be seen from it. In it was the grand piano at the end and side opposite the dining room door, and between the two side windows was

a marble slab holding ornaments; between the windows at the end near the piano, was the fireplace, and at that corner was one of the windows giving a view of the lake. Every evening it was the custom to spend some time in the drawing room in conversation, and there, as well as in the dining room, took place some phenomena which indeed were no more interesting than the words of H.P.B., whether those were witty, grave, or gay. Very often Countess d'Adhémar's sister played the piano in a manner to delight even H.P.B., who was no mean judge. I remember well one melody, just then brought out in the world of Paris, which pleased her immensely, so that she often asked for its repetition. It was one suggestive of high aspiration and grandiose conceptions of nature. Many lively discussions with the Count on one side and H.P.B. on the other had taken place there, and often in the very midst of these she would suddenly turn to Mohini and myself, who were sitting listening, to repeat to us the very thoughts then passing in our brains.

Count d'Adhémar did not ask for the production of phenomena, but often said that could he and a few of his friends be convinced about Theosophy perhaps much good would result in France. Some of us desired in our hearts that in the home of such kind friends phenomena might occur, but none suggested it to H.P.B. But one day at dinner, when there were present the Count and Countess, their son Raoul, H.P.B., Mohini, the Countess' sister, myself, and one other, the strong and never-to-be-forgotten perfume which intimate friends of H.P.B. knew so well as often accompanying phenomena or coming of itself, floated round and round the table, plainly perceptible to several and not perceived either before or afterwards. Of course many skeptics will see nothing in this, but the writer and others well know that this of itself is a phenomenon, and that the perfume has been sent for many miles through the air as a message from H.P.B. or from those hidden persons who often aided in phenomena or in teachings. At this dinner, or at some other during the visit, we had all just come in from the flower garden. I had plucked a small rosebud and placed it upon the edge of the tumbler between myself and the Countess' sister who was on my left, H.P.B. being seated on my right. This lady began to talk of phenomena, wondering if H.P.B. could do as related of the Indian yogis. I replied that she could if she would, but did not ask her, and added that she could make even that small rosebud bloom at once. Just then H.P.B. stretched her hand out towards the rose, not touching it, and said nothing, continuing at once her conversation and the dinner. We watched the bud until the end of the meal and saw that it grew in that space of time much larger and bloomed out into a rose nearly full grown.

On another evening after we had all been in the drawing room for some time, sitting without lights, the moon shining over the lake and all nature being hushed, H.P.B. fell into a thoughtful state. Shortly she rose and stood at the corner window looking over the water, and in a moment a flash of soft light shot into the room and she quietly smiled. Reminding me of this evening the Countess d'Adhémar writes in this month of June:

H.P.B. seemed wrapped in thought, when suddenly she rose from her chair, advanced to the open window, and raising her arm with a commanding gesture, faint music was heard in the distance, which advancing nearer and nearer broke into lovely strains and filled the drawing room where we were all sitting. Mohini threw himself at H.P.B.'s feet and kissed the hem of her robe, which action seemed the appropriate outcoming of the profound admiration and respect we all felt toward the wonderful being whose loss we will never cease to mourn.

This astral music was very plain to us all, and the Count especially remarked upon its beauty and the faintness of it as it sank away into the unknown distance. The whole house was full of these bell sounds at night when I was awake very late and others had retired. They were like signals going and coming to H.P.B.'s room downstairs. And on more than one occasion as we walked in the grounds under the magnificent trees, have they shot past us, sometimes audible to all and again only heard by one or two.

The lead roof of the portico was a place where after dinner we sometimes sat, and there on some of those delightful evenings we were joined by the Countess Wachtmeister, who afterwards did so much for the comfort of H.P.B. at Würzburg and other places. Many chats were held there about occultism. In one of these we were speaking of images in the Astral Light and H.P.B. said: "Well, you know that it moves as other things in Kosmos do, and that the time comes when it floats off, as it were, letting another mass of the same 'light' take its place."

It was with a feeling of some regret that we left this delightful place where such quiet reigned and where H.P.B. was able to work amid the beauty and the stillness of nature. It cannot be blotted from the memory, because there our friend and teacher was untroubled by the presence of curiosity seekers, and thus was free to present to us who believed in her a side of her many-sided nature which pleased, instructed, and elevated us all.

One incident remains to be told for which we must depend on others. I took away with me a book which could not be finished there, and

just before leaving France went out to Enghien to return it. There I met the Countess d'Adhémar, who said that the peculiar and unmistakable perfume of which I spoke above had come in the house after we had all left. It was one evening about two days after H.P.B.'s departure and the d'Adhémar had some friends to dinner. After dinner they all went into the drawing room and soon noticed the perfume. It came, as they said to me, in rushes, and at once they began to hunt it out in the room, coming at last to the marble slab described, where, from one spot in the stone, they found the perfume rushing out in volumes. Such was the quantity of it that, as the Countess said to me, they were compelled to open the windows, since the odour was overpowering in large masses. In returning to Paris I told H.P.B. of this and she only said: "It sometimes happens."

WILLIAM Q. JUDGE, F.T.S.

On the Future: A Few Reflections

[*Lucifer*, Vol. X, March 1892, pp. 20-3]

Although I am an American citizen, the place of my birth was in Ireland, and in what I am about to say I cannot be accused of Columbianism, for no matter how long might be my life I could never be an American. For that perhaps it is right, since it is compulsory, to wait for some distant incarnation.

Now, either H.P.B. was right or she was wrong in what she says in *The Secret Doctrine* about the future of America. If wrong, then all this may be dismissed as idle speculation. But, if right, then all thoughtful Theosophists must take heed, weigh well, mentally appropriate and always remember what are her words as well as the conclusions to which they lead.

In the first pages of the second volume she speaks of five great Continents. *First*, the Imperishable Sacred Land [this is at the North Pole, W.Q.J.]; *second*, the Hyperborean, now part of it is in Northern Asia; *third*, Lemuria, sunk long ago, but leaving some remains, islands, the points of high mountain ranges; *fourth*, Atlantis, presumably in the Atlantic Ocean, now below the level of the water, but with perhaps Teneriffe and Atlas as reminders; and *fifth*, "was America."

From a survey of the book, digging in notes and culling from the text here and there, the conclusion is irresistible that, although the present America is not the actual Continent as *it is to be*, it is a portion of it; and certainly is now the nursery for the race that will in the future

occupy the *sixth* Continent, which for the sixth Great Root-Race will emerge from the waters. Where? Perhaps when the present America has been split up by tremendous cataclysms, leaving here and there large pieces of its western side, it is in the Pacific Ocean that the great mass of the new one will come up from the long sleep below the sea. Rightly then will the great far western ocean have been named *Pacific*, for that Race will not be given to contest nor hear of wars or rumors of war, since it will be too near the seventh, whose mission it must be to attain to the consummation, to seize and hold the Holy Grail.

Turn to page 444 and onward of the second volume. Read there that the Americans have become in only three hundred years a primary race *pro tem.*, in short, the germs of the sixth sub-race, to blossom in a few more centuries into the pioneers of that one which must succeed to the present European fifth sub-race in all its characteristics. Then after about 25,000 years, which you will note is meant for a great sidereal cycle of a little over that length of time, this new race will prepare for the seventh sub-race. Cataclysms will then fall upon you; lands and nations will be swept away, first of all being the European, including the British Isles — if not gone before — and then parts of both North and South America. And how puny, mongrel, indeed, will be the remains of the scientists of today, great masters of microbes now, but then to be looked upon as strange remains of the Nineteenth Century, when, as the people will tell each other then, so many, with Truth before them, laughed at it and stoned its apostles, dancing a fantastic dance meanwhile around the altar of invisible matter.

It seems as if some power, deliberately planning, had selected North and South America for the place where a new primary root-race should be begun. These two continents were evidently the seats of ancient races and not the habitat of wild undeveloped men. The red man of the Northern one has all the appearance and beliefs of a once great race. He believes in one God, a Devachan of happy hunting after death. Some tribes have diagrams of how the world was formed and peopled, that strangely resemble the Hindu cosmogony, and their folklore bears deep marks of having come down from an older and better time. Following the course of exploration southwards, we find accumulating evidences all the way of a prior civilization now gone with the cyclic wave which brought it up. Central America is crowded with remains in stone and brick; and so on south still we discover similar proofs. In course of time these continents became what might be called arable land, lying waiting, recuperating, until the European streams of men began to pour upon it. The Spanish overflowed South America and settled California and Mexico; the English, French, and Spanish took

the North, and later all nations came, so that now in both continents nearly every race is mixed and still mixing. Chinese even have married women of European blood; Hindus are also here; the ancient Parsī race has its representatives; the Spanish mixed with the aborigines, and the slaveholders with the Africans. I doubt not but that some *one* from every race known to us has been here and has left, within the last two hundred years, some impression through mixture of blood.

But the last remnants of the fifth Continent, America, will not disappear until the new race has been some time born. Then a new Dwelling, the sixth Continent, will have appeared over the waters to receive the youth who will tower above us as we do above the pigmies of Africa. But no America as we now know it will exist. Yet these men must be the descendants of the race that is now rising here. Otherwise our philosophy is all wrong. So then, in America now is forming the new sub-race, and in this land was founded the present Theosophical Society: two matters of great importance. It was to the United States, observe, that the messenger of the Masters came, although Europe was just as accessible for the enterprise set on foot. Later, this messenger went to India and then to Europe, settling down in the British Isles. All of this is of importance in our reflections. For why in America at first does she begin the movement, and why end her part of it in England? One might be led to ask why was not an effort made at all costs to give the last impulse outwardly in the land of promise where she began the work?

Do not imagine for one moment, O ye English brothers of mine, that London was selected for this because the beauties of your island called her, or for that she had decided at the finish that after all a mistake had been made in not going there first. It was all out of stern necessity, with a wisdom derived from many older heads, having in view the cycles as they sweep resistlessly forward. The point where the great energy is started, the center of force, is the more important, and not the place at which it is ended. And this remains true, no matter how essential the place of ending may be in the scheme. What, do you suppose India is not as important, and would not that land have offered seemingly a better spot than all for the beginning of the *magnum opus*? Adepts do not make mistakes like that.

America's discovery is ascribed to Christopher Columbus. Although it is doubted, yet no one doubts that the Spanish people did the most at first in peopling it, meanwhile working off some old and making some new Karma, by killing many of the aborigines. Thus it is that doomed people rush on to their doom, even as the troops of insects, animals and men were seen by Arjuna to rush into Krishna's flaming mouths. But

later came the sturdy stock from England, who, in the greatest nation, the most enduring on this continent, have left their impress indelibly in the people, in its laws in its constitution, its customs, its literature and language. Perhaps England and Ireland are the gateways for the Egos who incarnate here in the silent work of making a new race. Maybe there is some significance in the fact that more lines of steamships conveying human freight come to the United States from England, passing Ireland on the way as the last seen land of the old world, than from anywhere else. The deeds of men, the enterprises of merchants, and the wars of soldiers all follow implicitly a law that is fixed in the stars, and while they copy the past they ever symbolize the future.

Did H.P.B. only joke when she wrote in her book that Ireland is an ancient Atlantean remnant, and England a younger Isle, whose rising from the sea was watched by wise men from Erin's shore? Perhaps the people of that old land may have an important influence in the new race of America. It would appear from comparison that they might have had, and probably will in the future. Perhaps, politically, since many expect social disturbances in America. In such a case any student of character will admit that the Irish, ignorant or not, will stand for law and order — for her sons are not battling here with an ancient foe. Why, too, by strange freak of fate is the great stone of destiny in Westminster Abbey fixed under the coronation chair on which the Queen was crowned? Let us also be informed if there be any finger-shadow pointing to the future in the fact that England's Queen, crowned over that stone,* is Empress of India, from which we claim the Aryans came, and where their glorious long-forgotten knowledge is preserved? Her name is Victory. It is the victory for "the new order of Ages"†; and that new order began in America, its advent noted and cut on the as yet unused obverse side of the present seal of the United States Government. A victory in the union of the Egos from East and West; for England stretches one hand over to the home of the new race, which she can never own, with the other governing India, and completes the circuit. It may be a fleeting picture, perhaps to be wiped out for a while in a stream of blood, but such is the way the cycles roll and how we may learn to read the future. For England's destiny is not complete, nor has the time struck. None of us hug foolish delusions too long, and even if Ireland were once a most sacred place, that is no reason why we should want to go there. For in America those whose Karma has led them

*It is an interesting fact that in India there is an important ceremony called "mounting the stone."

†[See pp. 78-9 & n for references to Thomas Paine's use of this phrase.]

there will work for the same end and brotherhood as others left in India and Europe. The dominant language and style of thought in America is English, albeit transforming itself every day. It is there that silently the work goes on; there European fathers and mothers have gone, establishing currents of attraction that will inevitably and unceasingly draw into reincarnation Egos similar to themselves. And the great forward and backward rush is completed by the retarded Egos as they die out of other nations, coming meanwhile into flesh again among the older races left behind.

* * * * *

At least such seemed the view while the clouds lifted — and then once more there was silence.

WILLIAM Q. JUDGE, F.T.S.

**[Two Letters to the Editor of the N. Y. Times
concerning Mr. Foulke's Claims]**

[*Lucifer*, Vol. X, March 1892, pp. 82-3]

EDITOR TIMES:

Will you permit me to correct the statement of Mr. J. R. Perry in your issue of the 3rd that Madame Blavatsky appointed as her "successor" Mr. Henry B. Foulke, and "guaranteed" to him the "allegiance" of the "higher spiritual intelligences and forces"? As one of Madame Blavatsky's oldest and most intimate friends, connected with her most closely in the foundation and work of the Theosophical Society, and familiar with her teachings, purposes, ideas, forecasts, I am in a position to assure both Mr. Perry and the public that there is not an atom of foundation for the statement quoted.

Madame Blavatsky has no "successor," could have none, never contemplated, selected, or notified one. Her work and her status were unique. Whether or not her genuineness as a spiritual teacher be admitted matters not: she *believed* it to be so, and all who enjoyed her confidence will unite with me in the assertion that she never even hinted at "succession," "allegiance," or "guarantee." Even if a successor was possible, Mr. Foulke could not be he. He is not a member of the Theosophical Society, does not accept its and her teachings, had a very slight and brief acquaintance with her, and pretends to no interest in her views, life, or mission. Of her actual estimate of him I have ample knowledge.

But anyhow, no "guaranteeing of allegiance of spiritual forces" is practicable by anyone. Knowledge of and control over the higher potencies in Nature comes only by individual attainment through long discipline and conquest. It can no more be transferred than can a knowledge of Greek, of chemistry, psychology, or of medicine. If a person moves on a lofty level, it is because he worked his way there. This is as true in spiritual things as in mental. When Mr. Foulke produces a work like *Isis Unveiled* or *The Secret Doctrine*, he may be cited as H.P.B.'s intellectual peer; when he imparts such impulsion as does *The Voice of the Silence*, he may be recognized as her spiritual equal; when he adds to these an utter consecration to the work of the T.S. as his life-long mission, he may participate in such "succession" as the case admits. But it will not be through alleged precipitated pictures and imagined astral shapes. The effect of these on Theosophy, whereof Mr. Perry inquires, may be stated in one word — nothing.

Yours truly,

WILLIAM Q. JUDGE
Gen. Sec'y. American Sec.

EDITOR TIMES:

Will you allow a word — my last — respecting the Foulke claim to succeed Mme. Blavatsky, as I see Mr. Perry is perhaps laboring under a misapprehension as to the position assumed by me about this ludicrous affair.

First. If Mr. Foulke or Mr. Perry, or either, has precipitated pictures of Mme. Blavatsky produced since her demise, they are welcome to them, and, it being no concern of ours, Theosophists will hardly deny the assertions of these gentlemen in that regard. Precipitations are not uncommon, but are no evidence of anything whatever save the power to precipitate and the fact of precipitation. Spiritualists have always asserted that their mediums could procure these things. Chemists also can precipitate substances out of the air. So this point is wide of the Society and its work.

Second. As I said in my previous letter, when Mr. Foulke, or anyone, indeed, proves by his work and attainments that he is as great as Mme. Blavatsky, every one will at once recognize that fact. But irresponsible mediumship, or what we call astral intoxication, will not prove those attainments nor constitute that work.

Third. Mme. Blavatsky was Corresponding Secretary of the Theosophical Society, and its Constitution years ago provided that that office, out of compliment to her, should become extinct upon her death. She has passed away from this sphere, and hence the office of

Corresponding Secretary is extinct. The Society will hardly hurry to revive it for the sake of one who is not a member of the body and who has never thrown any particular glory upon it. Scarcely either because he is a medium — and not even a good one — who prates of receiving messages from beyond the grave assumed to be from Mme. Blavatsky. He may assert that he has baskets full of letters from Mme. Blavatsky written before her death, and we are not interested either to deny the assertion or to desire to see the documents.

Fourth. The Theosophical Society is a body governed by Rules embodied in its Constitution. Its officers are elected by votes, and not by the production of precipitated letters or pictures of any sort. It generally elects those who do its work, and not outsiders who masquerade as recipients of directions from the abode of departed souls. It is not likely to request proposed officers to produce documents, whether in ink, in oils, or in pastel, brought forth at mediumistic séances before the wondering eyes of untrained witnesses. And as it now has Branches in every country on this earth, Mr. Foulke, an ex-member wholly untrained in its executive work and out of sympathy with its true mission, will evince more effrontery than he ever has before if he shall present himself for the suffrages of the members of a Society in which he is not even enrolled.

Fifth. Mr. Foulke's possession of any number of letters written to him by Mme. Blavatsky prior to her demise, offering him "leadership" or "succession," might please and interest himself, but can have no other effect on the corporate body of the Society. Let him preserve them or otherwise as he may see fit; they are utterly without bearing or even authority, and if in existence would only serve to show that she in her lifetime may have given him a chance to do earnest sincere work for a Society she had at heart, and that he neglected the opportunity, passing his time in idle, fantastic day-dreams.

Yours truly,

WILLIAM Q. JUDGE
Gen. Sec'y. American Sec.



Mesmerism

[*Lucifer*, Vol. X, May 1892, pp. 197-205]

This is the name given to an art, or the exhibition of a power to act upon others and the facility to be acted upon, which long antedate the days of Anton Mesmer. Another name for some of its phenomena is Hypnotism, and still another is Magnetism. The last title was given because sometimes the person operated on was seen to follow the hand of the operator, as if drawn like iron filings to a magnet. These are all used today by various operators, but by many different appellations it has been known; fascination is one, and psychologizing is another, but the number of them is so great it is useless to go over the list.

Anton Mesmer, who gave greater publicity in the Western world to the subject than any other person, and whose name is still attached to it, was born in 1734, and some few years before 1783, or about 1775, obtained great prominence in Europe in connection with his experiments and cures; but, as H. P. Blavatsky says in her *Theosophical Glossary*, he was only a rediscoverer. The whole subject had been explored long before his time — indeed many centuries anterior to the rise of civilization in Europe — and all the great fraternities of the East were always in full possession of secrets concerning its practice which remain still unknown. Mesmer came out with his discoveries as agent, in fact — though, perhaps, without disclosing those behind him — of certain brotherhoods to which he belonged. His promulgations were in the last quarter of the century, just as those of the Theosophical Society were begun in 1875, and what he did was all that could be done at that time.

But in 1639, one hundred years before Mesmer, a book was published in Europe upon the use of mesmerism in the cure of wounds, and bore the title, *The Sympathetical Powder of Erycius Mohyus of Eburonis*.^{*} These cures, it was said, could be effected at a distance from the wound by reason of the *virtue* or *directive faculty* between that and the wound. This is exactly one of the phases of both hypnotism and mesmerism. And along the same line were the writings of a monk named Uldericus Balk, who said diseases could be similarly cured, in a book concerning the lamp of life in 1611. In these works, of course, there is much superstition, but they treat of mesmerism underneath all the folly.

After the French Academy committee, including Benjamin Franklin,

^{*}[The author, whose name is also given as Eryci Mohyi, published this work in Brussels, Belgium under the Latin title: *Pulvis Sympatheticus* . . . (some sources giving 1634 for 1st edition). — COMPILER]

passed sentence on the subject, condemning it in substance, mesmerism fell into disrepute, but was revived in America by many persons who adopted different names for their work and wrote books on it. One of them named Dods obtained a good deal of celebrity, and was invited during the life of Daniel Webster to lecture on it before a number of United States senators. He called his system "psychology," but it was mesmerism exactly, even to details regarding nerves and the like. And in England also a good deal of attention was given to it by numbers of people who were not of scientific repute. They gave it no better reputation than it had before, and the press and public generally looked on them as charlatans and upon mesmerism as a delusion. Such was the state of things until the researches into what is now known as hypnotism brought that phase of the subject once more forward, and subsequently to 1875 the popular mind gave more and more attention to the possibilities in the fields of clairvoyance, clairaudience, trance, apparitions, and the like. Even physicians and others, who previously scouted all such investigations, began to take them up for consideration, and are still engaged thereon. And it seems quite certain that, by whatever name designated, mesmerism is sure to have more and more attention paid to it. For it is impossible to proceed very far with hypnotic experiments without meeting mesmeric phenomena, and being compelled, as it were, to proceed with an enquiry into those as well.

The hypnotists unjustifiably claim the merit of discoveries, for even the uneducated so-called charlatans of the above-mentioned periods cited the very fact appropriated by hypnotists, that many persons were normally — for them — in a hypnotized state, or, as they called it, in a psychologized condition, or negative one, and so forth, according to the particular system employed.

In France Baron Du Potet astonished every one with his feats in mesmerism, bringing about as great changes in subjects as the hypnotizers do now. After a time and after reading old books, he adopted a number of queer symbols that he said had the most extraordinary effect on the subject, and refused to give these out to any except pledged persons. This rule was violated, and his instructions and figures were printed not many years ago for sale with a pretence of secrecy consisting in a lock to the book. I have read these and find they are of no moment at all, having their force simply from the will of the person who uses them. The Baron was a man of very strong natural mesmeric force, and made his subjects do things that few others could bring about. He died without causing the scientific world to pay much attention to the matter.

The great question mooted is whether there is or is not any actual

fluid thrown off by the mesmerizer. Many deny it, and nearly all hypnotizers refuse to admit it. H. P. Blavatsky declares there is such a fluid, and those who can see into the plane to which it belongs assert its existence as a subtle form of matter. This is, I think, true, and is not at all inconsistent with the experiments in hypnotism, for the fluid can have its own existence at the same time that people may be self-hypnotized by merely inverting their eyes while looking at some bright object. This fluid is composed in part of the astral substance around every one, and in part of the physical atoms in a finely divided state. By some this astral substance is called the *aura*. But that word is indefinite as there are many sorts of aura and many degrees of its expression. These will not be known, even to Theosophists of the most willing mind, until the race as a whole has developed up to that point. So the word will remain in use for the present.

This aura, then, is thrown off by the mesmerizer upon his subject, and is received by the latter in a department of his inner constitution, never described by any Western experimenters, because they know nothing of it. It wakes up certain inner and non-physical divisions of the person operated on, causing a change of relation between the various and numerous sheaths surrounding the inner man, and making possible different degrees of intelligence and of clairvoyance and the like. It has no influence whatsoever on the Higher Self,* which it is impossible to reach by such means. Many persons are deluded into supposing that the Higher Self is the responder, or that some spirit or what not is present, but it is only one of the many inner persons, so to say, who is talking or rather causing the organs of speech to do their office. And it is just here that the Theosophist and the non-Theosophist are at fault, since the words spoken are sometimes far above the ordinary intelligence or power of the subject in waking state. I therefore propose to give in the rough the theory of what actually does take place, as has been known for ages to those who see with the inner eye, and as will one day be discovered and admitted by science.

When the hypnotic or mesmerized state is complete — and often when it is partial — there is an immediate paralyzing of the power of the body to throw its impressions, and thus modify the conceptions of the inner being. In ordinary waking life everyone, without being able to disentangle himself, is subject to the impressions from the whole organism; that is to say, every cell in the body, to the most minute, has its own series of impressions and recollections, all of which continue to impinge on the great register, the brain, until the impression

*Ātma, in its vehicle Buddhi. [Ed.]

remaining in the cell is fully exhausted. And that exhaustion takes a long time. Further, as we are adding continually to them, the period of disappearance of impression is indefinitely postponed. Thus the inner person is not able to make itself felt. But, in the right subject, those bodily impressions are by mesmerism neutralized for the time, and at once another effect follows, which is equivalent to cutting the general off from his army and compelling him to seek other means of expression.

The brain — in cases where the subject talks — is left free sufficiently to permit it to obey the commands of the mesmerizer and compel the organs of speech to respond. So much in general.

We have now come to another part of the nature of man which is a land unknown to the Western world and its scientists. By mesmerism other organs are set to work disconnected from the body, but which in a normal state function with and through the latter. These are not admitted by the world, but they exist, and are as real as the body is — in fact some who know say they are more real and less subject to decay, for they remain almost unchanged from birth to death. These organs have their own currents, circulation if you will, and methods of receiving and storing impressions. They are those which in a second of time seize and keep the faintest trace of any object or word coming before the waking man. They not only keep them but very often give them out, and when the person is mesmerized their exit is untrammelled by the body.

They are divided into many classes and grades, and each one of them has a whole series of ideas and facts peculiar to itself, as well as centers in the ethereal body to which they relate. Instead now of the brain's dealing with the sensations of the body, it deals with something quite different, and reports what these inner organs see in any part of space to which they are directed. And in place of your having waked up the Higher Self, you have merely uncovered one of the many sets of impressions and experiences of which the inner man is composed, and who is himself a long distance from the Higher Self. These varied pictures, thus seized from every quarter, are normally overborne by the great roar of the physical life, which is the sum total of possible expression of a normal being on the physical plane whereon we move. They show themselves usually only by glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always some one or other of the million small impressions of the day passed unnoticed by the physical brain, but caught unerringly by means of other sensoriums belonging to our astral double. For this astral body, or double, permeates the physical one as color does

the bowl of water. And although to the materialistic conceptions of the present day such a misty shadow is not admitted to have parts, powers, and organs, it nevertheless has all of these with a surprising power and grasp. Although perhaps a mist, it can exert under proper conditions a force equal to the viewless wind when it levels to earth the proud constructions of puny man.

In the astral body, then, is the place to look for the explanation of mesmerism and hypnotism. The Higher Self will explain the flights we seldom make into the realm of spirit, and is the God — the Father — within who guides His children up the long steep road to perfection. Let not the idea of it be degraded by chaining it to the low floor of mesmeric phenomena, which any healthy man or woman can bring about if they will only try. The grosser the operator the better, for thus there is more of the mesmeric force, and if it be the Higher Self that is affected, then the meaning of it would be that gross matter can with ease affect and deflect the high spirit — and this is against the testimony of the ages.

A Paramahansa of the Himālayas has put in print the following words: "Theosophy is that branch of Masonry which shows the Universe in the form of an egg."* Putting on one side the germinal spot in the egg, we have left five other main divisions: the fluid, the yolk, the skin of the yolk, the inner skin of the shell, and the hard shell. The shell and the inner skin may be taken as one. That leaves us four, corresponding to the old divisions of fire, air, earth, and water. Man, roughly speaking, is divided in the same manner, and from these main divisions spring all his manifold experiences on the outer and the introspective planes. The human structure has its skin, its blood, its earthy matter — called bones for the moment, its flesh, and lastly the great germ which is insulated somewhere in the brain by means of a complete coat of fatty matter.

The skin includes the mucous, all membranes in the body, the arterial coats, and so on. The flesh takes in the nerves, the animal cells so-called, and the muscles. The bones stand alone. The blood has its cells, the corpuscles, and the fluid they float in. The organs, such as the liver, the spleen, the lungs, include skin, blood, and mucous. Each of these divisions and all of their subdivisions have their own peculiar impressions and recollections, and all, together with the coordinator the brain, make up the man as he is on the visible plane.

These all have to do with the phenomena of mesmerism, although

*["What is Theosophy?," No. 9 in a series of 29 definitions contributed by "A Paramahansa of the Himalayas," in *The Theosophist*, August 1882, p. 273.]

there are those who may think it not possible that mucous membrane or skin can give us any knowledge. But it is nevertheless the fact, for the sensations of every part of the body affect each cognition, and when the experiences of the skin cells, or any other, are most prominent before the brain of the subject, all his reports to the operator will be drawn from that, unknown to both, and put into language for the brain's use so long as the next condition is not reached. This is the Esoteric Doctrine, and will at last be found true. For man is made up of millions of lives, and from these, unable of themselves to act rationally or independently, he gains ideas, and as the master of all puts those ideas, together with others from higher planes, into thought, word, and act. Hence at the very first step in mesmerism this factor has to be remembered, but nowadays people do not know it and cannot recognize its presence, but are carried away by the strangeness of the phenomena.

The very best of subjects are mixed in their reports, because the things they do see are varied and distorted by the several experiences of the parts of their nature I have mentioned, all of which are constantly clamoring for a hearing. And every operator is sure to be misled by them unless he is himself a trained seer.

The next step takes us into the region of the inner man, not the spiritual being, but the astral one who is the model on which the outer visible form is built. The inner person is the mediator between mind and matter. Hearing the commands of mind, he causes the physical nerves to act and thus the whole body. All the senses have their seat in this person, and every one of them is a thousand-fold more extensive in range than their outer representatives, for those outer eyes and ears, and sense of touch, taste, and smell, are only gross organs which the inner ones use, but which of themselves can do nothing.

This can be seen when we cut off the nerve connection, say from the eye, for then the inner eye cannot connect with physical nature and is unable to see an object placed before the retina, although feeling or hearing may in their way apprehend the object if those are not also cut off.

These inner senses can perceive under certain conditions to any distance regardless of position or obstacle. But they cannot see everything, nor are they always able to properly understand the nature of everything they do see. For sometimes that appears to them with which they are not familiar. And further, they will often report having seen what they are desired by the operator to see, when in fact they are giving unreliable information. For, as the astral senses of any person are the direct inheritance of his own prior incarnations, and are not the product of family heredity, they cannot transcend their own experience,

and hence their cognitions are limited by it, no matter how wonderful their action appears to him who is using only the physical sense-organs. In the ordinary healthy person these astral senses are inextricably linked with the body and limited by the apparatus which it furnishes during the waking state. And only when one falls asleep, or into a mesmerized state, or trance, or under the most severe training, can they act in a somewhat independent manner. This they do in sleep, when they live another life than that compelled by the force and the necessities of the waking organism. And when there is a paralyzation of the body by the mesmeric fluid they can act, because the impressions from the physical cells are inhibited.

The mesmeric fluid brings this paralyzing about by flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part* and thus disconnecting the outer from the inner man. As the whole system of physical nerves is sympathetic in all its ramifications, when certain major sets of nerves are affected, others by sympathy follow into the same condition. So it often happens with mesmerized subjects that the arms or legs are suddenly paralyzed without being directly operated on, or, as frequently, the sensation due to the fluid is felt first in the forearm, although the head was the only place touched.

There are many secrets about this part of the process, but they will not be given out, as it is easy enough for all proper purposes to mesmerize a subject by following what is already publicly known. By means of certain nerve points located near the skin the whole system of nerves may be altered in an instant, even by a slight breath from the mouth at a distance of eight feet from the subject. But modern books do not point this out.

When the paralyzing and change of polarity of the cells are complete the astral man is almost disconnected from the body. Has he any structure? What mesmerizer knows? How many probably will deny that he has any structure at all? Is he only a mist, an idea? And yet, again, how many subjects are trained so as to be able to analyze their own astral anatomy?

But the structure of the inner astral man is definite and coherent. It cannot be fully dealt with in a magazine article, but may be roughly set forth, leaving readers to fill in the details.

Just as the outer body has a spine which is the column whereon the being sustains itself with the brain at the top, so the astral body has its spine and brain. It is material, for it is made of matter, however finely divided, and is not of the nature of the spirit.

After the maturity of the child before birth this form is fixed,

coherent, and lasting, undergoing but small alteration from that day until death. And so also as to its brain; that remains unchanged until the body is given up, and does not, like the outer brain, give up cells to be replaced by others from hour to hour. These inner parts are thus more permanent than the outer correspondents to them. Our material organs, bones, and tissues are undergoing change each instant. They are suffering always what the ancients called "the constant momentary dissolution of minor units of matter," and hence within each month there is a perceptible change by way of diminution or accretion. This is not the case with the inner form. It alters only from life to life, being constructed at the time of reincarnation to last for a whole period of existence. For it is the model fixed by the present evolutionary proportions for the outer body. It is the collector, as it were, of the visible atoms which make us as we outwardly appear. So at birth it is potentially of a certain size, and when that limit is reached it stops the further extension of the body, making possible what are known today as average weights and average sizes. At the same time the outer body is kept in shape by the inner one until the period of decay. And this decay, followed by death, is not due to bodily disintegration *per se*, but to the fact that the term of the astral body is reached, when it is no longer able to hold the outer frame intact. Its power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes.

Now, as in our physical form the brain and spine are the centers for nerves, so in the other there are the nerves which ramify from the inner brain and spine all over the structure. All of these are related to every organ in the outer visible body. They are more in the nature of currents than nerves, as we understand the word, and may be called *astro-nerves*. They move in relation to such great centers in the body outside, as the heart, the pit of the throat, umbilical center, spleen, and sacral plexus. And here, in passing, it may be asked of the Western mesmerizers what do they know of the use and power, if any, of the umbilical center? They will probably say it has no use in particular after the accomplishment of birth. But the true science of mesmerism says there is much yet to be learned even on that one point; and there is no scarcity, in the proper quarters, of records as to experiments on, and use of, this center.

The astro-spinal column has three great nerves of the same sort of matter. They may be called ways or channels, up and down which the forces play, that enable man inside and outside to stand erect, to move, to feel, and to act. In description they answer exactly to the magnetic fluids, that is, they are respectively positive, negative, and neutral, their regular balance being essential to sanity. When the astral spine reaches

the inner brain the nerves alter and become more complex, having a final great outlet in the skull. Then, with these two great parts of the inner person are the other manifold sets of nerves of similar nature related to the various planes of sensation in the visible and invisible worlds. These all then constitute the personal actor within, and in these is the place to seek for the solution of the problems presented by mesmerism and hypnotism.

Disjoin this being from the outer body with which he is linked, and the divorce deprives him of freedom temporarily, making him the slave of the operator. But mesmerizers know very well that the subject can and does often escape from control, puzzling them often, and often giving them fright. This is testified to by all the best writers in the Western schools.

Now this inner man is not by any means omniscient. He has an understanding that is limited by his own experience, as said before. Therefore, error creeps in if we rely on what he says in the mesmeric trance as to anything that requires philosophical knowledge, except with rare cases that are so infrequent as not to need consideration now. For neither the limit of the subject's power to know, nor the effect of the operator on the inner sensoriums described above, is known to operators in general, and especially not by those who do not accept the ancient division of the inner nature of man. The effect of the operator is almost always to color the reports made by the subject.

Take an instance: A. was a mesmerizer of C., a very sensitive woman, who had never made philosophy a study. A. had his mind made up to a certain course of procedure concerning other persons and requiring argument. But before action he consulted the sensitive, having in his possession a letter from X., who is a very definite thinker and very positive; while A., on the other hand, was not definite in idea although a good physical mesmerizer. The result was that the sensitive, after falling into the trance and being asked on the question debated, gave the views of X., whom she had not known, and so strongly that A. changed his plan although not his conviction, not knowing that it was the influence of the ideas of X. then in his mind, that had deflected the understanding of the sensitive. The thoughts of X., being very sharply cut, were enough to entirely change any previous views the subject had. What reliance, then, can be placed on untrained seers? And all the mesmeric subjects we have are wholly untrained, in the sense that the word bears with the school of ancient mesmerism of which I have been speaking.

The processes used in mesmeric experiment need not be gone into here. There are many books declaring them, but after studying the matter for the past twenty-two years, I do not find that they do other

than copy one another, and that the entire set of directions can, for all practical purposes, be written on a single sheet of paper. But there are many other methods of still greater efficiency anciently taught, that may be left for another occasion.

WILLIAM Q. JUDGE, F.T.S.

The Sheaths of the Soul

[*Lucifer*, Vol. X, June 1892, pp. 323-6]

In my last article, "Mesmerism," I arrived at the point where we discover that the inner mortal man has several sheaths through which he obtains touch with Nature, feeling her motions and exhibiting in return his own powers and functions. It is a doctrine as old as any Esoteric School now alive, and far more ancient than the modern scientific academies; an understanding of it is absolutely needful if we are to gain an adequate comprehension of real Mesmerism.

Instead of looking at the human being as that which we see, it is to be regarded as a being altogether different, functioning and perceiving in a way quite peculiar to itself, and being compelled to translate every outward impression, as well as those coming from within, from one language into another, that is to say from pictures into words, signs and acts, or *vice versa*. This statement is vague, I admit, yet nevertheless true. The vagueness arises from the difficulties of a language that has as yet dealt but slightly with these subjects, and the development of which has gone on in a civilization wholly materialistic. Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter — so-called — in which it is compelled to live. For though we call the less fine stages of substance by the name "matter," it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

So, during the long ages that have passed since the present evolution began in this solar system, the Soul has constructed for its own use various sheaths, ranging from very fine ones, near to its own essential being, to those that are more remote, ending with the outer physical one, and that one the most illusionary of them all, although appearing

from the outside to be the truly real. These sheaths are necessary if the Soul is to know or to act. For it cannot by itself understand Nature at all, but transforms instantly all sensations and ideas by means of the different sheaths, until in the process it has directed the body below, or obtained itself experience above. By this I mean that whatever Soul initiates, it has to pass along through the several sheaths, each reporting, as it were, to the one next below it; and in like manner they report from below upward in the case of sensations from natural phenomena and impressions on the outside. In the beginnings of evolution, during all its stages, this took appreciable amounts of solar time, but at this point of the system's march along the line of growth it takes such an infinitesimally short space that we are justified in calling it instantaneous in all cases of normal and well-balanced persons. There are, of course, instances where longer time is used in consequence of the slower action of some one of the sheaths.

The number of sharply defined sheaths of the Soul is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven, and every one in each collection of seven partakes of the nature of its own class. There may, therefore, be said to exist forty-nine sheaths possible of classification.

Physical body may be recognized as one sheath, and the subdivisions in it are such as skin, blood, nerves, flesh, bones, mucous membrane, and . . .

Astral body is another, but not so easily recognized by the men of today. It has also its own subdivisions answering in part to those of the physical body. But being one stage higher than the latter it includes in one of its own subdivisions several of those in the body. For instance, the surface sensations of blood, skin, flesh, and mucous membrane will be included in a single one of the astral subdivisions.

And exactly at this point the Esoteric Schools diverge from and appear to contradict modern pathology and physiology. For the modern school admits only the actions of nerves along skin and mucous membrane and in flesh, as the receivers and transmitters of sensation. It would appear to be so, but the facts *on the inside* are different, or rather more numerous, leading to additional conclusions. Likewise too we clash with the nineteenth century in the matter of the blood. We say that the blood cells and the fluid they float in receive and transmit sensation.

Each subdivision among the physical sheaths performs not only the duty of receiving and transmitting sensations, but also has the power of retaining a memory of them which is registered in the appropriate

ganglion of the body, and continually, from there, implanted in the corresponding center of sensation and action in the astral body. At the same time the physical brain has always the power, as is of course a common fact, of collecting all the physical sensations and impressions.

Having laid all this down — without stopping for argument which would end in nothing without physical demonstrations being added — the next step is this. The lower man who collects, so to say, for the Soul's use, all the experiences below it, can either at will when trained, or involuntarily when forced by processes or accident or abnormal birth, live in the sensations and impressions of one or many of the various sheaths of the physical or astral body.

If trained, then there will be no delusions, or any temporary delusion will be easily dispersed. If untrained, delusion walks arm in arm with the sensations. If diseased or forced, the outer acts may be correctly performed but the free intelligence is absent, and all the delusions and illusions of hypnotic and mesmeric states show themselves.

If the inner lower man be functioning among the sensations — or planes if you like — of some astral sense or center, then clairvoyance or clairaudience comes on, because he is conveying to the brain those impressions derived from similar planes of nature in any direction.

And when to this is added a partial touch of some minor physical subdivisions of the sheaths, then delusion is made more complete, because the experience of a single set of cells is taken for the whole and reported, by means of the brain, in the language used by a normal being. Indeed so vast are the possible combinations in this department that I have only mentioned a few by way of illustration.

It is this possibility of the inner lower man being connected with one or more of the sheaths, and disconnected from all the rest, which has led one of the French schools of hypnotizers to conclude to the effect that every man is a collection of personalities, each complete in itself. The positions laid down above are not destroyed in the fact, as observed at Paris and Nancy, that the subject of hypnotic state No. 2 knows nothing about state No. 1, for each normal person, when acting normally, compounds all the various sets of sensations, experiences, and recollections into one whole, the sum total of all, and which is not recognizable as any one of them distinct from the rest.

It must also be remembered that each person has pursued in prior lives this or that course of action, which has trained and developed this or that Soul-sheath. And although at death many of them are dissolved as integral collections, the effect of such development formerly pursued is not lost to the reincarnating being. It is preserved through the mysterious laws that guide the atoms when they assemble for the

birth of a new personal house to be occupied by the returning Soul. It is known that the atoms — physical and astral — have gone through every sort of training. When the Soul is reincarnating it attracts to itself those physical and astral atoms which are like unto its old experience as far as possible. It often gets back again some of the identical matter it used in its last life. And if the astral senses have received in the prior existence on earth great attention and development, then there will be born a medium or a real seer or sage. Which it will be depends upon the great balancing of forces from the prior life. For instance, one who in another incarnation attended wholly to psychic development without philosophy, or made other errors, will be born, maybe, as an irresponsible medium; another, again, of the same class, emerges as a wholly untrustworthy partial clairvoyant, and so on *ad infinitum*.

A birth in a family of wise devotees and real sages is declared from old time to be very difficult of attainment. This difficulty may be gradually overcome by philosophical study and unselfish effort for others, together with devotion to the Higher Self pursued through many lives. Any other sort of practice leads only to additional bewilderment.

WILLIAM Q. JUDGE, F.T.S.

Convention of the European Section

[*Lucifer*, Vol. X, August 1892, pp. 509-10]

The Second Annual Convention of the European Section of the Theosophical Society was a most successful affair, and from beginning to end all went smoothly, as befits a Society taking Universal Brotherhood for its first object. Spain was first in the field with her delegate, Bro. José Xifré, a faithful friend and pupil of H. P. Blavatsky, who watched always with deep interest the work carried on upon Spanish soil by him and his brother-in-arms, Francisco Montoliu. Then came delegates from France, Bro. Coulomb, better known as Amaravella, with Bros. Tasset and Vescop. Next from Holland a group of five, Bros. Fricke and Meuleman, and Mesdames de Neufville, Meuleman and Windust. Germany sent Bros. Leiningen and Eckstein; Scotland, Bro. Brodie Innes; Ireland, Bros. Dick and Dunlop; England, Bros. Pattinson, Firth, Duncan, Thomas, Barron, Dr. King, Mrs. Londini, and many another, and so the numbers grew and grew till the St. John's Wood colony scarcely knew itself amid the Babel of foreign tongues. The President-Elect, William Q. Judge, was a prominent figure, now in one group, now in another, always welcomed warmly wherever he

stopped to chat over the affairs of the Society he has served so long and so faithfully.

On Thursday morning the first meeting of the Convention was held; the General Secretary, G. R. S. Mead, calling it to order at 10:15 a.m. It met in the Blavatsky Hall at Avenue Road, and familiar faces — Countess Wachtmeister, William Kingsland, Mrs. Cooper Oakley, Miss Cooper, Herbert Burrows, R. Machell, Walter Old, and others — were seen on every hand. W. Q. Judge was unanimously voted to the chair, when the roll-call of Lodges had been read, and G. R. S. Mead, W. R. Old, and J. Ablett were appointed Secretaries of the Convention. The minutes of the last Convention were taken as read, and then the Chairman delivered an earnest opening address, recalling the memory of H.P.B., and speaking of the work done by Colonel Olcott, the President-Founder, “work that no one else had done” and to be ever held in grateful remembrance in the Society. He also read a telegram from Colonel Olcott, wishing success to the Convention, and a letter of greeting from the American Section, as follows:

THE AMERICAN SECTION T.S. TO THE EUROPEAN SECTION T.S.

DEAR BROTHERS AND SISTERS,

The American Section of our Society sends you through my hands its fraternal greetings. More now than ever does our Society, ramifying over the entire globe, need within its borders strong endeavor, high aspiration, solidarity, cooperation, brotherliness. This is not because strife and ambition are among us, but because we have now come to a point where our movement, led so long by our heroic H.P.B., commands the attention of the world, and it has ever been that whenever a society commands the gaze of the world it needs strength to push forward, aspiration to inspire, solidarity to resist, and brotherliness to give comfort to its members. This Section then once more assures you of its cooperation by hand and heart, of its loyalty to our cause, of its aim to so work that when the next messenger shall come from the great Brotherhood he or she shall find the materials ready, the ranks in order, the center on guard to preserve whatever small nucleus of brotherhood we shall be so fortunate as to have created.

At our Convention in April last we asked you to unite with us in a request to Colonel Olcott to revoke his resignation. This we did in candor and friendship, leaving it to you to decide your course. We recollected what was so often and so truly said by H. P. Blavatsky, that this organization, unique in the century, partook of the life of its parents. One of them is Colonel Olcott. It would be disloyal to our ideals to hurry in accepting his resignation even though we knew that we might get on without his

presence at the head. And if he should hold to his determination our loving request would fill his remaining years with pleasing remembrances of his brothers without a trace of bitterness.

The three great continents of Asia, Europe, and America hold the three children who compose our family, each different from the other, but none the less necessary to the work. Toleration will prevent dissension, leading surely to the hour when the West and East shall grasp hands with complete understanding. The Oriental may be dreamy, the European conservative, and the American crude and radical, but each can give the other what that other has not. Let us then strive toward the acquiring of the desire to have such toleration and cooperation as shall make certain the creation of the nucleus so necessary to success.

In America the work goes on steadily. The recent purchase of an establishment in New York City for headquarters was a necessity of the hour. Its uses and benefits are at once apparent, and that it will increase our usefulness cannot be doubted. This has left us in debt, but the donations received from all quarters will in time clear that off. It is owned by the Aryan T.S., which is an incorporated legal body, able to hold property and take bequests. It could not be the property of the Section by law, because every State in America is sovereign, and there is no provision in our federal statutes for a federal corporation. But none the less does the Aryan T.S. deem itself morally a trustee, although it has the legal title alone and also the sole management of the place.

Another thing accomplished by this Section, doubtless also something you will yet do, is the putting in the field with money subscribed by the Pacific Coast Branches of a regular lecturer, who travels over that coast visiting and helping Branches, and lecturing also to the public. This has already created much attention from the press, and has resulted in new activity. Other lecturers will in time cover the vast area of the United States. It is an important work and may be regarded as a sort of sending forth of apostles. But we should never allow it to degenerate into a race for money or for the establishment of creed.

Theosophy and the Society have at last made themselves universally, if even as yet superficially, felt and recognized in our land, as also in yours. The future is in our hands and it ever grows out of, and is built upon, the present; shall that not be full of the energy in endeavor, which H.P.B. so long exemplified in Europe and India, and Colonel Olcott in the Orient?

Our best wishes, our fraternal sympathies are with you in your deliberations.

For the American Section T.S., The Executive Committee
WILLIAM Q. JUDGE, *General Secretary*

An Interesting Letter

[*Lucifer*, Vol. XII, April 1893, pp. 101-4]

(*Written to an Indian Brother*)

144, MADISON AVENUE,
NEW YORK.

Dear Brother, — I have your last long and welcome letter. The fears you express of the T.S. leading to dogmatism or fanaticism seem to be groundless to me. If we had a creed there would be danger; if the Society declared any particular doctrine to be true, or to be the accepted view of the T.S., great danger would result. But we have no creed, and the T.S. has not declared for any doctrine. Its members have asserted certain beliefs, but that is their right. They do not force them on others. Their declaration of their own beliefs does not unfit them to be members. I have my own settled beliefs, but I do not say that another must accept these. The eternal duty of right thought, act, and speech, is not affected by my theories. Hence all I ask of another is, to do his own duty and let me do mine. Such, indeed, is the very genius of our Society, and that is the very same reason why it still lives and has an influence.

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 fidelity to Masters as ideals and facts. Likewise it is perfectly proper for another to say that he does not know anything about the Masters — if such be his case — but is willing to work in and for the T.S. But he has no right to go further and deny my privilege of asserting my belief in those Beings.

So also further; I have the right to say that I think a constant reliance on Masters as such ideals and facts — or either — will lead the T.S. on to greater work. And he has his right to say that he can work without that reliance. But neither has he nor have you any right to say that my belief in this, or any assertion of it, is wrong or in any way improper.

I belong to that class of persons in the T.S. who out of their own experience know that the Masters exist and actually help the T.S. You belong to a class which — as I read your letters and those of others who write similarly — express a doubt on this, that, or the other, seeming to question the expediency, propriety and wisdom of a man's boldly asserting confidence and belief in Beings who are unprovable for many, although you say (as in your present letter) that you believe in and

revere the same Masters as I do. What, then, must I conclude? Am I not forced to the conclusion that inasmuch as you say you believe in these Beings, you think it unwise in me to assert publicly and boldly my belief? Well, then, if this is a correct statement of the case, why cannot you go on your way of belief and concealment of it, and let me proceed with my proclamations? I will take the Karma of my own beliefs. I force no man to accept my assertions.

But I am not acting impulsively in my many public statements as to the existence of Masters and help from Them. It is done upon an old order of Theirs and under a law of mind. The existence of Masters being a *fact*, the assertion of that fact made so often in America has opened up channels in men's minds which would have remained closed had silence been observed about the existence of those Beings. The giving out of *names* is another matter; that, I do not sanction nor practice. Experience has shown that a springing up of interest in Theosophy has followed declaration, and men's minds are more and more powerfully drawn away from the blank Materialism which is rooted in English, French, and German teaching. And the Masters have said: "It is easier to help in America than Europe because in the former our existence has been persistently declared by so many." You may, perhaps, call this a commonplace remark, as you do some others, but for me it has a deep significance and contains a high endorsement. A very truism when uttered by a Mahatma has a deeper meaning for which the student must seek, but which he will lose if he stops to criticize and weigh the words in mere ordinary scales.

Now, I may as well say it out very plainly that the latter half of your letter in which you refer to a message printed in the *Path* in 1891 in August is the part you consider of most importance. To that part of your letter you gave the most attention, and to the same portion you wish for a reply more than to the preliminary pages. Now, on the contrary, I consider the preceding half of your letter the important half. This last bit, all about the printed message, is not important at all. Why? Because your basic facts are wrong.

(1) I never published such a letter, for I was not in America, although if I had been I should have consented. In August of that year I was in Europe, and did not get back to New York until after that month's *Path* was published. I had sailed for London May 13th, on hearing of H.P.B.'s death, and stayed there three months. Of course while away I had to leave all the publishing in the hands of Brother Fullerton and others. But I do approve their work.

(2) The next baseless fact is thus smashed: *I did not write* the article you quote. I am not Jasper Niemand. Hence I did not get the message

he printed a *part of* in his article. Jasper Niemand is a real person* and not a title to conceal my person. If you wish to write him about the article, or any other, you can address care of me; I will forward; in time he will reply. This wrong notion about Jasper ought to be exposed. People choose now and then to assume that I am the gentleman. But several who have corresponded with him know that he is as distinct from me in person, place, and mind as you are yourself.

Now, in July it was that Jasper Niemand got his message containing, I believe, things relative to himself, and also the words of general interest quoted by him. The general words he saw fit to use. Having had privilege to send his articles to *Path*, which accepts them without examination, his article was used at once without it being necessary for me to see it, for my orders were to print any he might send. Hence I saw neither the article nor proofs before publication. But I fully approve as I did when, in the next September, I read it.

It is true I had later the privilege of seeing his message, but only read the text, did not examine the signature, and do not remember if even it had a signature. The signature is not important. The means for identification are not located in signatures at all. If you have not the means yourself for proving and identifying such a message, then signature, seal, papers, watermark, what not, all are useless.

As to "Master's seal," about which you put me the question, I do not know. Whether He has a seal or uses one is something on which I am ignorant. In my experience I have had messages from the Master, but they bear no seal and I attach no significance to the point. A seal on other messages of His goes for nothing with me; the presence or absence of a seal is nothing to me; my means of proof and identification are within myself and everything else is trumpery. Can I be more definite? Anticipating — as a brother lawyer — your question, I say in reply that I have no recollection as to any signature or seal on this message to Jasper Niemand, because I read it but once.

Further, I think it a useful message. The qualities spoken of were more than ever needed at that crisis, and words of encouragement from Masters, however trite, were useful and stimulating. We do not — at least I do not — want Masters to utter veiled, mystical, or portentous phrases. The commonplace ones suit me best and are best understood. Perhaps if you were satisfied with simple words from Them you might have had them. Who knows? They have written much of high import, enough for fifty years of effort in the letters published by Mr. Sinnett in the *Occult World*, and attributed to K.H. Why should one desire private

*[See *Faces of Friends*, pp. 499-504.]

messages in addition? I do not. Some men would sell their lives for the most commonplace phrase from Masters.

But as Masters are still living in bodies, and that in your own country and not so far from you as I am, I consider you privileged in, so to say, breathing the same air with those exalted personages. Yet I know beyond doubt or cavil that we, so far away, are not exempt from Masters' care and help. Knowing this we are content to "wait, to work, and to hope."

Fraternally,

WILLIAM Q. JUDGE

P.S. — Perhaps I ought to say somewhat more fully that the message in *Path* from Master had, in my judgment, far more value than you attribute to it. There are in this Section many members who need precisely its assurance that no worker, however feeble or insignificant, is outside the range of Master's eye and help. My co-workers in New York were so impressed with the value to the Section of this particular message, that one of them paid the cost of printing it on slips and sending it to every member of the Section in good standing. Of course its worth and importance are better understood here than they can be by anyone not familiar with the Section, and I can see ample justification of the Master's wisdom in sending the words He did.

India

A TRUMPET CALL AT A CRISIS

[*Lucifer*, Vol. XII, April 1893, pp. 143-7]

From the facts that I am now the General Secretary of the American Section of the T.S. and its Vice-President, and was one of those who participated at the very first meeting of the Society in 1875, and for many years was intimately acquainted with H. P. Blavatsky and also with Col. Olcott, what I have to say on the subject of this article should have a weight it could not have if I were a new member, or unacquainted with its history, its real aims, and the aims and purposes of those who, greater than I, were and are so long in the front of its ranks. I ask for these few remarks, therefore, a serious consideration by our members in all countries, and also by such persons in India, not members, who may read this article.

Is there a crisis, and if so what is it and what does it amount to? There is a crisis not noticeable on the top of our historical wave, and

which will not be perceived by those among us who are much interested in the work in their own particular Section. In some places there is no cause for any alarm, as interest is great and work goes forward. But the T.S. is not a national body; it is international; it has an object that embraces the entire race; causes at work in any one part of it may react on all with force when the time comes. We must, for that reason, look over the whole field from time to time, and not confine our estimate to what goes on merely in our own Section or Branch.

The critical spot is in India, the land where at the present time the Masters live in person, and from where went out the real impulse for our foundation and work. If India is of no consequence in our movement, then discussion is useless, for to bother about a place of no importance would be waste of time. If Western members are so enamored of Western culture, civilization, and religion as to look on Indian thought and philosophy as more or less fantastic, any consideration of the present would be out of place; to all such members I say, do not read this. But those who know that our forms of thought are really Indian, colored a little by our own short lives as nations; those who realize how important in the great family of nations the Indian race is; those who see that no part of the great human mind can be left out — all those will be able to appreciate the nature of the crisis, and then will act as discreetly as possible to the end that danger may be averted.

Centuries before the West had grown out of its savagery, the mighty East had grappled with all the problems that vex the men of the Western world and the nineteenth century. The solutions of these were recorded and preserved among the people of the East. This preservation has been in many ways. In stone of monuments, in books of various materials, in the arrangement of cities, in customs of the people, and last, but not least, in the very beliefs of the common people, looked on by our great men — whom many follow like sheep — as superstition and folly, and often degrading. The monuments and temples need to be read in the light of symbolism; the books are cast in a mold not quite the same as the idioms of the West, and have to be read with that in view as well as holding in the mind the fact that those who wrote them knew more of the Occult machinery of the Kosmos than we now know; they are not to be thrown on one side as folly or phantasy, but should be studied with serious care and with the help of the Hindus of today, who must naturally have some inkling of the hidden meaning. The philosophy in these books is the grandest known to man; the true religion there will be found, when the dust is cleared away, to be, as it says, the religion of Brahma, and hence the first. It will turn out to be the foundation for which the members of the T.S. are

looking. But this does not mean to say that that true core and center is just what this, that, or the other school of Vedāntins say it is, for it might turn out to be different. It is hence of the highest importance that our Society should not, at any time, needlessly bring into the minds of Brahmans the idea or belief that the T.S. is engaged covertly or openly in bringing forward any other religion, or any particular religion or philosophy. And if by accident or fortuitous circumstance Brahmans in general acquire such an idea or belief, then it is the duty of our members to show how that is a mistake and to induce the others to alter their attitude.

But some may say that it is not of much consequence what some or many Brahmans who do not enter the T.S. may say or think on the matter. It is of consequence, for the reason that the Brahman in India is the natural priest, the one who is supposed to preserve the truth as to religion and religious books; and as the whole country so far as Brahmanism is concerned moves on by and through religion, a false attitude on the part of the Brahmans is very serious, and should be done away with if possible, by all right means and arguments. If they in their own circle, having a false idea of our movement, preach against us, we shall find a silent, subtle, untouchable influence negating all our work. On the other hand, these teachers of the Hindu can do much work if they have a mind, as they have shown in the past. As an illustration I may cite the Ārya Samāj, which rose up from the efforts of one Brahman, but obtained the support of many more, and learned ones also, when it was seen that the object in view was necessary.

Now, then, the crisis is that the Brahmans in general all over India are beginning to get the idea and belief that the T.S. is merely an engine for the propagation of Buddhism. They are therefore starting an opposition by means of their own power and influence, and the consequence may be that they will keep many worthy men there from coming into the T.S., or from giving it any encouragement whatever. They are not making a new society, but are privately arguing against the T.S., and that is more subtle than public effort, because no counter argument is possible.

It is true they are not supported by the real facts, but to some extent they have arguments from appearances. A famous book in our list is called *Esoteric Buddhism*, while, in fact, it is not Buddhism at all distinctively, but is distinctively Brahmanical. Its entitlement was due perhaps to enthusiasm about the Guru of the writer. Col. Olcott has declared himself officially and privately to be a Buddhist duly admitted by the high priest, and has written *A Buddhist Catechism*, a great and useful work which has the approval of the same high priest. The Colonel also

is now going about a strictly Buddhist work, which has not so much to do with religious or philosophical opinion as it has with mere questions relating to a theological foundation, a temple and its appurtenances in the heart of India. If these Brahmans were able to gauge public opinion in America they would have more arguments from the outer look of things, because here everything in respect to Indian religion is called by the generic name of "Buddhism," as the people are too hurried to distinguish between that and Hinduism, and have been accustomed to the *Light of Asia* and other works bringing forward the name of the religion of the Buddha. So much is this the case that all newspaper matter on this subject is labeled with the one name, and very often people when speaking of a Hindu will say, "Of course he is a Buddhist."

Our crisis is, then, that all our efforts may be hindered in India, and we may be deprived of the very necessary help of the Brahmans in the attempt to bring forward to the world the great truths of the Wisdom Religion. What then is the remedy? Is any one to blame?

No one is to blame. Col. Olcott's efforts are right and proper, as he could not be rightfully asked to give up one form of his general work just for the sake of one religion or system. We all know very well that he is not engaged in trying to make the T.S. an engine for the propagation of Buddhism. For many years he labored for Hinduism to almost the exclusion of the other system. Mr. Sinnett is not to be censured either, for his book really teaches Brahmanism. Besides, all the work of Col. Olcott and of the book named must end in giving to the West a greater light on the subject of the Hindu religion, and in deepening the effect on the Western mind of ancient philosophy as found in the Wisdom Religion. In consequence of that, every day, more and more, the West will look for the treasures of the East, if these are not deliberately hidden away.

The remedy is for all the members who take the right view in this matter to persistently show to the Brahman how he is mistaken, and how, in fact, the T.S. is the very best and strongest engine for the preservation of the truths of the Vedas. If the Brahman non-member is convinced of this, he will then encourage the community to help the T.S., and the young men under his influence to enter its ranks; he will try to discover hidden manuscripts of value and give them to us. We should also show that in the course of progress and the cycles, the time has come now when the Brahman can no more remain isolated and the sole possessor of valuable treatises, for the West is beginning to drag these from his hands, while at the same time it is doing much to spoil the ideals of the younger generations of India, by the mechanical and material glitter of our Western civilization. Waked up fully to this, he

will see how necessary it is for him to seek the help of the only organization in the world broad and free enough to help him, and to give all that equal field without favor where the Truth must at last prevail.

We should all rise then at this call and do whatever we can at every opportunity to avert the danger by applying the remedy. The sincere Hindu members of the T.S., especially, should take note and act in accordance with this, and with the facts they know of their own observation, warrant, and demand.

WILLIAM Q. JUDGE

COMPILER'S NOTE

["Theosophy Generally Stated" — an article submitted by Mr. Judge to *Lucifer*, Vol. XIII, will not appear here, but later, in the section on the World's Parliament of Religions, where the talk upon which it is based was delivered in September 1893.]

The Prayag Letter

[*Lucifer*, Vol. XVI, July 1895, pp. 375-9]*

Mr. Judge challenged me to give my opinion on this letter, but — acting within his right as Editor — excluded from the columns of the *Path* my answer to his challenge. Not only so, but he reverses my answer — and this is outside his right as Editor — by saying that I allege the message to be non-genuine, "and thus walks beside Col. Olcott in abuse of H.P.B." In my answer I said very distinctly: "I do not regard the letter as genuine, *but I have never attributed it to H.P.B.*" (italics in article), and I went on to give my reasons, drawn almost entirely from H.P.B.'s own writings, for not regarding the letter as authentic. I do not complain that Mr. Judge should suppress my answer, nor that he should convey to his readers' minds the opposite of my statement about H.P.B.; for I know that it is necessary to his position that I should be represented as attacking my dear friend and teacher, and that those who do not see my own words should be confirmed in their belief in this industriously-propagated delusion.

The publication of the letter, if it should be regarded as from H.P.B., may do some harm to the Theosophical Society in India, and

*[Important background and a facsimile of the original letter in H.P.B.'s handwriting is found in *Echoes*, Vol. I, pp. 470-6. — COMPILER]

will certainly injure her memory, as it is in flagrant contradiction with her definite and published teachings. The recipients of it wisely kept it to themselves, and thus little harm was done by it, beyond the shutting out of the Theosophical Society of a few men who would have been useful members. The gentleman who sent it to Mr. Judge is much distressed at the use that has been made of it, and the best that can now be done to repair the mischief is to publish Mr. Judge's own letters about it, which will show how anxious he was a short time ago that it should not be regarded as anti-Brahmanical.

His second letter is an admirable one, and puts the matters in question in a very clear light. In the third, two points are interesting; one, that in January, 1894, Mr. Judge frankly stated that he was not in a position to ask as to the genuineness of the letter, and the second, his statement that the channel through which a message comes may distort the intended meaning of it — a view which, from the context, was intended to depreciate this particular message, and which, taken in conjunction with Mr. Judge's present declaration that the message came through H.P.B., seems to put him in the position taken by Col. Olcott, and for which he so bitterly attacks the latter.

ANNIE BESANT

LETTER I.

LONDON

July 4th, 1893.

DEAR SIR, — I beg to thank you for writing to me and enclosing a copy of a message sent some years ago to the Hindu members of the Prayag Theosophical Society. On reading yours I at once felt a confidence that you were making me a correct report of the matter, but as important interests and probably events are involved, I deemed it my duty to examine the original, so that I might be able to say I had seen that with my own eyes. That examination I cannot make in time for the next mail, and have therefore to beg your indulgence and allowance of delay in replying directly to your questions. Being here in London to attend a convention of the Theosophical Society, yours was forwarded to me from New York.

I have read your letter with very great interest. But I do not retreat from my circular, nor do I think the letter you copy for me alters either the circular or the position of things. It was not because you or others were professors of orthodox Brahmanism that that letter spoke as it did; nor was it because Buddhism in its exoteric sense is the religion of the Masters. The letter distinctly speaks of esoteric Buddhism, and that must be the same as esoteric Brahmanism. I should be forced to

conclude that the writer of that letter was neither an exoteric Buddhist nor Brahman. Further than the above, for many years I have known that the Masters are neither of above.

I would ask you to wait a little longer until I have seen the original here and formed my views a little more.

I am

Sincerely,

(Signed) WILLIAM Q. JUDGE

LETTER II.

THEOSOPHICAL SOCIETY, AMERICAN SECTION,
GENERAL SECRETARY'S OFFICE
HEADQUARTER'S: 144, MADISON AVENUE

NEW YORK

September 28th, 1893.

MY DEAR SIR, — This letter should have gone some weeks ago, but by a curious accident after having written it, it was rolled into the back of my desk, in a manner which prevented me from getting it, and thus I have had to re-write it as I had no time to take my desk apart. I promised in London to answer you more at length. I have read your letter very carefully, and beg to say:

(1st) Inasmuch as you have never published the message you copy, it cannot be possible that that message is the cause of any opposition from the Brahmanical community, however much effect it may have had on you.

(2nd) I think you are altogether mistaken in supposing that the letter quoted asks any one to become a *Nāstika*. I do not think it does. If you construe esoteric Buddhism to be the same as outside Buddhism, you might be right, but the whole of the letter speaks of inner Buddhism, which to my knowledge and from my investigation, is the contrary of *Nāstikism*. The reference in the letter to Buddhism and *Nāstikism* is, I think, meant for irony and nothing more.

(3rd) If you will look at the matter from an entirely outside point of view, not as an orthodox Brahman but simply as a thinker, is it not quite true that there are thousands of "fakeers" [faqīrs], Sannyāsīs, and Sādhus leading the most pure lives, and yet being as they are in the path of error, never having had an opportunity to meet, see, or even hear of any of the Ṛishis? This is because these devotees follow a set of practices based upon some particular system of religion, and that clouds their minds from the real truth. It is the same with the Buddhist devotees who, sticking to a particular system of metaphysics, are clouded as to the truth. It must also be the same with many Brahmans. Is it not true that a sincere belief may be erroneous, and that its very

sincerity will prevent the believer from seeing the highest truth? Furthermore, is it not a fact, that the Ṛishis, sages and Mahatmas are above all systems of Philosophy, Metaphysics, and Religion? This is stated in the Vedas. It seems to me that in the letter quoted the intention was to show that many Brahmans who depended too much on orthodoxy could not get at the final truth, however sincere.

I believe most firmly in the Mahatmas, Masters of Wisdom, and that they are not confined to any particular race or time, and that they look down from the very height of truth, and see that in order to reach them the devotee must rise like them above all systems, and be able to see the truth under all. The Brahman has the greatest opportunity, because his religion is nearest the truth, but it is necessary for him to pierce through so-called orthodox teachings, and try to find the truth underneath, even though he continues as a Brahman to follow outwardly all the practices which custom enjoins.

The Brahmans have before them this fact, that centuries ago the Ṛishis were plainly visible and spoke with them, but nowadays they do not. What is the reason? There must be a reason, and the reason can doubtless be found by you in your own Śāstras. I have not altered my opinion since reading your letter. I still think that the destiny of India is to give truth to the world, but that truth must be found underneath of all ceremonies and all practices. It is for the Hindus to find out how they should act, so as to bring back again the glorious supremacy in spiritual matters which India once held in fact.

I sincerely trust that you will not find it necessary to publish the letter, since it might lead to too much misunderstanding with men who are not as capable as yourself, and as the Bhagavad Gītā says, we should not confuse the mind of the ignorant. I beg to offer you the assurances of my fraternal regards.

Sincerely,

(Signed) WILLIAM Q. JUDGE

LETTER III.

THEOSOPHICAL SOCIETY, AMERICAN SECTION,
GENERAL SECRETARY'S OFFICE
HEADQUARTER'S: 144, MADISON AVENUE

NEW YORK

January 12th, 1894.

MY DEAR SIR, — I have your letter of the 27th of December, replying to my letters of respectively July 4th and 28th of September. I feel much honored that you have taken so much trouble to write me about this matter.

Respecting the letter in question, I was not able to see the original,

as Mr. Sinnett was too busy to find it, and was not able to recollect all the details, and I could not wait in London long enough so as to secure his further attention.

I would like to put the case a little differently from yours, thus:

(a) I asked the Brahmans to cooperate with me in the Theosophical Society.

(b) I said that the Theosophical Society was not in favor of Buddhism as against every other religion, and that it could not be called a Buddhist Propagation Society. The question as to whether the Theosophical Society is, or is not, a danger to Brahmanism I do not think I raised in that way, for I am not sufficiently acquainted with the whole world to know whether the Society might or might not in some respect be a danger to that religion or any other. What I attempted to say was as stated above, and to that I still adhere. I know that Mrs. Besant, Mr. Fullerton, Mr. Mead, myself, and many others are sympathizers with Brahmanism, and not with Buddhism, and knowing this, I am qualified to state that the Society is not a Buddhist Society, and should not be looked at with prejudice by the Brahmans, because they thought it was Buddhist. I do not think that the message referred to is inconsistent with this opinion, for if you assume the message to be from one of those personages, it only gives the opinion of that personage. Hence I am not able to give any opinion yet on the question of the genuineness of the message, nor am I qualified to ask the direct question which you request me at the end to do. Supposing that such a question was asked, and the answer came that it was genuine, I do not see myself that it would make any difference in my position, as if such an answer was given I should not alter my beliefs nor my present attitude which personally is favorable to Brahmanism, but as an official is neutral to all religions. I should think that this position which I have outlined now in my letter would be sustained as a mere matter of academic discussion by any of your friends with whom you are accustomed to discuss, and I would be very glad to have you discuss it with them if you see fit.

I knew that you did not mean ill to the Theosophical Society, although I am not well acquainted with you, and am very glad to have you state this to be the fact, *and also very glad to know that you are not in any hurry to publish the message.* I am also extremely delighted to have you as a Hindu, and as a Brahman, state that you believe that there are Mahatmas. You are, of course, quite justified in saying, if you so think, that the particular Mahatmas in question do not exist, or are of the sort which you believe in. But I do not regard even that as dependent upon that particular letter in question. I suppose you take the same view I do in regard to the question of letters and the messages from Mahatmas or sages, that it may often happen that the channel through

which they come may distort the intended meaning, and that actual letters written by such personages are rare, because of the great forces which such an act on their part would engender; certainly if one of them actually wrote a letter with his own hands, no one except the most ignorant could fail to feel its force; and yet in such a case it might be quite possible that they, being above all religions, as the Vedas proclaim, might say in their wisdom something that would be contrary to the views of any religionist, whether he were Brahman or not.

I think the Theosophical Society is doing a great deal of good for the religion of India, and that it will be found in the years to come to do more and more, and certainly the present tour of Mrs. Annie Besant, who is a believer in Brahmanism, and not in any sense a Buddhist, is arousing a great deal of spiritual interest in your own country for which I am sure you will not be ungrateful. Please accept the assurances of my brotherly regard.

Yours truly,
(Signed) WILLIAM Q. JUDGE

The italics in above letters are in the original. [Ed.]

“Blavatskianism” In and Out of Season

[*Lucifer*, Vol. XIII, December 1893, pp. 303-8]

Theosophists! let us consult together. Let us survey the army, the field of battle, and the fighters. Let us examine our ways and our speech, so that we may know what we are doing in this great affray which may last for ages and in which every act has a future. What do we see? A Theosophical Society struggling as a whole against the world. A few devoted members struggling against the world and some opponents within its ranks. A Society grown to its eighteenth year, after the expenditure of much time and energy and fame by those who have been with it in infancy, those who have come in from time to time, those who worked and left it for this generation. It has its karma like any other body, for it is a living thing and not a mere paper organization; and with that karma is also woven the karma of the units composing it.

How does it live and grow? Not alone by study and work, but by propriety of method of work; by due attention paid by the members to thought and speech in their theosophic promulgations. Wise workers like wise generals, survey the field now and then to see if their methods are good or bad, even though fully convinced of the nobility and

righteousness of their cause; they trust not only to the virtue of their aim and work, but attend to any defects now and then indicated by the assaults of the enemy; they listen to warnings of those who see or think they see errors of omission and commission. Let us all do this.

It happens to be the fact that most of those who work the hardest for the Society are at the same time devoted disciples, open or non-professed, of H. P. Blavatsky, but that leaves still a large number of members who, with the first-named, may be variously classified. First, there are those who do not rely at all on H. P. Blavatsky, while not distinctly opposed and none the less good members. Next are those who are openly opposed to her name and fame, who, while reading her works and profiting by them as well as by the work aroused by her in others, are averse from hearing her name, oppose the free assertion of devotion to her, would like now and then to have Theosophy stripped of her altogether, and opine that many good and true possible members are kept away from the T.S. by her personality's being bound up in it. The two last things of course are impossible to meet, because if it had not been for her the Theosophical Society with its literature would not have come into existence. Lastly are those in the world who do not belong to our ranks, composed of persons holding in respect to the T.S. the various positions of for, against, and indifferent.

The active workers may be again divided as follows:

(a) Moderate ones, good thinkers who present their thoughts in words that show independent and original thought on theosophical subjects, thus not referring to authority, yet who are earnest, devoted and loyal.

(b) Those who are earnest, devoted and loyal, but present Theosophy more or less as quotations from H.P.B.'s writings, constantly naming and always referring their thoughts and conclusions to her, thus appearing to present Theosophy as solely based on her as an authority.

(c) The over-zealous who err like the former, and, in addition, too frequently and out of place and time, bring forward the name of H. P. Blavatsky; often relating what it was supposed she had done or not done, and what she said, attributing infallibility to her either directly or by indirection; thus arousing an opposition that is added to any impression of dogmatism or authority produced by other members.

(d) Believers in phenomena who give prominence to the wonders said to have been performed by H. P. Blavatsky; who accentuate the value of the whole field of occult phenomena, and sincerely supposing, however mistaken the notion, that occult and psychical phenomena will arrest attention, draw out interest, inspire confidence; when, in fact, the almost certain results are, to first arouse curiosity, then create distrust

and disappointment; for nearly every one is a doubting Thomas who requires, while the desire cannot be satisfied, a duplicate of every phenomenon for himself. In *The Occult World*,* the Adept writing on this very subject says that the demand for new phenomena would go on *crescendo* until at last one would be crushed by doubt, or the other and worse result of creating superstition and blind faith would come about. Every thoughtful person must surely see that such must be the consequence.

It is true that the movement has grown most in consequence of the effort of those who are devoted to an ideal, inspired by enthusiasm, filled with a lasting gratitude to H. P. Blavatsky. Their ideal is the service of Humanity, the ultimate potential perfectibility of man as exemplified by the Masters and Adepts of all ages, including the present. Their enthusiasm is born from the devotion which the ideal arouses, their gratitude is a noble quality engendered by the untiring zeal of the soul who brought to their attention the priceless gems of the Wisdom-Religion. Ingratitude is the basest vice of which man can be guilty, and it will be base for them to receive the grand message and despise the messenger.

But does devotion, loyalty, or gratitude require that we should thrust our estimate of a person forward to the attention of the public in a way that is certain to bring on opposition? Should our work in a great movement, meant to include all men, intended to condense the truth from all religions, be impeded or imperiled by over-zealous personal loyalty? I think not. We should be wise as serpents. Wisdom does not consist in throwing the object of our heart's gratitude in the faces of those who have no similar feeling, for when we do that it may easily result that personal considerations will nullify our efforts for the good of those we address.

Now it is charged in several quarters that we are dogmatic as a Society. This is extremely easy of disproof as a fact, and some trouble has been taken to disprove it. But is there not a danger that we might go too far on this line, and by continuing the disproof too long increase the very belief which we say is baseless? "The more proof offered the less believed" is how often true. Our constitution is the supreme law. Its being non-dogmatic is proof enough. Years of notification on almost every document have prepared the proofs which every one can see. It would seem that enough has been said on the subject of our non-dogmatism.

*[By A. P. Sinnett, American edition of 1885, Houghton Mifflin Co., NY, p. 98; also in 1881 ed., Trübner & Co., London, p. 98.]

But the charge then is altered, and “dogmatism” is supplanted by “Blavatskianism,” and here the critics have a slight ground to stand on; here is where a danger may exist and where the generals, the captains, the whole army, should properly pay attention and be on their guard. In the words and methods of the various classes of members above mentioned is the case for the charge. I am not directing any remark to the question whether members “believe in Blavatsky or not,” for the charge made is intended to imply that there is too much said about H. P. Blavatsky as authority, as source, as guide, too little original thinking, too much reliance on the words of a single person.

In the years that are gone, necessity existed for repelling mean personal attacks on H. P. Blavatsky’s character. To take up arms in her behalf then was wise. Now her works remain. The necessity for constant repulse of attacks on her does not exist. Judgment can be used in doing so. Loyalty is not thrown to the winds when good judgment says there is no need to reply. One of the best replies is to carry on the work in the noble and altruistic spirit she always pointed out. Take, for instance, the almost senile attacks periodically made by the Society for Psychical Research. What good can be possibly accomplished by paying any attention to them? None at all, except what results to that body by inflating it with the idea that its shafts have hit a vulnerable spot. Ever since their *ex post facto* agent went to India to play at psychical investigation they have almost lived by their attacks, for by them, more than anything else, they gain some attention; her personality, even to this day, adds spice to their wide-of-the-mark discussions. Even at the Chicago World’s Congresses their discussions were mostly given up to re-hashing the same stories, as if they were proud that, even though they knew nothing of psychic law, they had at least discovered one human being whose nature they could not fathom, and desired to for ever parade her with the various labels their fancy suggested. But in districts or new publications, where a new attack is made, good judgment may suggest an answer bringing up the statement of charges and copiousness of former answers. Now our work goes on in meetings, in publications, in discussions, and here is where the old idea of repelling attack may run into an unnecessary parade of the person to whom in heart we are loyal, while at the same time the voluminousness of her writings is often an excuse for not investigating for oneself, and this leads to quoting her too frequently by name as authority.

She never claimed authority, but, contrariwise, disclaimed it. But few of the theories broached by her were new to our day, albeit those are the key-ideas. Yet these very key-ideas are not those on which the quotations and personal references to her are made so often. She

neither invented, nor claimed as new, the doctrines of Karma, Reincarnation, Devachan, Cycles, and the like. These are all exhaustively treated in various literatures — Buddhistic, Jain, Brahmanical, Zoroastrian. They are capable, like all theosophic doctrines, of independent examination, of philosophical, logical, and analogical proof. But, if we state them parrot-like, and then bring forward a quotation from H. P. Blavatsky to prove them, has not an opponent, has not any one, member or non-member, a right to say that the offending person is not doing independent thinking, is not holding a belief after due consideration, but is merely acting blindly on faith in matters where blind faith is not required? And if many members do the same thing, it is quite natural that a cry should be raised by some one of "Blavatskianism."

If this were an age in the West when any respect or reverence existed as a general thing in the people, the sayings of a sage could be quoted as authority. But it is not such an age. Reverence is paralyzed for the time, and the words of a sage are of no moment as such. H. P. Blavatsky came in this irreverent time, holding herself only as a messenger and indicator, not as a sage pure and simple. Hence to merely quote her words out of due place will but arouse a needless irritation. It may indicate in oneself a failure to think out the problem independently, an absence of diligence in working out our own salvation in the way directed by Gautama Buddha. What, then, are the right times and places, and which are out of place and time?

When the assembly and the subject are both meant to deal with the life and works of H. P. Blavatsky, then it is right and proper and wise to speak of her and her works, her acts, and words. If one is dealing with an analysis or compilation of her writings on any subject, then must she and what she wrote be used, named, and quoted. But even at those times her words should not be quoted as and for authority, inasmuch as she said they were not. Those who consider them to be authority will quickly enough accept them. As she never put forward anything as original investigation of hers in the realm of science, in the line of experiments in hypnotism, in clairvoyance, mind-reading, or the like, we ought to be careful how and when we bring her statements forward to an unbelieving public.

But in an assembly of members coming together to discuss theosophical doctrines in general, say such as Karma, Reincarnation, the Septenary Constitution, and the like, it is certainly unwise to give quotation after quotation from H. P. Blavatsky's works on the matter in hand. This is not fair to the hearers, and it shows only a power of memory or compilation that argues nothing as to the comprehension of the subject on the reader's part. It is very easy to compile, to quote

sentence after sentence, to weave a long series of extracts together, but it is not progress, nor independence, nor wisdom. On the other hand, it is a complete nullification of the life-work of the one who has directed us to the path; it is contrary to the spirit and genius of the Society. And if in such an assembly much time is given to recounting phenomena performed by H.P.B., or telling how she once said this and at another time did that, the time is out of joint with the remarks. Meetings of branches are meant for giving to the members and enquirers a knowledge of the theosophical doctrines by which alone true progress is to come to our movement. New and good members are constantly needed; they cannot be fished out of the sea of enquirers by such a process as the personal history of anyone, they cannot be retained by relations of matters that do not teach them the true aim and philosophy of life, they will be driven off if assailed with quotations.

If there is power in a grateful loyalty to H. P. Blavatsky, as for my part I fully believe, it does not have its effect by being put forward all the time, or so often as to be too noticeable, but from its depth, its true basis, its wise foundation, its effect on our work, our act, and thought. Hence to my mind there is no disloyalty in reserving the mention of her name and qualities for right and timely occasions. It is certain that as Theosophy brings forward no new system of ethics, but only enforces the ethics always preached, the claim, if made, that our ethics, our high endeavor, are to be found nowhere else described save in the works left by H. P. Blavatsky, is baseless, will lead to wrong conclusions, and bring up a reaction that no amount of argument can suppress. No greater illustration of an old and world-wide religion can be found than that provided by Buddhism, but what did Buddha say to his disciples when they brought up the question of the honors to be paid to his remains? He told them not to hinder themselves about it, not to dwell on it, but to work out their own salvation with diligence.*

That the views held by H. P. Blavatsky herself coincided with this can be seen by reading the pamphlet entitled *The Theosophical Society and H.P.B.*, being a reprint of articles that appeared in *Lucifer* of December 1890. She requested the reprint, and some of her notes are appended to the articles. In those Bro. Patterson took somewhat the same ground as this article, and she commended it in most positive terms.†

WILLIAM Q. JUDGE

*See the *Mahāparinibbāna Sūta*.

†[Cf. *BCW* 13:115-21.]

Theosophical Correspondence Class

PRELIMINARY PROSPECTUS AND NOTICE

[*Lucifer*, Vol. XIII, December 1893, pp. 347-8]

GENERAL SECRETARY'S OFFICE
AMERICAN SECTION T.S., N.Y.

The increase of the purely routine work of the General Secretary's Office has made it impossible to fully reply to all the numerous questions put in letters, and enquirers have to be referred to books after the first usual correspondence has passed. But this does not do away with the needs of sincere enquirers, nor with the necessity for study and the obligation to help members to grasp the teachings of Theosophy so that they may be able to help others in their turn by presenting Theosophy and the aims of the T.S. in a reasonably clear manner to questioners. Many members also require help because of the hurry of our present life and from previous lack of training in metaphysical investigation. The different needs cannot be fully met by the issuance of Branch Papers and the *Forum*, as these are necessarily limited in area of influence.

Having been offered assistance by some competent members, I have decided to start a Correspondence Class as a part of the work of the American Section T.S., to enable those members desiring to avail themselves of it to pursue their studies in Theosophy more systematically, so that they may thereby gain a better understanding of the philosophy of Theosophy and its application to daily life, thus making it more certain that the growth of the Society shall not merely be in numbers, but also in the Theosophical education of the units composing the whole body — at least in so far as concerns the American Section.

Method of Work

(1) All members in good standing of the American Section T.S. can join the Correspondence Class by applying in writing to the address given below.

(2) Every three months, or oftener if warranted, a subject will be selected for study and a list given of books and articles which are to be read. Discretion is reserved to include at any time more than one subject.

(3) Questions bringing out the most important points of the subject will be sent to members of the class. The number of questions will be decided on after some trial.

(4) Replies to these questions are to be sent to the office of the General Secretary, addressed as requested below, where they will be examined and returned to the senders with comments and suggestions in all particulars wherein they seem to require it or as enquiries made shall indicate.

(5) Members will be permitted to send *one* question with each set of replies. Such questions will be made use of in the general questions. Discretion is reserved as to dealing or not dealing with irrelevant questions.

(6) From time to time general notes and comments upon the replies, or a complete paper on the subject, will be sent out to all, either with the next set of questions issued or independently.

(7) Students will probably be divided into classes if such a method shall appear desirable. But this head may be altered as experience may indicate.

(8) Hints as to methods of study will be sent with the first set of questions.

(9) Members are not to reply to the questions until after the expiration of one month from receipt of the same, in order that they may have ample time to study and think over the subject, and also in order that the office may not be unduly burdened with work.

These regulations and methods are subject to alteration at the discretion of the Office.

It is hoped that no member of the Society will take up membership in this Correspondence Class unless with the determination to keep up the work. Some of the questions may appear to be very simple, but in that case the student should endeavor to make more complete answers and to throw fresh light upon the subject.

As there will necessarily be expenses of postages, paper, and some printing, members of the class are requested to help in this matter by sending stamps for the return of their papers, and also, if they can, by sending an *extra* two or five cent stamp. The class ought to be self-supporting, though as yet that is not demanded.

Preliminary Questions

All members joining the class are requested to answer the following questions for the information of the Office:

- (1) How long have you been a member of the T.S.?
- (2) What books have you studied and what merely read?
- (3) Have you written any papers for any Branch Meetings or Magazines, or have you delivered any addresses or lectures?

(4) What topic, doctrine, or phase of Theosophy has struck you most forcibly or engaged your attention?

(5) What books do you possess, and have you access to a Theosophical Library?

All communications relating to the Correspondence Class are to be addressed to: Secretary T.S. Correspondence Class, 144 Madison Avenue, New York City, N.Y.

Correspondents are asked not to mix the business of this class in letters relating to any other matter: if this request is not complied with, all such letters will remain unanswered so far as concerns the Correspondence Class, as the various departments of work in the General Secretary's Office are distinct from each other.

Non-Responsibility of the Theosophical Society

The Theosophical Society is not responsible as an organization for any view or opinion to be expressed or intimated in any of the papers, documents, questions, or answers in this class; nor is the Society in any way bound thereby; nor are any such views or opinions authoritative or to be deemed as the views or opinions of the T.S.; they are only individual views and opinions of those who express them.

WILLIAM Q. JUDGE

General Secretary, American Section T.S.

From *The Theosophist*

The New York Theosophical Society

[*The Theosophist*, Supplement to Vol. II, September 1881, p. 1]

Many of our members have pursued investigations in Spiritualism and kindred subjects with success and profit. In fact, one of the General Council, Mrs. M. J. Billing, is herself a medium for spiritual phenomena of a wonderful character, her familiars — if they may be so termed — exhibiting a knowledge of occult laws governing the universe which it would be well for the Spiritualistic fraternity to inquire into.

Others have given attention privately to the development of their own spirits, and this, it may be said, is the chief object of this Society, but they have refused as yet to divulge their experiences for publication, as they say such publication would retard their progress. And in this refusal they seem to be upheld by all the teachings of Jewish and Hindu Kabbalism.

One, however, of our members has for a long time noticed a peculiar thing upon which he asks for opinions from other Branches. It is this: He sees, either in the air or in his spiritual eye, which he knows not, because it is always in the direction in which he may be looking, very frequently, a bright spot of light. The exact time is always noted, and is invariably found to be the hour when some one is thinking or speaking of him or about to call upon him. He would like some suggestions as to the law governing this appearance, and how to make more definite the information it is meant to convey.

Many applications from distant and various parts of the United States for permission to establish Branches have been received.

WILLIAM Q. JUDGE
Recording Secretary

19th July, 1881.

[The oldest of our Theosophical journals, *The Theosophist* was originated by H.P.B. in Bombay in 1879. Mr. Judge contributed several articles to it, as well as news items such as the above. In the summer of 1884 he traveled in India and his lectures were summarized in the journal (pp. 80-91 below). His account, "Theosophy at the World's Fair" (*The Theosophist*, July 1893) will not be included here, but as part of the next section on the World's Parliament of Religions (see pp. 117-75. — COMPILER)]

The Moral Law of Compensation

[*The Theosophist*, Vol. III, October 1881, pp. 15-16]

For thou shalt be in league with the stones of the field; and the
beasts of the field shall be at peace with thee. — *Job* 5:23

As a Western Theosophist I would like to present to my Indian brethren a few thoughts upon what I conceive to be the operation of the Law of Compensation in part, or, to put it more clearly, upon the operation of one branch of this law.

It seems undeniable that this law is the most powerful, and the one having the most numerous and complicated ramifications of all the laws with which we have to deal. This it is that makes so difficult for a human spirit the upward progress after which we all are striving, and it is often forced upon me that it is this law which perpetuates the world, with its delusions, its sadness, its illusions, and that if we could but understand it so as to avoid its operation, the *Nirvana* for the whole human family would be an accomplished fact.

In a former number a respected brother from Ceylon, speaking with authority, showed us how to answer the question so often asked: "Why do we see a good man eating the bread of poverty, and the wicked dwelling in riches, and why so often is a good man cast down from prosperity to despair, and a wicked man after a period of sorrow and hardship made to experience for the balance of his life nothing but success and prosperity?" He replied that our acts in any one period of existence were like the arrow shot from the bow, acting upon us in the next life and producing our rewards and punishments. So that to accept his explanation — as we must — it is, of course, necessary to believe in reincarnation. As far as he went, he was very satisfactory, but he did not go into the subject as thoroughly as his great knowledge would permit. It is to be hoped that he will favor us with further essays upon the same subject.

I have not yet seen anywhere stated the *rationale* of the operation of this law — how and why it acts in any particular case.

To say that the reviling of a righteous man will condemn one to a life of a beggar in the next existence is definite enough in statement, but it is put forward without a reason, and unless we accept these teachings blindly we cannot believe such consequences would follow. To appeal to our minds, there should be a reason given, which shall be at once plain and reasonable. There must be some law for this particular case; otherwise, the statement cannot be true. There must occur, from the

force of the revilement, the infraction of some natural regulation, the production of some discord in the spiritual world which has for a consequence the punishment by beggary in the succedent existence of the reviler. The only other reason possible of statement is, that it is so ordered. But such a reason is not a reason at all, because no Theosophist will believe that any punishment, save that which man himself inflicts, is *ordered*. As this world is a world produced by law, moved by law, and governed by the natural operation of laws which need no one to operate them, but which invariably and unerringly operate themselves, it must follow that any punishment suffered in this way is not suffered through any order, but is suffered because the natural law operates itself. And further, we are compelled to accept this view, because to believe that it was *ordered*, would infer the existence of some particular person, mind, will, or intelligence to *order* it, which for one instant no one will believe, who knows that this world was produced, and is governed, by the operation of number, weight, and measure, with harmony over and above all.

So then we should know in what manner the law operates, which condemns the reviler of a righteous man to beggary in his next existence. That knowledge once gained, we may be able to find for ourselves the manner and power of placating as it were this terrible monster of compensation by performing some particular acts which shall in some way be a restoration of the harmony which we have broken, if perchance we have unconsciously or inadvertently committed the sin.

Let us now imagine a boy born of wealthy parents, but not given proper intelligence. He is, in fact, called an idiot. But instead of being a mild idiot, he possesses great malice which manifests itself in his tormenting insects and animals at every opportunity. He lives to be, say, nineteen and has spent his years in the malicious, although idiotic, torment of unintelligent, defenseless animal life. He has thus hindered many a spirit in its upward march and has beyond doubt inflicted pain and caused a moral discord. This fact of his idiocy is not a restoration of the discord. Every animal that he tortured had its own particular elemental spirit, and so had every flower that he broke in pieces. What did they know of his idiocy, and what did they feel after the torture but revenge. And had they a knowledge of his idiocy, being unreasoning beings, they could not see in it any excuse for his acts. He dies at nineteen, and after the lapse of years is reborn in another nation — perchance another age — into a body possessing more than average intelligence. He is no longer an idiot, but a sensible active man who now has a chance to regenerate the spirit given to every man, without the chains of idiocy about it. What is to be the result of the evil deeds

of his previous existence? Are they to go unpunished? I think not. But how are they to be punished; and if the compensation comes, in what manner does the law operate upon him? To me there seems to be but one way, that is through the discord produced in the spirits of those unthinking beings which he had tortured during those nineteen years. But how? In this way. In the agony of their torture these beings turned their eyes upon their torturer, and dying, his spiritual picture through the excess of their pain, together with that pain and the desire for revenge, were photographed, so to speak, upon their spirits — for in no other way could they have a memory of him — and when he became a disembodied spirit they clung to him until he was reincarnated when they were still with him like barnacles on a ship. They can now only see through his eyes, and their revenge consists in precipitating themselves down his glance on any matter he may engage in, thus attaching themselves to it for the purpose of dragging it down to disaster.

This leads to the query of what is meant by these elementals precipitating themselves down his glance. The ancients taught that the astral light — *Ākāśa* — is projected from the eyes, the thumbs and the palms of the hands. Now as the elementals exist in the astral light, they will be able to see only through those avenues of human organism which are used by the astral light in travelling from the person. The eyes are the most convenient. So when this person directs his glance on any thing or person, the astral light goes out in that glance and through it those elementals see that which he looks upon. And so also, if he should magnetize a person, the elementals will project themselves from his hands and eyes upon the subject magnetized and do it injury.

Well, then, our reincarnated idiot engages in a business which requires his constant surveillance. The elementals go with him and throwing themselves upon everything he directs, cause him continual disaster.

But one by one they are caught up again out of the orbit of necessity into the orbit of probation in this world, and at last all are gone, whereupon he finds success in all he does and has his chance again to reap eternal life. He finds the realization of the words of Job quoted at the head of this article: he is in "league with the stones of the field, and the beasts of the field are at peace with him." These words were penned ages ago by those ancient Egyptians who knew all things. Having walked in the secret paths of wisdom which no fowl knoweth and the vulture's eye hath not seen [*Job* 28:7], they discovered those hidden laws, one within the other like the wheels of Ezekiel, which govern the universe. There is no other reasonable explanation of the passage quoted than the theory faintly outlined in the foregoing poor

illustration. And I only offer it as a possible solution or answer to the question as to what is the *rationale* of the operation of the Moral Law of Compensation in that particular case, of which I go so far as to say that I think I know a living illustration. But it will not furnish an answer for the case of the punishment for reviling a righteous man.

I would earnestly ask the learned friends of the Editor of *The Theosophist* to give the explanation, and also hint to us how in this existence we may act so as to mitigate the horrors of our punishment and come as near as may be to a league with the stones and the beasts of the field.

BY AN EX-ASIATIC

Astrology Verified

[*The Theosophist*, Vol. III, April 1882, pp. 172-3]

Writing in *The Theosophist* upon the subject of Astrology, C. C. Massey says that he thinks at present we are not fully acquainted with the science, and that, as now practiced, it is not always reliable.

His remarks as to its unreliability are justly applicable to that branch of it which relates to nativities alone, and so far I agree with him, because I have encountered numerous cases where judgments upon nativities have been most erroneous. That department of the science is very abstruse and beset with difficulties requiring constant years of study to master. Can we wonder then at the mistakes made by the professional astrologer? He cannot afford these years of patient toil, for even with but one foot upon the threshold of this hoary art he begins to dispense his judgments and prognostications.

The three first divisions of the science: *Genethliacal Astrology*, or telling what shall be the individual's fate; *Mundane Astrology*, or foretelling the circumstances of nations, the occurrence of wars and pestilence; and *Atmospherical Astrology*, or indicating the weather from certain aspects of the planets, are by no means easy to understand or practice, as they require not only a close application for several years, but a good education too. But there is another branch of the subject called *Horary Astrology*, or the answering of questions put to the Astrologer at any time upon any subject whatever, about which the questioner is anxious. This can be soon learned by close attention, and its practice will be found to reward the student with answers having in them as much of certainty as we can hope for in this illusionary world. Nor, need one wait for years before trusting himself to make replies to questions or to solve problems, excepting always *Elections*, or the

determining of days and times for beginning or doing anything. This can be left untouched as it is not very useful.

Zadkiel [Richard J. Morrison, 1795-1874], who was a well-educated man, an ex-officer of the English Navy, in writing on this subject, says that any one of average intelligence can soon learn by Horary Astrology, whom to do business with, what things to avoid, and what will be the result of any particular business engaged in or proposed. That Zadkiel was right I have had for some years abundant proof. And we have Lilly who preceded Zadkiel, saying the same as his follower. In Lilly's *Introduction to Astrology** there are given hundreds of instances where Horary Astrology has furnished correct answers to questions then put. Lilly was the astrologer who predicted the great fire which in 1666 burnt down London, and also the plague that took off a vast number of her inhabitants. No matter how much the so-called scientific world may sneer at this, it remains a fact quite susceptible of proof.

In my experience with Horary Astrology I have found that some persons have not naturally the proper cast of mind for giving a correct reply to a question, which, by another reader of the figure, would be justly answered; and, again, that one who will always be correct in Horary questions may be quite unable to do well with a nativity.

It is permissible to name those professors who are dead, because then we cannot be accused of advertising them. In the city of New York there resided, up to within a short time ago, one Dr. Charles Winterburn who practiced medicine and incidentally Horary Astrology. I consulted him many times for which he would take no pay, and I cannot remember a case in which he made a wrong answer. His mind was peculiarly fitted to give a sound reply to any question astrologically put, and it was with a sincere sorrow that I heard of his death. From among the many questions answered by him I have taken a few, as well as some upon which judgments were given by other astrologers, by myself and some other amateurs.

Two years ago, at exactly 3 p.m., I signed a contract relating to the use of the electric light. The conditions were favorable, and every one interested thought much money would be made. I sent to Dr. Winterburn and three other astrologers — each being unaware that the others had the question and one living in a distant city — this question: "At 3 p.m. today I signed a contract; what will come of it?" No other data were given. With startling unanimity, they all replied that *nothing* would come of it, but that it would be abandoned. Dr. Winterburn said that I might get from it a small sum, but expenses would eat that

*[Lilly, William, *Introduction to Astrology*, etc., 1st ed., 1647.]

up, and one of the others said that the opposite parties to the contract were disagreeing amongst themselves and had no funds. This I afterwards found to be true. Eleven weeks was the length of time given by astrology for it to last. Within eleven weeks the whole matter was abandoned, and I made nothing whatever from it.

Subsequently, I entered into a matter having some connection with the Government and a certain manufactured article. For the sake of collecting evidence for, or against, Astrology, I obtained judgments on the affair, laying them away without paying enough attention to them to even read them. The business went forward with apparently good prospects, but at last it began to assume an unfavorable turn, and then I looked into the replies I had received. With one accord, as before, they declared I had better not go on; all stating that there appeared to be evidence of some money, but also of a greater amount of expense. Dr. Winterburn, in reply to a letter written on this point, said: "On the 20th of this month you will get some return from it, but then you should drop it. However, I see that you will give it up, and it will slip away from your neighborhood *in toto*." On the 20th I received the only money ever paid in the case, and from that day to this have had no more to do with it than if I had never heard of it.

In the year 1879, I contemplated a removal of my offices, and asked Dr. Winterburn for an astrological judgment. He replied: "Do not move yet, the place offered is not good, and you will have great annoyance and loss there: wait." Soon after a room, apparently no better in another building, was offered. Dr. Winterburn and others with the same unanimity said: "Move; the new offer is good, it will be pleasant in every way." As the new place was good and cheap I moved, and not because Astrology said so. But, singular as it may appear, in eight months afterwards the place against which they advised me — and the location and description of which they were perfectly unaware of — was invaded by masons and carpenters, the wall torn down in midwinter by order of the Municipal Government, and the whole place exposed for half a year to weather and dirt. Had I been there the expense would have been great, and the annoyance immeasurable. Let me say further that when the replies were given, neither the landlord nor the Government had these alterations in contemplation.

When President Garfield was shot, some friends and myself erected different astrological figures on the event and, construing by the rules, we all said he would die. I placed his death about a week off. Our mistakes were of time and were not the mistakes of the art.

Previous to my father's death, Dr. Winterburn, having no acquaintance with him and never having seen him, said: "All the indications are

bad; I think the direction I have named will be fatal. He will die in a few days, but his death will be easy and calm." He died in fifteen days as calmly and sweetly as a child would drop to sleep. The only datum given to the astrologer was the question: "My father is sick; what will come of it."

Such are a few of many instances I have had of the preciseness and truth of this ancient art. I could give hundreds.

These experiences lead me to the conclusion that Horary Astrology is a correct mode of divination. Those ancient men, who, with minds unfettered by the shackles of bigotry or theology, but having an overflowing desire to benefit that "great orphan Humanity," were wont in part of India and Egypt to inquire into all of Nature's works, found that Nature is one vast machine whose wheels work one within the other. Calculate the motion and know the mode of motion of one, and you have a key for all. So they took the planets, with the heavenly road in which they travel, and erected a scheme based on experience and the universal reign of law, which enabled them and will enable us to guide the faltering steps of man through the dark and rugged valley of this life. Anxiety is one of man's greatest and most insidious foes. It fetters his energy and defeats his ends. If Astrology will relieve one at any crisis from anxiety, is it not well to foster its pursuit and spread its fame? It has relieved me often from anxiety which, without it, I would have felt for months. It will do the same for any one.

Let the light then shine from the East where Astrology began: let those whose forefathers gave to Claudius Ptolemy the materials for his *Tetrabiblos*, give to us what aid they can for the greater understanding and development of this most ancient art.

New York, January 28, 1882.

BY WILLIAM Q. JUDGE, F.T.S.

The Adepts in America in 1776

[*The Theosophist*, Vol. V, October 1883, pp. 16-17]*

The following suggestions and statements are made entirely upon the personal responsibility of the writer, and without the knowledge or consent — as far as he knows — of the Adepts who are in general terms therein referred to.

*[For another view see H.P.B.'s article "Adepts and Politics" in Blavatsky, *Collected Writings (BCW)*, Vol. VI, pp. 15-20. — COMPILER]

The reflecting mind is filled with astonishment upon reviewing the history of the rise of the United States of North America, when it perceives that dogmatic theology has no foundation in any part of the Declaration of Independence or Constitution for the structure which it fain would raise and has so often since tried to erect within and upon the government. We are astonished because those documents were formulated and that government established at a time when dogmatism of one kind or another had supreme sway. Although the Puritans and others had come to America for religious freedom, they were still very dogmatic and tenacious of their own peculiar theories and creed; so that if we found in this fundamental law much about religion and religious establishments, we would not be surprised. But in vain do we look for it, in vain did the supporters of the iron church attempt to lay the needed corner stone, and today America rejoices at it, and has thereby found it possible to grow with the marvelous growth that has been the wonder of Europe.

The nullification of those efforts made by bigotry in 1776 was due to the Adepts who now look over and give the countenance of their great name to the Theosophical Society.

They oversaw the drafting of the Declaration and the drawing of the Constitution, and that is why no foothold is to be found for these blatant Christians who desire to inject God into the Constitution.

In the Declaration, from which freedom sprang, "*nature and nature's god*" are referred to. In the 2nd and 3rd paragraphs the *natural rights of man* are specified, such as *life, liberty and the pursuit of happiness*. The king is spoken of as being unworthy to be "the head of a *civilized nation*," nothing being said as to whether he was the head, or worthy to be, of a *Christian* one.

In appealing to their British brethren, the Declaration says the appeal is "made to their *native* justice and magnanimity." All reference to religion and Christianity or God's commands are left out. This was for the very good reason that for 1700 years religion had battled against progress, against justice, against magnanimity, against the rights of man. And in the concluding sentence the signers mutually pledge each other to its support ignoring all appeals to God.

In the Constitution of 1787 the preamble declares that the instrument was made for union, for justice, for tranquility and defense, the general good and liberty. Article VI says no religious test as a qualification for office shall ever be required, and the 1st Amendment prohibits an establishment of religion or restraint of its free exercise.

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction

which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington, Franklin, Jefferson, and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservatism, he wrote *Common Sense*, which was the torch to the pile whose blaze burned away the bonds between England and America. For *Common Sense* he was often publicly thanked. George Washington wrote September 10th, 1783, to Paine: "I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertion with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works." And again in June 1784, in a letter to Madison, Washington says: "Can nothing be done in our assembly for poor Paine? Must the merits and services of 'Common Sense' continue to glide down the stream of time unrewarded by this country? His writings certainly have had a powerful effect upon the public mind. Ought they not then to meet an adequate return?"*

In *The Age of Reason* which he wrote in Paris several years after, Paine says: "I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing . . . and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means*."† Further on he says: "There are two distinct classes of . . . thoughts: those produced by reflection, and those *that bolt into the mind of their own accord*. I have always made it a rule to treat those voluntary visitors with civility, . . . and it is *from them I have acquired all the knowledge that I have*" [ibid., p. 64].

These "voluntary visitors" were injected into his brain by the Adepts, Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine — who they knew could be trusted to stand almost alone with the lamp of truth in his hand

**Writings of George Washington*, 1782–1785, Vol. 10, p. 393; series edited by Jared Sparks, Little Brown & Co., Boston, 1853. See also Jared Sparks' *Correspondence of the American Revolution*, etc., Vol. 4, pp. 71-3.

†[*The Writings of Thomas Paine*, comp. Moncure Conroy, G. P. Putnam's Sons, NY, Vol. 4 (1896), p. 63.]

amidst others who in “times that tried men’s souls” quaked with fear — a “vast scene opening itself to Mankind in the affairs of America.” The result was the Declaration, the Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new order of ages, the design of the reverse side of the U.S. great seal is a pyramid whose capstone is removed with the blazing eye in a triangle over it dazzling the sight; above it are the words “the heavens approve,” while underneath appears the startling sentence “a new order of ages.”

That he had in his mind’s eye a new order of ages we cannot doubt upon reading in his *Rights of Man*, Part 2, [Introduction]: “no beginning could be made in Asia, Africa, or Europe, to reform the political condition of man . . . She (America) made a stand, not for herself alone, but for the world, and looked beyond the advantage she could receive.” In Chap. 4, “The case and circumstances of America present themselves as in the beginning of a world . . . there is a morning of reason rising upon men in the subject of Government that has not appeared before.”*

The design “of the seal” was not an accident, but was actually intended to symbolize the building and firm founding of a new order of ages. It was putting into form the idea which by means of a “voluntary visitor” was presented to the mind of Thomas Paine of a vast scene opening itself, the beginning in America of “a new order of ages.” That side of the seal has never been cut or used, and at this day the side in use has not the sanction of law. In the spring of 1841, when Daniel Webster was Secretary of State, a new seal was cut, and instead of the eagle holding in his sinister claw 13 arrows as intended, he holds only six. Not only was this change unauthorized, but the cause for it is unknown. † When the other side is cut and used, will not the new order of ages have actually been established? ‡

More then is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free Government in the West, which could be pure

*[Ibid., Vol. 2 (1894), pp. 401, 428-9, 453.]

†See U.S. State Dept. archives.

‡[Thanks to a suggestion from Secretary of Agriculture Henry A. Wallace, President Franklin D. Roosevelt had the unused side of the Great Seal put on the dollar bill in 1935. Both Roosevelt and Wallace were 32nd degree Masons, and Wallace himself had strong associations with Theosophy since 1912, when he met Judge’s friend and fellow theosophist, George W. Russell (Æ). — COMPILER]

from the dross of dogmatism, they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence.

NEW YORK,

June 25th, 1883.

AN EX-ASIATIC

[SUMMARIES OF LECTURES OF MR. JUDGE IN INDIA]

Theosophy and the Destiny of India

A LECTURE AT BOMBAY DELIVERED ON JULY 18, 1884.

[*The Theosophist*, Vol. V, Supplement to September 1884, p. 128]

Mr. Judge, the latest Theosophical arrival from America, gave his first public lecture in Bombay this evening before a crowded audience in the hall of the Framjee Cowasjee Institute. The subject chosen was, "Theosophy and the Destiny of India." Mr. Judge began by saying that, born of Christian parents, he very early saw that Christianity was inadequate to his moral aspirations and was unable to solve the many doubts and difficulties which perpetually rose before his mind. Led by an irresistible desire to find out the truth, he turned his thoughts to the religions of the East. And how were the labors of himself and his friends rewarded? The most superficial examination convinced them that their fables buried beneath the outward shell a code of morality far superior to any that the Bible has to offer, and that this inculcated a course of conduct based on *good thoughts, good words* and *good deeds*. It was to this desire to find elsewhere what the lecturer vainly sought in his own country, that the Theosophical Society owes its birth. The first public act of importance was the cremation, before the eyes, so to speak, of America and Europe, of the body of Baron de Palm. Since then, Theosophy and the Theosophical Society have become known in America. In Europe, too, the ridicule which greeted its infant days, is fast dying out, if it has not ceased altogether, and at this moment the Society is exercising a considerable influence on the intellectual and scientific thought of the West. Men of mark in England, if they

do not all belong to the Society, are yet in very active sympathy with its objects. Theosophical thought has moreover affected the current literature of Europe, as witness that wonderful book, *The Occult World* by Mr. Sinnett, *Esoteric Buddhism*, by the same author (both already within fourth and fifth editions and read with avidity by thousands) and *Mr. Isaacs* by F. Marion Crawford; which last Mr. Judge described as an essentially theosophical novel, being an attempt to put some prominent Theosophical truth in a popular form. Speaking of the Society's avowed objects, that which related to the so-called supernatural phenomena, the lecturer did not think it necessary or desirable to dwell upon at length. Not because he disbelieved in phenomena, but because it was impossible to convince every one of the genuineness by ocular demonstration. As regards the first object, universal brotherhood, he remarked that it was really the most important, and he hoped that the disarmament of the world, if still distant, was not, judging from the signs of the times, an impossible or improbable occurrence.

Going on to the second portion of his subject — the *Destiny of India*, the lecturer observed that India's destiny was not political, but purely and simply intellectual, moral and religious. Though one of a nation who had broken from England and declared her independence years ago, he had no hesitation in saying that, all things considered, the British Government was the very best form of Government that India could wish for. He thereupon earnestly exhorted his hearers to let politics alone, and to turn their thoughts to their real destiny, to the intellectual, moral and religious regeneration of India. The history of all conquered countries, of England herself after the Norman conquest, of Spain, of Mexico, when Spain overran her, showed that in every case the conquered have been too apt to give up their manners and customs, their habits of thought, their religion and their nationality, for those of the conquerors. India, alone, of all conquered countries, has resisted the shock of invasion, and remains to this day as thoroughly Indian in thought, in manners and in religion, after years of subjection to a foreign rule, as in the days when her own sons ruled the land. The lecturer called upon his hearers to rouse themselves, to study their own books, and to translate them for the benefit of the world. He believed that translation by western authors, although not without merit in some cases, were at best unreliable interpreters of Indian modes of thought, and that a genuine Indian, with a fair knowledge of the language in which his books are written, could do much towards enriching European minds with the treasures of Indian philosophy and religion. Mr. Judge concluded his eloquent lecture with the well known words of a gifted countryman of his, who, though dead, still speaketh:

Let us, then, be up and doing,
 With a heart for any fate;
 Still achieving, still pursuing,
 Learn to labor and to wait.

— [Longfellow, *A Psalm of Life*]

The lecture made a deep impression on its hearers, and it is my firm conviction that if such able discourses were repeated from time to time, and Theosophy presented to outsiders in the attractive form which Mr. Judge knows so well how to give it, the first object of your Society — that of Universal Brotherhood under the common banner of Theosophy — will soon be much nearer accomplishment than it now appears.

BOMBAY, 18th July 1884.

H.

The West and What India Can Give It

MR. JUDGE'S LECTURE AT POONA, JULY 23, 1884

[*The Theosophist*, Vol. V, Supplement to September 1884, pp. 128-9]

THE POONA THEOSOPHICAL SOCIETY

Mr. William Q. Judge (from America) arrived at Poona from Bombay on the evening of 20th July, when he was received at the station by several members of the Poona Branch. On the evening of the 23rd July, he gave a lecture at the Poona Town Hall on "The West and What India Can Give It." There were over 300 persons present in the Hall, and the lecture was heard with great attention and created an extremely favorable impression, as Mr. Judge is an excellent speaker. He gave a brief description of life in America, particularly with reference to the education and prospects of young men in that country, and pointed out how the West had progressed in material civilization — a part of which India would do well to follow, but other portions of Western civilization would prove injurious to this country where the intellectual part of the brain seemed to be more developed than the part referring to material progress. He said that this country had an immense store of learning in religion, philosophy, and certain sciences called psychical, and that if those stores were unearthed and properly brought to light, they would be the means of giving to humanity the principles of that one true religion which is the highest science and the highest philosophy; that the destiny of India was to teach the people of the West spirituality, and that the learned sons of India ought to work in that direction to rehabilitate themselves in the eyes of the whole world,

which would then look up towards India with the respect which it has the means to command.

Rao Bahadur Mahadev Govind Ranade, in thanking the lecturer for his eloquent, practical and instructive address, made a long speech, in the course of which he gave prominence to the energy of the Founders of the Theosophical Society, who, he said, had promoted the cause of the Society with marvelous rapidity and that that was the sort of energy which the sons of India ought to emulate. He said that he knew of no one amongst the Hindus of the present generation in the city of Poona that were worthy to sit by the side of these Founders who had so unselfishly worked to promote a good cause.

Mr. Mahadev Moreshvar Kunte, who occupied the chair, spoke somewhat to the same effect, and said that the rising generation of scholars were ignorant of the beauties of the old literature of India, and that an effort should be made to enlighten the young men about the excellencies of their religion.

In the course of his remarks he said that he had translated some part of Patañjali's Yoga philosophy, and he wondered that Europeans from distant places had sent for it. He said that some copies were sent for from Corfu. Mr. Kunte ought to know that there is a Theosophical Society at Corfu, and some of the members there, owing to the light thrown upon such subjects by our Society, went to the trouble of ordering out his book; otherwise very few would have thought of his book in that distant place.

There have been by this time several lectures in connection with Theosophy in this place and the young men are always glad to hear these subjects discussed in an intelligent manner. Slowly and imperceptibly they are being imbued with correct ideas about their literature; and that is a positive gain.

NAVROJI D. KHANDALAVALA
Pres., Poona T.S.

Mr. William Q. Judge at Hyderabad

[*The Theosophist*, Vol. V, Supplement to September 1884, p. 129]

Mr. Wm. Q. Judge, Joint Recording Secretary of the Parent Theosophical Society, arrived at Hyderabad on July 25th. He was received by the members of the Society and escorted by the President Mr. Dorabjee to the lodging arranged for his stay, where he received many visitors and discussed philosophical questions with them.

On the 27th, Mr. Judge made some experiments in psychometry and gave some instructions to a few Theosophists who appeared capable of continuing the experiments and developing their powers. Among the experiments in psychometry were the following:

A small copper Indian coin was given to a member of the Secunderabad Branch, who held it to his head, and soon described a street, with palm trees, looking like Southern Indian scenery. The shops were shut and only a dog could be seen for some time, when a man appeared. This scene persisted before him for 20 minutes, disappearing when the coin was moved along the forehead, but always reappearing when it touched the sensitive spot. No one knew where the coin was from, until the Collector of Hyderabad said it was a Southern Indian coin.

Another member took the seal of a gentleman present, and holding it to his forehead began to describe the house of the owner with tank surroundings, etc., which he had never before seen or heard described. Many other interesting trials were made, and a record is to be kept in Hyderabad and Secunderabad of all such experiments for future publication.

In the evening of the 29th, Mr. Judge was conducted to the spacious hall of Mr. Shapoorji, a well-known Parsee gentleman here. The hall was filled with an audience representing all sects here. There were many well-informed European, Parsee, Mohammedan and other gentlemen present. Mr. Sabapathy Aiyah Garoo, a well-known member of the Madras Bar, was voted to the chair. He opened the meeting with a short and appropriate speech and introduced the American Brother to the audience.

Mr. Judge commenced his lecture by giving a short account of the conflict between Religion and Science; whence came man and whither he is to go? These momentous problems, he said, Western science is not yet able to solve satisfactorily. Spiritualistic phenomena, which then ushered themselves in the West, seemed at first to answer the purpose, but are now found to be not able to satisfy the spirit of enquiry which the modern science has kindled in the breast of man. He explained how the Theosophical Society came to be organized at New York under the prompting of the Mahatmas and why it was established in that country and why its Headquarters were subsequently transferred to India. He thus enlightened the audience for an hour, and then brought his interesting discourse to a close, by observing that the ancient books and wisdom of Āryans were able to sufficiently answer the many and various questions which man meets with, in his endeavors to find out his goal, and to ascertain whether there is a futurity or not

for him after death. The audience gave a calm and attentive hearing to his beautiful speech.

The Chairman then thanked the speaker for his able exposition, and added that as Theosophy was not sectarian, no man could have any objection to join the Society, whose object is one of enquiry.

After a vote of thanks to the Chairman and the speaker, the meeting was dissolved. Mr. Judge suggested and discussed plans for the future work of the Branch, and among those that were adopted are the following:

1. Captain Raghunath and Messrs. Bheemajee Rowjee and Hanoomuntha Row to continue their studies and experiments in Mesmerism.

2. Two or three others to take up the subjects of Psychometry and Crystal reading.

3. The Brothers Monlve Mansab Ali and Abdul Razack to assist those Mohammedan Brothers who do not know English, by translating into the Urdu language, some of the useful and instructive articles found in *The Theosophist*.

Mr. Judge's affability, patience, and self-denial have made great impression on our minds, and our Branch President found very great pleasure in accompanying him wherever he went and seemed to enjoy his company much.

P. IYALOO NAIDU

Secretary

Hyderabad Theosophical Society

2nd August 1884

Theosophy and the Destiny of India

MR. JUDGE'S LECTURES AT SECUNDERABAD ON JULY 29-30, 1884

[*The Theosophist*, Vol. VI, Supplement to October 1884, pp. 141-3]

Mr. W. Q. Judge arrived at Secunderabad on the 29th of July. He delivered the same evening a lecture at the Mahboob College Hall, the subject being "Theosophy and the Destiny of India." After he was formally introduced to the audience by Mr. C. Sabapathy Iyer, B.A., B.L., he, in an eloquent manner, addressed the audience, numbering more than 500 persons of all nationalities, castes and creeds, in words to the following effect:

He stated that he had come all the way from America to help in the work of the Theosophical Society. He said that, as the organization of

the Society in New York was made under the auspices of the venerable Mahatmas, the Theosophical Society really had its rise in India, or, as he called, "The Land of Mysteries." He gave a short and interesting account of the circumstances under which it was organized, and said he was one of the founders with Madame H. P. Blavatsky and Colonel H. S. Olcott. While describing, in general terms, the continent to which he belonged, and more particularly the country where the Society was first organized, he said that *freedom of thought* was one of the best privileges enjoyed by this place more than any other, perhaps, England excepted — freedom brought about by the people receiving *free education* up to a certain standard, so as to enable them to find employment congenial to their tastes. He impressed upon the minds of the public the fact that *freedom of thought* led men to practice Universal Brotherhood, to some extent, in the same way as persons engaged in trading transactions, cultivate a kind of brotherhood with persons in foreign countries, forgetting the artificial differences imposed by caste, creed, and color. He said that the country always known as The Union, but now called The United States, is a proof of the possibility of such a union: the Americans being free in mind and in action, each one had his own mode of belief in speculative affairs and consequently, though America is called a Christian country, the Americans having broken the shackles of the theological creed of the country, embraced different faiths. He gave a brief account of the rise and progress of Spiritualism and of the strength of its followers. He went on to say that he himself was one of those who believed in the facts of Spiritualism, or more properly spiritism, and was present at many of the spiritualistic *séances*, and further, that while he felt convinced of the truth of the astounding phenomena exhibited through the agency of the mediums, he disconnected himself from the institution, finding that there was something more in spiritism, which called for an investigation, and for which purpose he turned to the investigation of truths contained in Āryan literature which the Theosophical Society recommends every honest truth-seeker to study. Theosophy, he said, is "as old as the hills," but the Theosophical Society was of later growth. He made reference to the existence of Theosophists in England in more remote times and Rosicrucians and Kabbalists all over Europe, all practicing Universal Brotherhood in the circles to which they severally belonged, and trying to discover the laws of the Universe. He gave the literal meaning of Theosophy as derived from two Greek words *Theos* (God), and *Sophia* (wisdom or knowledge), and he said that since God includes the Universe, the object of the Theosophical Society is to study the laws of the Universe, so that Pantheists, Deists, and Theists could easily belong to

the Society. One of those laws, he said, is Universal Brotherhood and in illustration of this fact, he pointed out that the laws of the Universe or the laws of Nature being just and unchangeable, the sun shines equally upon the just and the unjust, the selfish and the unselfish, the good and the wicked, the richest and the poorest, and in the same manner, the rain, instead of falling upon any particular person, falls equally upon all men, thus proving that the laws of Nature are impartial, though men, from king down to the beggar, may try their utmost to infringe such laws. On the strength of this, he asserted that the laws of Nature require Universal Brotherhood which the Theosophical Society declares to be its first and chief object.

He went on defining the second object of the Society and explained satisfactorily to the audience how "Modern" science has been found defective in treating questions on *Man, his origin and his destiny*, and how well the literature of the East offers a complete solution to those problems — problems which have always engrossed the attention of the intellectual classes in the different parts of the globe and on which speculations have been busy. While rejoicing in the fact that the Westerners have already begun to appreciate the literature, philosophies, and sciences of the East, and that the persons who have received the benefit of education in those branches in Eastern schools are actually engaged in translating them for the good of the public, he regretted to find that the translations are not always genuine, and that, for reasons which must appear quite plain to every Indian, the translators themselves could not help their being otherwise, since they did not receive a technical education in the different schools of philosophy and sciences, etc. He maintained that, for a person to translate works on subjects which are foreign to his land, it is necessary that he should, besides receiving a technical education, thoroughly understand the mental action and mode of expression of the people who produced them, so that, in translating them, he may not mistake the letter for the spirit, as is the case in the writings of Professor Max Müller and others. These translations, he explained, far from enlightening the readers on matters of doubt, serve only to increase confusion and to influence their minds with a belief that such philosophies are so very vague that they cannot be true. He further pointed out that, in all Eastern literature, each subject has two aspects, the exoteric or superficial, and esoteric or concealed, and that Professor Max Müller and others have tried to give only the exoteric significance of the subjects they had translated, forgetting that the ancients had left their writings in allegories, riddles, and parables. He therefore hoped that the Indians knowing that they have the key to unravel the mysteries of their land, will set themselves

to work, heart and soul, in the mine of truth without looking for any light from without.

He then formulated the third object of the Society. He commenced by saying that every man has psychical powers latent in him, in the same way as he has physical powers, and that such powers develop in proportion to the training which the several organs receive. He gave numerous illustrations in proof of the existence of these powers and said that *mesmerism* amply testifies to the same.

He said that, while persons who have made mesmerism their special subject of research, are spoken of in very high terms by all men in consequence of the powers which they have cultivated, it is nothing to be wondered at if the Mahatmas are accredited with extraordinary powers — powers which have been acquired after a process of training extending over years, which requires patience, perseverance, unselfishness and, above all, a strong will. He, in referring the hearers to the Eastern literature which teems with the works of Mahatmas and Rishis, etc., said, that if they would only cultivate their psychical powers, they could also, in course of time, become Mahatmas themselves, and was glad that the Society's third and last object was to promote enquiry in this direction and thereby to bring about this end.

He next proceeded to the second part of the lecture, *i.e.*, "The Destiny of India." He said that India, in spite of the frequent conquest by various nations, at different periods, had ever remained the same, preserving its literature, religions, laws and customs in their entirety. He referred to the vast amount of intellectual progress made by the Hindus, or rather the Indians, in very remote ages, and to the existing literature, sciences, philosophies, Vedas and Śāstras, etc., which characterize such progress. He wished it to be understood that the existing works are only a few of those that had survived the fury of the conquerors and which had been carefully concealed from them at the time, at great sacrifice. He stated, and rightly too, that the mere fact that India, notwithstanding the frequent invasions she had been subjected to, had not changed materially her religions, laws, manners, and customs, showed great moral strength and pointed to its destiny, which *always was* to preserve this great mine of truth and to give the West and the world the system of philosophy, religion, and science that it very much needs. He detailed the progress which the Theosophical Society has made since its organization in almost all the places in India and, in fact, all over the world, with some exceptions, and said that most of the scientific men, far from discountenancing the objects which this movement has undertaken to propagate, have the more willingly joined, convinced as they are of the necessity for the formation of such

a Society in the interests of humanity, and of the truths contained in Eastern literature.

The Chairman then said that the Theosophical Society has already done a world of good to India and to all places where its branches existed, and that it is making vigorous efforts to regenerate India in every sense of the word. He quoted some passages from the Vedas and the Upanishads and explained their exoteric and esoteric meanings. In doing so, he pointed out clearly how Hindu works on Theology and Religion have been entirely misunderstood and misrepresented by the Westerners, and how the idea of gods has always been laughed at. In proof of this, he stated that the events recorded in *Mahābhārata*, *Rāmāyana*, and several other works have, with the exception of a comparatively few, been mistaken by the people of the West for real facts, not knowing that they were written in allegories and that the several personages therein represented were so many forces in man which had been at war with the spiritual element in him. He referred to the incorrect translations by the Sanskrit professors of the West, and rejoiced that the Theosophical Society has undertaken to work in right earnest for the revival of Eastern literature, religions, and sciences, etc., which have hitherto been entirely neglected by the enlightened Hindus so called. He, in conclusion, said that he perfectly sympathized with the Theosophical movement, knowing that it is for the good of India and of the world, and hoped that all who call themselves Āryans, Hindus, or Indians will heartily cooperate in the gigantic work which the Theosophical Society has undertaken to accomplish.

In the evening Mr. Judge made experiments in Psychometry with ostrich eggs and old Indian coins. The attention of the members was next directed to Crystal reading. Mr. A. took a fine Ceylon crystal belonging to Brother P. Iyaloo Naidu, and after gazing at it for about ten minutes, perceived a white cloud and then a large fierce tiger coming out of a jungle. The animal had such a fierce appearance and was so real to Mr. A. that he threw the crystal violently from him, suddenly exclaiming, "a tiger, a tiger." He had forgotten his surroundings and thought he actually saw the tiger. It was with great difficulty that he was persuaded to try again; but though he gazed at it for some time, he said he couldn't trace the tiger he had seen before, and that the fear which its appearance had occasioned made him unsteady and unfit to continue the experiment.

Is There a Soul in Man?

On the next evening Mr. Judge delivered another lecture at the Mahaboob College, Secunderbad, at 6 p.m., the subject being "Is There a Soul in Man?" Mr. N. M. Duraisami Pillai, B.A., who presided on the occasion, gave a very able speech by way of preamble and introduced Mr. Judge to the audience. Mr. Judge began by asking why such a question was needed, and said that although it was universally admitted that man has a soul, and although the burden of proof was not on him to prove it, yet, the address was needed, because many young untrained minds were being led away by the sophistry of persons who had only a superficial knowledge of what the West really believed, to think that there is no soul, supposing themselves thus to be imitators of Western progress. He regretted very much that the young Indians have become the disciples of Mr. Bradlaugh without studying deeply the literature, philosophies and sciences which their own ancestors had bequeathed to their children and without a due investigation of the truths therein contained. Science, he said, is a book of Nature and is ever changing without a firm footing on which to stand. He gave several instances to show how people in all countries were at first slow to believe facts founded on sciences, and how, after lapse of time, the very facts which they once refused to believe, have afterwards been accepted as scientific facts. He also made allusions to the several persecutions which attended the authors of such discoveries. Western science, he stated, is yet on the road to progress and is consequently incomplete, there being several facts which cannot be explained away by science. In illustration of this statement, he said that the exact functions performed by the organ called the *spleen*, have not been fully defined by the faculties in medicine, beyond stating that it is an essential organ in a man's body. He asked whether Western science, in such an infantile state, is in a position to decide, once for all, the question of the existence or non-existence of the soul. Those who denied soul had to prove their position, because there was a vast mass of testimony and belief in it from remote ages and the disbelievers were in the minority.

He defined soul according to Hindu philosophy and esoteric doctrine, and read interesting passages from *The Theosophist* and Draper's *Conflict between Religion and Science* to illustrate the nature of the soul. He showed a vast and hoary tradition of the soul's existence in all times and places, and also that all the accepted authorities, Greeks, Romans, and all else, including Christians, declared in favor of soul. He stated that Plato and Aristotle, the greatest philosophers who really founded Western Philosophy, and Cicero, the greatest orator, believed in soul.

He read a passage from Draper's *Conflict between Religion and Science*, wherein Al Ghazālī, the most learned among the Mohammedans, gives the nature of soul as understood by him and his coreligionists, and then showed that the investigation by means of Spiritualism, Mesmerism, Psychometry, and kindred subjects, proved the existence of soul. He said that the science of soul had its own rules, and he could not expect to pursue the science by ordinary methods used with material objects.

He referred to the first object of the Theosophical Society, and invited all the persons who have the welfare of India at heart, and who wish to redeem India from her present morally degraded condition, to give their best assistance in promoting the same which, though it may appear a very difficult task, he said, can yet be accomplished by united efforts alone. He spoke at length about the Mahatmas, their powers and their modes of communicating to their *chelas*, and said that he was fully convinced of their existence and had heard several reliable accounts from persons who were the *chelas* of certain Mahatmas.

He concluded his lecture by refuting some malicious and ill-founded charges against the Society which were published and circulated in pamphlets by some *self-opinionated* and *narrow-minded* atheists and Christians, and showing how the Theosophical movement has been *willfully* misrepresented, and how utterly ignorant the authors of those publications were of the declared objects of the Society and of the progress which it has, within the last five years, made in India. He said, with great emphasis, that, instead of the Society "going to a smash," as has been *kindly* represented by those *Truth-seekers*, it is growing stronger and stronger every day, forming branches all over the World, and that it is destined to be so *for ever and ever*, no matter whatever the opposition.

The Chairman next addressed the audience and seemed to fully endorse the views of Mr. Judge.

He received from the members of this branch the following Address:

Dear Brother, Mr. Judge, — It gives us the greatest pleasure to have to address you this evening, as the time for taking a farewell leave of us, has well nigh arrived.

It is no exaggeration if we say that we have been very much benefited by your advent to this station, and you have awakened in us a desire to further the interests of our Society in every possible way. We sincerely thank you for the most interesting instructions you have given us in Mesmerism and Psychometry, and hope that you will continue to aid us in this way, knowing that our Society is yet in its infant

state and the members themselves in a state fit and ready to receive.

In conclusion, we again offer our sincere respects and obligations for the readiness with which you have condescended to pay this place a visit.

C. V. LOGANADA MOODR
Joint Secretary
Theosophical Society, Secunderabad
16th August 1884

Are the "Arabian Nights" All Fiction?

[*The Theosophist*, Vol. VI, October 1884, pp. 8-9]

For many years it has been customary to regard that collection of interesting stories called "The Arabian Nights," as pure fiction arising out of Oriental brains at a time when every ruler had his story-teller to amuse him or to put him to sleep. But many a man who has down in his heart believed in the stories he heard in his youth about fairies and ghosts, has felt a revival of his young fancies upon perusing these tales of prodigies and magic. Others, however, have laughed at them as pure fables, and the entire scientific world does nothing but preserve contemptuous silence.

The question here to be answered by men of science is how did such ideas arise? Taking them on their own ground, one must believe that with so much smoke there must at one time have been some fire. Just as the prevalence of a myth — such as the Devil or Serpent myth — over large numbers of people or vast periods of time points to the fact that there must have been something, whatever it was, that gave rise to the idea.

In this enquiry our minds range over that portion of the world which is near the Red Sea, Arabia and Persia, and we are brought very close to places, now covered with water, that once formed part of ancient Lemuria. The name Red Sea may have arisen from the fact that it was believed really to cover hell: and its lower entrance at the island of Perim is called "Babel Mandeb," or "the Gate of Hell." This Red Sea plays a prominent part in the Arabian Nights tales and has some significance. We should also recollect that Arabia once had her men of science, the mark of whose minds has not yet been effaced from our own age. These men were many of them magicians, and they learned their lore either from the Lemurian Adepts, or from the Black Magicians of the other famous land of Atlantis.

We may safely conclude that the Arabian Nights stories are not all pure fiction, but are the faint reverberations of a louder echo which reached their authors from the times of Lemuria and Atlantis.

Solomon is now and then mentioned in them, and Solomon, wherever he was, has always been reckoned as a great adept. The Jewish Kabbalah and Talmud speak of Solomon with great reverence. His power and the power of his seal — the interlaced triangles — constantly crop up among the other magical processes adverted to in these tales. And in nearly all cases where he is represented as dealing with wicked genii, he buried them in the Red Sea. Now if Solomon was a Jewish King far away in Palestine, how did he get down to the Red Sea, and where is there any mention made of his traveling at all? These genii were elemental spirits, and Solomon is merely a name standing for the vast knowledge of magic arts possessed by Adepts at a time buried in the darkness of the past. In one tale, a fisherman hauls up a heavy load, which turns out to be a large *iron* pot, with a metal cover, on which was engraved Solomon's Seal. The unlucky man opened the pot, when at once a vapor rose out of it that spread itself over the whole heavens at first, then condensed again into a monstrous form who addressed the fisher, saying that ages before he had been confined there by Solomon; that after two hundred years he swore he would make rich the man lucky enough to let him out; after five hundred years that he would reward his liberator with power; but after one thousand years of captivity he would kill the one who should free him. Then he ordered the man to prepare for death. The fisherman, however, said he doubted that the genii had really been in the pot as he was too large. To prove that he had been, the spirit immediately assumed the vaporous condition and slowly with spiral motion sank into the iron pot again, when at once the fisherman clapped on the cover and was about to cast him back into the sea. The djin then begged for mercy and agreed to serve the man and not to kill him, whereupon he was released.

Many persons will laugh at this story. But no one who has seen the wonders of spiritualism, or who knows that at this day there are many persons in India, as well as elsewhere who have dealings with elemental spirits that bring them objects instantaneously, etc., will laugh before reflecting on the circumstances.

Observe that the pot in which he was confined was made of metal, and that the talismanic seal was on the cover. The metal prevented him from making magnetic connection for the purpose of escaping, and the seal on the cover barred that way. There were no marks on the sides of the pot. His spreading himself into a vast vapor shows that he was one of the elementals of the airy kingdom — the most powerful and

malignant: and his malignancy is shown in the mean, ungrateful oath he took to destroy whomsoever should be his liberator. His spreading into vapor, instead of at once springing out of the pot, refers to his invisibility, for we see that in order to enter it he was compelled to assume his vaporous state, in which he again put himself into the pot.

In another story we see a young man visiting an elemental of the nature of a Succubus, who permits him now and then to go out and perform wonders. But the entrance to her retreat is unseen and kept invisible to others. In India there are those who are foolish enough to make magnetic connection with elementals of this class, by means of processes which we will not detail here. The elemental will then at your wish instantaneously produce any article which the operator may have touched, no matter how far away it may be or how tightly locked up. The consequences of this uncanny partnership are very injurious to the human partner. The records of spiritualism in America will give other cases of almost like character, sufficient to show that a compact can be entered into between a human being and an intelligence or force outside of our sensuous perceptions.

In other stories various people have power over men and animals, and the forces of nature. They change men into animals and do other wonders. When they wish to cause the metamorphosis, they dash a handful of water into the unfortunate's face, crying: "Quit that form of man and assume the form of a dog." The terrible Maugraby is a Black Magician, such as can now be found in Bhutan, who had changed many persons, and the story of his destruction shows that his life and power as well as his death lay in the nasty practices of Black Magic. When the figure and the talisman were destroyed he was also. The White Magician has no talisman but his Ātman, and as that cannot be destroyed, he is beyond all fear.

But this paper is already too long. We are not forcing a conclusion when we say that these admirable and amusing tales are not *all* fiction. There is much nonsense in them, but they have come to us from the very land — now bleak and desolate — where at one time the fourth race men held sway and dabbled in both White and Black Magic.

W.Q. J.

Thought Transference or Mind Reading

[*The Theosophist*, Vol. VI, Supplement to November 1884, p. 147]

A writer in *The Saturday Review*, in 1882, said: "We had thought we had heard the last of thought reading."* It seems, however, that he was mistaken, albeit he was then expressing the current scientific opinion, as more definitely expressed by the senior physician of Westminster Hospital, who said he was amazed that any one with the slightest pretensions to scientific knowledge would have the hardihood to put forth any evidence in favor of thought reading.† The cycle moves on however, and dogmatic scientists are powerless to arrest it or to prevent its bringing to light what have been called "exploded fallacies." There are many ways of transferring thought and of reading minds. The clairvoyant can see and thus read your thoughts; but we cannot all be clairvoyants. The Adept can read any one's thought, and with ease transfer what thought he desires to another brain; but "the adept is the efflorescence of his age." The mesmeriser can transfer a thought to his subject's mind, but just now we are not treating of mesmerism.

In 1882, Professor Barrett, of the Royal College of Science for Ireland, and others, presented to the Psychical Research Society a report on this subject, from which we quote —

Is there or is there not any existing or attainable evidence, that can stand fair physiological criticism, to support a belief that a vivid impression or a distinct idea in one mind can be communicated to another mind, without the intervening help of the recognized organs of perception. And if such evidence be found, is the impression derived from a rare or partially developed and hitherto unrecognized sensory organ, or has the mental percept been evoked directly without any antecedent sense-percept?‡

There is plenty of such evidence as Professor Barrett calls for. Thought reading and transference are as old as man. Even little children have a game in which one goes out of a room so that the others may select

*[*The Saturday Review*, London, June 3, 1882, Vol. 53, p. 697: "We hoped some time ago, . . . that we had heard the last of all the nonsense about what is called 'Thought-Reading'." — COMPILER]

†*Nineteenth Century*, July 1882. London. [In its early years (1877-1908) this journal was edited by James Knowles and eventually became *Twentieth Century*. — COMPILER]

‡*Proceedings of the Society for Psychical Research*, Vol. I (1882), Trübner & Co., London, 1883, p. 13.

a word of which they are to think intently. The absent one returns, stands among the others, all of whom in silence are thinking hard of say, "trees." In a few minutes the experimenter suddenly thinks of *trees* and shouts it out. This is thought transference. The investigation of this subject may be made interesting. The researches of the Psychical Research Society are of great interest, and were pursued by the scientific men, who formed its committees, with pleasure as well as ardor. In 1875, one Dr. Corey made experiments in America, which were thus described in the *Detroit Review of Medicine* [August 1875]:

Bringing himself into direct physical contact with some person, Mr. Corey was enabled to discover objects which that person had secreted, and to select from a multitude of objects the one upon which the willer was intent. He usually placed the other person's hand upon his forehead. [Based on S.P.R. *Proceedings*, July 17, 1882, p. 15]

The person who is to make the experiment ought to sit down quietly. Another person, who sits in front, takes hold of the hands of the first, looks intently into the eyes and concentrates his thoughts upon an object or a place or a person: such as, upon "dog," "the palace," "the temple," a geological strata, a flower, or what not. In a few minutes then he asks the sitter, "What flower do I think of, or what place, or what person here, or what ornament or thing in this room, or which King of England or what geological strata," and so on. It will be found that in the majority of cases the answers will be correct, without fraud and without collusion.

Any company of persons can verify this, and if some of our members pursue this line of inquiry, which was not above the minds of some of the greatest scientific lights of England, reports of the experiments furnished to *The Theosophist* will be of great interest and value.

Another way is to blindfold the subject. Then take his hand, and draw yourself upon a piece of paper a simple figure or a face, no matter what. The subject then repeats with a pencil that which comes before his mind. Many experiments of this character have been made with great success, in some instances it was seen that the subject *reversed* the picture, or turned it topsy turvy.

Another mode is for the subject to remain seated and blindfolded while one of the party goes outside and draws a simple figure on a piece of paper, concentrating his mind upon it for a few minutes so as to get a vivid picture of it before his mental eye. Then he returns and concentrates himself upon the sitter who takes up pencil and paper and reproduces what he sees mentally. This is all done without contact. Many curious and startlingly accurate results may be obtained.

In making these drawings, it is best to use a soft pencil, drawing the lines very coarsely or boldly, so that you may produce upon your own mind a very strong impression of the form. In this way your thought, which is actually dynamic, will the more easily affect the sitter.

A third and easiest mode I will mention is to sit quietly with someone who is to think steadily, while you rapidly relate what you find passing through your brain. It can be done either with or without contact. Contact with the other person of course will make it easier, but you will be surprised to find how often you report *exactly* what the other person is thinking of.

In drawing pictures, or setting down words to be guessed, it will be found much easier to concentrate the mind if a piece of paper or a blackboard be used as a background before which is placed the object to be guessed, as the contrast between the two causes a sharper image to be conveyed by the eye to the brain.

W. Q. J.

Chiromny and Palmistry

[*The Theosophist*, Vol. VI, Supplement to December 1884, pp. 159-60]

Chiromny is the art of delineating character by means of the hand. One of the arts of the Gypsies of Europe is palmistry, which is allied to chiromny. By means of the lines of the palm they pretend to tell the fate of the individual. Very often they make astonishing statements after having looked at your palm. Whether they do it by reasoning from the lines found therein, or by clairvoyant power, is a question. Being a strange and peculiar people living near to nature, it is very likely that clairvoyance aids them as much as anything else.

But there is no reason why from the hand the character cannot be determined; and many rules exist, easily verifiable, by which it is claimed the course of life of the man can be told.

In the West two Frenchmen, D'Arpentigny and Desbarolles, the latter still living, did much to give a certain respectability to this study.* In England, there are laws on the statute book prohibiting under penalty any use of palmistry.

In that old Egyptian remnant, the *Book of Job*, which the Christians have purloined and put in their collection of sacred writings, it is said,

**La Science de la Main* [by Casimir Stanislas] d'Arpentigny, 3rd ed. [Paris, E. Dentu, 1865]; *Les Mystères de la Main* by Adrien A. Desbarolles, 5th ed., [Paris].

in the Chaldean version, Ch. 37, verse 7 [*Job* 37:7], "In the hands of all the sons of men God places marks that all men may know their own works." And as early as 428 B.C., the philosopher Anaxagoras taught the same views as the later Frenchmen.

If the anatomist can tell from a scale, or a single tooth or bone, just what the fish or animal looked like, the class to which it belongs, why should there be any doubt that, from the hand, the man's character can be known. Agassiz said that upon looking at a single scale he could at once see the whole fish.

In India palmistry is well known, and the memorandum is, it must be confessed, written in complete ignorance of the Hindu system. My only object is to incite inquiry, discussion, and comparison of results.

A natural division is into two parts, (*a*) the fingers, and (*b*) the palm.

The fingers are regarded as relating to intellectual life, and the palm to animal life. In the palm the blood accumulates more than in the fingers.

Smooth, pointed fingers indicate impressibility, spontaneity, love of pleasure, inspiration, want of practicability.

Knotty fingers show philosophical tendencies and practical abilities.

D'Arpentigny observed this by accident. He was a visitor at a house, where the husband delighting in science and mechanics, but whose wife did not, had a separate day for his own receptions. The wife liked art and music. D'Arpentigny went to the soirées of each and discovered that the visitors of the husband had knotty hands, while the hands of nearly all the wife's friends were smooth and pointed.

If the palm is thick and hard, animal instincts prevail; if thick and supple, egotism and sensuality are indicated. If it be hollow and firmly elastic, there is mental vigor. Of course different combinations of these peculiarities in the hand will denote differences of mixed character.

In the fingers, if the first, or end, joint is well pronounced, there is self-confidence, independence, and aptitude for the sciences; but this, in an otherwise feeble hand, shows pettiness, discontent and fault finding.

The tips of the fingers are divided into four classes, viz.: 1. spatulous or spread out; 2. square; 3. oval; 4. pointed.

In the same hand the fingers may present all these differences. One may be of one class and the others of another. If they are uniform, then the character will be an uniform one. No. 1 means activity, labor; No. 2, love of precedent and routine; Nos. 3 and 4, artistic ability, inspiration and laziness.

The thumb is a valuable index of the character. If small, then the man is irresolute and vacillating; if large, then the will is strong and the heart is governed by the reason. The palm, however, will modify this. Voltaire, whose will and reason were powerful, had enormous thumbs.

The first, or end, joint represents will; and the second, joining to the palm, reason or logic. The length or development of these are almost exactly proportional to the power of the qualities which they represent.

The root of the thumb, which constitutes a large part of the palm, indicates the presence or absence of sensual desires. If large and the joints of logic and will are also large, then the will and reason control the passions; but if those joints are small and the root large, the passions must rule. It is said that in the hands of debauchees and all lewd women, it will be found that the root is full and active, while the joints referred to are short, small and feeble.

Of course in making a judgment, one must keep in view the proportions of the whole hand and body, for a small man may have joints in his thumb absolutely small but relatively large.

The 2nd finger is in general square, but if it be round, then vanity is indicated, and if the thumb be weak, frivolity. The root joint of this finger, if large, shows selfishness.

The 3rd relates to art. If it be round there is garrulity; if square, love of defined art and truth, while, if it be spatulous, there is love of action and of portrayals of art either in speech or gesture.

The little or 4th finger is related to abstract science and mathematics. This finger will be raised and disconnected from the others by those who are prone to exercise much artifice or address. In the days when great attention was paid to "deportment," it became the fashion to so raise and disconnect this finger; and it will be found in India that this peculiarity is widespread.

The length of the fingers must be also taken into consideration. If they are short, the person is hasty, and one who comes to general conclusions. If they are long, then the owner is careful and attentive to detail. Desbarolles says: "Be on your guard against one who to long fingers joins the philosophical knot (or well defined first joint). He commences by a detailed investigation of your character, a knowledge of which he quickly obtains, more particularly if he possesses a thumb with a long second phalange (logic)."

Hard hands give action and strength; soft ones show love of ease. Both may be alike intellectually and yet differ essentially in habits.

Curiously enough, small handed races with spatulous fingers seem to be those who produced works of colossal size. The mighty Egyptian

civilization and buildings have been attributed to a small-handed people.* In India this can also be seen.

The open hand shows joy, confidence and magnanimity, as well as want of secretiveness. The closed palm shows vexation, or doubt, or deceit and nearly always secretiveness. One who habitually walks with closed fingers over the thumb, will certainly be able to keep a secret and his own affairs to himself, as well as perhaps being a deceiver. It is certain that a deceitful or treacherous person will not show his palms.

As these notes are not intended to be exhaustive, and as the present publications in English are not wholly reliable in regard to the lines in the hand, by which it is said the destiny of the man may be told, I do not intend to go fully into this branch of the subject. A few references will suffice.

There are three principal lines in the palm. One runs completely around the thumb root and is called the "line of life." When strong, or double or unbroken, it indicates in general a good constitution and length of life. If there be also three lines running around the wrist, called the *Magic Bracelet*, then it is said the person will live to be nearly 100. If the line of life is broken, it indicates disease, if it occurs in *one* hand only; but if in both, it is said *to mean* early death.

The line of the heart begins at the root of the little finger, running across the palm part of the way. In Indian hands it very often runs completely into the space between the 1st and 2nd fingers, thus cutting off the 1st finger entirely.

The line of the head begins at the root of the 1st finger, joining generally the line of life with which it should form an acute angle. Its course is across the palm, seldom running farther than about 3 inches from the edge of the palm.

In many idiots there is but one line for these last two.

General rules may be laid down in the same way as regards reading the character. If the lines are strong, deep, broken, colored, lighter or interrupted, then a judgment in accordance with the modification can be given.

It is certain that there is a great deal of knowledge on this subject in India, and it is hoped it may be brought out by these suggestions, for as an index of character and consequently of fate in part, the hand of man is unequalled.

W.Q.J.

**Proceedings of the Anthropological Society*, Paris, 1863, [Société d'Anthropologie, founded in 1859].

The Nāḍigranthams

[*The Theosophist*, Vol. VII, October 1885, pp. 50-3]

The article by T. Subba Row Garu in the July *Theosophist* will be read with great interest by all Theosophists, not only because it is from his pen, but also because of the article previously written on the same subject by Col. Olcott, and called "Indian Sibylline Books." The difference between the two is that Col. Olcott gave some extremely interesting details of a particular séance he had with a certain holder of nāḍigranthams. It is not stated whether the latter was the same person with whom Mr. Subba Row made his investigations in Black Town, Madras. [I have found the name of the visitor who was with our celebrated brother by the aid of a certain kind of nāḍī I myself possess.]* The matters gone into in the July paper only relate to the investigation, and while they are clearly given, and seem to show conclusively that the Black Town gentleman is imposing on his public, yet they dispose only of that particular set of nāḍīs. It is by no means proved that no nāḍī is trustworthy and that at no time could they be relied on. I insist that the only conclusion to be drawn from Brother Subba Row's paper is that the Mint Street Operator has been effectually disposed of.

Now if we have any confidence in Col. Olcott, as certainly we have, then we know that in the instance given by him in the "Sibylline Books" he got hold of a genuine nāḍī. But even if he had in fact been imposed upon by one who previous to the appointment procured all needed facts, even that does not go any further than that particular instance. It still remains to be proved that the thing which the man in Black Town pretended to do could never be done.

Can, then, books or leaves be made or procured which may be used in the way pretended? I say that they can, and that there are two or more modes of doing it.

In the first place when Col. Olcott saw his man, if the latter had the faculty of prevision or the proper amount of clairvoyance, he could have given all the details related quite easily with the aid of a few figures, letters, or verses.

But, far better still, it is possible to cast up certain astrological figures to be used in certain days and hours, and for certain classes of questions from which a large number of replies and predictions can be

*I give here, not to be printed, the name of his friend. It was The Editor will say if I am correct at foot of this note. (J.) [Our correspondent has given the name correctly. — Editor, *The Theosophist*.]

given, that would startle the average hearer, and be true not only to the past but also to the future. And it is not an art that is so very difficult that it would take a man a very long time to learn it in order to be able to answer questions.

A large number of leaves could be prepared which would enable one to make replies to any kind of questions at once. Of course by saying *at once*, I mean at that particular sitting when the question was asked. They might be made ready for one week, or a month, or a year, or even a series of years; and it is very easy to understand why after say five years they must be changed, and also why after a whole precession of the equinoxes they would require further change — or become altogether useless.

The mode of preparing them, even if I could speak authoritatively upon it, is altogether too long to be gone into here, further than to say that it would be in accordance with certain astrological methods. Certain “houses of the heavens” must be arranged and filled in the proper way, and any one who has studied astrology will know that at the end of a solar year another set of prepared leaves would have to be used. It would be merely the using of well-known astrological rules, and instead of waiting for each question to be asked, to have ready set the houses of the heavens for a great number of hours in the day. If I had fixed upon the hour of 5 a.m. for rising, and knew my breakfast hour and the hour on which I commenced to hear questions, it would be easy enough to have ready all the astrological figures needed.

That by means of these figures predictions can be made there is no doubt. I can prove it by hundreds of instances. I will take two of a recent date.

When I was in Adyar in 1884, the question arose whether Mr. Damodar would go away at a certain time stated. Some thought he would and others that he would not. A figure for this question was erected and showed that he would not go at the time supposed, and for a certain reason. As for the reason we must leave that to him. But the fact was, that he did not go away for months after the time which had been fixed by some for his departure.

The other instance was in Paris in 1884, when a figure upon similar rules was set up regarding some letters just received from the now notorious Coulomb family. Plainly the figure said that there was a conspiracy going on in that charming circle; that it would all be *suddenly discovered*, and that it *would come to nothing*. Everything came out as predicted, notwithstanding that several Theosophists will differ from me on the latter point.

In the use of nāḍīgranthams each sitting begins at a certain moment

in time and continues a certain number of hours. Were I the reader, or nāḍīgrantham maker, I should make say one set for the year 1885 to be used only at particular hours. Of course, then, I would never give an audience except near those hours. But if I thought it likely that I would want a greater quantity, or if I wished to be ready more quickly, then I would prepare sets fit to be used every fifteen minutes. Or, in other words, I would have ready set for use the horary astrological figures for every change of the celestial houses.

If in addition to this I knew certain mantrams, those could also be used, and thus I should have a complete and fairly reliable set of nāḍīs.

Now then, and further, I maintain that anciently Indian astrologers had a vast quantity of astrological books and charts, and could predict the future and detail the past much better than we can. Why is it so strange that they might have devoted some time to the preparation of sets of nāḍīgranthams on a far more elaborate and scientific plan than has been outlined?

In this utilitarian age the question is always asked, "what is the use" of anything that does not increase our wealth or add to the material comfort of the race? But considerations such as these do not, and never should, deter a philosopher from using no matter how much time in the pursuit of what seems to be a portion of truth. The ancient Indians did not hesitate because the preparation of elaborate systems apparently was not of much use or consumed much time. And I maintain, believing there are many who will support me, that the astrologers of those times knew far more than we do about these subjects, and could predict the events of a certain day or number of days with certainty. If this could be done for one day, there exists no reason why it should not be done for days to come in periods of time centuries in the future.

As to the use of the nāḍīgranthams prepared by such astrologers only in and for certain definite districts, there can be found a perfect consonance with rules. It is well settled that parallels of latitude are subject each to different influences, and a nāḍīgrantham set up for the city of Calcutta would not do for the city of Madras. In that case therefore there is nothing superstitious in the statement that such and such nāḍīs must only be used in certain districts and in no others.

I cannot find in all this any strain upon faith or reason, and I maintain that real nāḍīgranthams exist in India, and perhaps in other parts of the world. Quite likely some spurious ones are used by charlatans, who trust to luck and knowledge of human nature to enable them to earn their fees. But who has the custody of the real ones?

WILLIAM Q. JUDGE.

Theosophical Theories of the Microcosm

[*The Theosophist*, Vol. VIII, August 1887, pp. 712-14]

The greatest schisms often come about through the supporters of one cause disputing over mere terminology. Mr. Subba Row, in his able addresses on *Bhagavad-Gītā*, condemned “the sevenfold classification” which has come to be very largely accepted among Theosophists all over the world, and declared, that as that particular classification seemed to him unscientific and misleading, he preferred to adopt another. This brought out a reply which was published in *The Path*, and one which H. P. Blavatsky wrote for *The Theosophist*. As editor of the first named magazine I saw no occasion to enter into any part of the small contest, although at the time the first reply was not really on its face an argument newly propounded for the theory, but rather one pointing out possible inconsistencies in Mr. Subba Row’s position. In the May *Theosophist* Mr. Subba Row goes at more length into the matter, and it seems that if his two articles are taken together a way out of the difficulty may be found. [Cf. *BCW* 3:400-24 & 7:284-300, 345-51.]

As his articles appeal to my eyes and mind, the real difficulty seems to be, not with *any* and *all sevenfold* classifications, but with the *particular sevenfold classification* found in *Esoteric Buddhism* and other theosophical works. He has in many places given in his adherence to the number *seven* as a perfect number, but that does not necessarily bind him to the sevenfold division of *Esoteric Buddhism*. And although I have been an adherent of the Theosophical Society longer than our brother Subba Row, as well as an admirer and supporter of H. P. Blavatsky for many years and am still, yet I cannot adopt the manner in which the terms in the equation of man have been allotted by the author of *Esoteric Buddhism*. I have all along thought that that allotment was more or less tentative, but still have always believed that man — taken as a whole — could be called a sevenfold composition. While the changes of position given to the various “principles” have been going on, I have preferred to stick to the threefold division of *Body, Soul, and Spirit*, leaving it open to me to say whether or not I would adopt a fourth — that is, the whole three together.

On page 506, May *Theosophist*, I find Mr. Subba Row saying: “I am yet to be convinced that the sevenfold classification we have adopted was the *real sevenfold classification of this ancient school of occultism*.”* (The italics are mine.) From this we must conclude that he believes the

*[*T. Subba Row: Collected Writings*, Point Loma Publications, 2001, 2:561.]

ancient school did have a sevenfold classification, but that ours is not the same. In this — if it be his position — I agree with him. But we should never quarrel over mere words or numbers. If one should say “I believe in duality, and not in the septenary,” he would be right so long as he admits that one of two making up the duad was not perfectly known to him in all its parts; for in the duality could be found every one of the seven or the nine, or the twenty-five principles into which some other philosopher chose to divide the human subject. So for the present, I say I believe in the *ternary* division, that being one more easily comprehended by the minds of this Kali-Yuga.

This brings us to the question: “Is it possible for the mind of this Yuga — or perhaps of this part of it — to thoroughly comprehend a psychological enumeration which includes seven numbers?” We can grasp seven easily enough in lower things, such as mathematics, the days of the week, and so on, but I doubt if the undeveloped man can, with his unregenerated mind, grasp *seven* when applied to the unknown quantities of the higher nature. The more especially is this difficult when one considers the poverty of the English language in psychological things.

It is a language that has come up out of piracy, brigandage and war. Very true that it has taken over words from almost all languages, but for what purposes? To suit the uses of nations bound on the path of self-aggrandizement, of mere money-getting, of individualism. How could European minds understand the statement that there may be an astral body and an astral shape also, each distinct from the other, when they have always known that *body* is a thing due to accretions from beef and beer? And if one were to tell them that upon approaching the hall of Brahman a point is reached where the flavor of Brahman is perceived, while at another point the glory of Brahman becomes apparent, they would understand the flavor as something due to seasoning or sauce, and the glory to be a mere effulgence or wide extended fame. But it was necessary to direct their minds to the fact that there is more of man than mere body, and therefore such books as *Esoteric Buddhism*, *Zanoni*, and others came before them. And in Mr. Sinnett’s book some division had to be adopted that Western minds could grasp until they were able to go higher. But for my part I have never understood that his book was gospel truth. The great basis of our Society would be undermined by any such doctrine, just as much as his own progress would be retarded did he fancy that the views expressed by him were his own invention. In his work he has been careful to show that his teachers hold that a comprehension of numbers is coincident with a development of certain inner senses or principles in man; and as he says that our “fifth principle” is only in germ, it must follow under the

law of correspondences — that it is impossible for the present man to grasp an equation, relating to these higher states, which includes more than five terms. The result then is that when we deal with these matters we will have to use the unknown quantity x , and leave every one who deals intellectually with the problem to his own manner of placing the different terms. Those who investigate the subject, however, by means of the inner guide, will discover upon attempting to convey their experiences to their intellect-using fellows, that it is not possible to put their hearers into complete possession of the information gained in that way. But even if both of these classes in the West are left to their own devices, many decades will pass away, and many false as well as ridiculous systems will arise, grow up and disappear, before the whole truth will be known. But if that object of our Society which calls for a demonstration of the value of the ancient Āryan philosophy and psychology is sedulously pursued, we may hope for an earlier dawn of a better day. Who then are to be foremost in this? Our brothers who now possess Hindu bodies! They are within reach of the material, they are now in bodies that have grown on Indian soil, they are charged with a debt to the great sages of the past. Let them faithfully translate those books into English, explaining the terms as nearly as possible in every case, and not go on with mere transliterations of words that do not exist for the West. Thus the power and energy of the West will be wedded to the metaphysics and spiritual inheritance of the East, while both will be saved from a greater darkness. If this is not done, the day will come when the Hindu of today will find that he has failed to help his Western brothers who were in reality once themselves Hindus. Mr. Subba Row can very easily — owing to his mastery of English — enlighten us all by giving us better translations, or if his time will not allow that, by inducing many Brahmans in India by whom he is held in high esteem, to act upon suggestion of his in that direction.

WILLIAM Q. JUDGE

Jacob Boehme and The Secret Doctrine

[*The Theosophist*, Vol. VII, April 1886, pp. 417-21]

Jacob Boehme (or as some say Behmen) was a German mystic [1575-1624] and spiritualist who began to write in the 17th century. In his work he inserted a picture of an angel blowing a trumpet, from which issued these words: "To all Christians, Jews, Turks and Heathens, to all the nations of the earth this Trumpet sounds for the last time."

In truth it was a curious emblem, but he, the author, was a mystic, and as all experience shows, the path of the mystic is a strange one. It is, as *Job* [28:7] says, a path which the "vulture knoweth not." Even as a bird cleaves the eternal ether, so the mystic advances on a path not ordinarily manifest, a way which must be followed with care, because like the Great Light, which flashes forth and leaves only traces when it returns again to its center, only indications are left for those who come after seeking the same spiritual wisdom. Yet by these "traces," for such they are called in the Kabbala, the way can be discerned, and the truth discovered.

Boehme was poor, of common birth, and totally devoid of ordinary education. He was only a shoemaker. Yet from the mind and out of the mouth of this unlettered man came mighty truths.

It would be idle to enquire into the complications of Karma which condemned him to such a life as his appeared to be. It must have been extremely curious, because though he had grasped the truth and was able to appreciate it, yet at the same time he could not give it out in its perfect form. But he performed his work, and there can be no manner of doubt about his succeeding incarnation. As Kṛishṇa says in the *Bhagavad-Gītā*, he has been already or will shortly be "born into a family of wise devotees"; and thence "he will attain the highest walk."

His life and writings furnish another proof that the great wisdom-religion — the Secret Doctrine — has never been left without a witness. Born a Christian, he nevertheless saw the esoteric truth lying under the moss and crust of centuries, and from the Christian Bible extracted for his purblind fellows those pearls which they refused to accept. But he did not get his knowledge from the Christian Scriptures only. Before his internal eye the panorama of real knowledge passed. His interior vision being open he could see the things he had learned in a former life, and at first not knowing what they were was stimulated by them to construe his only spiritual books in the esoteric fashion. His brain took cognizance of the Book before him, but his spirit, aided by his past, and perchance by the living guardians of the shining lamp of truth, could not but read them aright.

His work was called *The Dawning of the Eternal Day*.^{*} In this

^{*}[The above title, translated by John Sparrow (1615-70) as *The Aurora* (reprint, Watkins, London, 1914), was preceded by three other translations by Sparrow of Boehme texts mentioned in this article. They are:

Concerning the Three Principles of the Divine Essence, etc., 1648; reprint, Watkins, London, 1910.

High and Deep Searching out of the Threefold Life of Man Through the Three Principles, 1650; reprint by C.J.B., Watkins, London, 1909.

he endeavours to outline the great philosophy. He narrates the circumstances and reasons for the angelic creation, the fall of its chief three hierarchies, and the awful effects which thereupon fell upon Eternal Nature. Mark this, not upon man — for he was not yet — but upon the Eternal Nature, that is BRAHM. Then he says that these effects came about by reason of the *unbalancing* of the *seven equipoised powers* or forces of the Eternal Nature or Brahm. That is to say, that so long as the seven principles of Brahm were in perfect poise, there was no corporeal or manifested universe. So in the *Bhagavad-Gītā* we find Kṛishṇa that tells Arjuna that “after the lapse of a thousand ages (or Night of Brahmā) all objects of developed matter come forth from the non-developed principle. At the approach of that day they emanate spontaneously” (*Bhagavad-Gītā* [8:17-18]). Such is the teaching of the Secret Doctrine.

And again Boehme shows the duality of the Supreme Soul. For he says in his work *Psychologia Vera cum Supplemento* that these two eternal principles of positive and negative, the *yea* and the *nay* of the outspoken *Supreme One*, together constitute Eternal Nature — not the dark world alone, which is termed the “root of nature” — the two being as it were combined in *perfect indissoluble union*.

This is nothing else but Purush and Prakṛiti, or taken together, what is referred to in the *Bhagavad-Gītā* [8:20-1] where it is said: “But there is another invisible eternal existence, superior to this visible one, which does not perish when all things perish. It is called invisible and indivisible. This is my Supreme Abode.”

Clearly the *Supreme Abode* could never be in Purush alone, nor in Prakṛiti alone, but in both when *indissolubly united*.

This scheme is adhered to all through this great philosopher’s works, no matter whether he is speaking of the great Universe or macrocosm, or of its antitype in man or microcosm. In *De Tribus Principiis* he treats of the three principles or worlds of Nature, describing its eternal birth, its *seven* properties, and the *two* co-eternal principles; and furthermore in *De Triplici Vita Hominis*, he gives the threefold life of man from which the *seven* is again deduced.

In *De Electione Gratiae* he goes into a subject that often proves a

Forty Questions of the Soul and the Clavis, 1647; reprint by C.J.B., Watkins, London, 1911. This work is based on *Psychologia vera, oder, Viertzig fragen von der seeken . . . vergasset von d. Balthasar*, (n.p.), Walthern, 1730, (bound with *De Triplici Vita Hominis* in Vol. 4 of the series *Theosophia Revelata*).

Judge also refers to *De Electione Gratiae and Quaestiones Theosophicae* which later was translated by John Rolleston Earle, Constable, London, 1930, and has a biographical sketch included. — COMPILER]

stumbling block to many, and that is the *inevitableness of evil* as well as of good. From this it is easy to pass to a contemplation of one of the difficult points in occultism as shown in the Secret Doctrine, that nothing is evil, and that even if we admit evil or wickedness in man, it is the nature of the quality or *guṇa*, which in the *Bhagavad-Gītā* is denominated रजः, or *rajas*, foulness or bad action. Even this is better than the indifferent action that only leads to death. Even from wickedness may and does come forth spiritual life, but from indifferent action comes only darkness, and finally death.

Kṛiṣṇa says in the *Bhagavad-Gītā*: "There are three kinds of action; first, that which is of the nature of *Sattva*, or true action; second, that which is of the nature of *Rajas*, or bad action; third, that which is the nature of *Tamas*, or indifferent action" [14:9]. He then says: "Although thou wert the greatest of all offenders, thou shalt be able to cross the gulf of sin in the bark of spiritual wisdom"; and a little farther on "The ignorant and the man without faith, whose spirit is full of doubt, is lost and cannot enjoy either world" [4:36, 40]. And in another chapter in describing Himself, he says that he is not only the Buddha, but also is the most evil of mankind or the Asura.

This is one of the most mystical parts of the whole Secret Doctrine. While Boehme has touched on it sufficiently to show that he had a memory of it, he did not go into the most occult details. It has to be remembered that the *Bhagavad-Gītā*, and many other books treating on the Secret Doctrine, must be regarded from seven points of view; and that imperfect man is not able to look at it from the center, which would give the whole seven points at once.

Boehme wrote about thirty different treatises, all of them devoted to great subjects, portions of the Secret Doctrine.

Curiously enough the first treated of the *Dawn of the Eternal Day*, and the second was devoted to an elucidation of *The Three Principles of Man*. In the latter is really to be found a sevenfold classification similar to that which Mr. Sinnett propounded in *Esoteric Buddhism*.

He held that the greatest obstacle in the path of man is the astral or elementary power, which engenders and sustains this world.

Then he talks of "tinctures," which we may call principles. According to him there are two principal ones, the watery, and the igneous. These ought to be united in Man; and they ardently seek each other continually, in order to be identified with Sophia or Divine Wisdom. Many Theosophists will see in this a clue not only to the two principles — or tinctures — which ought to be united in man, but also to a law which obtains in many of the phenomena of magic. But even if I were able, I should not speak on this more clearly.

For many inquirers the greatest interest in these works will be found in his hypothesis as to the birth of the material Universe. On the evolution of man from spirit into matter he has much more than I could hope to glance at. In nearly all of it he was outlining and illustrating the Secret Doctrine. The books indicated are well worthy of study not only by Western but also by Eastern metaphysicians. Let us add a few sentences to support this hypothesis from Count Saint-Martin, who was a devoted student of these works.

Jacob Boehme took for granted the existence of an Universal Principle; he was persuaded that everything is connected in the immense chain of truths, and that the Eternal Nature reposed on seven principles or bases, which he sometimes calls powers, forms, spiritual wheels, sources, and fountains, and that those seven bases exist also in this disordered material nature, under constraint. His nomenclature, adopted for these fundamental relations, ran thus: The first *astringency*, the second *gall* or bitterness, the third *anguish*, the fourth *fire*, the fifth *light*, the sixth *sound*, and the seventh he called BEING or the *thing itself*.

The reader may have begun to think the author did not rightly comprehend the first six but his definition of the seventh shows he was right throughout, and we may conclude the real meanings are concealed under these names.

The third principle, *anguish*, attenuates the *astringent* one, turns it into *water*; and allows a passage to *fire*, which was shut up in the astringent principle.

There are in this many suggestions and a pursuit of them will repay the student.

“Now the Divine Sophia caused a new order to take birth in the center of our system, and there burned our sun; from that do come forth all kinds of qualities, forms and powers. This center is the separator.” It is well known that from the sun was taken by the ancients all kinds of power; and if we mistake not, the Hindus claim that when the Fathers enter into Para-Nirvana, their accumulated goodness pours itself out on the world through the “*Door of the Sun*.”

The *Bhagavad-Gītā* says, that the Lord of all dwells in the region of the heart, and again that this Lord is also the Sun of the world.

“The earth is a condensation of the seven primordial principles, and by the withdrawal of eternal light this became a dark valley.” It is taught in the East, that this world is a valley and that we are in it, our bodies reaching to the moon, being condensed to hardness at the point where we are on the earth, thus becoming visible to the eye of man.

There is a mystery in this statement, but not such an one as cannot be unraveled.

Boehme proceeds:

When the light mastered the fire at the place of the sun, the terrible shock of the battle engendered an igneous eruption by which there shot forth from the sun a stormy and frightful flash of fire — Mars. Taken captive by light it assumed a place, and there it struggles furiously, a pricking goad, whose office is to agitate all nature, producing reaction. It is the gall of nature. The gracious, amiable Light, having enchained unerupted Mars, proceeded by its own power to the bottom or end of the rigidity of Nature, whence unable to proceed further it stopped, and became corporeal; remaining there it warms that place, and although a valet in nature, it is the source of sweetness and the moderator of Mars.

Saturn does not originate from the sun, but was produced from the severe astringent anguish of the whole body of this Universe. Above Jupiter the sun could not mitigate the horror, and out of that arose Saturn, who is the opposite of meekness, and who produces whatever of rigidity there is in creatures, including bones, and what in normal nature corresponds thereto. [This is all the highest astrology, from one who had no knowledge of it.] As in the Sun is *the heart of life*, so by Saturn commenceth all corporeal nature. Thus in these two resides the power of the whole universal body, and without their power there could be no creation nor any corporification.

Venus originates in *effluvia* from the Sun. She lights the unctuousity of the water of the Universe, penetrates hardness, and enkindles love.

Mercury is the chief worker in the planetary wheel; he is *sound*, and wakes up the germs in everything. His origin, the triumph of Light over Astringency (in which sound was shut up silent), set free the sound by the attenuation of the astringent power.

It is certain that if this peculiar statement regarding Mercury is understood, the student will have gained a high point of knowledge. A seductive bait is here held out to those striving disciples who so earnestly desire to hold converse with the elemental world. But there is no danger, for all the avenues are very secret and only the pure can prevail in the preliminary steps.

Boehme says again:

The Mercury is impregnated and fed continually by the solar substance; that in it is found the knowledge of what was in the order above, before Light had penetrated to the solar center.

As to the Moon, it is curious to note that he says: "She was produced

from the sun itself, at the time of his becoming material, and that the moon is his spouse." Students of the story of Adam being made to sleep after his creation and before coats of skin were given, when Eve was produced from his side, will find in this a strong hint.

The above is not by any means a complete statement of Boehme's system. In order to do justice to it, a full analysis of all his works should be undertaken. However, it is sufficient if thoughtful minds who have not read Boehme, shall turn to him after reading this, or if but one earnest reader of his works, or seeker after wisdom, shall receive even a hint that may lead to a clearing up of doubts, or to the acquisition of one new idea. Count [Louis Claude de] Saint-Martin continually read him; and the merest glance at the *Theosophic Correspondence*,* or *Man — His True Nature*, etc. of Saint-Martin [see trans. by E. B. Penny, London, 1864], will show that from that study he learned much. How much more then will the Western mind be aided by the light shed on both by the lamp of Theosophical teachings.

"Let the desire of the pious be fulfilled."

WILLIAM Q. JUDGE

India and Her Theosophists

[*The Theosophist*, Vol. XIV, September 1893, pp. 723-5]†

I am moved to say a word, not by way of fomenting controversy, but merely to express my own view about a thing which needs discussion. I distinctly disclaim the right or the desire to criticize the life or manners of the Hindu nation; nor have I any proposals to make for sweeping reforms in their life and manners. What I would direct myself to is the Theosophical movement there in relation to the national character of the Hindu, and to matters connected therewith.

I cannot agree with the statement that the Hindus and Hindu Theosophists are not intellectually active. They are, and always have been, too active intellectually, altogether and at the expense of some other activities more important. That the peculiar characteristic of the educated Hindu is intellectual activity can hardly be doubted. It is exhibited on all occasions; in hair-splitting dialogues; in endless commentaries; in fine controversies over distinctions; in long explanations;

*[Reprint, Theosophical University Press, Pasadena, 1991.]

†The publication of the following article was inadvertently delayed.

— H. S. O[lcott].

in fact, in every possible place and manner. This is the real difficulty: it was the cause of India's decadence as it has become the obstacle against her rising to her proper place among nations. Too much intellectual activity in a nation like this, living in the tropics, with religion as a heritage and the guide for every act, is sure to lead, in any age, to spiritual pride; and spiritual pride in them then brings on stagnation. That stagnation will last until gradually there arise men of the same nation who, without fear of caste, or favor, or loss, or ostracism, or any other punishment or pain, will boldly bring about the reaction that shall result in the death of spiritual pride and the acquirement of the counterbalancing wheel to pure intellectual activity.

Intellectualism represents the letter of the law, and the letter killeth, while the spirit maketh alive. For seventeen years we have had constant and complete evidence that the above views are correct. *The Theosophist*, full of the articles by Hindus, always intellectual; *Lucifer* printing similar ones by Hindus; *The Path* now and then doing the same; articles on mighty themes of abstract scope by Brahmans who yet belong to one of the eighty-four castes of Brahmans. But if the spiritual activity prevailed we would have seen articles, heard orations, known efforts, to show that a subdivision of the highest of the four castes into eighty-four is not sanctioned by the Vedas, but is diametrically against them and ought to be instantly abandoned. I should not suggest the destruction of the four castes, as those are national divisions which exist everywhere. The Hindu, however, has the tradition, and the family lines, and the power to restore this disturbed state of things to equilibrium. And until it is restored the day of Āryavarta's restoration is delayed. The disturbance began in the Brahmanical caste and there it must be harmonized first. Spiritual pride caused it and that pride must be killed out.

Here then is the real opportunity for Indian Theosophists. It is the same sort of call that the Christians' Jesus made on the young man whom he told to take up the cross and follow him. No foreigner could do this; no European Secretary could hope to succeed at it unless he were an incarnation of Vishṇu. It means loss, trouble, fight, patience, steadiness, altruism, sacrifice. Where then are the Indian Theosophists — most of whom are in the Brahmanical caste — who will preach all over India to the Brahmans to give up their eighty-four divisions and coalesce into one, so that they, as the natural teachers and priests, may then reform the other castes? This is the real need and also the opportunity. All the castes will follow the highest. Just now they all, even to the outcastes, divide and subdivide themselves infinitely, in accordance with the example set.

Have those Indian Theosophists who believed that the Mahatmas are behind the Theosophical movement ever asked themselves why those Masters saw fit to start the Society in America and not in India, the home of the Adepts? It was not for political reasons, nor religious, but simply and solely because of the purely "intellectual activity" and spiritual pride of the Hindu.* For the West is every bit as selfish as the East. Those in Europe and America who know of Karma think selfishly on it; those who do not know, live for self. There is no difference in this respect.

In the West there is as much to be fought and reformed as in India, but the problem is differently conditioned. Each hemisphere must work upon itself. But the Western Theosophist finds himself in a very uncomfortable corner when, as the champion of Eastern doctrine and metaphysic, he is required to describe the actual present state of India and her Theosophists. He begins to tell of such a show of Branches, of Headquarters buildings, of collecting manuscripts, of translation into English, of rendering into vernaculars, of learned pundits in the ranks, of wonderful Yogis, of the gigantic works of long dead Hindus, and then he stops, hoping his interlocutor has been dazzled, amazed, silenced. But pitilessly his examiner pushes, and inquires if it be true that every one of the four castes is subdivided into nearly hundreds, if women are educated, if educated Hindu women are active in the Society, if the Hindu Theosophists are actively and ever as martyrs working to reform within itself, to remove superstition; if he is showing by the act of personal sacrifice — the only one that will ever bring on a real reform — that he is determined to restore India to her real

*I dissent from this theory as being unsound. Admitting H.P.B. to have been the agent of the Masters would not that imply that she and they were unable to foresee and prevent the ignominious collapse of the Cairo attempt of 1871 at founding an Occult Society; although she did her best to make it succeed, and fortified her influence with psychical phenomena quite as strange as those we saw, four years later at New York? But for that *fiasco*, a T.S. would have been formed by French, Russians, Arabs, and Copts in one of the moral pest-holes of the world. And, furthermore, although it was actually started at New York, it had fallen almost into the article of death by the close of 1878, when the two Founders sailed for India; and it was not until its dry bones were electrified by the smouldering spiritual life of India that it sprang with resistless rush along the path of its Karmic mission. When Mr. Judge becomes my successor and comes to live in India, he will know more about the Hindus and what is possible and impossible for their would-be reformers. He writes now, in all kindness and good intent, in the strain of an Arya Samajist, and as H.P.B. and I did before and just after coming to India and replacing theory with actual knowledge of the Indian situation of affairs. — *H.S.O.*

place? No reply is possible that does not involve his confusion. For his merciless questioner asks if it be true that one of the Mahatmas behind the Society had written to Mr. Sinnett that he had ventured down into the cities of his native land and had to fly almost immediately from the vile and heavy atmosphere produced by the psychical condition of his people?* The reply is in the affirmative. No Rishi, however great, can alter a people; they must alter themselves. The "minor currents" that the Adepts can deflect have to be sought in other nations, so as to, if possible, affect all by general reaction. This is truth, or else the Mahatmas lie. I believe them; I have seen the evidence to support their statement.

So there is no question of comparison of nations. The Indian Section *must work out its own problem*. The West is bad enough, the heavens know, but out of badness — the *rājasika* quality — there is a rising up to truth; from *tamogunam* comes only death. If there are men in India with the diamond hearts possessed by the martyrs of the ages, I call upon them from across these oceans that roll between us to rise and tell their fellow Theosophists and their country what they ought to know. If such men are there they will, of themselves, know what words to use, for the Spirit will, in that day and hour, give the words and the influence. Those who ask for particularity of advice are not yet grown to the stature of the hero who, being all, dareth all; who having fought many a fight in other lives rejoices in his strength, and fears neither life nor death, neither sorrow nor abuse, and wisheth no ease for himself while others suffer.

WILLIAM Q. JUDGE

*Mr. Judge should not convey the false impression that the Mahatmas find the spiritual aura of India *worse* than those of Europe and America, for everybody knows that H.P.B. reiterated continually the assertion that the spiritual state of the West was unbearable, and she yearned for our transfer to India. What Mahatma K.H. wrote Mr. Sinnett (*vide Occult World*, p. 120, 2nd edition) was that he had seen drunken Sikhs at the Golden Temple, at Amritsar, and heard an educated Hindu vakil declaring Yoga a delusion and the alleged *Siddhis* impossible; and that he could not endure even for a few days the stifling magnetism "even of his own countrymen"; *i.e.* that it was as stifling as those of other races. What he found the magnetism of London and New York [to be] has often been described by H.P.B. to a host of witnesses. Mr. Judge has forgotten that every true Yogi of our day finds the same state of things and flies to the jungle to escape it. It is the evil effect of modern education devoid of spiritual stimulus which has made the whole world spiritually leprous as it is. — *H.S.O.*

***World's Parliament
of Religions***

World's Parliament of Religions

[Aside from the publication of *Isis Unveiled* in 1877, no single event advanced the Theosophical Society in America more than the World's Parliament of Religions. It was held in connection with the Columbian Exposition of 1893, known as The World's Fair at Chicago. The articles in the section to follow show that once the Theosophists were accepted amidst the many religious sects, their Congress drew crowds by the thousands.

At the close of the festivities, a two-volume book was published by the Rev. John Henry Barrows, D.D., with the salient speeches and episodes. Entitled *The World's Parliament of Religions: An Illustrated and Popular Story of the World's First Parliament of Religions*, etc.,* a major address by William Q. Judge was included in Volume II. Although Mr. Judge's talk appeared on pp. 1517-22 of that volume, we use here instead his own revised text published in *Lucifer* under the title: "Theosophy Generally Stated." The appended photograph of key participants is from the Rev. Barrow's book. — COMPILER]

*The Parliament Publishing Company, Chicago, 1893.



DR. JIRAH D. BUCK

MRS. ANNIE BESANT

MERCIE M. THIRDS

GYANENDRA N. CHAKRAVARTI

WILLIAM QUAN JUDGE

DR. JEROME A. ANDERSON

GEORGE E. WRIGHT

[Appearing in *The Theosophist*, Vol. XV, October 1893, on pages 58-60, was an "Unofficial Bulletin" prefaced with the announcement that Mr. Judge would represent the Theosophical Society during the World's Parliament of Religions:]

AMERICA

The great event during the past month among American Theosophists has, of course, been the preparation for and holding of the Congress at the World's Parliament of Religions. In connection with this, Mr. Judge, who is acting for the President, as Chairman of the Advisory Council, has issued the following Unofficial Bulletin: —

THE WORLD'S CONGRESS AUXILIARY

Of the World's Columbian Exposition.

DEPARTMENT OF RELIGION.

THE THEOSOPHICAL SOCIETY'S CONGRESS.

September 15 and 16, 1893.

UNOFFICIAL BULLETIN.

COL. H. S. OLCOTT, the President, has written that he will send a message to the Congress, and it is also probable that he will send an official statement of the work in Asia.

Mrs. BESANT will lecture at one or two places before getting to Chicago, and it is also purposed to have her give a general free lecture to the public just after the Congress. If possible, arrangements will be made to have Bro. CHAKRAVARTI speak at the Chicago T.S. and those Branches which, in the time at his disposal, may be easily reached, but as to that nothing precise can be said until his arrival here and after consultation.

I can also report that the fund for the expenses of the Congress has grown much faster than the present commercial crisis would have led anyone to hope, and if any surplus shall remain at the close of the Congress it is proposed then to print for general distribution throughout the T.S. a full report of the proceedings and speeches. Bro. A. S. BROLLEY of Albany has volunteered to take stenographic reports of the proceedings.

It is well also to remind members that the President of the T.S. would have been Chairman of the Advisory Council were it not that he is so far away in India, and such being the circumstances he has extended

his official sanction as President to me in the premises, delegating to me such of his powers as are necessary to carry this Congress to a successful conclusion. And I must also add that no success could attend these efforts were it not for the earnest and brotherly aid extended by individual members, to whom the thanks of the Society are due.

WILLIAM Q. JUDGE

Vice-Pres. T.S. and Chair, Advis. Council

[*The Eclectic Theosophist*, No. 42, September 1977, has the following description of the document on p. 121.]

The Library of Point Loma Publications has received from Mrs. Marguerite Barton of Porterville, California, items of historic and artistic interest from the estates of her late mother, Emily Lemke-Neresheimer, and of her earlier deceased stepfather, E. August Neresheimer. Of special interest is a hand-illuminated document headed ANANDAMAYA-KOSA: "A Theosophical gathering on September 4, 1893," inscribed with Sanskrit characters at the top* and Sinhalese in the margins, and signed by the following thirteen representatives of different countries: Gyanendra N. Chakravarti (Allahabad, India), H. Dharmapala (Ceylon), Annie Besant (Ireland), William Q. Judge (Ireland), Henrietta Müller (Chile), Claude F. Wright (Ωγυγία) [Ogygia†], E. Aug. Neresheimer (Germany), Alexander Fullerton (U.S.A.), H. T. Patterson (U.S.A.), Ella J. M. Judge (U.S.A.), Minnie Neresheimer (U.S.A.), C. T. Strauss (Switzerland), Maude Ralston (U.S.A.). As the first four signatories are known to have represented respectively Hinduism, Buddhism, and Theosophy (Annie Besant and W. Q. Judge) at the World's Parliament of Religions in Chicago in 1893, it is reasonable to assume by the date of the document that it was composed and signed on that occasion.

*[Satyāt nāsti paro dharmah, "There is no dharma higher than truth."]

†[In Homer's *Odyssey*, bk. 5, Ogygia is the island home of Calypso ("I will conceal").]

[Announcement found inserted in *The Theosophical Forum*,
and also published in *The Path*, August 1893, p. 159.]

IMPORTANT

Theosophists have everywhere greatly desired the presence at the Parliament of Religions, World's Fair, Chicago, September 15th and 16th, of a high-caste Brahman as a representative of Brahmanism. Arrangements have been made whereby Mr. Gyanendra Nath Chakravarti, Professor of Mathematics, a man of fine presence, high education, and fluent command of English, and an earnest Theosophist, will accompany Mrs. Besant to Chicago, and in his address to the Parliament correct current misconceptions of Brahmanism, Theosophy, and the T.S.

As the expense of Prof. Chakravarti's visit must be met by Theosophists in Europe and America, I earnestly invite our members to send to me whatever they can spare for this object. Such great advantages to better knowledge of Eastern philosophy, and, in particular, to the status and welfare of the Theosophical Society and Cause, are ensured by this step that I think the occasion well meriting the participation of all brethren.

As it was necessary to borrow a part of the needed money in order that Prof. Chakravarti might sail in time, I am anxious for speedy response that this may be repaid and the remainder ensured. Friends will kindly send their gifts to me as below.

WILLIAM Q. JUDGE,
General Secretary.

144 Madison Avenue,
New York City.

The Theosophical Congress

WORLD'S FAIR — 1893

[The following selections are extracted from a report by the American Section of the T.S., published in 1893 and entitled *The Theosophical Congress held by the Theosophical Society at the Parliament of Religions, World's Fair of 1893, at Chicago, Illinois, September 15, 16, 17: Report of Proceedings and Documents*. Included below are only those portions of the proceedings which were documented or participated in by Mr. Judge.

The first selection from this book appeared also in a modified form under the title "Theosophy at the World's Fair" as an article in the July 1893 issue of *The Theosophist* (Vol. XIV, pp. 588-92). — COMPILER]

[*The Theosophical Congress*, pp. 4-8]

CHICAGO, *April 18th, 1893.*

MR. GEORGE E. WRIGHT,

Pres. Chicago Branch Theosophical Society.

My Dear Sir: In reply to your favor of the 7th inst., I take pleasure in saying that I am advised that the Rev. John Henry Barrows, Chairman of the General Committee of the World's Congress Auxiliary on Religious Congresses, and Rev. Augusta J. Chapin, Chairman of the Woman's Committee of the World's Congress Auxiliary on this subject, have recommended that the Theosophical Society be given an opportunity in the World's Congress of 1893 to set forth the Religious and Ethical aspects and relations of Theosophy, and an assignment of a proper time and place for such presentation will accordingly be made. I understand that Dr. Barrows has suggested that he may be able to arrange for your presentation on Friday and Saturday, the 15th and 16th days of September, and upon that point I will refer you to him.

The matter of what is known as Psychological Research and Phenomena having been withdrawn from your application, it is understood that the presentation to be made in the Department of Religion will be confined to Theosophy as a Religion and a system of Ethics. I am advised that some of the most distinguished members of the Theosophical Society have already accepted other engagements in the Department of Religion, and will also take part in your own presentation.

On your return from the meeting soon to be held in New York City, I will appoint the Committee of Organization, of which you will be

Chairman. Please bring with you a list of your Advisory Council and a draft of the Preliminary Address for your Congress. As the entire matter of what are known as "Occult Phenomena" has been committed to the Psychical Research Congress, I trust you will take the pains to exclude that subject from your address and make it quite clear that the object of your demonstration is to give the Religious and Ethical world better information than they now possess of the Religious and Ethical principles of your order. This regulation I am quite sure will prove wholly advantageous to the demonstration you desire to make. Awaiting the further action you are to take, I am

Very respectfully yours,

CHARLES C. BONNEY,

President World's Congress Auxiliary.

At the Convention of the T.S. above mentioned Brother George E. Wright made report in the matter, and what follows is abstracted from his report for dissemination among members by order of the Convention.

The World's Fair at Chicago has two sides or aspects; the first the Commercial one, the second its literary, philosophical, and intellectual side. The second phase is technically known as the World's Congress Auxiliary. It takes in a great many subjects, not the least being the PARLIAMENT OF RELIGIONS. Beginning in May the different Congresses are: Woman's Progress, Public Press, Medicine and Surgery, Temperance, Moral and Social Reform, Commerce and Finance, Music, Literature, Education, Engineering, Art, Architecture, Government, Law, Political Science, Science and Philosophy; in September: Labor, Religion, Missions and Church Societies, Sunday Rest; October: Public Health and Agriculture.

The World's Congress Auxiliary is officially constituted as follows:

1. A central organization authorized by the Directory of the World's Columbian Exposition, and recognized by the Government of the United States as the proper agency to conduct a series of World's Congresses in connection with the Exposition.

2. A local Committee of Arrangements for each Congress. The Committee constitutes the means of communication and action between the Auxiliary and persons and organizations that will participate in a given Congress. This Committee of Arrangements consists of a comparatively small number of persons who reside in or near the place where the Congresses are to be held.

3. Each Committee has adjoined to it and constituting its non-resident but active branch, an Advisory Council, composed of persons

eminent in the work involved, and selected from many parts of the world. The members of such Councils cooperate with the proper Committees by individual correspondence.

A further interesting and commendable feature of the organization is the recognition of Woman as entitled to equal rights and privileges in the management. There is a Woman's Branch of the World's Congress Auxiliary, and it is expressly provided that in each Congress there shall be two Committees, one of Men, reporting to President Bonney, and one of Women, reporting to Mrs. Potter Palmer, President of the Woman's Branch, the number of each being alike.

The Parliament of Religions begins on Monday, September 11th, and continues seventeen days. Following is a condensed statement of the program:

September 11th. Addresses of welcome and responses by representatives from Great Britain, Continental Europe, India, China, Japan, Australia, Canada, Africa, and South America.

September 12th. Origin and Universality of Belief in God. Primitive form of Theism as witnessed by the oldest Sacred Writings. God in History and in the light of Modern Science.

September 13th. Man, his nature, his dignity, his imperfection. The nature of Life. Various beliefs regarding the Future Life. Human Brotherhood as taught by the different historic religions.

September 14th. Religion essentially characteristic of Humanity. Expression of the relations between God and Man. What constitutes a Religious as distinguished from a Moral Life. Spiritual Forces in Human Progress.

September 15th. Importance of a serious study of all Systems of Religion. The Dead Religions, what they have bequeathed to the Living. To what degree has each Religion justified the God of all the Earth in the historic evolution of the Race?

September 16th. The study of the Sacred Books in Literature. Religion as interpreted by the World's poets. What the Jewish, Christian, and other Sacred Literatures have wrought for Mankind.

September 17th. Religion and the Family. The Marriage Bond. The Domestic Education of Children.

September 18th. The Religious Leaders of Mankind. Incarnation claimed by different Religions. Their Historicity and Worth. The Sympathy of Religions.

September 19th. Religion in its relation to Natural Sciences and to

Arts and Letters. Can the knowledge of Religion be scientific? Has the Science of Religion given aid to the other Sciences?

September 20th. Religion in its relation to Morals. Essential Oneness of Ethical Ideas among Men. Agnostic notions of Conscience, Duty, and Right. Ethical Systems and Ethical Types produced by various historic faiths. Different Schemes for the Restoration of Fallen Man.

September 21st. Religion and Social Problems. Religion and Wealth. Religion and Poverty. Religion and Temperance. Comparative benefits conferred upon Woman by the different Religions.

September 22nd. Religion and Civil Society. Love of Country. Observance of Law. Perils of Great Cities. Is Present-day Religion adequate to meet the Requirements and Dangers of Modern Life?

September 23rd. Religion and the Love of Mankind. The Fraternity of Peoples. Duties of European and American Nations toward China. International Justice and Amity. Arbitration instead of War.

September 24th. The Present Religious Condition of Christendom. What Religion has wrought for America.

September 25th. Religious Reunion of Christendom.

September 26th. The Religious Union of the Whole Human Family. The World's Religious Debt to Asia, Europe, and America. What are the points of contact and contrast between the different Religions as disclosed by the preceding Conferences?

September 27th. Elements of perfect Religion as recognized and set forth in the different Historic faiths and characteristics of Ultimate Religion. What is the Center of the Coming Religious Unity of Mankind?

I have necessarily condensed the official program, endeavoring in the above to convey only its most salient features. But I desire now to ask all my listeners if they have noticed how perfectly Theosophical is the list of subjects presented. There is throughout no begging of the question, or assertion of dogma. Everything is placed upon the most liberal basis. In fact, the whole program sounds as if it might have been taken from a syllabus of one of the Theosophical Branches. We ought to remember also that these ideas are to be discussed not by one set of individuals or by representatives of a single creed, but they will be taken up by the most distinguished exponents of all the world's great religions. The plan of holding a Parliament of Religions, at which the representatives of the great historic faiths shall sit together

in frank and friendly conference over the great things of our common spiritual and moral life, is no longer a dream. The religious world in its great branches will be represented in this truly ecumenical conference. There will be Buddhist scholars, both from Japan and India, and probably also from Siam. Our own beloved brother and Fellow-Theosophist, H. Dharmapala, Secretary of the Maha Bodhi Society, has been commissioned to represent the Southern Buddhist Church. It is expected by the Auxiliary managers that he will be one of the greatest attractions in the Parliament of Religions, and every courtesy will be extended to him by them during his stay in Chicago. The Local Committee on the Theosophical Congress hopes to secure his services also during our sessions. But leaving that aside for the present and returning to the general Parliament, I may say that at least one of the high priests of Shintoism is expected to be present. Two Moslem scholars, eminent in India, have accepted invitations. The eloquent Mozoomdar will speak for progressive Hinduism. Arrangements are being made to secure papers from orthodox Brahmans. The Chinese Government has commissioned a scholar to represent Confucianism. It is expected that Pārsīs from Bombay will speak of their ancient faith. Jewish rabbis of Europe and America are in earnest sympathy with this movement. The interest in the Exposition and in the approaching Congress will draw to Chicago numerous representatives of the historic religions. The Catholic Archbishops of America at their meeting in New York in November, 1892, took action approving the participation of the Catholic Church in the Parliament of Religions. To name over the list of Protestant Churches which have arranged to take part in it would be but to make a schedule of the whole of orthodoxy.

Early last winter Brother William Q. Judge wrote to me as President of the Chicago T.S., suggesting that as I was on the spot it might be well to take steps looking toward our being represented at the Fair, and to see what could be done on behalf of the Theosophical Society. I thereupon visited the World's Fair headquarters, and subsequently in conjunction with Brother Judge as Vice-President of the T.S. and our General Secretary entered a formal application in writing for representation. When Mrs. Besant was in Chicago in December we visited together the officials of the World's Congress, and on the following day the Rev. Augusta J. Chapin, Chairman of the Woman's Committee on Religions, called upon Mrs. Besant at my house. It was then practically decided that we were to secure representation, but a question that arose later caused considerable delay. That question was, where, at just what point in the Congress, ought we to be located. There never was any question as to our right to be represented. Large bodies naturally move

slowly, and there was a great pressure of business upon the Auxiliary, owing to the vast amount of correspondence and negotiations rendered necessary in giving all the various religions and other organizations their appropriate places. But all was finally brought to a satisfactory issue, so far as our application was concerned.

Our assignment of dates is in every respect of a most satisfactory nature. In the first place we are granted a separate and distinct Congress of our own, which will be duly and officially advertised as the Theosophical Congress. We are not lumped in, as many societies are, among several others under some general head, thus losing much of our individuality and no little of the publicity which is sought in such an affair. On the contrary, every effort will be made by the World's Congress Auxiliary to attract attention to our Congress and to give it the most favorable auspices. In my final interview with President Bonney last Wednesday, he said:

“You [meaning the Theosophical Society] are now a part of the World's Congress, and we are as much interested in making it a success as you are.”

And this is in fact the case. Every facility will be extended to our people to make the best possible showing.

Then, as to the dates of our sessions, could anything be better? The Parliament of Religions formally opens on Monday, September 11th, and we are assigned to the following Friday and Saturday, September 15 and 16, 1893. The Unitarian and Universalist Societies meet at the same time, and certainly we can make a showing that will compare favorably with these organizations. As a matter of fact, there is no reason why Theosophy should not make a pronounced success of this occasion. We have our philosophy which has stood the test of untold ages. All of the really great philosophers of the past have taught it. Many of the most advanced thinkers of the present day, materialistic as it is, have embraced it. The Theosophical Society includes some of the most brilliant intellects in all lands. Our orators are eloquent, our writers convincing. Where can they find a better opportunity to spread the Theosophic idea than right here in this wonderful Parliament of Religions, the meeting-place of the best minds in Europe and America, the intellectual center towards which in this year of 1893 all the culture of the world will turn, whose proceedings are officially sanctioned by the Government of the United States, whose every act will be fully and faithfully recorded in the daily press, whose official records will be preserved in durable form, and, finally, whose sessions will form a grand historical event, marking the change from the old dispensation

of darkness and dogmatism to the new era of light, liberty of thought, and religious expression, and, above all, the spirit of universal fraternity with which the Theosophical Society is animated, and of which it is indeed the standard-bearer?

All sessions will be held in the new Art Palace on the Lake Front, and during some of the time several Congresses will be in progress simultaneously. There are in the building two enormous halls capable of holding 3,000 to 4,000 people each, and besides these there are a dozen smaller halls accommodating from 300 up to 1,500 each. The Art Palace is erected in a park just in front of the Auditorium Hotel, near the center of Chicago. The Fair proper is held at Jackson Park, some distance towards the outer limits of Chicago.

In accordance with the rules of the managers of the Auxiliary, the Local Committee of the Theosophical Congress is named from citizens in or near Chicago. They are as follows: George E. Wright, Chairman; Prof. Frederic G. Gleason, Alpheus M. Smith, Mrs. E. H. Pratt, Dr. Elizabeth Chidester, Mrs. M. M. Thirds, Judge R. Wes McBride, Judge Edward O'Rourke, Mrs. Gen. M. M. Trumbull, Mrs. Anna Byford Leonard.

The Advisory Council is given in the Bulletin which will be officially issued by the Fair managers. The Chairman of that Council is William Q. Judge, as Vice-President of the Theosophical Society. The necessity of having representatives in Chicago is the reason for Brother Wright's being Chairman of the Local Committee; the need of having a general representative in America caused Brother Judge to be selected as Chairman of the Advisory Council; otherwise of course Col. H. S. Olcott would have been its Chairman as President of the Theosophical Society.

On the 26th of April a cable of information was sent to Col. H. S. Olcott to Madras, India, asking for his approval of the plans so far matured and the general appointments made, and under date of April 29th he replied by cable from there that he approved if we thought the matter judicious, he being too far away to know all the facts. He thus approves, as there can be no question of the propriety of our having our days in the Religious Parliament.

The General Secretary of the Indian Section being present at the Convention April 23rd gave a written approval of these plans and pledged the endorsement and cooperation of the Indian Section. A cable was at the same time sent to the European Section, and its officials replied giving their hearty approval also, and Mrs. Annie Besant telegraphed that the dates assigned were suitable for her and that she would be at the Congress and address it under one of the heads

provided. Efforts are being made to have the best speakers in the T.S. attend the Congress, and it may be possible to have Brothers Mead, Keightley, Burrows, and others from England, and perhaps others from the Indian Section. Precise information cannot be given on these points now, as correspondence must first be had. In the United States we can of course obtain several good speakers.

While the Fair pays for the printing of the necessary Bulletins issued by us, it furnishes no money for such matters as the present nor for other incidental expenses. Therefore, under the resolution passed by the last Convention of April, I beg to ask all members who can afford it to send to me contributions for those expenses, no matter how small or large such remittances may be, and to specify in the letter accompanying any that they are for this object.

WILLIAM Q. JUDGE

Gen. Sec. American Sec. T.S.

144 Madison Ave., New York, May, 1893.

[*The Theosophical Congress, First Session, September 15th, pp. 16-17*]

[George E. Wright speaking:]

. . . Each paper to be presented has been prepared with the greatest pains, and every word that could be deemed superfluous has been left out. Indeed, so wide is the scope of the topics involved that only with the greatest difficulty could the entire program be condensed into the five sessions allowed for our Congress. But on Saturday evening, in the Hall of Washington, will be given what might be termed a general review of the topics treated of exhaustively in the Congress, and the speakers whom I have named will prove that Theosophy is not necessarily a dry system of metaphysics, but has in it all elements requisite for the most interesting narrative and the most thrilling eloquence.

I now have the pleasure of introducing the permanent chairman of the Congress, one who is known the world over as an indefatigable worker in the cause of Theosophy, a lover of truth and a hater of religious shams, the friend and coadjutor of the founders of the Theosophical Society, and, I may add, the leading organizer of the Society, William Q. Judge.

Brother William Q. Judge took the chair, and addressed the meeting as follows:

BROTHERS AND SISTERS — It is a very high honor to me to be allowed to preside over this Congress. It is a triumph for the Theosophical Society to be permitted to hold this Congress after eighteen years of violent abuse and ridicule continued up to the last moment; and we may consider that the Theosophical Society, after all these years of persistent work, has at last got a footing in the West. It always has had it in the East, but now at last we have it here. And I think the best thing to do today is to proceed at once to business. More is done and accomplished by work than by compliments and speeches one to another. We are all supposed to be brothers and sisters together and not to need flattery, or at least we ought not to need it; we ought not to ask it. I only have to say that I am very glad personally to be able to preside over you, but I should be just as well pleased if any of you were selected to have this position.

Mr. Wright has given you an outline of this Congress. Perhaps it may seem to some singular that the Theosophical Society should be in a religious parliament, because we have no creed and have always said that we were not a religious body. But we hold that religion and science and human life cannot be separated from each other, and for that reason when the Parliament of all the Religions of the World comes together it is very proper that the Society, the only one in the world which represents the union of science and religion, should be represented in it, and we were very fortunate in being allowed to be represented on that basis and on no other.

This Congress has been sanctioned by the President of the Theosophical Society. That sanction was necessary because we should not go into a Parliament of Religions without the sanction of our own President, who has deputed Mrs. Annie Besant to represent him as special delegate. He has deputed me to represent the Theosophical Society throughout the world, as he himself, being so far away, could not come here. The other delegates whom we have here, as already mentioned, are Brother Chakravarti, from Allahabad, India, who is in a peculiar position in this Congress. His position is that he is a delegate from the Theosophical Society, not particularly from India; he comes from India, requested and brought here by the whole Society to represent his form of Theosophy before us, but he is the delegate of the entire Society. Mrs. Annie Besant is the delegate of the European Section, together with Miss F. Henrietta Müller and Mrs. Isabel Cooper-Oakley of London. These ladies were appointed delegates by the European Section at the last Congress, which was held there in July. Mrs. Cooper-Oakley, who is one of our leading members and who has been traveling all over the world in behalf of the Theosophical Society,

has also been especially delegated by the Australian Branches. In addition to these particular delegates we will have as speakers a member of the Chicago Branch, Mrs. Thirds; a member of the Cincinnati Branch, Dr. Buck; a member of the San Francisco Branch on the Pacific Coast, Dr. Anderson; and a member who has come from London, Mr. Claude F. Wright. Thus we have representatives and speakers from almost every part of the world to take part in this Congress. I have asked my Brother Claude Wright to relieve my voice by acting as my secretary at this meeting, and after Mrs. Besant shall have read to you a message, he will read to you some credentials which we have and Colonel Olcott's executive order, so as to make this meeting perfectly regular. I now ask you to give your attention to Mrs. Annie Besant, who will read a message sent to us by Colonel Olcott, President of the Society, from Adyar, Madras, India.

MRS. BESANT — I have in my hands from Colonel Henry S. Olcott, the President-Founder of the Society, a message of greeting to all assembled here and of congratulation upon our gathering, which has been received by cable in code form. Being translated, it is:

PRESIDENT T.S. TO CONGRESS

TO WILLIAM Q. JUDGE, VICE PRES. T.S.:

Across seas and continents your Asiatic brethren salute you; mingling their congratulations with yours for this auspicious opportunity to tell the representatives of many nations and of the world's great faiths the fraternal message of Theosophy. From ancient temples and rock-cut fanes the voices of the ancient Teachers once more utter the words of wisdom that showed our ancestors the true path to happiness, liberation, and spiritual peace. May the blessing of the Sages be with you all, and may the truth prevail.

H. S. OLCOTT, P.T.S.

Headquarters T.S., Adyar, Madras, September 5, 1893.

Theosophy Generally Stated

[*Lucifer*, Vol. XIII, December 1893, pp. 273-7]

[From the Official Report, World's Parliament of Religions]

The claim is made that an impartial study of history, religion, and literature will show the existence from ancient times of a great body of philosophical, scientific, and ethical doctrine forming the basis and origin of all similar thought in modern systems. It is at once religious and scientific, asserting that religion and science should never be separated. It puts forward sublime religious and ideal teachings, but at the same time shows that all of it can be demonstrated to reason, and that authority other than that has no place, thus preventing the hypocrisy which arises from asserting dogmas on authority which no one can show as resting on reason. This ancient body of doctrine is known as the "Wisdom-Religion" and was always taught by adepts or initiates therein who preserve it through all time. Hence, and from other doctrines demonstrated, it is shown that man, being spirit and immortal, is able to perpetuate his real life and consciousness, and has done so during all time in the persons of those higher flowers of the human race who are members of an ancient and high brotherhood who concern themselves with the soul development of man, held by them to include every process of evolution on all planes. The initiates, being bound by the law of evolution, must work with humanity as its development permits. Therefore from time to time they give out again and again the same doctrine which from time to time grows obscured in various nations and places. This is the Wisdom-Religion and they are the keepers of it. At times they come to nations as great teachers and "saviors," who only re-promulgate the old truths and system of ethics. This therefore holds that humanity is capable of infinite perfection both in time and quality, the saviors and adepts being held up as examples of that possibility.

From this living and presently acting body of perfected men H. P. Blavatsky declared she received the impulse to once more bring forward the old ideas, and from them also received several keys to ancient and modern doctrines that had been lost during modern struggles toward civilization, and also that she was furnished by them with some doctrines really ancient but entirely new to the present day in any exoteric shape. These she wrote among the other keys furnished by her to her fellow members and the world at large. Added, then, to the testimony through all time found in records of all nations, we have this modern

explicit assertion that the ancient learned and humanitarian body of Adepts still exists on this earth and takes an interest in the development of the race.

Theosophy postulates an eternal principle called the Unknown, which can never be cognized except through its manifestations. This eternal principle is in and is every thing and being; it periodically and eternally manifests itself and recedes again from manifestation. In this ebb and flow evolution proceeds and itself is the progress of the manifestation. The perceived universe is the manifestation of this Unknown, including spirit and matter, for Theosophy holds that those are but the two opposite poles of the one unknown principle. They co-exist, are not separate nor separable from each other, or, as the Hindu scriptures say, there is no particle of matter without spirit, and no particle of spirit without matter. In manifesting itself the spirit-matter differentiates on seven planes, each more dense on the way down to the plane of our senses than its predecessor, the substance in all being the same, only differing in degree. Therefore from this view the whole universe is alive, not one atom of it being in any sense dead. It is also conscious and intelligent, its consciousness and intelligence being present on all planes though obscured on this one. On this plane of ours the spirit focalizes itself in all human beings who choose to permit it to do so, and the refusal to permit it is the cause of ignorance, of sin, of all sorrow and suffering. In all ages some have come to this high state, have grown to be as gods, are partakers actively in the work of nature, and go on from century to century widening their consciousness and increasing the scope of their government in nature. This is the destiny of all beings, and hence at the outset Theosophy postulates this perfectibility of the race, removes the idea of innate unregenerable wickedness, and offers a purpose and an aim for life which is consonant with the longings of the soul and with its real nature, tending at the same time to destroy pessimism with its companion, despair.

In Theosophy the world is held to be the product of the evolution of the principle spoken of, from the very lowest first forms of life, guided as it proceeded by intelligent perfected beings from other and older evolutions, and compounded also of the egos or individual spirits for and by whom it emanates. Hence man as we know him is held to be a conscious spirit, the flower of evolution, with other and lower classes of egos below him in the lower kingdoms, all however coming up and destined one day to be on the same human stage as we now are, we then being higher still. Man's consciousness being thus more perfect is able to pass from one to another of the planes of differentiation mentioned. If he mistakes any one of them for the reality that he is in his essence,

he is deluded; the object of evolution then is to give him complete self-consciousness so that he may go on to higher stages in the progress of the universe. His evolution after coming on the human stage is for the getting of experience, and in order to so raise up and purify the various planes of matter with which he has to do, that the voice of the spirit may be fully heard and comprehended.

He is a religious being because he is a spirit encased in matter, which is in turn itself spiritual in essence. Being a spirit he requires vehicles with which to come in touch with all the planes of nature included in evolution, and it is these vehicles that make of him an intricate, composite being, liable to error, but at the same time able to rise above all delusions and conquer the highest place. He is in miniature the universe, for he is as spirit, manifesting himself to himself by means of seven differentiations. Therefore is he known in Theosophy as a sevenfold being. The Christian division of body, soul, and spirit is accurate so far as it goes, but will not answer to the problems of life and nature, unless, as is not the case, those three divisions are each held to be composed of others, which would raise the possible total to seven. The spirit stands alone at the top, next comes the spiritual soul or *Budhi* as it is called in Sanskrit. This partakes more of the spirit than any below it, and is connected with *Manas* or mind, these three being the real trinity of man, the imperishable part, the real thinking entity living on the earth in the other and denser vehicles by its evolution. Below in order of quality is the plane of the desires and passions shared with the animal kingdom, unintelligent, and the producer of ignorance flowing from delusion. It is distinct from the will and judgment, and must therefore be given its own place. On this plane is gross life, manifesting, not as spirit from which it derives its essence, but as energy and motion on this plane. It being common to the whole objective plane and being everywhere, is also to be classed by itself, the portion used by man being given up at the death of the body. Then last, before the objective body, is the model or double of the outer physical case. This double is the astral body belonging to the astral plane of matter, not so dense as physical molecules, but more tenuous and much stronger, as well as lasting. It is the original of the body permitting the physical molecules to arrange and show themselves thereon, allowing them to go and come from day to day as they are known to do, yet ever retaining the fixed shape and contour given by the astral double within. These lower four principles or sheaths are the transitory perishable part of man, not himself, but in every sense the instrument he uses, given up at the hour of death like an old garment, and rebuilt out of the general reservoir at every new birth. The trinity is the real man, the thinker,

the individuality that passes from house to house, gaining experience at each rebirth, while it suffers and enjoys according to its deeds — it is the one central man, the living spirit-soul.

Now this spiritual man, having always existed, being intimately concerned in evolution, dominated by the law of cause and effect, because in himself he is that very law, showing moreover on this plane varieties of force of character, capacity, and opportunity, his very presence must be explained, while the differences noted have to be accounted for. The doctrine of reincarnation does all this. It means that man as a thinker, composed of soul, mind and spirit, occupies body after body in life after life on the earth which is the scene of his evolution, and where he must, under the very laws of his being, complete that evolution once it has been begun. In any one life he is known to others as a personality, but in the whole stretch of eternity he is one individual, feeling in himself an identity not dependent on name, form, or recollection.

This doctrine is the very base of Theosophy, for it explains life and nature. It is one aspect of evolution, for as it is reembodiment in meaning, and as evolution could not go on without reembodiment, it is evolution itself, as applied to the human soul. But it is also a doctrine believed in at the time given to Jesus and taught in the early ages of Christianity, being now as much necessary to that religion as it is to any other to explain texts, to reconcile the justice of God with the rough and merciless aspect of nature and life to most mortals, and to throw a light perceptible by reason on all the problems that vex us in our journey through this world. The vast, and under any other doctrine unjust, difference between the savage and the civilized man as to both capacity, character, and opportunity can be understood only through this doctrine, and coming to our own stratum the differences of the same kind may only thus be explained. It vindicates Nature and God, and removes from religion the blot thrown by men who have postulated creeds which paint the creator as a demon. Each man's life and character are the outcome of his previous lives and thoughts. Each is his own judge, his own executioner, for it is his own hand that forges the weapon which works for his punishment, and each by his own life reaches reward, rises to heights of knowledge and power for the good of all who may be left behind him. Nothing is left to chance, favor, or partiality, but all is under the governance of law. Man is a thinker, and by his thoughts he makes the causes for woe or bliss; for his thoughts produce his acts. He is the center for any disturbance of the universal harmony, and to him as the center, the disturbance must return so as to bring about equilibrium, for nature always works towards harmony. Man is always carrying on a series of thoughts, which extend back to

the remote past, continually making action and reaction. He is thus responsible for all his thoughts and acts, and in that his complete responsibility is established; his own spirit is the essence of this law and provides for ever compensation for every disturbance, and adjustment for all effects. This is the law of Karma or justice, sometimes called the ethical law of causation. It is not foreign to the Christian scriptures, for both Jesus and St. Paul clearly enunciated it. Jesus said we should be judged as we gave judgment and should receive the measure meted to others. St. Paul said: "Brethren, be not deceived, God is not mocked, for whatsoever a man soweth that also shall he reap" [*Galatians 6:7*]. And that sowing and reaping can only be possible under the doctrines of Karma and Reincarnation.

But what of death and after? Is heaven a place or is it not? Theosophy teaches, as may be found in all sacred books, that after death the soul reaps a rest. This is from its own nature. It is a thinker, and cannot during life fulfill and carry out all nor even a small part of the myriads of thoughts entertained. Hence when at death it casts off the body and the astral body, and is released from the passions and desires, its natural forces have immediate sway and it thinks its thoughts out on the soul plane, clothed in a finer body suitable to that existence. This is called Devachan. It is the very state that has brought about the descriptions of heaven common to all religions, but this doctrine is very clearly put in the Buddhist and Hindu religions. It is a time of rest, because the physical body being absent the consciousness is not in the completer touch with visible nature which is possible on the material plane. But it is a real existence, and no more illusionary than earth life; it is where the essence of the thoughts of life that were as high as character permitted, expands and is garnered by the soul and mind. When the force of these thoughts is fully exhausted the soul is drawn back once more to earth, to that environment which is sufficiently like unto itself to give it the proper further evolution. This alternation from state to state goes on until the being rises from repeated experiences above ignorance, and realizes in itself the actual unity of all spiritual beings. Then it passes on to higher and greater steps on the evolutionary road.

No new ethics are presented by Theosophy, as it is held that right ethics are for ever the same. But in the doctrines of Theosophy are to be found the philosophical and reasonable basis for ethics and the natural enforcement of them in practice. Universal Brotherhood is that which will result in doing unto others as you would have them do unto you, and in your loving your neighbor as yourself — declared as right by all teachers in the great religions of the world.

WILLIAM Q. JUDGE

Theosophy in the Christian Bible

[*The Theosophical Congress*, pp. 33-5]

MR. WILLIAM Q. JUDGE — I have been asked to say a few more words on the subject of Theosophy in the Christian Bible; that is, I have been asked to show what Theosophical doctrines can be found in the Christian books.

One of the Theosophical doctrines is the doctrine of Karma; that is, exact justice ruling in the spiritual as well as in the physical; the exact carrying out of effect from cause in the spiritual nature of man, the moral nature as well as in the physical world. That is, that every man is ruled in his life, not by a vengeful and partial God, but by justice. This life is just; whether one is miserable or happy, whether he is poor or rich, it is just. Where is this doctrine found in the Christian Bible, this doctrine that as ye have sown so shall ye reap? That is, having lived before in this world you have made causes which bring about today the life you lead now, which have made the characteristics that you have, which made you what you are now, and have plunged you into a living hell or into a happy heaven today. We say this doctrine has not of late been taught in Christianity; but it is in the books of the Christians and it ought to have been taught, it would have been profitable had it been expounded. Now, where can it be found?

Does not Jesus say, among other things, you should not judge others? Why? Because if you do you will be judged yourself. What you mete out to others will be meted out to you. That is, what men do to others will be done to themselves. Where and when is this to be done? When is the measure to be meted out if not in this life or some other? St. Paul says: "Brethren, be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." Do not these quotations prove that in St. Paul and in the words of Jesus can be found this doctrine of Karma: that as you sow so shall you reap? That your circumstances now are the result of your own acts? This is the doctrine which is the most prominent in the Theosophical field. I call it Theosophical, not because the members teach it, nor from its presence in our literature, but because it is found in the religion of every nation; that is why it is Theosophical. But you have been taught that you must be good or you will be punished. In the West you are told you will be rewarded and punished in this life and in the next. But men are not punished in this life. Today thousands of men live lives of luxury, strife, and crime, but they are not punished here, and, according to the teachings of Christianity, they stand a pretty good chance of escaping

punishment hereafter if they only believe. We see that many are not rewarded who are good, but are often born into misery.

The doctrine of reincarnation is taught in the Christian Bible, that is, that you will be born over and over again in this world according to your destiny, to follow the effects of causes you yourself have put in motion in whatever life. Where is that found? In the mouth of Jesus; and certainly if Jesus, the founder of Christianity, has stated this, has any man or any body of men, has any person any right to say that it is not true? I deny their right, and I say that Christianity has been deprived by theologians of a doctrine which Jesus himself declared, when reincarnation is taken away from it. We say that the doctrine is in the Gospels. One day they brought to Jesus a man who was born blind and asked him why was this man born blind; was it for some sin he had committed or those his parents committed? Now, how could a man be born blind for a sin he had himself committed unless he had lived before that time to commit it? This was a doctrine believed in at that day. The Jews believed it and Jesus was a Jew. He did not deny the doctrine on that occasion. He only said, "Not for that reason." If the doctrine were wrong, certainly Jesus, as the Son of God, would not only have denied it, but he would have said, "The doctrine you enunciate is false." He said nothing of the kind. At another time he himself declared the doctrine, and he asked his disciples, "Whom do men think that I am?", meaning and referring to what was believed at that time, that great sages were born over and over again for the enlightenment of mankind. They call them Avatars in the East. They had an idea great sages and prophets would come back. Will you tell me how such men then could be reborn at all unless under natural law and unless such law governs every man? So Jesus, referring to this idea, said to his disciples: "Whom do men think that I am?" And they said: "Some men think that you are Elias, who was for to come." [*Mark 9:11-12, Matt 17:11*]. St. John had been killed just then by the ruler of Judea, and Jesus said to them that Elias had already come back in the person of John and the rulers had killed him, not knowing he was a reincarnation of Elias. So in one case he did not deny and in the other he explicitly asserted the doctrine. And if we take this view we know what he meant when he said to Nicodemus that a man must be born again. He meant not only the regeneration of the soul, but reborn into the body again; that is, that man is a soul who comes into a house to live life after life, and he must go from house to house until he has learned the whole architecture of human life and is able to build a perfect house. In *Revelation*, the last word of all the books, we find the great speaker writing that he heard the voice of God saying to him that him who overcometh the flesh and

the devil, the world and sin, "I shall make a pillar in the house of my Father and he shall go out no more" [*Rev* 3:12]. Does not that mean he had gone out before? The old Fathers in the early ages of Christianity taught that if we triumphed over the flesh and the devil, the world and sin, God would make each one a pillar in the house of his Father and he would not have to go out again. That is the doctrine of reincarnation.

Then if you will look at the history of the Christian Church you find that the doctrine was taught for five hundred years and not until the Council of Constantinople was it rejected. At that time it was turned out by ignorant monks, and since then it has not been taught by the teachers, but it is in the Christian books, and to these Christian books we appeal. I say these very doctrines are in many other places found there. Another doctrine is that man is not merely a body, but is a composite being of many divisions. St. Paul taught we have a spiritual body as well as a material body, that we are a spiritual body and a physical body and spirit. That will bring in every one of the seven principles of the Theosophical category. So we say, all through the Christian books, in the Old Testament and in the New, we may find the great doctrines of Theosophy, by which I mean the great universal ideas of unity, of Universal Brotherhood, of strict justice and no favoritism, of reincarnation, and of the composite nature of man, which permeate every religion as well as the books of the Christians, both old and new.

Adjourned until 3 p.m.

FRIDAY AFTERNOON, SEPTEMBER 16TH.

MR. JUDGE — I inadvertently this morning forgot to state that Mrs. Cooper-Oakley is one of the delegates from the European Section. She is a resident of London, and has been appointed by the Australian Branches also, because she has just come from there. The next session after this will be this evening in this hall, unless we shall be able to secure a larger one, as a great many persons have gone away because this one is so full. This evening we shall have addresses from Mrs. Besant and others on various important doctrines of Theosophy. I understand that many persons who are not fully acquainted with Theosophy and suppose that in one short meeting we could describe it all, go away with the impression that Theosophy is too high a philosophy for the common people. Theosophy is exactly the reverse. It is not for the parlor merely, and it has never done much good through the parlor. The parlor does not like it. It is an everyday religion, and if those who had any other idea will remain for all our sessions, they may be

able to find out how Theosophy may be of use in daily life. The next session after this evening will be tomorrow, when we meet again here or in some other hall. The evening session on Saturday will be in the Hall of Washington, which is a larger hall, and which has been given to us for the purpose of enabling three or four of us — Mrs. Besant, Professor Chakravarti, probably Mrs. Oakley and myself — to make a general presentation of Theosophy to the Parliament. Of course that means you, because you constitute the Parliament. I wish also to state that there is also an overflowing meeting in the next hall, which, if it grows to sufficient size, will be addressed by Bro. Claude F. Wright on some Theosophical subject. You will now please give your attention to Dr. Buck of Cincinnati.

Universal Brotherhood a Fact in Nature

[*The Theosophical Congress*, pp. 70-4]

I have been requested to speak on the subject of Universal Brotherhood as a fact in nature; not as a theory, not as a Utopian dream which can never be realized; not as a fact in society, not as a fact in government, but as a fact in nature. That is, that Universal Brotherhood is an actual thing, whether it is recognized or whether it is not. Christian priests have claimed for some years, without right, that Christianity introduced the idea of Universal Brotherhood. The reason the claim was made, I suppose, was because those who made it did not know that other religions at other times had the same doctrine. It is found in the Buddhist scriptures, it is found in the Chinese books, it is found in the Pārsī books, it is found everywhere in the history of the world, long before the first year of the Christian Era began. So it is not a special idea from the Christian scriptures. Every nation, then, every civilization has brought forward this doctrine, and the facts of history show us that, more than at any other time, the last eighteen hundred years have seen this doctrine violated in society, in government, and in nations. So that at last men have come to say, "Universal Brotherhood is very beautiful; it is something that we all desire, but it is impossible to realize." With one word they declare the noble doctrine, and with the other they deny the possibility of its ever being realized.

Why is this the case? Why is it that although Christianity and other religions have brought forward this doctrine, it has been violated? We cannot deny that it has been. The history of even the last few years proves it. The history of the last forty years in America, without

going any farther back, proves that this doctrine has been violated in the West. How could it have been a doctrine that the Americans believed in when they had slavery in their midst? How could it have been believed in by the French when they stretched out their hand and demanded of Siam, a weak and powerless nation, that it must give up to them its own property? How could it have been believed in by the Germans and French when they constructed engines of war and went into battle and destroyed each other by the thousands? Does not the American War of the Rebellion and the vast amount of treasure wasted and the thousands slain in that civil war prove conclusively that Universal Brotherhood has not been practiced? It has been professed but not practiced. Now, go further back, go back in the history of the nations in Europe, without going to any other country, and what do you find? Do you not find sectarian prejudice? Their view of Universal Brotherhood has for years prevented the progress of science. Is it not true that only since science became materialized — a most remarkable thing, but it is true — I insist that since then only science has made progress. If Universal Brotherhood had been a belief of this nation, then we would not have had the burning of witches in America; nor in other countries would we have had the burning of Catholics by Protestants, nor the burning of Protestants by Catholics; we would not have had the persecutions that have stained the pages of history; and yet we have always claimed that we have had Universal Brotherhood. We have had the theory but not the practice. Now, then, has there not been something wanting? It is a beautiful doctrine. It is the only doctrine of the Theosophical Society, the only thing that any man is asked by us to subscribe to. What, then, is the matter with it? Why so many men who say that it is beautiful, but it is impossible, simply impossible? There are even some branches of the Christian church which say, "There is Jesus; why, the altruistic, noble teachings of Christ are beautiful; but no State could live three months under such doctrine." The reason that it has not prevailed in practice is that it has been denied in the heart.

The Theosophist who knows anything about life insists that Universal Brotherhood is not a mere theory. It is a fact, a living ever-present fact, from which no nation can hope to escape; no man can escape from it, and every man who violates it violates a law, violates the greatest law of nature, which will react upon him and make him suffer. And that is why we have had suffering; that is why you have in Chicago, in London, in New York, in Berlin, in all the great cities of the world, masses of people who are claiming with violence what they call their rights and saying they must have them, and that another class is oppressing them;

and danger lurks in every corner because men are insisting on Universal Brotherhood. This noble doctrine has already become a danger. The reason of all these things is that men have denied the fact. Now, we propose to show you, if we can, that it is a fact.

If you will notice you will find that when it rains over a certain area vast numbers of men are affected similarly. The rain has to fall on the fields in order that the harvest may grow, so that afterwards it may be gathered, and all the farmers are affected together by the rain. If you examine society you will find that at the same hour everyday almost all the people are doing exactly the same thing. At a certain hour in the morning thousands of your citizens are going down that railway or rush all together to catch the train, and at another few moments afterwards they are rushing out of the train to get to business, all doing the same thing, one common thought inspiring them. That is one of the proofs — a small one — in social and business life that they are affected together, they are all united. Then in the evening they will come home at the same hour, and if you could see, at the same hour you would see them all eating together and digesting together, and then later on they are all lying down together at the same hours. Are they not united even in their social life? Brothers even in that? And what do we see here in business? Lately I have felt it; every man has felt it, and many women; doubtless all have felt it; lately we have had a financial crisis, perhaps have it yet, in which dollars have been scarce, during which men have discovered that there are only just so many dollars and half dollars to each person in the country, and we have altogether been suffering from that panic all over this vast country. Suffering, why? Because commercially we are united and cannot get out of it. China even is affected by it, and Japan. India, they say, was the cause of it. Some men say the reason for this panic is that India put the price of rupees down, and we who produce so much silver began to feel it. I do not know that that is the reason. But I think there is another cause. I think the American nation is so fond of luxury, so fond of fine clothes, so fond of having a heap of money, that it has gone too far and there was bound to come a reaction, because it is all united together with the whole world, and when it spread itself out too far the slightest touch broke the fabric. That is the reason, and that is another proof of Universal Brotherhood. We are all united, not only with each other here, but with the entire world.

Now, then, go further still materially and you find that all men are alike. We have the same sort of bodies, a little different perhaps in height, weight, and extension, but as human beings we are all alike, all the same color in one country, all the same shape in any country,

so that as mere bodies of flesh they are united, they are the same. We know every man and woman has exuding from him or her what is called perspiration. The doctors will tell you there is a finer perspiration you cannot see, the invisible perspiration which goes out a short distance around about us; we know it comes out from every person, and the emanations of each person are affecting every other person, being interchanged always. All those in this room are being affected by these emanations and also by the ideas of each other, and the ideas of the speakers speaking to you. So it is in every direction; wherever you go, wherever you look, we are united; in whatever plane, the plane of mind as well as the plane of the body; the plane of the emotions, of the spirit, what not, we are all united, and it is a fact from which we cannot escape. Now, then, further: science is beginning to admit what the old Theosophists have always said, that there is going on every minute in every person a death, a dissolution, a disappearance. It used to be taught and thought in the West that we could see matter, that this table is made of matter. It is admitted today by your best scientific men in every part of Western civilization that you do not see matter at all; it is only the phenomena of matter we see; and it is my senses which enable me to perceive these phenomena. It is not matter at all, and so we do not see matter. Now admitting that, they go further and say there is a constant change in matter so-called; that is, this table is in motion. This is not a purely Theosophical theory. Go to any Doctor of Physics and he will admit to you as I have stated it. This table is in motion; every molecule is separate from every other, and there is space between them, and they are moving. So it is with every man; he is made of atoms and they are in motion. Then how is it we remain the same size and weight nearly always from the moment of maturity until death? We eat tons of meat and vegetables but remain the same. It is not because of the things you have eaten. In addition to that the atoms are alive, constantly moving, coming and going from one person to another; and this is the modern doctrine today as well as it was the doctrine of ancient India. They call it the momentary dissolution of atoms; that is to say, to put it in another way, I am losing, all of you in this room are losing, a certain number of atoms, but they are being replaced by other atoms. Now, where do these other atoms come from? Do they not come from the people in this room? These atoms help to rebuild your body as well as does the food you eat. And we are exuding atoms from our minds, and we are receiving into ourselves the atoms other men have used. For, remember, science teaches you, and Theosophy has always insisted, that matter is invisible before it is turned into this combination of the life cycle, which makes it visible, makes it tangible to us. So these atoms leave

us in a stream and rush into other people. And therefore the atoms of good men go into bad men, the atoms impressed by bad men go into good men, and vice versa. In that way as well as others we are affecting everybody in this world; and the people in Chicago who are living mean, selfish lives are impressing these invisible atoms with mean and selfish characters, and these mean and selfish atoms will be distributed by other men, and by you again to your and their detriment. That is another phase of Universal Brotherhood. It teaches us to be careful to see that we use and keep the atoms in our charge in such a condition that they shall benefit others to whom they shall go. (Applause.)

There is another view of Universal Brotherhood, and I don't pretend to exhaust the argument on this point, for I have not the time nor force to state all that is put forward in the Theosophical books and literature and thought. That is, that there is in this world an actual Universal Brotherhood of men and women, of souls, a brotherhood of beings who practice Universal Brotherhood by always trying to influence the souls of men for their good. I bring to you the message of these men; I bring to you the words of that Brotherhood. Why will you longer call yourselves miserable men and women who are willing to go to a Heaven where you will do nothing? Do you not like to be gods? Do you not want to be gods? I hear some men say, "What, a god! Impossible!" Perhaps they do not like the responsibility. Why, when you get to that position you will understand the responsibility. This actual Brotherhood of living men says, Why, men of the West, why will you so long refuse to believe you are gods? We are your brothers and we are gods with you. Be then as gods! Believe that you are gods, and then, after experience and attainment, you will have a place consciously in the great Brotherhood which governs the entire world, but cannot go against the law. This great Brotherhood of living men, living souls, would, if they could, alter the face of civilization; they would, if they could, come down and make saints of every one of you; but evolution is the law and they cannot violate it; they must wait for you. And why will you so long be satisfied to believe that you are born in original sin and cannot escape? I do not believe in any such doctrine as that. I do not believe I was born in original sin. I believe that I am pretty bad, but that potentially I am a god, and I propose to take the inheritance if it is possible. For what purpose? So that I may help all the rest to do the same thing, for that is the law of Universal Brotherhood; and the Theosophical Society wishes to enforce it on the West, to make it see this great truth, that we are as gods, and are only prevented from being so in fact by our own insanity, ignorance, and fear to take the position.

So, then, we insist that Universal Brotherhood is a fact in nature. It

is a fact for the lowest part of nature; for the animal kingdom, for the vegetable kingdom, and the mineral kingdom. We are all atoms, obeying the law together. Our denying it does not disprove it. It simply puts off the day of reward and keeps us miserable, poor, and selfish. Why, just think of it! if all in Chicago, in the United States, would act as Jesus has said, as Buddha has said, as Confucius said, as all the great ethical teachers of the world have said, "Do unto others as you would have them do unto you," would there be any necessity for legal measures and policemen with clubs in this park as you had them the other day? (Applause.) No, I think there would be no necessity, and that is what one of this great Brotherhood has said. He said all the troubles of the world would disappear in a moment if men would only do one-quarter of what they could and what they ought. It is not God who is to damn you to death, to misery. It is yourself. And the Theosophical Society desires above all things, not that you should understand spiritualism, not that wonderful occult works should be performed, but to understand the constitution of matter and of Life as they are, which we can never understand but by practicing right ethics. Live with each other as brothers; for the misery and the trouble of the world are of more importance than all the scientific progress that may be imagined. I conclude by calling upon you by all that humanity holds dear to remember what I say, and whether Christians, Atheists, Jews, Pagans, Heathen, or Theosophists, try to practice Universal Brotherhood, which is the universal duty of all men.

WILLIAM Q. JUDGE

[INVOCATIONS]

[*The Theosophical Congress*, pp. 80-1]

SESSION OF SATURDAY MORNING, SEPTEMBER 16TH, 10 A.M.

MR. JUDGE — One or two persons have said since our sessions began that they noticed that other Congresses began either with the Lord's Prayer or with some religious Christian hymn, and ended with the doxology or some other religious function, and they wondered why the Theosophical Congresses were opened in a business manner and closed in the same way. What is the reason for this? The reason is not very far to seek; it is found in the words of Jesus; and if we were in India we could give reasons from their scriptures, but here the words of Jesus are quite enough. Jesus told the Pharisees, who existed in that time as they do now in ours, that they should not make prayers in the streets

nor shout prayers, but to retire to their closets and pray to the Father who seeth in secret, and he would reward them openly [*Matt 6:5-9*]. So we do not begin with prayer, nor end with the doxology. Every individual can pray himself or herself to the God who seeth in secret, and we prefer to follow the words of Jesus and not to make long prayers in the streets nor to be seen of men at our secret devotions, but go at once to our business, which is to endeavor to give men and women a philosophy of life so they will be able to pray sincerely to the Father who seeth in secret.

The Organized Life of the Theosophical Society

[*The Theosophical Congress*, pp. 96-102]

THE SOCIETY ABSOLUTELY UNSECTARIAN, WITHOUT A CREED, AND OPEN
TO PERSONS OF ALL FAITHS. ACCEPTANCE OF DOCTRINES LARGELY
TAUGHT IN THEOSOPHICAL LITERATURE NOT INCUMBENT, ITS
RELATION TO CIVIC AFFAIRS AND EDUCATION.

BROTHERS AND SISTERS — It is now my duty to attempt to deal further with the subject of the Organized Life of the Theosophical Society. Brother Wright has taken up some points which I would have taken up in other circumstances; Brother Chakravarti has outlined to you as a Brahman, as a member of the Indian Section, what he thinks is the mission of the Theosophical Society and what its mission there so far has resulted in. You have had from Brother Wright a great deal of fact. He must have conveyed to you the impression that the Theosophical Society has accomplished a good deal of work, or else that we have been telling a lie, one or the other. I think that you will believe him, that we have accomplished an enormous amount of work in eighteen years against most strenuous and bitter opposition. And it is the custom in America, and especially in the West, and most especially in Chicago, to measure results by money. How could we have accomplished all this, how could we have printed all those books without printing presses, without paper, without salaries, without people to do the work, and that you think takes money? Perhaps you think we have a secret fund from which we have drawn some millions, laid away amongst the buried treasures of India, which one or two of us can draw from now and then, so as to enable us to do work which other bodies can accomplish only by the use of money. But it is not so. We have little money and never had much. We do not want it, do

not expect it, and the day when we shall have a large fund and be able to collect \$5,000,000 in imitation of Western missionary bodies will be the day when the Theosophical Society will die. It is not money that has done this. It is the energy of the human heart. These people who are here with me are only representatives of many, many persons all over the world who are willing to give their life, their energy, their time to a movement which they think will benefit man. They get nothing for it; they get no preference. What is it of honor to preside at a meeting like this? What is it for any person to be a member of a Branch? What is it to be the President of the Theosophical Society? Nothing at all. There is no honor in it whatever. There are no places, no salaries, nothing at all but work.

Brother Chakravarti gave you an idea of our future. It has been said against us that this movement of ours was an invention of the East, but he must have made you suspect that perhaps this movement is unique, that it came neither from the East nor the West. The East has solidified, crystallized, stood still; it would never have commenced such a movement. The West did not know about such things; it did not want them. We are wrapped up in material progress; it never would have started such a movement. Where, then, was the movement really started? It was started in the spiritual world above, both East and West, by living men. Not by spirits of dead men, but by living spirits, living spirits like yourselves, who have risen above creeds and nations and castes and peoples, and are simply human beings. They started this movement by giving the impulse and the message; that is why we who have been in it so long have the confidence born of knowledge, knowledge that it will succeed. And as Claude Wright told you, we began at the time under direction, when we knew that materialism was spreading, not only over the West, but was spreading insidiously all over the East. As Brother Chakravarti told you, it was turning the mind of the East, not to Christianity — never could that be done — but into the grossest forms of materialism. That is to say, that the West itself with its missionaries was corrupting a vast mass of men and turning them into men who believed in nothing but annihilation after this life. If you could have succeeded in converting them to Christianity, it would have been well enough, for then they could rise up higher out of that into another spiritual life. But instead of succeeding with them in that, as I know from facts, from having been there, you were simply flinging them from their own beliefs into materialism, and the Theosophical Society was started to prevent that, and to prevent it in the West also. It has done something towards it. It has not been the one cause, but it has been the little lever, the little point in the center,

around which we are all working with all effectual means for the good of humanity. It is trying to offer the key to all these Congresses and to show all men where the truth is.

Now, when the Theosophical Society was founded in 1875, if you could have heard what I did, you would have heard a huge laugh pass over the country by means of the newspapers. There was nothing else but laughter and jokes. The Society was an immense joke, they said; a new kind of spiritualism; something of that sort to tickle men's fancies, and we have had that to contend with all the time. But we have succeeded always in remaining at the post and saying just what we meant to say all the time for all the laughter. We took no salaries, but we had belief in the human heart.

The objects of the Theosophical Society having been explained to you by Brother Wright, you know the Society has but one doctrine, that of Universal Brotherhood. You cannot belong to it unless you believe in that; you won't want to belong to it unless you believe in that. But you are not required to believe anything else. You are not required to believe in Brother Chakravarti; you are not required to believe what, as the newspapers say, are the doctrines of "that woman Besant"; you are not required to believe in Madame Blavatsky, who was a woman, a human being, just the same as the rest of us; you are not required to believe in those great beings of whom Brother Chakravarti has been speaking. It has been supposed by some that in order to be a Theosophist you must believe in Mahatmas, that you must believe in H. P. Blavatsky, in Reincarnation, in Karma; but you do not have to believe in any of those things at all. But, I take it, you must believe in Universal Brotherhood. And the reason why people have been a little confused is this: they have seen the Theosophical Society absolutely without a creed, absolutely without any dogma, and as inside of it they know of a large number of people who believe in those ideas and doctrines, they think that is what the Theosophist must believe. But it is not. For, don't you see, if we started a Universal Brotherhood, and started a Society to find out the truth, and then fixed a dogma, that moment we would be telling a lie and forfeiting the whole object we started to accomplish. We can never have a creed. We do know what the truth is. It may be that we are wrong; it may be we will find out more. It is true we will never go back to those old dogmas and creeds, although there are still many members on the books of the powerful churches. We can never go back there, but we may go further on, and we are quite willing to. We are promulgating our philosophies which we talk about as individuals and on our own account. As Vice-President of the Society I have no right to say that any particular thing is true, and

I never do say so. But I have the right to say, as I myself emphatically do, that I as an individual believe certain things are true, and I would be a poor sort of man if, believing certain things to be true, I did not try to show that they are. But at the same time I have no right to say, as man or official, you must believe it because I do. I simply present it to you for your consideration, and it is for you to decide, not for me. I am not going to stop saying that I believe so and so because a few other persons cannot believe it. They can go on with me and we will agree to disagree, and we will only forward the cause of Universal Brotherhood. Because beliefs in particular creeds have nothing to do with how you treat another man. What creed is there in the statement republished by Jesus, promulgated by him, to do to others as you would have them do unto you? No creed about that; no paving of hell with the skulls of infants about that; no belief in a particular sort of transmission of the spiritual life from St. Peter or Paul in that; nothing at all to abridge the treatment of man and woman by man and woman in the way they should treat them. We have no creed, then, and we should have none.

But the question is often asked: What have you as an organization to do with labor, with legal questions, labor-saving forces, with education, with society? We have nothing to do with them. Is it not true that man, if he has a knowledge as to how he ought to live, needs no law whatever? Was not St. Paul right when he spoke of that and said: you would become your own law; knowing the truth, you need no law? What, then, has the Theosophical Society to do with law? If there are to be laws, let them be passed and execute them, but the Theosophical Society has nothing to do with it as such. But every brother in the Theosophical Society must obey the law of the land in which he lives, for he would be a poor Theosophist if he did not. And the Theosophical Society has nothing to do with education. But its members may have as much to do with it as they please. But they have no right to say what is the Theosophical Society's idea of education. They can only say "That is my idea of it." And always they must and shall preserve these distinctions. We have been asked, what about this labor struggle? We have been asked why we do not join the Bellamyites* and other cooperative societies? If you want to go in, go in. The Theosophical Society, as such, has nothing to do with it. I am perfectly satisfied to live where I am and do my duty where I stand, without any new law of property, or with it, whichever you please. And the religion of the West which logically ought to support all the various socialists and anarchists

*[See *Edward Bellamy* by Arthur E. Morgan, Columbia University Press, NY, 1944, pp. 260-75. Excerpt of a Judge letter to Bellamy is on p. 262. — COMP.]

and nihilists is the Christian religion, because in the beginning it was a community. Jesus' system was a community in which everything was common property, and the early Christians threw all their money and property into one common box. Why, then, should not the Christian religion logically carry out all the plans of the socialists, anarchists, nihilists, and all the other 'ists who want to change the face of the earth by legislation? But the Theosophist knows that legislation changes nothing whatever. There are laws now on every statute book in every state in the United States, laws enough if men would only execute them and live up to them. But a law that socialists shall share in this, or that there shall be no Trust in that, is passed; and then there are the lawyers to get around the law, as they always can. So what is the use of passing the law at all? There is no use whatever. Hence the Theosophical Society, as such, has nothing to do with such trumpery and democratic things as legislation. Let the men engaged in legislation go on legislating. If a Theosophist and he is born to be a legislator, or is born to be a judge, let him legislate as a citizen and not as a Theosophist, or let him be a judge and skilled lawyer. If they will know that philosophy which shows them what human life is, they will have begun to follow the law without knowing what the law is. America is the only land of all countries where the law is followed without the people knowing much of it. In America the people are orderly; they understand life a little better than other people in the world, but they don't know so much about the masses of laws they have on their books. I believe personally that the day is coming when America is to be the country where the new race will be born that will know all about the true laws and what is right, and will be able to perform it. So, then, the Theosophical Society is not prepared to give out promulgations as to this or that particular item of legislation or education or civic affairs that people would have taught.

They ask also about marriage. Why, you understand about marriage. You know how it is accomplished. We have nothing to do with it as a Society. We know there are many kinds of marriage, sometimes merely by tying a string, sometimes by walking around the fire. As a body we have nothing to do with these forms nor interfere in them. And as to prayer, if you want to pray, pray. But if you pray, and if you say you have a certain belief, live up to it. If you do not do so you are no Theosophist, nor a man, nor a proper living person. You are only a hypocrite.

Now, the Theosophical Society is an unsectarian body. It does not have a creed. It never will have one if those persons in it now can possibly prevent it. It does not need a creed. It is open to everybody,

of all sects and faiths, and for that reason it has been possible to bring into it men of all religions, men from India, China, Japan, Brahmans, as you have seen and as you have already before your eyes, which could not have been accomplished by any sect, Christian, or Buddhist, or Brahman. If the Buddhists started in India a Buddhist society, the Brahmans would not accept it. And if the Brahmans started a Brahman propagandist society, the Buddhists would say they did not want it. So it is with the various Christian denominations: the Baptists, the Catholics, the Methodists, the Presbyterians. If any one of them, as a society, asked others to come in, none of the other different stripes or classes of Christians would come in. Each says it teaches the truth; still the others do not come in. But Theosophy comes forward boldly and says: "All religions have underneath one single truth. None of the religions are perfectly true. It is impossible that they should be, because man is prone to err. Come into the Society in which as brothers helping each other we will examine all these faiths so that we may find out the truth under all. For we believe that in the beginning of human evolution great teachers gave the truth out, one single truth before the mingling of tongues on the tower of Babel, to man." That single truth was variously accepted and variously perceived, and out of these different perceptions they built up different creeds, and so they made a great many different sorts of faiths. But suppose you look into all of them. You find the Christians teaching for many years that man has a soul. Do you think that the Christians are the only ones who taught about the soul? The Hindus have been teaching about the soul for ages. They have said always that man has a soul. The Japanese do the same thing. So do other races and religions. So in that one point they have always together been teaching the same thing. The Christians have been teaching about heaven and hell; about a sort of heaven which is very material, I admit, with pearly gates and golden streets and angels with robes such as no one ever saw and crowns upon their heads; and hell full of fire and brimstone, with devils throwing people around with forks into the fire. The Buddhists have been teaching the same thing for ages. I can read to you out of their books about a copper vessel full of boiling oil into which they say fate puts a man. In this he goes down and down for thousands and thousands of years until he gets to the bottom; then he begins to rise again to the top, rising for ages again, and when he gets to the top and thinks he is going to be let out, he begins to sink again, and that goes on for ages more. Is not that as bad and as material as the Christian hell? And then the Eastern teaching of heaven, of an inimitable and incomprehensible place, yet just as material but better than the Christian heaven.

The Abbé Huc went to Tartary many years ago. He was a Catholic priest. There he found ministers, monks, nuns, similar ceremonies to the Romish, the ministers using the different vestments and draperies of the Catholics, the taper, bell, candle, the book, the rosary, what not, everything. He brought back the tale to Europe and he published it. The explanation of the priests — of course they would not say so now — was that it was the invention of the Devil, who, knowing that Christianity was going to be abroad, went ahead of it and founded that imitation in the East so that Christian people would be confused. Well now, that is not the way to explain it. The proper way is, that man has these things as a universal property and always makes some mistakes. And so it is in Buddhism and every other religion. In Tibet they have a pope who is the great successor of the original founder of the thing, just the same as the Catholic pope. I don't care what sort of Western religion you bring forward; the religions in the East are the older religions and the fountain, but there is a single stream of truth underneath all, and that single stream is what the Theosophical Society digs for and implores these religious men to find out. We ask them not to go before each other and say their own religion is the true one. But they ask if we can give mercy to a man's soul, wash away the blood from his hand, and take away his sin? We say, "Come, we will wash away your sin." How? By giving men reasons to make them do differently.

The history of the past shows that belief does not make men better. We think there is a philosophy which will compel them from within to do right, and that is what this search will reveal. It will reveal underneath all these religions this one diamond which shows its light through them all; then all men can perceive it, then there will no longer be any necessity for the Theosophical Society, or for either creed or church; it will simply be truth and the people will know. Look fairly and squarely at Christianity. I am simply asking you to consider facts. Here we have Jesus saying: Worship in secret. The Christians do not do it. Then there are all the different contradictory statements made by the same religion. How can churches have the enormous cathedrals, the immense wealth, the cannons and soldiers in their possession, if they are the representatives of Christ? How can that be possible unless men are running after creeds and not truth? Even in the words of Jesus is to be found everything we want. I simply repeat to you that old truth taught by him long ago, for to find out the truth in respect to ethics is the chief object of the Theosophical Society, and to establish by Universal Brotherhood a basis from which that ethic may be preached, practiced, and followed without any mistake. Therefore, then, we ask you this: You have seen us here and you have seen our heathen; some

of them are now on the platform. We would like to know what you think of our heathen, and what you think of this heathen Society that has been so much abused? Is it a Society for spiritualism, for wonders, or for folly? It is here to talk common sense and not merely to talk about H. P. Blavatsky, a woman who is dead, but who was the grandest woman or man that I ever knew. It is not for that. It is to bring back the truth about the soul, which truth these heathens represent as well as we, and they themselves are just as much in error as we. They do not know much more about it than we do. But these poor heathen have in their philosophy a little better statement of the truth than we have been able to invent. So I would ask you to wipe out of your mind that hymn which has done so much harm to Christian men and women which reads:

What though the spicy breezes
Blow soft o'er Ceylon's isle,
Though every prospect pleases,
And only man is vile.
— [Bishop Reginald Heber]*

Wipe that idea completely out with a sponge, and then you will see that we are all brothers and that by tolerating each other, by looking into each other's beliefs, not setting up creeds and dogmas, we shall at last realize that great ideal germ of perfection, human brotherhood, which object has equally engaged the attention of the great Initiates of all the human race.

W. Q. JUDGE

[*On Common Doctrines*]

[*The Theosophical Congress*, pp. 148-54]

WILLIAM Q. JUDGE — Mr. Chairman; brothers and sisters; men and women; members of the Parliament of Religions: The Theosophical Society has been presenting to you but one-half of its work, but one-half of that which it has to present to the world. This is the Parliament of Religions. This is a Parliament of the Religions of the day. Theosophy is not only a religion; it is also a science; it is religious science and scientific religion, and at a Parliament of Religions it would

*[Quoted in Wm. Lee Hunton, *Favorite Hymns . . .*, Evangelical Lutheran Church Publ. Board, Philadelphia, 1917. The hymn, written in 1819, was widely known. — COMPILER]

not be possible, indeed it would not be proper, to present the science of Theosophy, which relates to so many matters outside of the ordinary domain of the religions of today. The time will come when religion will also be a science. Today it is not. The object of Theosophy is to make of religion also a science, and to make science a religion, so we have been presenting only one-half of the subject which we deal with, and I would like you to remember that. We could not go into the other part; it would be beyond the scope of this meeting.

Now, we have discovered during the last week, as many have discovered before by reading, by experience, and by travel, that the religions of the world are nearly all alike. We have discovered that Christianity is not alone in claiming a Savior. If you will go over to Japan you will find that the Buddhists of Japan have a doctrine which declares that any one who relies upon and repeats three times a day the name "Amita Buddha," will be saved. That is one Savior of the Buddhists, who had the doctrine before Christianity was started. If you will go among the Buddhists elsewhere you will find that they also have a Savior; that by reliance upon the Lord Buddha, they claim they will be saved. If you will go to the Brahmans and the other religions of India, you will find they also have a Savior. In some parts of that mysterious land they say: "Repeat the name of Rāma" — God — "and he will save you." The Brahmans themselves have in their doctrines a doctrine which is called the "Bridge Doctrine": that which has God for its aim, has God himself as the means of salvation; is itself God. And so wherever you go throughout this wide world, examining the various religions, you find they all have this common doctrine. Why should we then say that the latest of these religions is the inventor of the doctrine? It is not. It is common property of the whole human race, and we find on further inquiry that these religions all teach, and the Christian religion also, that this Savior is within the heart of every man, and is not outside of him.

We have discovered further by examining all these religions and comparing them with the Christian religion, which is the one belonging to the foremost nation of today, that in these other religions and in Christianity are found certain doctrines which constitute the key that will unlock this vast lock made up of the different religions. These doctrines are not absent from Christianity any more than they are absent from Buddhism or from Brahmanism, and now the time has come when the world must know that these doctrines are common property, when it is too late for any people West or East to claim that they have a special property in any doctrine whatever.

The two principles which unlock this great lock which bars men

sometimes from getting on, are called Karma and Reincarnation. The latter doctrine bears a more difficult Sanskrit name.

The doctrine of Karma put into our language is simply and solely Justice. What is justice? Is it something that condemns alone? I say, No. Justice is also mercy. For mercy may not be dissociated from justice, and the word justice itself includes mercy within it. Not the justice of man, which is false and erring, but the justice of Nature. That is also mercy. For if she punishes you, it is in order that she may do a merciful act and show you the truth at last by discipline. That is the doctrine of Karma, and it is also called the ethical law of causation. It means that effect follows cause uniformly; not alone in mere objective nature, where if you put your hand in the fire it will surely be burned, but in your moral nature, throughout your whole spiritual and intellectual evolution. It has been too much the custom to withdraw from use this law of cause and effect the moment we look at man as a spiritual being; and the religions and philosophies of the past and the present have the proof within them that this law of cause and effect obtains on the spiritual, the moral, and the intellectual planes just as much as it does on the physical and objective. It is our object to once more bring back this law of justice to the minds of men and show them that justice belongs to God, and that he is not a God who favors people, but who is just because he is merciful.

The doctrine of reincarnation is the next one. Reincarnation, you say, what is that? Do you mean that I was here before? Yes, undoubtedly so. Do you mean to tell me that this is a Christian, a Buddhist, a Brahmanical, a Japanese doctrine, and a Chinese one? Yes, and I can prove it; and if you will examine your own records with an unprejudiced and fearless mind, afraid of no man, you will prove it also. If you go back in the records of Christianity to the first year of it, you will find that for many centuries this doctrine was taught. Surely the men who lived near Jesus knew what the doctrine was. It was admitted by Jesus himself. He said on one occasion that Elias had already come back in the person of John, but had been destroyed by the ruler. How could Elias come back and be born again as John unless the law of nature permitted it? We find on examining the writers, the early Christian fathers who made the theology of the Christian churches, admitting, by the greatest of them, Origen, that this doctrine was true. He, the greatest of them all, who wrote so much men could not read all his books, believed in it. It is said in the Christian scripture that Jesus also said so much they could not record it, and if they had, the volumes could not be counted. If these teachings were not recorded, we can imagine from what he spoke and from what his early followers believed,

that this doctrine was taught distinctly by him in words. (Applause.)

It is the doctrine of which the Reverend Mr. [Edward] Beecher, brother of the famous Henry Ward Beecher, in a book called *The Conflict of Ages*, said, "It is an absolute necessity to Christianity; without it Christianity is illogical. With it it is logical."* And a great writer, the Rev. William Alger, whose book, *A Critical History of the Doctrine of a Future Life*, is used in the religious educational institutions of all denominations with perhaps one exception, has written twice in two editions and said that after fifteen years' study of the subject he had come to the conclusion that the doctrine was true and necessary.†

Furthermore, we find that in these countries where Christianity arose — for Christianity is not a Western product — reincarnation has always been believed. You ask for human evidence. You believe, in this city, not only in this city but everywhere, in a court of law, if many witnesses testify to a fact it is proved. Well, millions upon millions of men in the East testify that they not only believe in reincarnation, but that they know it is true, that they remember that they were born before, and that they were here before, and hundreds and thousands of men in the West have said the same thing. That they not only believe it, but that they know it. Poets have written of it all through English literature. It is a doctrine that almost everybody believes in their hearts. The little child coming straight from the other shore, coming without any defects straight from the heavenly Father, believes that it has always lived.

If the doctrine of immortality which is taught by every religion is true, how can you split it in halves and say, you began to be immortal when you were born and you were never immortal before? How is it possible you did not live before if there is any justice in this universe? Is it not true that what happens is the result of your conduct? If you live a life of sin and wickedness, will you not suffer? If you steal, and rob, and lie, and put in operation causes for punishment, will you not be punished? Why should not that law be applied to the human being when born, to explain his state and capacity? We find children are born blind, deformed, halt, without capacity; where is the prior conduct which justifies such a thing, if they have just been born for the first time? They must have lived before. The disciples asked Jesus "Why was this man born blind; was it for some sin he had committed?" When committed? When did he commit it if he had never been born

* [Paraphrased from 4th ed., Phillips, Sampson & Co., Boston, 1853.]

† [Over 10 editions in Judge's time, the earliest being published by George Wm. Childe, Philadelphia, 1864. — COMPILER]

before? Why ask Jesus, their master, this question, unless, as we think, it is the true one and one then prevalent?

This doctrine of reincarnation, then, we claim is the lost chord of any religion that does not promulgate it. We say it is found in the Christian religion; it is found in every religion, and it offers to us a means whereby our evolution may be carried on, it offers an explanation to the question, Why are men born with different characters? We find one man born generous, and he will always be generous; we find another born selfish, and selfish he will be to the end of his life. We find one man born with great capacity, a great mind that can cover many subjects at once; or a special mind and capacity like that of Mozart. Why was he born so? Where did he get it if not from the character he had in the past? You may say that heredity explains it all. Then please explain how Blind Tom, born of Negro parents who never knew anything about a piano, who never knew anything about music, was able to play upon a mechanically scaled instrument like the piano? It is not a natural thing. Where did he get the capacity? Heredity does not explain that. We explain it by reincarnation. Just so with Mozart, who at four years of age was able to write an orchestral score. Do you know what that means? It means the writing down the parts for the many instruments, and not only that, but writing it in a forced scale, which is a mechanical thing. How will that be explained by heredity? If you say that among his ancestors there must have been musicians, then why not before or after him? See Bach! If Bach could look back from the grave he would have seen his musical genius fading and fading out of his family until at last it disappeared.

Heredity will not explain these great differences in character and genius, but reincarnation will. It is the means of evolution of the human soul; it is the means of evolution for every animate and inanimate thing in this world. It applies to everything. All nature is constantly being reembodyed, which is reincarnation. Go back with science. It shows you that this world was first a mass of fiery vapor; come down the years and you see this mass reembodyed in a more solid form; later still it is reembodyed as the mineral kingdom, a great ball in the sky, without life; later still animal life begins evolving until now it has all that we know of life, which is a reembodyment over and over again, or reincarnation. It means, then, that just as you move periodically from house to house in the city, you are limited by every house you move into, so the human being, who never dies, is not subject to death, moves periodically from house to house, and takes up a mortal body life after life, and is simply limited a little more or a little less, just as the case may be, by the particular body he may inhabit.

I could not go through all this subject to answer all the objections, but Theosophy will answer them all. The differences in people are explained by the fact that the character of the individual attracts him to the family that is just like himself, and not to any other family, and through heredity he receives his discipline, punishment, and reward.

The objections to reincarnation are generally based upon the question, why we do not remember. In the West that objection arises from the fact that we have been materialists so long, we have been deceived so long, that we have forgotten; we are not able to remember anything but what makes a violent impression on our senses. In the East and in some places in the West the people remember, and the time will come when the people in the West will remember also. And I warrant you that the children of the West know this, but it is rubbed out of their minds by their fathers and mothers. They say to the child, "Don't bother me with such questions; you are only imagining things." As if a child could imagine that it had been here before if it had not been. They never could imagine a thing which has not some existence in fact or that is not built up from impressions received. As you watch the newborn child you will see it throw its arms out to support itself. Why should the child throw out its arms to support itself? You say, instinct. What is instinct? Instinct is recollection imprinted upon the soul, imprinted upon the character within a child just born, and it knows enough to remember that it must throw out its arms to save itself from being hurt. Any physician will tell you this fact is true. Whether they explain it in the same way as I do or not, I don't know. We cannot remember our past lives simply because the brain which we now have was not concerned with these past lives. You say you cannot remember a past life, and therefore you don't believe it is true. Well if we grant that kind of argument, apply it to the fact that you cannot remember the facts of your present existence here; you cannot remember what dinner you ate three weeks ago; you cannot remember one-quarter of what has happened to you. Do you mean to say that all these things did not happen because you cannot remember? You cannot remember what happens to you now, so how do you expect to remember what happened to you in another life? But the time will come when man not so immersed in materiality will form his soul to such an extent that its qualities will be impressed upon the newborn child body and he will be able to remember and to know all his past, and then he will see himself an evolving being who has come up through all the ages as one of the creators of the world, as one of those who have aided in building this world. Man, we say, is the top, the crown of evolution; not merely as one who has been out there through favor, but as one who worked him-

self up through nature, unconsciously sometimes to himself, but under law, the very top and key of the whole system, and the time will come when he will remember it.

Now, this being the system of evolution which we gather from all religions, we say it is necessary to show that cause and effect act on man's whole being. We say that this law of cause and effect, or Karma, explains every circumstance in life and will show the poor men in Chicago who are born without means to live, who sometimes are hunted by the upper class and live in misery, why they are born so. It will explain why a man is born rich, with opportunity which he neglects; and another man born rich, with opportunity which he does not neglect. It will explain how Carnegie, the great iron founder in America, was a poor telegraph boy before he was raised to be a great millionaire. It will explain how one is born with small brain power, and another born with great brain power. It is because we have never died; we have always been living, in this world or in some other, and we are always meeting causes and character for the next life as well as for this.

Do you not know that your real life is in your mind, in your thoughts? Do you not know a great deal is due to your own mind, and under every act is a thought, and the thoughts make the man, and those thoughts act upon the forces of nature? Inasmuch as all these beings come back and live together over and over again, they bring back the thoughts, the impressions of those they have met and which others have made upon them there. When you persecute and hurt a man now, you are not punished afterwards because of the act you did to him, but because of the thought under your act and the thought under his feelings when he received your act. Having made these thoughts, they remain forever with you and him, and when you come again you will receive back to yourselves that which you gave to another. And is not that Christianity as well as Brahmanism and Buddhism? You say, No. I say, Yes; read it in the words of Jesus, and I would have you to show you are right if you say, No. St. Paul I suppose is authority for you, and St. Paul says "Brethren, be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." I ask you where and when shall he reap that which he has sown? He must reap it where he sowed it, or there is no justice. He must come back here and help to cure that evil which he caused; he must come back here if he did cause any evil and continue to do all the good he can, so he may help to evolve the whole human race, which is waiting for him also. Jesus said: "Judge not, that ye be not judged; for with what measure ye mete, so shall it be measured out to you again." When? If you go to heaven after this life and escape all you have done, certainly not then, and you

make Jesus to have said that which is not true, and make St. Paul say that which is not true.

But I believe that St. Paul and Jesus knew what they were talking about and meant what they said. (Applause.) So, then, we must come again here in order that God shall not be mocked and each man shall reap that which he has sowed.

It is just the absence of this explanation that has made men deny religion; for they have said: "Why, these men did not get what they sowed. Here are rich, wicked men who die in their beds, happy, with a shrive at the end of it. They have not reaped." But we know, just as Jesus and St. Paul have said, they will reap it surely, and we say according to philosophy, according to logic, according to justice, they will reap it right here where they sowed it, and not somewhere else. It would be unjust to send them anywhere else to reap it but where they did it. That has been taught in every religion ever since the world began, and it is the mission of the Theosophical Society to bring back the key to all the creeds, to show them that they are really at the bottom in these essential doctrines alike, and that men have a soul in a body, a soul that is ever living, immortal and can never die, cannot be withered up, cannot be cut in two, cannot be destroyed, is never annihilated, but lives forever and forever, climbing forever and forever up the ladder of evolution, nearer and nearer, yet never reaching the full stature of the Godhead. That is what Theosophy wishes men to believe; not to believe that any particular creed is true. Jesus had no creed and formulated none. He declared the law to be, "Do unto others what you would have them do unto you" [*Matt 7:12*]. That was the law and the prophets. That is enough for any one. Love your neighbor as yourself. No more. Why, then, any creeds whatever? His words are enough, and his words and our ethical basis are the same. That is why we have no form of religion. We are not advocating religion; we are simply pointing out to men that the truth is there to pick up and prize it. Religion relates to the conduct of men; nature will take care of the results; nature will see what they will come to; but if we follow these teachings which we find everywhere, and the spirit of the philosophy which we find in all these old books, then men will know why they must do right, not because of the law, not because of fear; not because of favor, but because they must do right for right's own sake. (Applause.)

Cycles and Cyclic Law

[*The Theosophical Congress*, pp. 164-8]

EXTRA SESSION, SUNDAY EVENING AT 8 O'CLOCK,
IN HALL OF WASHINGTON

The Hall was crowded long before the hour for opening the session, and on the platform with the speakers were many members of the Society. Dr. J. D. Buck had the chair, and said:

This evening the session has been divided between several speakers who will each make short addresses upon subjects that are of interest to students of Theosophy. It was thought that this method would be more profitable and prove more satisfactory than any other.

I now beg to introduce to you again Brother William Q. Judge, who will speak on the subject of Cycles and Cyclic Law.

MR. JUDGE — Ladies and gentlemen: This is our last meeting; it is the last impulse of the Cycle which we began when we opened our sessions at this Parliament. All the other bodies which have met in this building have been also starting cycles just as we have been. Now, a great many people know what the word "cycle" means, and a great many do not. There are no doubt in Chicago many men who think that a cycle is a machine to be ridden; but the word that I am dealing with is not that. I am dealing with a word which means a return, a ring. It is a very old term, used in the far past. In our civilization it is applied to a doctrine which is not very well understood, but which is accepted by a great many scientific men, a great many religious men, and by a great many thinking men. The theory is, as held by the ancient Egyptians, that there is a cycle, a law of cycles which governs humanity, governs the earth, governs all that is in the universe. You may have heard Brother Chakravarti say the Hindus are still teaching that there is a great cycle which begins when the Unknown breathes forth the whole universe, and ends when it is turned in again into itself. That is the great cycle.

In the Egyptian monuments, papyri, and other records the cycles are spoken of. They held, and the ancient Chinese also held, that a great cycle governs the earth, called the sidereal cycle because it related to the stars. The work was so large that it had to be measured by the stars, and that cycle is 25,800 and odd years long. They claim to have measured this enormous cycle. The Egyptians gave evidence they had measured it also and had measured many others, so that in these ancient records, looking at the question of cycles, we have a hint that man

has been living on the earth, has been civilized and uncivilized for more years than we have been taught to believe. The ancient Theosophists have always held that civilization with humanity went around the earth in cycles, in rings, returning again and again upon itself, but that at each turn of the cycle, on the point of return it was higher than before. This law of cycles is held in Theosophical doctrine to be the most important of all, because it is at the bottom of all. It is a part of the law of that unknown being who is the universe, that there shall be a periodical coming from and a periodical returning again upon itself.

Now, that the law of cycles does prevail in the world must be very evident if you will reflect for a few moments. The first cycle I would draw your attention to is the daily cycle, when the sun rises in the morning and sets at night, returning again next morning, you following the sun, rising in the morning and at night going to sleep again, at night almost appearing dead, but the next morning awaking to life once more. That is the first cycle. You can see at once that there are therefore in a man's life just as many cycles of that kind as there are days in his life. The next is the monthly cycle, when the moon, changing every 28 days, marks the month. We have months running to more days, but that is only for convenience, to avoid change in the year. The moon gives the month and marks the monthly cycle.

The next is the yearly cycle. The great luminary, the great mover of all, returns again to a point from whence he started. The next great cycle to which I would draw your attention, now we have come to the sun — it is held by science and is provable I think by other arguments — the next cycle is that the sun, while stationary to us, is in fact moving through space in an enormous orbit which we can not measure.* As he moves he draws the earth and the planets as they wheel about him. We may say, then, this is another great cycle. It appears reasonable that, as the sun is moving through that great cycle, he must draw the earth into spaces and places and points in space where the earth has never been before, and that it must happen that the earth shall come now and then into some place where the conditions are different and that it may be changed in a moment, as it were, for to the eye of the soul a thousand years are but a moment, when everything will be different. That is one aspect of cyclic doctrine, that the sun is drawing the earth in a great

*[It may be of interest to note that today's science has computed the sun at a distance of about 25,000 light years from the center of our galaxy. One orbit around this center takes about 200 million years. See *Cosmology: The History and Nature of Our Universe*, pt. 1, p. 27; Mark Whittle, PhD, The Teaching Co., Chantilly, Virginia, 2008.]

orbit of his own and is causing the earth to be changed in its nature by reason of the new atomic spaces into which it is taken.

We also hold that the earth is governed by cyclic law throughout the century as in a moment. The beings upon it are never in the same way and moved by the same law. This law of cycles is the law of reincarnation that we were speaking of today: that is, that a man comes into the world and lives a day, his life is as a day; he dies out of it and goes to sleep, elsewhere waking; then he sleeps there to wake again the next great day; after a period of rest, he again enters life; that is his cycle. We hold in Theosophical philosophy it has been proven by the Adepts by experiment that men in general awake from this period of rest after 1,500 years. So we point in history to an historical cycle of 1,500 years, after which old ideas return. And if you will go back in the history of the world you will find civilization repeating itself every 1,500 years, more or less like what it was before. That is to say go back 1,500 years from now and you will find coming out here now the Theosophists, the philosophers, the various thinkers, the inventors of 1,500 years ago. And going further back still, we hold that those ancient Egyptians who made such enormous pyramids and who had a civilization we cannot understand, at that dim period when they burst on the horizon of humanity to fall again, have had their cycle of rest and are reincarnating again even in America. So we think, some of us, that the American people of the new generation are a reincarnation of the ancient Egyptians, who are coming back and bringing forth in this civilization all the wonderful ideas which the Egyptians held. And that is one reason why this country is destined to be a great one, because the ancients are coming back, they are here, and you are very foolish if you refuse to consider yourselves so great. We are willing you should consider yourselves so great, and not think you are born mean, miserable creatures.

The next cycle I would draw your attention to is that of civilizations. We know that civilizations have been here, and they are gone. There is no bridge between many of these. If heredity, as some people claim, explains everything, how is it not explained why the Egyptians left no string to connect them with the present? There is nothing left of them but the Copts, who are poor miserable slaves. The Egyptians, as a material race, are wiped out, and it is so because it is according to the law of cycles and according to the law of nature that the physical embodiment of the Egyptians had to be wiped out. But their souls could not go out of existence, and so we find their civilization and other civilizations disappearing, civilizations such as the ancient civilization of Babylon, and all those old civilizations in that part of the East which

were just as strange and wonderful as any other. And this civilization of ours has come up instead of going down; but it is simply repeating the experience of the past on a higher level. It is better in potentiality than that which has been before. Under the cyclic law it will rise higher and higher, and when its time comes it will die out like the rest.

Also religions have had their cycles. The Christian religion has had its cycle. It began in the first year of the Christian era and was a very different thing then from what it is now. If you examine the records of Christianity itself you will see that the early fathers and teachers taught differently in the beginning from that which the priests of today are teaching now. Similarly you will find that Brahmanism has had its cycle. Every religion rises and falls with the progress of human thought, because cyclic law governs every man, and thus every religion which man has.

So it is also with diseases. Is it not true that fevers are governed by a law of recurrence in time; some have three days, some four days, nine days, fifteen days, three years, and so on? No physician can say why it is so; they only know that it is a fact. So in every direction the law of cycles is found to govern. It is all according to the great inherent law of the periodical ebb and flow, the Great Day and Night of Nature. The tides in Ocean rise and fall; similarly in the great Ocean of Nature there is a constant ebb and flow, a mightier tide which carries all with it. The only thing that remains unshaken, immovable, never turning is the Spirit itself. That, as St. James said — and he doubtless was himself a wise Theosophist — is without variableness and hath no shadow of turning [1:17].

Now, this great law of periodical return pertains also to every individual man in his daily life and thought. Every idea that you have, every thought, affects your brain and mind by its impression. That begins the cycle. It may seem to leave your mind, apparently it goes out, but it returns again under the same cyclic law in some form either better or worse, and wakes up once more the old impression. Even the very feelings that you have of sorrow or gladness will return in time, more or less according to your disposition, but inevitably in their cycle. This is a law it would do good for every one to remember, especially those who have variations of joy and sorrow, of exaltation and depression. If when depressed you would recollect the law and act upon it by voluntarily creating another cycle of exaltation, on its returning again with the companion cycle of lower feeling it would in no long time destroy the depressing cycle and raise you to higher places of happiness and peace. It applies again in matters of study where we use the intellectual organs only. When a person begins the study of the difficult subject

or one more grave than usual, there is a difficulty in keeping the mind upon it; the mind wanders; it is disturbed by other and older ideas and impressions. But by persistency a new cycle is established, which, being kept rolling, at last obtains the mastery.

We hold further — and I can only go over this briefly — that in evolution itself, considered as a vast inclusive whole, there are cycles, and that unless there were these turnings and returnings no evolution would be possible, for evolution is but another word for cyclic law. Reincarnation, or reemodiment over and over again, is an expression of this great law and a necessary part of evolution.

Evolution means a coming forth from something. From out of what does the evolving universe come? It comes out from what we call the unknown, and we call it “unknown” simply because we do not know what it is. The unknown does not mean the non-existent; it simply means that which we do not perceive in its essence or fullness. It goes forth again and again, always higher and better; but while it is rolling around at its lower arc it seems to those down there that it is lower than ever; but it is bound to come up again. And that is the answer we give to those who ask, What of all those civilizations that have disappeared, what of all the years that I have forgotten? What have I been in other lives, I have forgotten them? We simply say: You are going through your cycle. Some day all these years and experiences will return to your recollection as so much gained. And all the nations of the earth should know this law, remember it and act upon it, knowing that they will come back and that others also will come back. Thus they should leave behind something that will raise the cycle higher and higher, thus they should ever work toward the perfection which mankind as a whole is striving in fact to procure for itself. (Applause.)

The Theosophical Congress AND THE PARLIAMENT OF RELIGIONS

[*The Path*, Vol. VIII, November 1893, pp. 247-9]

[Judge's *Path* magazine carried, in addition to several preliminary announcements, a summary of the events at *The World's Parliament of Religions*, printed below. — COMPILER]

The Congress of the Theosophical Society in September as a part of the Great Parliament of Religions was a significant as well as success-

ful event. In another article the Chicago Chairman shows how we had but little hope at first of having any place whatever in either the merely intellectual or the religious side of the World's Fair; how we found the old yet senseless opposition to Theosophy obstructing the path for so long as to cause us to cease efforts; and how suddenly the scene changed and the managers of the Parliament of Religions became our friends and helpers. This change will never be explained by those who do not know the forces working behind the acts and thoughts of men. It not only took us into the Parliament, but gave us the best date of all sittings and made our Congress the real Parliament itself.

Not at any time but now during eighteen centuries could such a meeting have been possible, and it was distinctly a Theosophical step because, being an effort to get on one platform representatives of all religions, it was just what our Society has been accomplishing steadily during the past eighteen years, and what our objects and constitution have always expressed.

It marked a cycle in the development of religious thought. For centuries until the American Republic was founded men's minds in western civilizations were chained to bigotry and dogma. Then, as expressed on the seal of the United States, "a new order of ages" began. Steadily creeds and churches, religious ideas and religious interpretations altered, the freedom of America making it a possibility that men should here think more boldly and act upon their thoughts, should not be afraid of their opinions but be more willing to proclaim them unchecked by state interference until at last among the hosts of the dissenters from Roman Catholicism the idea of a Religious Parliament was born. And that the presiding officer of the Parliament should be a Presbyterian was still more significant, as that cult is surely the fatalistic iron-bound one of all the different stripes of Christianity. The cycle being almost complete, its ending and the beginning of another were fitly marked by the calling of the gathering at Chicago. In ending his opening speech, Dr. Barrows, the president, said the whole world is bound by chains of gold about the feet of God.

Our part in the Parliament was not merely to prove that the Society had grown strong enough and sufficiently respectable to compel a place therein, but chiefly to show, as an integral portion of the whole body, that the true attitude for all religious bodies to take is to seek for and disclose the truths in each, and not confine themselves merely to their own pet theories. And as we exemplified this in truth, the other bodies confining themselves to explications of particular creeds or views of salvation — and one, the Roman Catholic, declaring that only in that sort of Christianity were truth, ethics, and salvation — it follows that

the Theosophical Congress was in actuality, though not in form, *the* Parliament of Religions.

The occasion enabled us to present a great object-lesson illustrating what we had been saying for years, that the Oriental is no heathen, that he should not be treated as such, and that an examination of his religions will show them to be the real source of those professed by the Occident. And when all those Greeks, Chinese, Japanese, Buddhists, Shintos, Hindus, and Confucians appeared on the platform, beyond doubt the Brahman we brought towered above them all by virtue of the ancient system he represented as prime source of all religions. Our Buddhist, Dharmapala, with Annie Besant an old agnostic, combined with all others, proved that the Theosophical movement, though small by comparison with the world's great set systems of religion, voices the great underlying note of the mental, moral, and religious evolution of the human race. This note is changed, distorted, and colored by any and every form of religion, but in Theosophy it sounds forth without fault. No one religion gives it clearly, no single system will present it to the perception; only by the combination and from the examination of all can it be discovered for the delight and benefit of humanity.

And that the minds of Western people are beginning to hear the first faint vibrations of this great sound was evident at our Congress. All our meetings were crowded to overflowing, every shade of opinion was on our platform as well as in our audiences, and, recognizing the effect produced by such an epoch-making Congress as ours, the newspapers of the city, which only attend to that which forces itself to the surface, gave us in their reports the greatest prominence, saying one day, "The Theosophical Congress is a competitor of the whole Parliament."

But remembering the words of our old Teacher, the Master's Messenger — H.P.B., that it may be dangerous for the T.S. to grow too fast, out of proportion to its strength, let us one and all try to make ourselves centers for Theosophical influence, so as to constitute a body of power from the power of each element duly fostered and educated. This we shall do only by personal effort, by attention and by service to others; and thus, and in no other way, we may reap for the Theosophical Society all the benefits that such a congress and such success should justly lead us to expect.

[Letters concerning the funding and the success of the *World's Fair* often appeared in *The Theosophist*. The introduction to the report by Mr. Judge below reflects the enthusiasm felt by T.S. members. It appeared in *The Theosophist*, Vol. XV, November 1893, pp. 125-6.

— COMPILER]

In addition to Mr. Judge's advanced brief report of the result of the Theosophical Congress at the Chicago World's Parliament of Religions, we have received private letters affirming the entire success of the gathering; in fact, the tone of one and all is most enthusiastic. The crowds which attended the several sessions of the Congress, the hushed attention with which they listened to the several speakers, and the fervency of their applause at the utterance of our tolerant and altruistic views, give one more convincing proof of the widespread interest and sympathy which is felt by the public in our movement. The demonstrations at Chicago give a dignity to the diploma of every member of our Society, and show how strong and firm is the foundation upon which our movement stands. This wave of popular enthusiasm sweeps away like chaff the sorrows and mortifications of past years, and should thrill every true heart among us with bright hope for the future. Our ship is now sailing on sunnier seas and keeping well to her course. For this great success we are indebted to the wise planning and tireless labor of Mr. Judge, Mr. G. E. Wright of the Chicago Branch, and other American Theosophists who have given the money for expenses or had a share in the preliminary arrangements. All honor to them!

All honor and loving gratitude, too, to Mrs. Besant, whose name was one of the potent attractions which drew the multitudes to the Parliament building and made it necessary for us to move from one hall to another, the largest, to accommodate the crowds in attendance. An American paper reports that some 4,000 persons listened to her grand oratory. The local papers speak very highly also of the addresses of our Indian delegates, Gyanendranath Chakravarti and H. Dharmapala. It seems that so much enthusiasm was aroused that people rushed forward to the platform to grasp their hands and even to embrace them in our Eastern fashion. It will be a lifelong consolation to these gifted young men to think that they were able to speak so boldly and effectively for their two national religions, Brahmanism and Buddhism, in the hearing of such multitudes of people of many races and creeds. Without my saying it, it must have suggested itself to every Theosophist who reads this report, that we have lived to see the brotherhood plank of the platform of our Society adopted by the most eminent representatives of all the world's great faiths. For the first time in history our Society

set the pattern by gathering into our Convention at Bombay in 1880, delegates of the Pārsī, Jewish, Moslem, Christian, Buddhist, Śivaite,* and Vaishṇava† religions, and now Dr. Barrows has bettered this by collecting High Priests, Rabbis, Pandits, Mobeds, Archbishops, Catholic Bishops and Priests, and clergymen of the chief dissenting sects of the whole world into one soul-expanding brotherly alliance, to clasp hands and utter vows of devotion to mankind. What a pity that H.P.B. did not live to see this day!

[H. S. Olcott]

Following is Mr. Judge's report:

NEW YORK, 21st September, 1893.

COL. H. S. OLCOTT,

President, T.S., Adyar, Madras, India.

DEAR SIR AND BROTHER: —

The Theosophical Congress having finished its work, I have to report briefly to you, hoping that you may be able to find this of some use in advance of the printed report which will be soon gotten out here when we have the transcript from the shorthand writers.

The foreign delegates were Mrs. Besant, Prof. Chakravarti, H. Dharmapala, Miss Müller, and Mrs. Cooper-Oakley. In addition to being one of the European Delegates, Mrs. Cooper-Oakley was also delegated by the Australian Branches. Brother Dharmapala had a delegation from the Ceylon Branches.

Summing up the Congress briefly in advance, I can assure you that it was an entire and extraordinary success. Public interest was roused to an enormous extent; every meeting was crammed with people, hundreds being turned away; the newspapers of the city gave us the first place in their headlines, and, as one of them said, the Theosophical Congress was a competitor of the entire Parliament of Religions. This is absolutely true inasmuch as the newspapers do not like the Theosophical Society and made the admission against their own desires. I am satisfied that if the entire building had been given up to us we should have filled every corner of it at each session. No recriminations were indulged in, and no attacks were made on any system of religion in our Congress.

The first day opened with all the delegates present, and the first in order was the reading of your Executive Order sanctioning the

*Followers of Śiva.

†Followers of Viṣṇu.

Congress; this was followed by the reading of your message by Annie Besant, and next the credentials were read. We then proceeded with three sessions a day, and were compelled to have two overflow meetings in extra halls assigned to us in the building. In accordance with my custom for many years at all such meetings, as well as in print, the fact was made quite prominent that the Society had no creed and spoke for no dogma whatever and claimed no authority. It is of course needless in view of my well known views on this point and constant publication thereof to state this, but I do so because it is an important point and the one thing on which the T.S. always insists. The Sessions continued for two days and public interest was so great that the managers of the Fair assigned us an extra meeting on Sunday night, the 17th, in the largest hall in the building. This meeting was held and was filled with 3,500 people, who stayed until half-past ten at night. And this closed the proceedings. A full report will be in *The Path*, and later on a *verbatim* report will be sent out throughout the world, if our fund is sufficient, which I think will be the case.

At the opening of the Parliament as an entirety on the 11th we were also represented, as the managers invited Prof. Chakravarti and me to be present. We were on the platform and he replied to a welcome and stated publicly that he was there for the T.S. Brother Dharmapala also replied, but of course having been brought over by the Parliament itself, he did not mention the Society at that meeting. Mrs. Besant was also invited but, being engaged in lecturing in another town, was not present until our own Congress. Your educational and literary statistics were read by Brother Claude F. Wright after the conclusion of his own paper. The shorthand reports were taken by two devoted Theosophists, Brothers Brolley and Solomons, who gave their services gratuitously. Uniform courtesy and appreciative interest were extended to us by the managers of the Parliament, and at the conclusion of our Congress I took occasion with Brother G. E. Wright, the local Chairman, to send a letter of thanks to them on behalf of the Society.

I think you might very well insert the foregoing in the magazine as an advance information.

Fraternally yours,

WILLIAM Q. JUDGE
Vice-President, T.S.

[Again enthusiasm is reflected in the following from *The Theosophist*, Vol. XV, December 1893, p. 198. — COMPILER]

AMERICA

Mr. W. Q. Judge writes to us with reference to the report of the Theosophical Congress: —

“I desire to give notice that two earnest members of the American Section having given their services as stenographers freely at the Congress, I have thus been able to secure a *verbatim* report of the proceedings and speeches from beginning to end. As the event seems to justify the expense, I will issue, as soon as possible, a printed complete report of the Congress. The transcripts of the notes have been received and are now in the printers’ hands; the number of copies to be printed is 2,500.

“One copy will be sent to each T.S. Branch in the world, several copies to each donor who gave \$25 or over, one copy to each of the other donors, and several copies to the different headquarters.

“When the reports are all done and distributed I shall be able to issue a full statement of the fund and how it was disposed of.

“A later letter informs us that ‘So generous has been the response of brethren to my appeal that there will be a surplus left over after all expenses, which will be sufficient to enable me to publish all the Theosophical addresses in full, and the pamphlet is now under way’.”

[Although dated in December of 1893, the next item actually was printed in a Supplement to *The Theosophist*, March 1894 on p. xx.

— COMPILER]

THE THEOSOPHICAL CONGRESS

NEW YORK, *December 18th*, 1893.

To Col. H. S. Olcott, P.T.S.

The principal matters connected with the Theosophical Congress having been concluded, I hereby send you the supplemental account in respect to the fund and its disposition, which shows a surplus on hand of \$71.82. In this item there is a difference of 11 cents between the actual surplus found on hand and the surplus shown by account; but I have no time to find out where the 11 cents error is. This may be called

the conclusion of this account as all subsequent moneys will result from sales of the copies left on hand of the Report and those sales will be added to the \$71.82. When the whole number of Reports is sold I will then ask your opinion, and the opinion of the three Sections as to whether the sum should be put in the Headquarters' treasury in India, which is the place I think it ought to go to, unless it amounts to a very large sum, which is hardly possible. I make this report to you as President of the Society inasmuch as I acted on your behalf at the Congress and there is no one else to report to. The matter of auditing the account can very properly be attended to at our Convention as they will have the books here. The excess of \$45.50 for printing was because the estimate was upon 175 pages, whereas the Report actually took a good many more. You will do me a favor if you will either publish this account in *The Theosophist* as received by you or publish a summary of it. The \$2.59 accredited to the Indian Section in this account is a small sum received subsequent to the former account.

WILLIAM Q. JUDGE
Vice-President, T.S.

Selections from *The Path*

[This section contains items of interest, including several literary reviews, editorials, and announcements from *The Path* not published in Volume I. Chronological sequence is retained except where tied in by a common theme or serially arranged. — COMPILER]

Notice to Inquirers

[*The Path*, Vol. II, October 1887, p. 220]

Within the mind and heart of every thoughtful individual there exists some vital question unanswered. Some subject is uppermost, and asserts itself obtrusively with greater persistency because he is obliged to deal with it without a visible prospect of a solution of the problem. As the center in a circle, so is every individual with regard to his environment. At times it seems impossible for him to pass beyond the circle, owing to one unanswered question. In obeying the command to do good we learn that by the interchange of different thoughts, these questions are often solved, sometimes by an unintentional word or phrase, which opens up a new view and starts one thinking in another direction, or in other ways. This interchange of question and answer is not only valuable to the questioner but also for the questioned, and brings both into a closer union of mutual interest. In consequence of this view we express a wish that all who desire will ask their questions, to which an answer will be given. Perhaps not just such an answer as they look for, but it will be a sincere one from the standpoint of the questioned. The answers will be from one who seeks “the small old path” — a student like other mortals, and will be given as such, and not as autocratic or infallible. It is not intended to limit in any way, and all will be responded to, be they Jew, Gentile, Theosophist, Spiritualist, Pagan, or Christian. Where permissible a certain portion will be published in *The Path*. The remainder will be answered by letter direct. All communications should be addressed, with return postage, to ZADOK, P.O. Box 2659, N.Y.

ZADOK

Contemporary Literature and Theosophy

[*The Path*, Vol. III, June 1888, pp. 92-4]

There is growing every day among contemporary writers a strong disposition to take up theosophic doctrine, and especially in those light stories that always flow from ideas that are “in the air.” This will grow

as time goes on, for every one with any means of judging knows that the doctrines of Karma and Reincarnation are gaining a hold, slowly perhaps, but surely, on the public mind. Both of these offer a wide field for novelists and magazine writers.

In a recent number of the *Century*, Mr. Stevenson, who writes such charming stories, and also weird ones like *Dr. Jekyll and Mr. Hyde*, gave an account — in some sense a confession — of how his best stories and plots came to him. He said that all his life, in dreams and waking visions, his “little Brownies” showed him scenes, incidents, and plots that he wove into his writings, and that the main situations in *Dr. Jekyll and Mr. Hyde* were obtained in that manner.

The field is extended enough. None of the possibilities of black or white Magic have been touched on except by such writers as Mabel Collins, one of the Editors of *Lucifer*, but as that comes to be better understood — or misunderstood, which is the same thing for those who write for their daily bread — we shall be flooded with a series of tales and sketches based on these ideas. This suggestion is not copyrighted, so that aspiring authors can use it as they will, to their heart's content.

The rising tide is shown when such a staid, and anciently somewhat bigoted, magazine as *Harper's Monthly* treats of these matters. In *Harper's* for May last, Mr. Charles Dudley Warner, in the “Editor's Drawer,” takes up the subject of heredity so as to use it for the bringing in of Karma and Reincarnation, together with some light remarks about the theosophists of India, Boston, and Ohio. He considers heredity to be a puzzle, mourning a little that the progress made in questions of the effect of breeding and descent was to some extent impeded by these notions. But he also gives a fair resume of Karma, clearly showing that responsibility for deeds done in the body must rest upon the individual, and cannot be shifted to his ancestors. We have to thank him for his words, since he reaches clearly the gist of the matter in saying:

The notion is that all human beings in this world undergo successive incarnations, preserving unconsciously the personal identity in all the changes of condition. Therefore, every human being is the result of all the influences in all his previous conditions. . . . The form in which he shall reappear in the world, . . . is not determined by his visible ancestors, but by his conduct in his former lives . . . But whatever he was, now in this present incarnation he suffers the penalty of all his misdeeds in all former states of being, or he enjoys the reward of good conduct in any of them. And it behooves him now to live the higher life — perhaps of expiation — in order that he may rise into a still higher life in the next unknown incarnation, and not sink into a lower. Therefore no effort is thrown away, and no act is without



MR. JUDGE AT WORK
(From an unknown source)

its infinite personal consequences. The law of Karma, it is explained, is the law of the conservation of energy on the moral and spiritual planes of nature . . . The Drawer, of course, has nothing to do with an investigation of this theory of life; it simply notes it in reference to the prevalent study of the doctrine of heredity.*

This is just the doctrine the people need, and it can easily be understood. When they come to believe that there is no way of escape, either through priest or mere lip-acceptance of a dogma, they will begin so to live, if only for selfish reasons, as that the "next unknown incarnation" will not find them in suffering and misery. While the motive at first may not be of the highest character, it will lead to a wide belief in the doctrines, so that, as the spirit of the age is changed, those who are sincere and unselfish will not have such a hard fight to wage against subtle and dangerous influences. In fine, it will prepare the conditions for the dawn of the day when human brotherhood shall be admitted and lived. Men will then see that legislation and strikes and outward temporary reforms can cure no evil. The evil lies within, in other lives, in this one. In a sense, we are our own ancestors; we are building now the houses we are to live in during our coming lives. For our ignorance of this, nature reckes not; she holds us fast in an iron grasp, and will compel us at last through pain to believe in the true doctrine, and to live our lives and think our thoughts in submission to the Higher Law that no human assemblies can revoke.

Editorial Note

[A brief editorial notice appeared on page 260 of *The Path*, Vol. III, November 1888, several months prior to the article immediately following it here. Both the editorial and the article concern slanders leveled at H. P. Blavatsky and the Society in *The Religio-Philosophical Journal*. — COMPILER]

BROS. BRIDGE and STEARNS of the Boston T.S., have two articles in the *Religio-Philosophical Journal* of Chicago in reply to those in which W. E. Coleman attacked Mme. Blavatsky. The two Boston writers argue that the life and work of H. P. Blavatsky outweigh all the alleged charges of smoking, swearing, and profanity. In this we fully agree, and as we personally know that Mr. Coleman knows nothing about his subject, although he pretends to a great deal, we are glad to have the life and work of H. P. Blavatsky, so intimately connected as they are with

*[*Harper's New Monthly Magazine*, New York, May 1888, pp. 970-1.]

the Society, written about in the Spiritualistic papers. Such writers as Coleman do no good to the cause they espouse, and no harm to those they attack. But we forgive his bitterness, as we know the dreary life he leads in the government military Post in San Francisco — although we do not know whether his diatribes are written at the Post or in a room at home after the day’s work is done. Theosophists can gauge the power of his attacks when they know that he began his vile articles as long ago as 1881.

“Peace with Honor” or “A Scientific Frontier”

[*The Path*, Vol. IV, July 1889, pp. 115-16]

The Path has never been a controversial magazine, and does not intend to be. But it cannot in justice to its readers fail to notice the recent exposures, in the *Religio-Philosophical Journal*, of self-confessed lying, jealousy, and violation of confidential relations. These are shown forth in the letters of Mabel Collins and Dr. Coues about *Light on the Path*, and later by the extremely vulgar Chicagoan wit of an article giving the confidential papers of the Esoteric Section of the T.S. “Peace with honor” has become impossible, and the lines that demark the frontier between true theosophists and those who are in the Society for gain or glory must be drawn.

The course of the *Religio-Philosophical* matters not. Its editor is a Chicagoan who will fight when his property is in any way attacked, and having shot off the missiles furnished by two recreant theosophists, will probably not soon indulge in similar work. But the others must continue if they are not exceptions to the rules that govern in similar cases. Dr. Coues, a president of a T.S. Branch, chairman at one General Convention, Mabel Collins, late joint editor of *Lucifer* with H. P. Blavatsky, are now, quite evidently, embarked on a campaign designed to bully and injure an old and dying woman. Both, actuated by similar motives of jealousy, present a sad spectacle. Dr. Coues, after losing the management of the old Board of Control, begs and implores Mme. Blavatsky for two years to make him President of the Society which he had ever injured by his presence; failing in this struggle, he casts about him for means of injuring her who had no power to raise to the head of our Society a man who had done nothing to deserve it. The heavy guns hurt none but the conspirators, for the explosion serves but to tear off the masks they held between theosophists and themselves, revealing them as moved solely by disappointed vanity and jealousy, while *Light*

on the Path remains a gem as before and the Esoteric Section proceeds with its work.

The issue raised by the *Religio-Philosophical Journal* is a false one. It is, that H. P. Blavatsky has attempted to coerce the press. It also thinks that an Esoteric Section of the T.S. is wrong and unjustifiable. Inasmuch as the editor of that journal joined the T.S. in 1885, and the upper and other Sections of the T.S. have always been in existence embracing many members, it is rather late for him to propose an amendment,* and it was improper to remain in the T.S. and attack its organization.

As long ago as 1881 the *R.-P. Journal* printed articles by W. E. Coleman attacking the personal character of H. P. Blavatsky and the T.S. in general. To these the editor of *The Path* replied, but the reply was not printed; and the *Journal* has ever since been admitting similar scurrilous articles to Coleman's first. Without orders or suggestions all fair men, let alone theosophists, should have hastened to reply. Doubtless silence made the Editor think the attacks were justified. The press must have lately acquired the right to dictate to bodies of men and women that they shall not follow a common policy of rebuking calumniators and denouncing slanders: but we have yet to hear that the press has any such prerogative.

This whole trouble started in the *Religio* is but a tempest in a teapot. What if such a circular as he prints *was* sent in the Esoteric Section, or if a pledge was signed? Every one has a right to join such a body and to sign a pledge; and the *Religio*, or any other paper, has no right to object. Many of these journalists who object to these things are Knights Templar who take most binding oaths; perhaps the Editor of the *Religio* is one, we should like to ask, if he does not object; and if the published oath of that body is the correct one, perhaps he can explain how his present attitude is consistent with that oath, or maybe American civilization permits some fine distinctions not admitted by us.

"A scientific frontier" must be drawn. Theosophists who supinely sit down inactive while fellow theosophists are slandered and the cause itself dragged through the mud by scoffers, are only paper and straw theosophists: the mildew of self will destroy the paper, and the straw will be blown away by the wind, and those others who, while in the T.S., try to exalt themselves and misrepresent the Society are much less theosophists.

Yet all these things will do the Society good, and will tend to separate the wheat from the chaff in readiness for the closing cycle.

*In the Supplement to the June *Theosophist*, 1881 [last page, item X], the other sections are mentioned.

To Theosophists Willing to Work

[*The Path*, Vol. IV, November 1889, pp. 256-7]

For some 18 months past, private zeal has carried out a system by which a single copy of one of the tracts expounding popularly some Theosophic topic has been mailed to names gathered from newspapers published in smaller towns through the United States. In this simple way the seed of much Theosophic truth has been scattered broadcast, and many minds have thus for the first time received word of that Wisdom which is in time to reform humanity. To take part in such sowing is a privilege to all who love their fellow-men, and, while it is impossible to learn the results achieved, we may be sure that no such effort *can* be wholly without fruit. The present time is peculiarly ripe therefore. Ample evidence demonstrates that "Theosophy is in the air," and every judicious publication of its doctrines hastens the day when its motives too shall become operative and its reforms be realized.

The system referred to above appears the only way by which a knowledge of Theosophy can be carried direct to every town, village, and hamlet in the land. In a smaller form it was recommended to Theosophists in a brief article on page 154 of *The Path* for August 1889. Through responses to this, and otherwise, the General Secretary has been enabled to thoroughly organize a scheme by which a proffer of help from any Theosophist willing to devote from \$1.00 up and some time may be utilized, while all danger of duplicating addresses is avoided. To each one thus proffering, the General Secretary will supply a printed circular of instructions and assign a definite field. It is only needful to inform the General Secretary of the amount of money the offerer feels prepared to expend, and thereupon he will be furnished with the circular and the field, as well as with printed blanks for convenience in ordering the copies of the newspapers indicated.

Every Theosophist desirous to aid the Society, to promulgate its teachings, and to serve the highest interests of man is invited to communicate with the General Secretary briefly and to the point. No name is divulged. A few score of earnest, active, generous Brethren can thus in time sow seed over this whole continent, and prepare the harvest which is sure to come, but which will come the sooner if we fail not in our labor.

WILLIAM Q. JUDGE, *General Secretary*
P.O. Box 2659, New York City

The New "Department of Branch Work"

[*The Path*, Vol. V, June 1890, pp. 102-3]

The following circular addressed to Branches will explain itself. It is proper, however, to state that the original plan, dictated by the need for economy, contemplated a division of the country into three Sections, the production upon a typewriter, by the multiple process, of three copies of a selected paper, and the transmission of a copy from Branch to Branch through each Section. But this was open to grave objections. There would always be danger of loss in the transmission, in which case all succeeding Branches would have no paper; complaints of dilatoriness in preceding Branches would be incessant; Branches would necessarily have to read the paper at their next meeting or forward it unread; and the last Branch in one Section would not receive the paper until four months after its issue. Besides, the General Secretary could not supply new Branches with back papers, and the Branches could not retain papers for future study or reference. Upon conference with several active Theosophists in New York, he was proffered aid towards printing the papers, and so the consent of the Executive Committee was obtained to the use of the General Fund. By the present arrangement a Branch retains its papers and can bind them in a volume from time to time, as well as circulate them among members absent from the meetings where they were read, and the General Secretary will be able to supply new Branches with complete sets from the beginning.

Every Branch is invited to forward for examination any paper which has been read before it and found pleasing. But it is well to state in advance that it is useless to forward papers which are common place or incorrectly spelled. There are some hints on this subject in *The Path* for Sept. 1889, page 192.

Into what this new Department may ultimately develop, cannot be now foreseen. But at present no papers can be furnished to individuals, nor at any time can unaccepted papers be returned unless postage shall have been enclosed.

To the President of the.....T.S.

DEAR SIR AND BROTHER:

I had not expected so soon to encounter the need to avail myself of the authority granted by the Convention to appeal to the Branches for a renewal of their subscriptions towards the expenses of the General Secretary's office; but a proffer of mechanical help towards one of several important schemes I have had much at heart has determined

me to ask your aid thus early in the year. If the Branches respond at all liberally, I may be able to effectuate the others. The one now pressing upon me is expounded below, and will be known as the

DEPARTMENT OF BRANCH WORK

The General Secretary has long been conscious of that deplorable waste by which valuable and interesting papers, once read at a Branch meeting, are unused again, and has desired some arrangement making possible their circulation among other Branches, particularly among those weak in membership or in capacity for originating discussion. It is needless to enumerate the various difficulties, but a leading one has been the expense. He believes that the result of an organized and regular system of circulation will be threefold; 1st, to greatly extend the range of the best and newest Theosophical thought; 2nd, to supply weak Branches with interesting matter for instruction and debate; 3rd, to promote that attractiveness in Branch meetings which will make them sought by intelligent outsiders, thus giving the Branches a status in their communities, and tending to increase both their growth and influence.

Having secured the consent of the Executive Committee to the plan, he now purposes to print from time to time on the Aryan Press a selected paper, and mail a copy to each Branch. The number of papers issued will depend upon the amount of attention he and his aids can spare from the constantly increasing work of the office, and also upon the funds placed at his disposal by the Branches and individuals. While no certain periodicity can be pledged, it is thought that a bi-weekly issue will prove practicable.

If the plan commends itself to your Branch, I invite you to apprise me what contribution, if any, it can make towards the expenses of the General Secretary's office during the present fiscal year. It must be distinctly understood that any Branch desiring the papers will be supplied with them, whether contributing financially or not, it being not doubted that the stronger Branches will feel it their privilege to assist the more liberally because there are weak Branches really unable to give at all. As the summer season is that wherein most time can be found for effectuating much of the work involved, I shall be glad of as early a reply as you can make.

Very truly and fraternally yours,

WILLIAM Q. JUDGE
General Secretary

Libel by Dr. Coues and the "New York Sun"

[*The Path*, Vol. V, August 1890, p. 153. Background on Dr. Elliott Coues may be consulted in *Echoes*, Vol. I, p. xl, in the Biographical Section about Judge. — COMPILER]

In the *New York Sun* of Sunday, July 20th, appeared an article by Dr. Elliott Coues of Washington, D.C., purporting to be an interview with a reporter, and consisting of voluminous and minute attacks upon the Theosophical Society, Col. Olcott, Madame Blavatsky, and myself. The language is coarse and violent, and the animus of the writer is so plainly disclosed that it might well serve as an ample answer to the attack. Inasmuch, however, as certain moral charges cannot be permitted utterance with impunity, I have brought suit for libel against both Dr. Coues and the *Sun*, and am awaiting instructions from Madame Blavatsky as to her own course.* In the meantime it is proper to recall to members of the Theosophical Society, and not less so to others interested, the following facts: —

1st. That Dr. Coues repeatedly threatened me in time past that, unless made President of the American Section of the T.S., he would withdraw his own followers from the Section and break it up.

2nd. That in letters to Madame Blavatsky of Dec. 25, 1888, April 16th, 1889, and April 17th, 1889, he assures her of his devotion and friendship, but in that of April 16th repeats the threat that, unless made President, he will withdraw his followers and break up the Society.

3rd. That until June 22nd, 1889, Dr. Coues continued as a member of the Theosophical Society and as Acting-President of the local Branch in Washington.

4th. That on that date he was, by a unanimous vote of the Executive

*[A statement of facts by Mr. Judge, and correspondence involving Mabel Collins, H.P.B., and Dr. Coues about this libel suit, as well as one against *The Religio-Philosophical Journal* appears in two pamphlets now in the Archives of the T.S. The first, *Light on the Path and Mabel Collins*, contains a reference by Mr. Judge to an 1887 *Path* magazine statement by M.C. claiming well before the Coues accusations that indeed she had been inspired by Adepts in the world-famous devotional book. The second pamphlet, under the heading *Dr. Elliott Coues in his Letters*, closes with factual points by Judge attributing the true underlying reasons for the Coues attack as follows:

"Dr. Coues' hostility to Madame Blavatsky and the Theosophical Society springs from his failure to be made President of the American Section and from his ignominious expulsion from the Society itself." (Dated July 28, 1890)

The above pamphlets were originally printed by the Aryan Press, New York, 1890. — COMPILER]

Committee of the American Section, expelled from the Theosophical Society for defamation of character and untheosophical conduct.

His correspondence with Madame Blavatsky, together with other letters of like kind, was printed in a pamphlet on June 14th, 1889, and a copy of this pamphlet will now be sent to any one enclosing a stamp to my address.

WILLIAM Q. JUDGE
P.O. Box 2659
New York

The Oriental Department

[*The Path*, Vol. V, February 1891, p. 359; Vol. VI, September 1891, pp. 199-200; Vol. VIII, July, 1893, p. 126.]

[The Oriental Department papers were started by Mr. Judge in January of 1891. The Indian Section of the Theosophical Society furnished material for the first number. In spite of financial delays the serial continued to print Vedic hymns, sūtras, and śāstras, as well as verses from the Upanishads and mystical treatises, until March 1897, well after the passing of Judge. — COMPILER]

The year 1891 is to mark an era in the Theosophical Society. The General Secretary desires to announce that with the consent of the Executive Committee he will begin this month the work of the ORIENTAL DEPARTMENT in order to carry out more effectually than ever before the second object of the Society — *the investigation of Āryan and other religions, sciences, and literature*. It is purposed to procure articles or translations relating to eastern religions, philosophies, literature, folklore, social customs and observances from competent Hindus, Pārsīs, and other Asiatic members and persons. These will be issued in pamphlet form monthly or oftener as funds allow, and will be distributed free to all Branches and members-at-large in good standing.

An extension of this scheme includes the employment of pandits — scholars — in India and elsewhere as soon as the funds come to hand. It is obvious to anyone who will inspect the cash book that our funds will not now permit of the enlargement of this scheme, but it could be put into extensive operation at once if members would give more than the small fee required by the Constitution. Through this Department the General Secretary hopes to be able to furnish a fund of valuable and interesting information such as cannot be otherwise obtained except at great expense for books and other means of study. It is certain that

what little has been said to our people by interested missionaries and travelers has been very wide of truth in respect to the people of Asia, their manners, customs, literature, and social life. Indeed, but little can be got from Asiatics by such agents, and it is believed that only through our Society the real truth may be reached. Such a general and correct knowledge of distant people, all brothers of the human family, will do much to enlarge the boundaries of our thoughts, to abate race prejudice, and in all ways tend to strengthen the feeling of brotherhood which it is the aim of the Theosophical Society to arouse. Nor is there any reason why the T.S. should not be a great Asiatic investigating Society.

Any one desiring to aid the Society in this work can do so by making donations to the General Treasury, as the Executive Committee has passed an order that the general fund may be used for this purpose in addition to the items of rent, clerk hire, *Forum* and Branch paper printing to which it is now devoted.

WILLIAM Q. JUDGE
General Secretary

This Department of our work was set on foot in the U.S. with the object of bringing about a closer union between East and West by giving our American members a more complete knowledge of India than they could otherwise obtain. The example has been followed in Europe, where the new European Section has started a similar activity.

In order to make the work more uniform, the European Convention directed its Secretary to endeavor to have the American Oriental Department act in concurrence with the European, and this will no doubt be done. As the General Secretary here has been enabled to secure the services of a pundit in India, it will be easy to transmit to Europe paper matrices of the matter set up here, and the Blavatsky Press can cast metal stereotypes [duplicate printing plates] so that the two issues may correspond.

As the Adyar Oriental Library is gradually growing in importance, that may also be regarded as a part of our Oriental work, and it is purposed to utilize it as much as possible. Indeed, if circumstances had permitted it, the pundit secured for us would have resided there so that it might be made the central office for this branch of the Society's activity. But all this will come in time. With such great distances between us it is difficult to perfect our system quickly, and racial differences of method have also delayed us slightly in the beginning. As time goes on, all defects will be corrected and greater efficiency acquired.

Nor should our members judge the Oriental Department by the

issues already published, for they have been necessarily hurried and somewhat imperfect in form. Indeed, there are so many difficulties to overcome that some time must elapse before everything will be running smoothly. Our funds as yet will not permit the employment of an American with the ability and time to thoroughly examine each issue so as to find and correct every error in style, fact, or transliteration and translation of words. As the General Secretary's entire time is already engrossed, as well as that of his staff, mistakes will creep in because of the ease with which words in a foreign language, carelessly indited, may be misunderstood. But as we have not yet claimed to be Orientalists, any slurs cast upon the Department can be easily passed aside. Time, which proves all things, will prove this enterprise to be of use and value, or will show the necessity of giving it up. The latter contingency is not regarded as possible. W.Q.J.

The issues of this department were, in the American Section, suspended temporarily in June 1891 with No. 12, which completed a year. Lack of funds and also lack of the time required for such work compelled suspension. But as the European Section had then begun its Oriental Department, the work projected was really carried on elsewhere. The second year begins with an issue, in this June, of sixteen pages under a new style as to size of printed page. No obligation having been taken to issue monthly, it is contemplated to have the papers appear less often than during the first year, and, if possible, to devote more space for the present to studies in Oriental religions and thought. "The Game of Knowledge" given in No. 13 is extremely interesting, illustrating as it does the fact that the social life of India is moulded almost entirely on the religion of the country. We believe this is the first time this game has been described in a publication in our language. In subsequent issues I hope to be able to present studies of different Oriental religions in the form of compilations from the best authorities, as our funds will not yet allow the continuance of a salaried pundit in Hindustan.

WILLIAM Q. JUDGE
General Secretary
American Section, T.S.

“*The Brotherhood of the New Life*”

[*The Path*, Vol. VI, February 1892, pp. 346-7]

This is one of the many enterprises gotten up to catch the unwary who seek after spiritual things, and the words of the Bible are good to remember hereupon: — “By their fruits ye shall know them.” It is an alleged community run by Thos. Lake Harris out under the mild skies of California, and a continuation of the same work of Harris wherein he entangled the late lamented and gifted [Laurence] Oliphant. Harris reigns supreme, and never to die, imposes upon and hypnotizes all the weak ones whom he can catch. It has the usual broad hint of sexual affinities and such disgusting doctrines. With it the Theosophical Society has nothing in common, and all Theosophists should beware of it. This is the day for the arising of false prophets. We had Butler and the Esoteric, Burgoyne and the Hermetic Brotherhood of L[uxor], and the Bath (England) set, Teed in Chicago as Jesus Christ reincarnated, and so to the end of an uncompleted list. Harris has steadily maintained his hold on some, as he is a man of strong will and good worldly judgment. His power over Oliphant was very great, for M. de Blowitz has written not long ago that Oliphant came to be correspondent of the *Times*, at Paris during the siege, by Harris’ order. Beware, Theosophists, you cannot gather figs from thistles. Better read Mrs. [Margaret] Oliphant’s book about it.*

The New York *Tribune* of Dec. 13 printed a special dispatch from San Francisco stating that Miss Chevallier had just returned from a six months’ sojourn in Mr. Harris’ community, and briefly gave her account of what goes on there. *The Chronicle* of San Francisco subsequently printed the entire account given by Miss Chevallier, in which she declares her intention of attempting to break up the community. These facts should be well known, because there is a tendency on the part of such people as this “prophet” to assume now and then a theosophical guise. Our Society must be kept as free as possible from being mixed up with these enterprises. For now that Theosophy is becoming better known through the years of effort made by devoted members of the Society, the cranks and false prophets in all directions are attempting to trade for their own advantage on the public interest so aroused.

*[*Memoir of the life of Laurence Oliphant and of Alice Oliphant, His Wife*, 2 vols., William Blackwood & Sons, Edinburgh & London, 1891. Margaret Oliphant Wilson Oliphant was Laurence Oliphant’s first cousin.]

The Light of Egypt

[*The Path*, Vol. VII, April 1892, pp. 22-3]

In several quarters there has been of late a persistent attempt to push the sale of this book, particularly among Theosophists, and this attempt, combined with the inquiries reaching *The Path* respecting its character, make important a recalling to F.T.S. of the facts given in *The Path* of July and August 1889. In the former the book was reviewed and its inadequacy — outside of plagiarisms — shown, as also its denial of Karma and Reincarnation as applicable to this earth! At that time the author was understood to be Mrs. E. H. Britten, but proof as to the real authorship was immediately sent *The Path*, and in the following number correction was made, the right name given, and the history of the publication disclosed. The author was Mr. T. H. Burgoyne.

Briefly, these are the facts. A spurious Occult Society, known as the "H. B. of L.," was started about 1884, and pretended to give to its members occult teaching *free*. In August 1887 Mr. Burgoyne, styling himself "Private Secretary," issued to the members a secret circular, the essence of which was that he had studied Chaldean Astrology for eighteen years, but could not communicate the "lessons" in it and Occultism without a payment to him of \$60; that his teachings had the full approval of the Masters; and that the \$60 subscription was a necessity to Initiation. A synopsis of the course accompanied the circular. When *The Light of Egypt* was published, a subscriber placed in the hands of the Editor of *The Path* the instructions, "lithographs of the original produced by the Autocopyist," and examination showed that the book was mostly a reprint at \$3.00 of "secret teachings" for which \$60 had been exacted!

The present edition of the book states it to be by an "Initiate." Even without H.P.B.'s assertions as to the "H. B. of L." and her statement (in *Lucifer*) as to the author, no instructed Theosophist should need assurance that Initiates do not proclaim themselves such; that they do not deny doctrines which are pivotal to the whole Theosophic scheme; that they do not *sell* Esoteric teachings — much less in books at a fraction of the rate charged privately till the latter demand ceased; and that no man can enjoy instruction from or approval of Masters whose life and character would exclude him from Their presence and far more from Their endorsement. Hence they should perceive that *The Light of Egypt* is an impudent fraud.

The Ashes of H.P.B.

[*The Path*, Vol. VII, August 1892, p. 168; Vol. VII, January 1893, pp. 306-8; Vol. VIII, May 1893, p. 64]

THE ASHES OF MADAME BLAVATSKY

A permanent Headquarters building for the American Section being now actually possessed, the General Secretary, pursuant to the arrangement made by Col. Olcott at the London Convention last year, will bring with him on his return to America that portion of Madame Blavatsky's ashes which was assigned to the guardianship of the American Section. It is to repose in the Headquarters. The purchase of a suitable urn and the preparation of a secure mural receptacle will involve some expense — one, however, to which her pupils in Theosophy may well feel contribution a privilege. As the work should be undertaken immediately upon the General Secretary's return, American Theosophists are invited to forward their kind offerings to me before August 15th if possible. Acknowledgment under initials will be made in September *Path*, and a full description of the plan adopted will be published promptly.

WILLIAM Q. JUDGE,
144 *Madison Ave.*, *New York.*

[On the facing page is a photo] of the bronze urn in which reposes that portion of the ashes of H.P.B. which was given to the English Headquarters, at 19 Avenue Road, London. When Col. Olcott arrived at London from Australia, the body of H.P.B. had been already incinerated and all of the ashes were at the English Headquarters awaiting his arrival. Our English brethren of course felt a certain amount of delicacy, for there has as yet grown up no accepted method of disposing of the ashes of the cremated dead in Western lands. To bury them seems often not the proper way because they never are large in quantity, and to scatter them to the winds of heaven might hurt the feelings of the survivors, so there is a sort of custom of preserving such ashes in a receptacle like a jar or a niche. Indeed, the creeping on of this latter custom is evidenced by the proposals of cremation societies to provide niches for the purpose. So came naturally to Western minds the idea of preservation. Probably for those reasons and in the absence of a better way Col. Olcott resolved to have them preserved. Then arose the question of whether there should be any division, and the President



Bronze Urn Designed for H.P.B.'s Ashes

himself arrived at the conclusion to divide the whole quantity into three parts, one for India, one for Europe, and one for America, because in England, at any rate, there was a certain shade of desire to have, in the place where H.P.B. had spent the last years of her life, some portion of her ashes, and naturally if one place had any of them the other should also. The President spoke of this when he felicitously said that "If we consider the Theosophical career of H.P.B. we shall find it divided into three stages, *viz.* New York, India, and London — its cradle, altar, and tomb." This is how the division came to be made.*

At the same time an agreement was made by the three sections through their officers that in the event of the European or American Headquarters being discontinued, the portion of the ashes intrusted to that section should go at once to India. Col. Olcott carried the quantity reserved for India with him across the ocean to America, across America to Japan, and thence to Madras, and thus once again after H.P.B. had passed away her ashes made the circuit of the globe. The General Secretary of the American Section next carried his portion across the ocean to New York where they now remain.

At the time the above took place at London a celebrated Swedish artist in bronze hand-work offered through the Countess Wachtmeister to make for the ashes in London a bronze urn. The kind offer was accepted, and at the Convention there in 1892 the completed urn was presented to the Section. The artist is Herr Bengtsson, who is so well known and whose work is so highly valued that rulers in Europe come to him for his work, and he will refuse to do anything for anyone unless his heart moves him. So in this case his voluntary offer is a compliment. The urn is just about two feet high, two wide, and two deep. It rests on a bronze platform of three steps, and locks upon this by an ingenious arrangement. All around it are emblems and also the

* [The portion of her ashes which Col. Olcott brought with him to India in 1891 was buried under H.P.B.'s statue in the Headquarters Hall at Adyar. That portion of the ashes which was for a while in London, was kept in the casket designed by Reginald Willoughby Machell (1845-1927), and executed by Sven Bengtsson (1843-1916), a renowned carver of Lund, Sweden. Mr. Machell was a personal pupil of H.P.B., noted both as a painter and wood-carver. The London portion was later carried to India by Annie Besant when the Headquarters at 19 Avenue Road were given up. At Benares (Vārāṇasī) these remaining ashes were dropped into the Ganges, as was a portion of Col. Olcott's, in 1907. The urn of Machell's creation is now at Adyar. It should be added that the other third of H.P.B.'s ashes was for some years at the New York T.S. Headquarters, and later for many years at Point Loma, and is now in the Archives of the Theosophical Society, Pasadena, California. — COMPILER]

motto of the Society, as well as the three important dates in the life of H.P.B.: her birth, her going to India, her death. The design was made by Brother Machell of the Blavatsky Lodge, London, and the whole shows the influence of loving hearts and grateful recollection. Its top is crowned with a fiery heart resting in a silver lotus. Within and under the dome is a smaller Indian vase in which are the ashes, and with these is a document signed by witnesses and executed at London on the day the ashes were put within and the whole presented to the Convention. The signed declaration is to show that the contents are the ashes of H.P.B., and when and by whom they were placed inside.

In America the sum of about two hundred dollars has been given for the purpose of having a suitable receptacle here, but it is not enough to allow us to as yet construct according to the design made by the General Secretary. Hence up to this date the ashes are under private lock and key. The design is of an Egyptian character, two pillars supporting an Egyptian roof with the flying globe at the top, and on the space between the pillars the name of H.P.B. and the great dates of her life, as also the complete symbol of the T.S. It is impressive as well as beautiful, but would cost over seven hundred dollars, and it is likely that some modification will have to be made if we are to retain the ashes here. Great pressure of important work has prevented any new designs being considered, but there is hope that soon we shall have a proper receptacle for what has been entrusted to our care.

On Saturday, the 22nd of April, the General Secretary had succeeded in having the receptacle in the Headquarters Room finished to receive the ashes of H.P.B., and the same was inspected by the delegates to the Convention during the recesses. It consists of a portion of the design adopted, being the central marble slab and the receptacle combined. On the slab are the seal of the Society, the word "Om," Madame Blavatsky's full name, and the prominent dates of her life: 1831, 1875, 1879, 1891. The slab is of Sienna marble. The receptacle is a bronze box faced with plate glass, and inside is the casket made of pure onyx, resting on four crystal balls, and in which rests the portion of H.P.B.'s ashes given to the American Section. When funds are in hand the remainder of the design adopted will be added. A full description of the receptacle and the casket, both as now erected and as to be finished, will be published in a subsequent issue of *The Path*.

Impossibilities Demanded

[*The Path*, Vol. VII, September 1892, pp. 173-5]

Many impossibilities have been at all times demanded by members of the Society from those who have by the misfortunes of Karma been put in the front row like ninepins to be knocked down by self-appointed critics. Very often H. P. Blavatsky, Col. Olcott, and others in official position have been requested to state why every member other than the questioner — or as well, perhaps — is not a saint; why it is that the enrollment of a person in our ranks did not at once alter the human nature which eighteen hundred years of un-civilization have produced; why the possession of our diploma does not immediately admit to the presence of those glorious Adepts who have occupied incarnations in striving to become real and active altruists; and so on with an immense number of other things as difficult and as presently impossible. In a former issue *The Path* related the experience of the office with the demands of ordinary correspondents, when an order for a book from India or a magazine from London was required to be filled in a week although the mail to and from India usually takes thirty days each way for transit. But the unattainable and impossible are required most assuredly, and the opposite to fact is stated in a note of which the following are the words:

Our organization [a local one] must first establish its own center, even though the existence of any such center *is persistently ignored by The Path* and Mr. Judge. Mr. Judge sees only New York and Europe and India (later), but notwithstanding *this visual incapacity* there is a center in ——— And much Theosophical activity that *never gets mentioned* goes on.

Quite so; “the visual incapacity” to see what is going on at a distance of a thousand miles from *The Path* office is not confined to the editor of that unfortunate magazine, especially when the members of that “center” never say one word to the editor of *The Path* about what is going on. No doubt they work, and that very energetically, but unless they inform the editor, or unless he obtains the capital to permit the employment of a regular and intelligent reporter at every such center, it is quite unlikely that the pages of this magazine will be able to record and to encourage their admirable activity. It is an impossibility that is asked and implied in the statement of our “visual incapacity” and “persistent ignoring” of that about which we never have information.

But it is very wide of the fact to say that we see only New York, India, and Europe. Our history shows our Conventions held year after

year in Illinois, and the enormous correspondence of the office with every State in the Union indicates in some degree, we presume, an interest in all our work here. The Indian correspondence is very small, and the European the same; the news we print from England is generally obtained from sources outside the members; and nearly all that about the U.S. is culled from stray letters. California is an exception, as from there the members send the facts. But the above complaint is not the only one of the same kind, and these words are meant for every Branch.

If you wish *The Path* to give accounts of the various activities of Branches, you must send them to the office, or else wait the far distant day when our individual purse will allow us to pay for the news we desire. But please do not accuse us of ignoring your work if we never know what you are doing, for as yet we have none of us in *The Path* office developed the power to read thoughts and see actions across hundreds of miles of our country; we are still compelled to rely very much upon the mail-bag and the telegraph-wire.

But since this matter has come upon the carpet, we may remind complaining members that *The Path* has from the beginning sustained its course through the help of the pockets of its editor and a few friends. There are enough members to thoroughly sustain it if they only chose to subscribe, but as a cold matter of fact the majority of its subscribers are to be found outside the ranks of our own fellows. This is probably due in part to general poverty; and yet we doubt not that even many of those poor ones frequently belong to clubs, to benefit societies, and spend many a dollar on amusements and ice cream. We do not complain; there are other worlds and other *manvantaras* in prospect, and perhaps the day may come when filthy lucre will not be indispensable to work in the world.

Two Theosophical Events

A LIBEL RETRACTED — COL. OLCOTT STILL PRESIDENT

[*The Path*, Vol. VII, November 1892, pp. 248-50]

September 1892 will stand as a red letter month in our history. Two events of importance occurred, the one removing a cloud, the other reassuring the Society that its President-Founder would remain in office.

In July 1890, *The Sun*, a daily newspaper of great influence in the city of New York, published a news article in which gross charges

were made against the character of H. P. Blavatsky, the Founder of the Theosophical Society, and charging also Col. Olcott, William Q. Judge, and many others with assisting her in fraud and with living upon the Society. It was intended to be a general sweeping attack on all who were in the Society, and, having been written by an enemy who once was counted in the ranks of our members, it was carefully sent by him to as many people as he could think of who would be hurt by it in feelings or warned off from the work of the T.S. Two suits for libel were then begun by Mme. Blavatsky and Mr. Judge against *The Sun* and Dr. E. Coues of Washington.

Some members thought then that we ought not to have gone to law, but as we do not profess to live by the code of Jesus but felt that the honor and the peace of mind of the members at large were involved, we took the only course given by the laws of the land. The suits went on the calendar of the courts of New York, and there were delayed by the immense mass of cases ahead of them. Meanwhile the author of the libel and certain Spiritualistic friends in another city kept up the attack and asserted that nothing would ever be heard of the suits again. In 1891 H.P.B. died, and, as her action was for a personal injury to character, her demise worked a determination of the suit begun in her name, and by that fact the paper that put out the libel was at once released from any fear from that action. This should be noted in view of what follows. On the 26th of Sept. 1892, *The Sun* published the following in its editorial columns:

We print on another page an article in which Mr. William Q. Judge deals with the romantic and extraordinary career of the late Madame Helena P. Blavatsky, the Theosophist.* We take occasion to observe that on July 20, 1890, we were misled into admitting to the *Sun's* columns an article by Dr. E. F. Coues of Washington, in which allegations were made against Madame Blavatsky's character, and also against her followers, which appear to have been without solid foundation. Mr. Judge's article disposes of all questions relating to Madame Blavatsky as presented by Dr. Coues, and we desire to say that his allegations respecting the Theosophical Society and Mr. Judge personally are not sustained by evidence, and should not have been printed.

The news columns of that issue contained a sketch of Madame Blavatsky by Mr. Judge, which, although having some errors as printed, is in the main correct. The retraction is small in respect to the area of the paper covered, but it is a general one, and at a single blow sweeps

* [This article, "The Esoteric She," will be reprinted with other miscellaneous articles in Volume 3 of this series. — COMPILER]

away all that our enemies had thought was accomplished by the libel. As many newspaper men since have said, it is as complete as anything of the kind that was ever published. And in view of the fact that no suit by H.P.B. was then pending, it reflects credit on the paper in this age when newspapers in general never retract except when forced by law or loss of money. Thus ends this libel. The suits against *The Sun* have been discontinued, and the only one pending is that by Mr. Judge against Dr. Coues.

When Col. Olcott resigned the office of President before our Convention of April last, the universal desire in this country was that he should remain in office even if he did no great amount of work in consequence of bad health, and the Convention asked him to reconsider his decision. India had expressed the same thought before. Replying to the cable sent him from the Convention meeting in Chicago, he said he was willing to do what was right, and later announced that the important matter of the legacy left to the Society in Australia was not settled so as to be secure to the organization, and also that the property owned in India had not been transferred to trustees so as to put the title in a shape to prevent loss or trouble. These delayed his going out of office. Just before the July Convention in Europe he published a notice rather ambiguously worded, but which was meant to read that very likely he would revoke his resignation. This possibility of two constructions led the European Convention to assume that he had declared definitely he would not revoke, and it therefore saw no need of taking any action on the question as had been done in America.

But in August Col. Olcott came to the conclusion that as his health had been fully restored he could not do better than revoke the resignation, and so telegraphed to the Vice-President, and the official circular to that effect went out last month. He is thus still our President, and surely no one there is but hopes he may so remain until the day of his death.

Some words by H.P.B. on the matter, written years ago, may be of interest. She says, speaking of Col. Olcott:

As long as I live I shall never go against one who for ten years was my best friend, my staunchest, dearest, most loyal defender and brother, and one, moreover, whom the Master wants to stand firm at his post till his death-day.

To another:

It may be that you and others and even myself do not always agree

with Olcott, and find faults in him, but it is Master's wish that he shall be president until his death or that time which is equivalent to it. There is a quality in him that not many have, and that is the power and disposition to stand for his cause against all and every obstacle.

These serve to show that it is better, wiser, and safer for him to remain, and that it is not time, nor right, nor just, nor wise that he should go out either corporeally or officially. But let us hope that with the month in which the American Section heard of his action, and of the retraction of the libel on H.P.B. and all Theosophists, a new era began for the movement.

Theosophical Correspondence Class

SOME WORK OF THE CLASS

[*The Path*, Vol. VIII, January 1894, pp. 320-2]

This Class was started in the American Section for the purpose of helping the members in the course of study and in all matters pertaining to the Society. Very soon after the first notice was given members began to come in, and at this date, December, one hundred and forty-six persons have joined, coming from all parts of the Section. No authority is claimed, and members are helped by comments made on answers and by references to books and articles. At the same time it is likely that a large index or reference book may result from the work, referring to all sorts of articles and subjects in the whole field of T.S. literature. This in itself will be a valuable thing to have, and if means and energy warrant it might finally be gotten out in book form.

In the first list of questions the following among others was put:

What is the basis, genius, and spirit of the T.S. constitution?

Its object was to direct the mind to the organization itself, and to give an opportunity to personally with each one point out certain matters which ought to be better understood than they are, as the replies demonstrate. Some sample replies are here given without names.

39. I have been a member of the T.S. for eight years, and have never seen its constitution *nor ever heard of any*.

42. The basis of Theosophy is the revelation by letters and speech from Mahatmas; its genius and spirit, the teachings of eternal truths of nature and universe.

62. Its basis is the establishment of a Universal Brotherhood. Its

genius is to awaken the sleeping soul of man to a knowledge of its true powers, its true work, its true destiny. To arouse and stimulate to action the untried, undeveloped forces of the soul. To lift man out of the illusions of matter that he may make a more steady and rapid progress toward his spiritual development and perfection. To teach him to estimate correctly between material and spiritual progress, just how much one is worth in comparison with the other and just *what ends are to be obtained with one or the other.*

Its spirit is to eliminate selfishness, to inspire in the individual a beneficent, universal love of humanity in preference to a selfish, personal love. To persist in an increasing endeavor to purify the soul, lift the aspirations, ennoble the thoughts, not so much for the sanctification of self, as for the sake of purity and righteousness as principles of the Divine Will and for the maintenance of the Divine Harmony. And also for the psychical influences unconsciously engendered by holy thought and holy living. To eradicate error, false conceptions, mistaken interpretations. To annihilate prejudice and all systems of hasty, unjust conclusions. To follow out the golden rule "Do unto others as you would be done by." To incite to an exact uprightness *in all things.* To cultivate tolerance, patience, gentleness, sweetness, humility, and devotion in the cause of others.

41. The basis, genius, and spirit of the Theosophical Society is unselfishness, or the Fatherhood of God and the Brotherhood of Man.

69. The basis of the T.S. is a belief in the unity of all life, spiritual and physical; its genius that this unity of all life brings us into such relations directly or indirectly with other races, nations, and brother men as to cause any injury done by one to another to mutually affect other races, nations, and men upon the earth. Its spirit is that of compassionate sympathy for, and mutual helpfulness to, all beings.

90. The basis, genius, and spirit of the T.S. Constitution are expressed in the first object and in its motto, "There is no Religion higher than Truth." It would unite men of all creeds and races in a bond of brotherhood and mutual toleration upon the common ground of Truth, which is the nucleus about which all creeds and dogmas have crystallized.

58. Sincere and earnest belief in the Masters of Wisdom seems to me to be the basis of the Theosophic Constitution.

9. The basis of the T.S. is the Brotherhood of Man; its spirit is entirely unsectarian and has no creed or dogma to promulgate; respectful tolerance is shown to all religions, creeds, and races of men; the genius of the T.S. is the desire to uplift humanity to a higher level.

33. Oneness, development, charity.

The above are fairly representative of all, and of the general spirit of this Section. They show that all have missed the gist of the question, which was directed to the organic law under which we work, but at the same time demonstrate that the true idea of the movement as a human development is pretty well understood. If the question had been as to the movement apart from the Constitution of the Society, all the replies would have been very good. Number thirty-nine apparently saw the precise point from the reply that he or she had not even heard there was a Constitution. But that also illustrates another thing, that it is possible to proceed vigorously with such a work as ours even if the members do not think there is any organic law. Of course it would not do for officials to be ignorant of the Constitution, but it appears that if men are working as so many in the T.S. do work, the law need not be known, inasmuch as they become in themselves the right law. However, the way to have replied properly to the question as put is something like the following:

“The Basis: (a) Equality of members irrespective of caste, sex, color, race, or creed; (b) Autonomy or self government of all Branches and Sections; (c) Federation, in which, though each Branch and Section governs itself, all must act in conformity to the general Constitution; thus the Branches of a Section are under the jurisdiction of the federated Section and governed by its general law, which in turn must conform to the law of the whole T.S.

“In addition to the foregoing, the basis, genius, and spirit of the organic law or Constitution are autonomy, equality, non-sectarianism, non-dogmatism, absence of creed, and tolerance of opinion. The objects of the Society *are the aim* to which the Constitution is directed.

“The Theosophical movement as distinguished from its Constitution is based on fraternity and unity, its genius is the pursuit of truth and tolerance, its spirit is unselfishness leading it to spread the truth with tolerance and to work for the uplifting of the race.

“From all the above a branch might exist as one of the T.S. and be composed wholly of members who had a specific belief, provided they did not force it on others nor claim for the belief the endorsement of the organized Society.”

Of Funds and Property

[*The Path*, Vol. VIII, February 1894, pp. 354-7]

It was thought by some at one time in the history of the Theosophical Society that a society fund was an indispensable prerequisite to the growth of the movement. This was a natural idea to a Western man because most of the achievements of the West are the result of the use of money, but if one has a good knowledge of human nature and remembers what has happened in other organizations it must be evident that, while money is necessary in order to get bread to eat, it is not entirely necessary for the work of the Theosophical Society. The Roman Catholic Church is probably the most powerful religious body, controlling vast sums of money and owning the best property everywhere, but its great achievements have been in the line of fostering dogmatism and chaining the minds of men; its latest one a few months ago consisting in compelling St. George Mivart, who is a Roman Catholic, to recant what he said in a prominent review tending to show that eternal damnation is impossible. The Methodist and other Churches of the dissenting side of Christianity sustain large missionary enterprises for which they get millions of dollars from their adherents, and the result is that they pay the salaries of many missionaries, enabling their secretaries at home to accumulate money, produce but few converts abroad, and keep up the breach in brotherhood between the East and West by fostering the idea that the heathen are unregenerate and damned. If the Theosophical Society as an organization had always possessed a fund and property, there would always be those who, moved by selfish motives, would struggle to gain possession of the money and the use of the property for their own benefit. But without a fund belonging to the treasury, the Society has steadily grown in influence and numbers. This is because instead of money to fight for we have had an inspiring ideal, and instead of corporate funds to work with we have had devotion which causes the members to use in the work of the organization their own private means untrammelled by the treasury rules. Thus the Society is poor, and it is sincerely to be hoped that it will always remain without a fund as a temptation to the cupidity of man.

The Headquarters in America, situated in New York City, is a piece of property the title of which is vested in the local Branch, which is a corporation formed for the purpose of holding the property. It does not belong to the Theosophical Society, but it is devoted, under the same spirit of devotion as has moved all true Theosophical workers,

to the uses and the benefit of the T.S. The Headquarters in London belongs also to a body of persons, not to the Theosophical Society. Exceptionally, the Headquarters in Adyar belongs as a center to the Theosophical organization as a whole. It has been said by some that all donations, all legacies, all bequests of property, all general acquisitions of all property for the T.S. work should be to and for the Theosophical Society as legal beneficiary, but with this view I for one cannot agree. The funds that are used in the work, outside of the necessary funds belonging to the various Sections and spent during the year, should remain the property of private persons who devote them to the uses of the Society freely and in whatever direction their conscience permits. If we accumulate a large corporate fund we will also accumulate around it those human beings who unconsciously as well as deliberately conceal their motives, who ask to be allowed to work so that they may be paid, and who as members of the whole body owning the fund might have a right to demand its division. May Heaven defend us from such a state of things! If persons have money which they desire to devote in large sums to the Society's work, they should either use it themselves in the line of that activity or deliver it over to such devoted workers as have shown that their guide in life is self-sacrifice for the whole.

Take a few concrete examples. In the American Section, for instance, salaries are not paid, unless you call board and lodging a salary to certain persons who are without means. There are workers in the official departments of that Section who spend their entire time from early morning till night, and all the money they can spare over their actual necessities, in toiling for the Theosophical Society without a salary and at the same time giving out of their means to the needs of the work. In England it is the same. There Mrs. Besant and others work unceasingly for the Society, she supporting herself and contributing all that remains of her earnings to the needs of the Society. H. P. Blavatsky did the same. Col. Olcott did also and is still doing it. Thus in every direction the real lasting and beneficial activities of the Society are carried on by those who, willing to work for it, do not ask a salary; and those of them who possess means do not wish to be trammelled by rules and regulations relating to a general fund which will always be source of annoyance and a temptation to the wicked. In our history of many years we have had this proved in the case of a treasurer in India who, having the small general funds under his control, stole all that he could lay his hands upon. He was but a mortal thrown into the midst of temptation. If the money were his own and he were working in the Society with it, he would not steal it for he could not.

We ought not to encourage large donations to the treasury, but

should spread abroad the principle that private means should be liberally given to the tried ones for use in their discretion when the giver does not know how or has not the opportunity to use it himself. Let them do as has been done; just as one man gave H. P. Blavatsky \$5,000 for the Girls' Club at Bow, London, for which it was judiciously used by Mrs. Besant as agent; or as another gave a large sum to help start a headquarters; or like another in giving the money to print quantities of tracts and pamphlets; or as another who paid over from time to time to an official enough to sustain a well-tried, devoted, but penniless worker in further hard travelling and speaking for the Cause. In this way devotion becomes more valuable than millions of money; those who are capable of speaking and writing but have no means will be enabled to go on by others who, favored by material fate, have a surplus. But make a large treasury fund, and then no barnacle or drone could be shaken off once it had fastened on the old ship, because he would have a voice in the management of means. Again, those captious, suspicious persons who always know the date of a penny or the number of a bill would harass those who had the spending.

Again, our poverty and lack of earthly applause and reward have saved us from cranks and sectarians who, subliminally attracted by wealth, would prate of doctrine and duty while they stood guard over the cash-box. In the strength of our ideal and devotion is our power, and that work which is done without reward or the hope of it and without the blighting influence of a debit and credit account goes further and lasts longer than any which is given as return for a money consideration.

The Theosophical Society

Inside facts as to its organization. — A *de facto* body — the real T.S. in New York — the president still a delegate to foreign lands, and holding over in office.

[*The Path*, Vol. X, May 1895, pp. 55-60]

These facts are extracted from a paper prepared for the Convention at Boston in April 1895. The historical documents and records used in the preparation of the matter are: the original minutes of the T.S.; the original constitution; the records published in India, Europe, and America from time to time; *Old Diary Leaves* — not considered however as wholly reliable — original documents drawn up and signed as far back as between 1875 and 1878.

STATEMENT OF FACTS

1. At a meeting held in the rooms of H. P. Blavatsky, 46 Irving Place, New York City, September 7, 1875, it was agreed to form a Society for the purpose of Occult Study. Upon motion of William Q. Judge, Henry S. Olcott was elected Chairman of this meeting, and upon motion of H. S. Olcott, William Q. Judge was elected Secretary of the same. Adjourned to September 8, 1875. This is asserted as the facts by those who were present.

2. Pursuant to adjournment, a meeting was held at the same place September 8, 1875. It is with this meeting that the minute book begins. Upon motion of William Q. Judge it was voted that H. S. Olcott take the Chair, and upon motion it was voted that William Q. Judge act as secretary. Upon request of the Chair, sixteen persons handed their names to the Secretary, as agreeing to found and belong to such a society. A committee of four, including the Chairman, was appointed "to draft a constitution and by-laws and to report the same at the next meeting." Adjourned to Monday, September 13, 1875, at the same place. [See Vol. 1, p. xxxi for a photographic facsimile of this first minute book page. — COMPILER]

3. Pursuant to adjournment, a meeting was held September 13, 1875. H. S. Olcott acted as Chairman and C. Sotheran as Secretary. The Committee on "Preamble and By-laws" reported progress. It was resolved that the name of the Society be "The Theosophical Society."

The Chair appointed a committee to select meeting rooms. "Several new members were nominated and upon motion those persons were added to the list of Founders." The meeting adjourned subject to the call of the Chair.

4. Pursuant to a notice dated at New York, October 13, 1875, signed Henry S. Olcott, President *pro tem.*, a meeting was held at 206 West 38th Street, October 16, 1875, "to organize and elect officers." Eighteen persons were present. The report of the Committee on "Preamble and By-laws" was laid on the table and ordered printed. The meeting adjourned to October 30, 1875, at the same place. H. S. Olcott was Chairman, and J. S. Cobb, Secretary.

5. October 30, 1875, the Society met pursuant to adjournment. Mott Memorial Hall, 64 Madison Avenue, New York City, was selected as the Society's meeting place. By-laws were adopted, but with the proviso that the "Preamble" should be revised by a committee and then published as the "Preamble of the Society." Officers were elected as follows: President, Henry S. Olcott; Vice-Presidents, Dr. S. Pancoast and G. H. Felt; Corresponding Secretary, Mme. H. P. Blavatsky; Recording Secretary, John Storer Cobb; Treasurer, Henry J. Newton; Librarian, Charles Sotheran; Councillors, Rev. J. H. Wiggin, R. B. Westbrook, LL.D. Mrs. Emma Hardinge Britten, C. E. Simmons, M.D. and Herbert D. Monachesi; Counsel to the Society, William Q. Judge. Adjourned to November 17, 1875.

6. The Society met in Mott Memorial Hall, November 17, 1875, pursuant to adjournment. The President read an address and after the transaction of business, adjourned to December 15, 1875.

7. It is probable that Col. Olcott selected this as the date of organization, because of his inaugural address, but it is not correct, and he had no authority to do so. About this time members fell away and there was no quorum.

8. A few odd meetings were held until 1878. The minute book was mislaid. Resolutions were made by two or three persons writing them out and declaring them passed.

9. In the year 1878 H. P. Blavatsky and H. S. Olcott were appointed a "Committee of the Theosophical Society" to visit foreign countries and report. *The Theosophist* for October 1879, Vol. I, No. 1, p. 1, first item, says: "For the convenience of future reference, it may as well be stated here that the Committee, sent to India by the Theosophical Society, sailed from New York December 17, 1878, and

landed at Bombay, February 16, 1879, having passed two weeks in London on the way." In *The Theosophist* for January, 1880, Vol. I, p. 95, Col. Olcott says he "came to India with two English colleagues and their learned Corresponding Secretary, Madame Blavatsky. They came expecting only to study Eastern Religion and Yoga Vidyā, and report their discoveries to the Western Theosophists," which were the Society in New York, consisting of over forty members at this time.

10. Before the departure of their Committee to foreign countries, the Theosophical Society elected General A. Doubleday as President *pro tem.*, to serve during the absence of the President. This election of President *pro tem.* was never revoked; nor was the appointment of this Committee. On arrival in India H. S. Olcott had their pictures taken and sent to America endorsed by him "The Delegation to India."

11. Meetings of the Theosophical Society were held at New York for some years after the departure of the Committee, and were presided over by General Doubleday and William Q. Judge.

12. From October 30, 1875, to December 1878, all alterations of the By-laws were made in regular and formal manner by the Society at New York.

13. These By-laws provided that new members could not be elected until after thirty days' consideration of their application.

14. The original organization was kept up at New York certainly until after January 1, 1882.

15. What purported to be "Revised Rules of the Theosophical Society" were adopted at Bombay in October, 1879, by a body which called itself the "General Council of the Theosophical Society", but had no legal existence whatever. There was published in *The Theosophist* for April, 1880, (Vol. I, p. 179): "The Theosophical Society or Universal Brotherhood. [Formed at New York, U.S. of America, October 30, 1875.] Principles, Rules, and By-laws as revised in General Council, at the meeting held at the palace of H. H. the Maharajah of Vizianagram, Benares, 17th December, 1879." To this was subjoined the statement: "Revised and ratified by the Society, at Bombay, February the 26th and 28th, 1880. — Attest: Kharsedji N. Seervai, Joint Recording Secretary." This meeting at Benares was merely one held by H. S. Olcott without notice and was irregular. It was here that Col. Olcott worked out the resolution that declared him President for life. The original Constitution fixed his term at one year and was never amended. The so-called ratification at Bombay was irregular and amounted to nothing.

16. None of the admissions to membership nor any alterations of the By-laws adopted at the instigation of the Committee sent to foreign lands were in accordance with the By-laws of the Theosophical Society in force at the time. The legal By-laws were adopted by a vote of the Society in New York and could only be changed by a like vote. None of these alterations of the By-laws were ever submitted to the Society in New York and that Society never voted on any of them.

17. From December 1878 down to the present time, various sets of "Rules," "By-laws," and "Constitutions" have been promulgated by alleged "General Councils," but none of them have ever been adopted in accordance with the only By-laws of any validity.

18. No lapse of time, no passive assent, and no active assent given in ignorance of the legal status of the case would confer any validity upon the otherwise illegal acts of the President or of the Committee to foreign lands or those claiming to act through or under them, or either of them.

19. Up to 1880 members were admitted to the Society in New York in accordance with the By-laws.

20. Before H. S. Olcott and H. P. Blavatsky went to India the name of the Society was altered in New York, in the manner which prevailed after members had dropped off, to "The Theosophical Society of the Arya Samaj of Arya Vart." This made it a Branch of the Arya Samaj, over which Dyanand presided. Diplomas were printed thus and issued as late as September 1878 with Dyanand's name and seal printed on them.

21. In India, again, Col. Olcott, in the same manner as before, altered the name of the Society back to the old style by striking off "of the Arya Samaj of Arya Vart." If the Society properly voted to change in New York to the Arya Samaj, it certainly never voted to reconsider.

22. Before the departure to India in 1878 the Recording Secretary was sent to London to form the British Theosophical Society. He did this and Dr. Wyld presided over that for a time. This body finally became, it is asserted, the "London Lodge," now controlled by Mr. Sinnett.

23. The London Lodge has always claimed to be autonomous, has continued its work, always claiming to be perfectly independent of the President, the parent Society, the Section in which it is, the Constitution, and all and every person and body whatever. This anomalous

position has been always recognized and permitted by the President, and also by the European Section in which that Lodge is. This is finally exhibited in the letter from the Lodge, found in the Proceedings of that Section for 1894.

24. When H.P.B. for the last time settled in Europe, she autonomously, independently, and at the request of the Europeans (except the London Lodge), founded "The Theosophical Society in Europe," of which she was President. After she had made her declarations, Col. Olcott issued a paper so as to seem to approve of what had been done. On these was built up the present European Section.

25. An examination of the records from the beginning to the end of 1893 shows that there is no record whatever of the election of William Q. Judge as Vice-President of the T.S. In July 1894 at London, Col. Olcott and the Indian General Secretary, upon William Q. Judge's raising the point, decided that they would assert that the record was defective and could be cured by stating the fact that such Vice-President had been elected in India many years before, and it was so ordered in Council. But as the meeting at which said election took place — if it ever did — was not one participated in by those who could bind the whole Society, and as the real T.S. existed in New York, if anywhere, it follows that William Q. Judge was not regularly elected Vice-President.

The following by Col. H. S. Olcott occurs in a letter from him to W. Q. Judge, dated May 17th, 1893: "If you want separate T.S. Societies made out of the Sections, have them by all means: I offered this years ago to H.P.B., and even to A. P. S[innett]."

In July 1894 at London, he enunciated the same idea and plan to W. Q. Judge and Dr. Buck, after the dismissal of the Committee.

26. From a consideration of the above statement of facts it follows that:

(a) The present existing so-called "General Council of the Theosophical Society" has merely a *de facto* status and not a legal one, as it has grown out of and upon wholly illegal proceedings.

(b) The By-laws adopted October 30th, 1875, and such amendments thereto as were made according to the terms of those By-laws, are the only legal ones at present in force and the only ones having any validity whatever.

(c) The Theosophical Society formed at New York in 1875 never had any legal existence outside of the United States and cannot have except upon amendment of the By-laws.

(d) The Theosophical Society was founded at New York, September 8, 1875, by some eighteen persons, and there was no such society founded November 17, 1875, that being simply the date upon which the President delivered his inaugural address.

(e) The present existing so-called "Theosophical Society and Universal Brotherhood," with its officers and "General Council," has no legal connection with "The Theosophical Society" founded at New York, September 8, 1875.

(f) The authority of the so-called "General Council of the Theosophical Society and Universal Brotherhood" over members, Branches, and Sections, who have submitted to it in ignorance of the real facts in the case, exists only so long as its authority is not called in question, but when so called in question it ceases to have any lawful authority whatever.

NOTE. A diploma made and issued in due form in 1883 to a member in St. Louis, was signed by Gen. Doubleday as President *pro tem.*, and William Q. Judge as Recording Secretary. This shows the Society as then active in New York. We will print next month a reproduction of this diploma.

A Parent T.S. Diploma

[*The Path*, Vol. X, June 1895, p. 92 & facsimile]

On the following page will be found a photographed copy of a diploma made and issued in due form in Jan. 1883. This is the diploma we referred to in an article in May issue under the title "The Theosophical Society." It is of course only one of many, but is introduced here to substantiate the statement in that article that the parent T.S. was active in New York as late as 1883, Abner Doubleday being then its President *pro tem.* in the absence of Col. Olcott, the delegate to India.

The Theosophical Society

OF NEW-YORK

admits Elliott B. Sage, to the number of its Fellows.
In Witness it has issued to him the present Diploma signed
by the President pro tem. and Recording Secretary at New-
York, on the nineteenth day of December, in the year 1882.

Abram Doubleday
pro tem. President

William G. Wood
Recording Secretary.

H. S. Olcott versus H.P.B.[*The Path*, Vol. X, June 1895, pp. 81-3]

In the April *Theosophist* Col. Olcott makes public what we have long known to be his private opinion — a private opinion hinted at through the pages of *Old Diary Leaves* — that H.P.B. was a fraud, a medium, and a forger of bogus messages from the Masters. This final ingrate's blow is delivered in a Postscript to the magazine for which the presses were stopped. The hurry was so great that he could not wait another month before hurling the last handful of mud at his spiritual and material benefactor, our departed H.P.B. The next prominent person for whom we wait to make a similar public statement, has long made it privately.

Col. Olcott "stops the press" and rushes off the Postscript, "for the honor of the Masters." He wishes to defend those Masters, who sent H.P.B. as their messenger, by declaring that she "cooked up," forged, and humbugged with, a long and important message to Brahmans at Allahabad in 1881.* The Colonel is H.P.B.'s first Western disciple, ignorant to this day of practical occultism and not able to propound a question to the Masters; never heard of Masters except through H.P.B. He now preserves the honor of Masters by blackening the character of their messenger. Splendid defense, this, of the Masters!

How does he explain the long silence of the Masters since 1881 on the subject? And another very pertinent question is this: How does this "defender of the Masters" explain his own silence in 1881 and since? He was present when the message was sent and knew of it. If he knew then that it was bogus why did he not divulge? If he did not know then, was it because he was unable to tell? If he has since been told by one of the Masters — *à la* Besant in the Judge case — will he kindly let us know which of the Masters told him, and when?

All these questions ought to be answered, and many proofs given by him showing the least occult ability to decide on false or genuine messages, because he has attempted to classify H.P.B. with frauds, forgers and mediums. Hence the Masters who sent her are put by him in similar categories. Observe that the forgery now alleged by him was at the very time H.P.B. was giving out from the Masters the series of messages which have become known to all. If we believe him, then

*[See *Echoes*, Vol. I, pp. 448-54; also 403-4. — COMPILER]

the delivery by this irresponsible medium of one false message must throw doubt on every message. Certainly Col. Olcott is no occultist whose decision we will accept. Each of us will be left to decide for this, that, or the other message according to fancy. Olcott does not like the one in question because he lives in India, and it is too gallingly true. Perhaps others may like it, and not be willing to accept other messages that contradict their partisan view of the London Lodge papers or metaphysics and science. For my part, the message in question testifies to its genuineness by its text, except for those who are hit by it, or those who have the Indian craze and think themselves Brahmans, or those whose self-interest and comfort are against it.

The message condemns bigotry. The persons to whom it was sent were then of the most theologically bigoted families. They were wondering, like Pharisees, how it was possible that the Mahatmas could communicate with a beef-eating, wine-drinking Sinnett and not with them, who took no such things and never shook hands. To these very points, to their superstitions, to their upholding idolatry, to the horrors of caste, the letter adverts. The whole letter rings true and strong. Were one at all disposed to join Olcott in his absurd explanations by mediumship, this letter is the one that would be selected as true.

If for a moment we accept this view of H.P.B. put forward by Olcott then there is, as she published herself, no certainty about any message. Who is to decide? If she hoodwinked with one message, all may be the same — bogus — and the great force and strength derived from a firm belief in Masters will be swept away, because she, their first messenger to us, is made out a fraud. All this is precisely what Olcott *et al.* wish to do. He cannot tolerate the idea that H.P.B. was greater than himself, so he throws around her memory the dirty cloak of tricky and irresponsible mediumship. That done, anything can be explained and anything accounted for.

Well, for my part, I will not accept such nonsense, Col. Olcott being incompetent to decide on Mahatmic messages on occult lines, and being a disciple of H.P.B. is certainly much below her. His present utterance settles nothing about her character, about her mediumship or about the message; but it does serve to brand him as an ingrate and to place him plainly in view as one who calls that great teacher a fraud and a medium.

Now let the next and the next come on, so that we may have the lines clearly drawn and the hypocrisies unveiled.

MRS. A. BESANT vs. H.P.B.

Mrs. Besant has sent an advance copy of an article to appear in *Lucifer* entitled "East and West." It is a very long article devoted chiefly to William Q. Judge, but in it she takes up the message from the Master to the Allahabad Brahmans, which Col. Olcott deals with in his April Postscript. *She says the message is not genuine*, and thus walks beside Col. Olcott in abuse of H.P.B., for everyone with correct information knows that the message came through H.P.B.

WILLIAM Q. JUDGE

The Work Since May

[*The Path*, Vol. X, December 1895, pp. 265-7]

This month ends the year and gives us, for examination and review, seven months of experience in theosophical work. Last April, after the Boston Convention, there were some who had fears that great difficulty, perhaps disaster, was soon to come upon the work. It was a sort of superstition for which they could hardly account — a superstition connected solely with the mere framework of an organization. In the general mental development of the world there could be found no basis for the notion that Theosophy was decaying. So the superstition was connected with forms as a ghost is with a house. But there were others who had no fears and no sort of superstition. They perceived the truth of the idea thrown out by others wiser than we that the unity of the movement depends on singleness of purpose and aspiration and not on a world-wide single organization. By this time the fears of the first must be allayed and the hopes of the second justified.

The echoes of the Convention had not died away when active, widespread work went on as before, without a halt. We reported to the meeting, and before any voting on the Constitution, that there were 102 branches in the jurisdiction. This was true as to the record, but some of those were even then so inactive as to be subjects of grave consideration. Today — when this is penned — notwithstanding losses and prophecies and croakings, domestic and foreign, we have ninety branches. These ninety have among them several new ones formed since April, out of new material and not resulting from a split. This part of the seven months history is in itself enough to show the wisdom of our course, and to give to everyone the greatest encouragement.

The very first result of the vote at Boston was to infuse into all "loyal" branches new energy and determination to increase the activity while trying to make brotherhood practical. All the new branches are made up of good working material. In those cases where — as in some cities — the new body was formed by half of the old, the branch was doubly determined to be of still more use than was the old. So now the entire body of branches may be regarded as strong, active, inspired for action and trying to work for brotherhood.

Official activities began the day after Convention. The *Forum* was made of greater value by changing its plan and shape. Reports from everywhere commend it and show that its usefulness has increased. The other official papers were continued as before. Almost immediately a new, active, and actual working Committee was formed for propaganda in the Central States — a vast territory. Another was formed in New England. While the Central Committee was being formed, Mr. Burcham Harding worked in the New England district, lecturing in public and visiting branches. When everything was ready he started work in the State of Indiana, and succeeded in spreading Theosophy in nearly every town, and by means of the reports given by newspapers, must have reached nearly every inhabitant. The best sort of people came to hear him. When, as did happen, bigoted ministers publicly denounced him, the people came to his rescue and snubbed the priest. Everybody seemed to want to know about Theosophy, and papers would give columns to his lectures. This may be taken as an indication of the liveliness of Theosophy and as proof that more people desire this philosophy than members seemed to think. The case of Indiana I select out of many because it furnishes a condensed example. At the same time the New England, the Atlantic and the Californian work went on unabated. The San Francisco members had for some time been holding Sunday theosophical services for the convicts in the prison there. This is continued. And there, also, every Sunday a free public lecture is given, to which very good audiences come. The old Pacific Coast Committee did not stop work a day and its lecturers went up and down among the people as usual, finding as much interest as ever in Theosophy. In New York an additional series of popular lectures was started at Chickering Hall by Mr. Claude Falls Wright with the aid of the Āryan T.S. These seem to be likely to attract large audiences very shortly. All this time the correspondence with enquirers went on and new members came in as before and in greater numbers.

I have brought forward these facts — and they are not all that might be selected — to show in a measure what the seven months' work has been since the eventful last Convention. It proves once more that "the

Theosophical Movement is greater than any Theosophical Society." It ought to show that the Theosophical Society in America is a strong, active, intelligent body, not depending on personalities but upon hard, common-sense work. And behind that hard work there are forces and a spirit which will keep it alive for more than a century if members always look for the spirit and not for the letter. No member has now the right to be gloomy or afraid. If seven months can show such facts, where is there cause for fear? There is none. The future grows from the present, and nothing but a cataclysm can stop our progress.

W.Q.J.

*Hidden Hints in
The Secret Doctrine*

Hidden Hints in The Secret Doctrine

[*The Path*, Vol. V, January, February, March 1891; Vol. VI, May, June, September, October 1891; January, February 1892.]

(*The Secret Doctrine*, Vol. I, from p. 1 to p. 259)

A PROPHECY. In the 20th century — 1900 — the scholars of our era “will begin to recognize that *The Secret Doctrine* has neither been invented nor exaggerated, but simply outlined” (I, xxxvii). In other places the author hints at surprises in store in the way of manuscripts, etc. It would seem that by 1900 some “discoveries” will be made by scholars that will support our author. “Once the door [is] permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted . . .” (I, xxxviii, footnote). “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” (I, xlv).

AN ARCHAIC MANUSCRIPT. Some of the doctrines given out are found by her in a collection of palm-leaves made impervious to the elements by some unknown process (I, 1). It is well known that some of the most ancient eastern manuscripts are on palm-leaves which are cut in oblong, narrow form and tied with a string. How is this seen by her? Either in the astral light or objectively, being brought to her table. By whom or what?

CONTINUITY OF PLAN FROM ONE MANVANTARA TO ANOTHER. In this old MS. it is said (*Proem*) that during the pralaya the plan for the next manvantara slumbers until the dawn of the next evolution, when its potential power goes forth to action. There is, therefore, a continuity from manvantara through pralaya to succeeding manvantara (I, cont. on pp. 4 and 5).

THE BASIS OF AFFINITY, hence for all correlations of force. It is stated that Leucippus taught an occult law when he declared, 500 B.C., that the *lateral motion of atoms* is the root for affinity and correlation of force (I, 2).

EACH PERIOD OF EVOLUTION is *sui generis*. “. . . yet at each new Manvantara, its organization [speaking of the Cosmos] may be regarded as the first and the last of its kind, as it evolves every time on a higher plane” (I, 3).

A NEW ELEMENT AT THE END OF OUR 4TH ROUND. “. . . Occult Science recognizes *Seven* Cosmical Elements — four entirely physical, and the fifth (Ether) semi-material, *as it will become visible in the air* towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth” (I, 12).

ĀKĀŚA AND MANAS CORRESPOND (see I, 13, footnote). “. . . Ākāśa . . . the fifth universal Cosmic Principle (to which corresponds and from which proceeds human Manas) is, cosmically, a radiant, cool, diathermanous plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles.” It must therefore follow, under the law of correspondences, that *manas* in the sevenfold division is creative, correlative, and immutable in the same way and portions as stated for Ākāśa.

MANAS IN THE 5TH ROUND. By following out the correspondence we find that as Ether, the lower form of Ākāśa now semi-material, will become visible in the air at the end of this Round — the 4th — so *manas*, now only semi-developed in this race, will be further evolved in the 5th Round at the same time with the parent source, and as the form of Ether spoken of will then be the superior element in nature, so at the same time the superior principle reigning in the septenary constitution of man will be *manas*. The full development of *manas* imposes full responsibility on the race, and thus we see how the turning point is reached and what it may mean, and also what is the meaning of the “moment of Choice.” With full responsibility the choice must be made by the race which thus has perfect *manas*. It is for and towards that period that the Masters of Wisdom are now working so as to prepare the present Egos for the momentous days when the choice of the good or evil path must be intelligently made.

And as in many places in *The Secret Doctrine* the author says that we are the same Egos who were in the Atlantean bodies, and that they had a very weighty karma, we may perceive why it is that we are those who will be compelled to make the great choice for good or evil destiny in the next Round.

DIFFERENCE BETWEEN EFFECT OF GREAT AND MINOR PRALAYA. The question, “What happens to the planets during a minor pralaya or dissolution?” is answered in I, 18, footnote. They are dead, as it were, but not dissolved, for, as she says, they “remain intact, though dead, as a huge animal, caught and embedded in the polar ice, remains the same for ages.” After the great Pralaya no planets remain in *corporibus*, but all are dissolved, their ākāśic “photographs” alone remaining. This must

be taken metaphorically, or else we will again make objective that which is subjective. But in a minor pralaya the “dead planets” are objective in space, but with all their active life and energy gone.

DHYĀNI-CHOHANS NOT THE ONLY TERM FOR THE HIGHEST BEINGS. “. . . each of the various groups has its own designation in the Secret Doctrine” (I, 22). Nor are they “personifications” of the powers of nature (I, 38).

EACH ROUND has its special class of Dhyānis to watch over it. The same for races (I, 42). The present Round is watched especially by the Fourth Class of Dhyānis.

THE ABSOLUTE NOT UNDERSTOOD by the Dhyāni-Chohans (I, 51). And yet some theosophists ask to have definitions or explanations of the Absolute. We heard of one who claimed to have “communed with the Absolute.”

THE BREATH OF BRAHMĀ. This may be said to be the same as “The Eternal Breath” spoken of in *The Secret Doctrine*. It is motion, and proceeds through space ceaselessly. It does not stop during the pralayas (I, 55).

IDEALS AND TYPES IN THE ASTRAL LIGHT. The prototype is present in an ideal form in the Astral Light from dawn to night during the manvantaric period — everything “from man down to mite, from giant trees down to the tiniest blade of grass” (I, 63). There is a clear correspondence here with the formation of the astral man, which is the copy, plan, or prototype on which the corporeal man is formed.

THE PRIMORDIAL FORM of every manifested thing is like that of an egg (I, 65). A *Paramahansa* once wrote for *The Theosophist* [Aug. 1882] an article in which he said that Theosophy was that branch of Masonry which showed the universe in the form of an egg.

THE VERBUM, OR WORD, AND ITS FORCE. All religions speak of “the Word.” The Jews, from whom the Christians get their religion, say that the all-powerful name of God if pronounced will shake the Universe; the Freemasons speak of the lost word; the Hindus tell of the great word; it is the Greek *Logos*. The question is often raised: “Supposing there be such a word, wherein is its force?” H.P.B. says it is in *motion* and not in *number* (I, 67, footnote). The Hebrew Kabbalah leans more to *number*, as being the force or power of this word.

MATTER DURING PRALAYA. It is in a state of great tenuity seen only by Bodhisattvas. When evolution begins again it appears like curds in space (I, 69).

ELECTRICITY AN ENTITY (I, 76). It is an emanation from an entity of power (I, 111, footnote); and is coexistent with the ONE life (I, 81); it is primordial matter of a special nature (I, 82).

PULSATION OF THE HEART AND THE TIDES. Probably due to the universal expanding and contracting of the atoms, which in turn are caused by the expansion and contraction of matter of space (I, 84). "There is heat internal and heat external in every atom" (*ibid*).

TWO SORTS OF FIRE OR HEAT. One in the central Sun and the other in the manifested universe and solar system (I, 84 & 87).

MAGICAL POTENCY OF WORDS is in the vowel sounds and not in the numbers (I, 94).

THE TERM "HUMAN" IS NOT TO BE CONFINED TO THIS GLOBE. It must be applied to all entities who have reached the fourth stage of development on any planet in space in its fourth round in any chain of planets (I, 106, 2nd para).

BUDDHI AS COMPARED WITH SPIRIT is material, although for us and the highest conceptions we can form it is wholly beyond materiality (I, 119).

THE HUMAN MONAD is the union of the ray from the Absolute with the soul (I, 119, para 1).

SYMBOLISM AND NUMBERS. They are intimately connected with the hosts of the Dhyāni-Chohans. The basic numbers refer each to distinct groups of ideas which vary according to the group of Dhyāni-Chohans referred to. In other places the author says that, as the Dhyānis are connected with evolution in all its intricacies and mysteries, it follows that symbolism is of the highest importance (I, 119).

THE ONE FUNDAMENTAL LAW OF OCCULT SCIENCE is "The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyāni-Chohan to the smallest infusoria," (I, 120). And this is to be applied spiritually, intellectually, and physically.

KARMA NEEDS MATERIAL AGENCIES to carry out its decrees (I, 123). The material agents spoken of here are not merely those that we class as such, but many others which are generally conceived of by us as spiritual. For as said above, even Buddhi is material when compared with Ātman of which it is the vehicle. The clue here given is in regard to the operations of Karma through the atoms that are used by the Egos

in their various incarnations. But in following this out it must not be forgotten that there is no particle or point of materiality which is not at the same time mixed with or in company with another particle — if the word may be used for this purpose — of spirit or the one life.

THE THREE GROUPS OF BUILDERS. These are as follows: The first is the group which constructs the entire system as a whole and which includes more than this globe system; the second is the group of builders who come in when the system as a great whole is ready and form the planetary chain of this earth; and the third is that group which builds or projects Humanity, as they are the great type of the microcosm — man (I, 127-8).

THE LIPIKAS AS COMPARED WITH THE BUILDERS are the great Spirits of the universe as a whole, the builders being of a special nature. The Lipikas, like the others, are divided into three groups, but it is asserted that only the lowest of these three groups has to do with this system of ours and that the other two cannot be known, and also that those two are so high that it is doubtful if even the highest of the Adepts know about them. It may therefore be supposed that for the Adepts the Lipikas of the higher degrees are as great a mystery as the Mahatmas are for us, and that this ascending scale of greatness ever gives to the soul something still higher, no matter how far it may progress, to which to look and aspire (I, see whole of page 128).

But as each of the three groups is divided into seven others (I, 127), it may be the 21st sub-group which has to do with this globe; and it is said that as to the highest of the groups it is directly connected with our Karma (I, 128 *last line*). Now as Karma rules the entire universe, it must follow, in order to make and keep harmony, that the “highest grade of Lipikas” referred to on page 128 is not the highest of the last series of 21 sub-groups, but the highest of the whole three great groups.

NOTE WELL: Whenever an “entity” is spoken of among the various “hosts” it is to be known as composed of many entities, just as man himself is similarly constituted, his total consciousness being that of the whole mass of beings who go to make up his intricate life.

NIRMĀṆAKĀYAS. First reference to these is on page 132 (footnote), where they are called “the surviving spiritual principles of men,” and in the text they are those who *reincarnate for the good of the world* if they choose.

ELECTRICITY AGAIN is mentioned as *Life* (I, 137 and 139); also a form of “Fohat” (I, 145).

ETHER only partially manifested, and not to be fully so until the 5th round (I, 140).

THAT ENTITIES ARE CONSTITUTED of many units, each an entity. Thus that "Fohat," elsewhere called "an Entity," is not one undivided entity but is made up of others; and that there are as many Fohats as there are worlds (I, 143, footnote, and 145).

ELIXIR OF LIFE. A hint thereupon (I, 144, footnote).

ELEMENTALS CONCERNED in all forces, *e.g.* that electricity, magnetism, cohesion, and the like are made up of elementals. These of course, are not all of one class, but of several (I, 146). Near the end of this page it is inferentially stated that elementals are generated in millions by other beings. This must be, in fact, a transforming process in the atoms. By referring to p. 143, a broad hint will be found as to this in the remarks upon the "fate of an atom" once caught into any world sphere, and the means of getting out through "a current of efflux." Is this *efflux* through the transforming being?

THE MOON. In what sense dead? Only as to her inner principles. Her physical principles are not dead, but have a certain activity (I, 149, footnote). And her spiritual principles have been transferred to this earth (I, 155, footnote, and I, 156.)

DISAPPEARANCE OF THE MOON will have occurred before this earth has passed through her 7th human round (I, 155, footnote).

ARCHETYPAL MAN ON GLOBE A (I, 159, last para). Here is a most interesting hint not often referred to and opening up a vista of thought. In the first round of the monads in this chain of planets, the monads from the preceding chain of worlds — say the moon's chain — *become human beings* on Globe A. But in the 2nd round the process alters, and it is in the 4th round that man appears on this earth, the 4th Globe. To quote: "It is only during the 1st round that (heavenly) man becomes a human being on Globe A; (rebecomes) a mineral, a plant, an animal, on Globe B and C, etc. The process changes entirely from the second round; but . . ." (I, 159-60). This abruptness is to give the hint to intuitional investigators, and opens up as great a problem as the 8th sphere seemed once to be and still perhaps is. But we may ask if on Globe A — unseen by us the archetypal process does not obtain?

MARS AND MERCURY bear an occult relation to the earth which will not be explained (I, 163). This is not because no explanation exists, but because, as said (I, 164, footnote), these explanations belong to high grades of initiation.

FIGURES AND NUMBERS are the key to the whole system (I, 164). This has often been stated. Among the Jewish Kabbalists it is said that the Universe is built by number, weight, and measure, and that harmony is the law reigning over all. Now if the hint given be true, that figures and numbers *will not* be given for the above reasons, then it is useless for students to bother their minds about the occult meaning of numbers, as so many now do; for this occult meaning cannot be found without assistance.

VENUS IN HER 7TH ROUND. See italicized para. on p. 165, where it is said that that planet is in her last round. This must be her 7th. Hence the men there are as gods to us, and, if the argument from analogy is to be relied on, some of her great light must emanate from those beings and not all be from the sun.

MARS WITH TWO MOONS NOT HIS OWN (See p. 165, ital. para). This is taken from the letter by a Master who, replying to the query as to why Mercury and Venus have no satellites, says: "It is because Mars has two to which he has no right and — for other reasons." That is, we infer that Mars absorbed these moons or dragged them off into his orbit at some time enormously distant and still keeps them. They cannot therefore stand to him in the same relation as our moon does to us. One of the "other reasons" may be that, Venus being in her 7th round, all vestiges of old moons have been sublimated and absorbed into her atmosphere.

ESOTERIC METAPHYSICS must be understood (I, 169). This rule is laid down by the Adepts and is therefore of greater weight than if formulated by a student. It is useless to attempt to master the system on the lines of modern research, which at best are empirical, very faulty, and leading almost always to a materialization of the whole scheme. Metaphysics deal with the real because the ideal, and physical science with the phenomenal and therefore illusory and changeable.

EVOLUTION OF THE MONAD A BASIC PRINCIPLE (I, 171). This is laid down with extreme clearness and should not be forgotten. It is not expanded so that inattentive minds may get it through much repetition, but it is postulated once for all. It is still altogether too customary for students to separate the Monads, first from the globes and then from the beings thereon. They cannot be thus divided off. All the globes and their objects are and ever will be monads in stages of evolution, just as we who now study the question are monads ourselves in other stages. The false notion should at once be discarded that there was a time when there were no monads on the globe but that there was here

in waiting this ball of earth coming from no one knows where, and that later on monads arrived to occupy it.

If we carry out the principle laid down, then the globe is the creation of the monad; and when the globe is evolved, at once monads needing that experience enter into its corporeality to continue its existence. These later monads are those far behind in the race who will, in some succeeding period of evolution, be in a position to evolve on their own account some new globe in ages yet far distant, for the carrying on of the same process eternally. For, as a material object cannot spring out of nothing, neither can education or knowledge or ability to plan arise out of nothing, but must be based upon and flow from some prior experience or education. So it must be that even now there are monads encased in the mineral, vegetable, and animal kingdoms which have never been farther than that, and will during the remainder of the race evolution continue their education in those lower kingdoms until their time shall come when, the door opening for their exit, they will pass out and higher to make room for others.

LIMIT TO NUMBER OF MONADS. Although there can be no such thing as a metaphysical limit to the monads, yet practically, for the purposes of any one manvantara, there must be a limited number of monads included within its evolutionary sweep. Since a manvantara, however vast and inconceivable by us, is wholly a finite period, it sets its own limit — within the illimitable Absolute — for the monads attracted to it. This of necessity must be, since the natural world which makes experience possible, being finite because material, sets the limit by reason of its capacity being bounded (I, 171).

THE FATE OF THE ANTHROPOID APES. This interesting question is raised first on pp. 173 and 175, and not disposed of. There, in describing the course of the evolution of the monad, it is said that the laggards will not be men at all in this cycle *save one exception*. On p. 184, it seems to be answered: "In this Round . . . the anthropoids destined to die out in this our race, when their monads will be liberated and pass into the astral human forms (or the highest [human] elementals) of the Sixth and the Seventh Races, and then into lowest human forms in the Fifth Round. . . ." These descendants of men through union with animals will thus be karmically rewarded in the next round after this, instead of having to wait until another manvantara.

THE IMPULSE OF EVOLUTION is found in the force of the spiritual breath. It is not to be supposed because "human monads" cease to come into this chain of globes that therefore there is no impulse. The

term "human monad" means that *monad which having been through all lower experiences is fitted to inform the so-far perfected human body.*

MAN FIRST IN THE 4TH ROUND (I, 187). The flow of human monads is at an end, except that those still incarcerated in the anthropoids have yet to come in. Full blown [monads] — or rather those that have been through all lower experiences — must proceed in their order through the strictly human evolution. The necessities of evolution demand this, and the turning point is reached in the fourth round which represents the square figure or number, and all monads in the lower kingdoms have to go on with the work of evolution in those until the next manvantara. At that time the monads now in human forms will have progressed beyond, thus leaving room for those below to come up higher.

OUR NATURES FROM WHAT (I, 189). In the note it is distinctly pointed out that the quotation from Shakespeare, about our *natures* being marvelously mixed, refers to the part which the Hierarchies of progressed souls throughout the system to which this globe belongs play in giving us our different combinations.

CORRESPONDENCE OF HUMAN EVOLUTION with the nebular evolution and condensation is to be found on these last lines of p. 191: "As the solid Earth began by being a ball of liquid fire, of fiery dust and its protoplasmic phantom, so did man."

ORIGIN OF WHITE AND BLACK MAGIC. See note on p. 192, where it is stated that at the highest point of development of the Atlantean Race — the fourth — the separation into right and left-hand magic, or consciously good and evil thoughts, took place. Under the action of Karmic law and by the reincarnation over and over again of those engaged in these thoughts, the thoughts were preserved in the realm of mind in the double form of mental deposits and astral impressions. The mental deposits were brought back again and again to earth life, and the astral impressions affected all others who came under their influence. In this way not only were seeds sown in individual minds through their own thoughts, but a vast reservoir of good and bad impressions or pictures has been created in the ethereal medium about us by which sensitive persons are impelled to good and bad acts. And all repetitions of evil thoughts have added to the stock of evil thus remaining to affect and afflict mankind. But as the good also remains, the earnest friends of mankind are able to produce good effects and impressions which in their turn are added up to the sum of good. There need be no feeling of injustice on the ground that sensitive persons are affected by evil pictures in the astral light, because such possibility of being thus

impressed could not have arisen except through sympathetic attractions for them set up in former lives.

THE ASTRAL LIGHT is not in its nature truth revealing or "good" (I, 197, footnote). It "stands in the same relation to Ākāśa and *Anima Mundi*, as Satan stands to the Deity. They are one and the same thing *seen from two aspects.*" It may be said that the astral light is the next step above material concerns. It is the first field into which the seer steps in his progress, but it is dangerous because misleading, and misleading because it reverses all things, as well as being the chief reservoir for the bad or material deeds and thoughts of men. Because it is strange, new, and extraordinary, it influences those who see in it, since it presents images of a weird character, and just from its newness and vividness those who see in it are not to consider it to be of consequence. It is to be studied but not depended upon. Somewhat as the brain has to accustom itself to the reversed image on the retina — turning it straight by effort — so the inner senses have to become accustomed to the reversals made by the Astral Light.

THE FALL INTO GENERATION is explained from page 192 to page 198 (Vol. I, Stanza VI). Necessarily this raises the question: "Why any fall whatever?" The author says: "It was the Fall of Spirit into generation, not the Fall of mortal man" (I, 192). Hence, if this be true, man has not fallen, but is, for this period of evolution, on the way upward. Spirit in order to become self-conscious "must pass through every cycle of being, culminating in its highest point on earth in Man. Spirit *per se* is an unconscious negative ABSTRACTION. Its purity is inherent, not acquired by merit; hence . . . to become the highest Dhyāni-Chohan it is necessary for each Ego to attain to full self-consciousness as a human, *i.e.*, conscious Being, which is synthesized for us in Man" (I, 192-3). So the question, why any fall if it was pure originally, is based on the assumption that to remain in a state of unconscious abstraction is better. This cannot however be so. When a period of evolution begins, with spirit at one end of the pole and matter at the other, it is absolutely necessary for spirit to proceed through experience in matter in order that self-consciousness may be acquired. It is a "fall" into matter so far as the fact is concerned, but so far as the result and the object in view it is neither fall nor rise, but the carrying out of the immutable law of the nature of spirit and matter. We ignorantly call it a fall or a curse, because our lower consciousness does not see the great sweep of the cycles nor apprehend the mighty purpose entertained. Following the lines of the philosophy elsewhere laid down, we see that at the close of each grand period of evolution some Egos will have failed to attain the

goal, and thus some spirit — if we may say — is left over to be again at a new period differentiated into Egos who shall, helped by Egos of the past now become Dhyāni-Chohans, once more struggle upward. Such is the immense and unending struggle.

STATES AND PLANES OF CONSCIOUSNESS in Kosmos and Man (I, 199). It is here stated that of the seven planes of consciousness three are above the entire chain of globes to which the earth belongs, and that the earth is in the lowest of the lower four. But in man, as said here, there are seven *states* of consciousness which correspond to these seven cosmical *planes*. He is to “attune the three higher states in himself to the three higher planes in Kosmos.” Necessarily he must have in him centers or seats of energy correspondingly, and, as the author points out, he must awaken those seats to activity, to life, before he can attune them to the higher planes. They are dormant, asleep as it were.

FIRST AND SEVENTH GLOBES of the chain are in the Archetypal plane (I, 200, note to diagram). That is, that in the first globe of the chain — A — the whole model of the succeeding globes is made or laid down, and upon that evolution proceeds up to the 7th, where, all having reached the highest stage of perfection after seven rounds, the complete model is fully realized. This is distinctly hinted at in the note, for she says: “not the world as it existed *in the Mind* of the Deity; but in that of a world made as a first model, to be followed and improved upon by the worlds which succeed it physically — though deteriorating in purity.” The reader will remember that in another place it is plainly said that on Globe A man appears, but that in the second round the process changes. If we assume, as we must, conscious Beings at work in the scheme of evolution, they have to create the mental model, as it were, of the whole planetary chain, and this has to be done at the time of the first globe. The plan is impressed on all the atoms or particles which are to take part in the evolution, and is preserved intact in that plane. The seventh globe is the receiver of the entire result of evolution in each round, and transfers it once more to Globe A, where it proceeds as before, and again the whole mass of evolving beings is impressed with the original plan. This is repeated for every round.

THE THREE HIGHER PLANES OF CONSCIOUSNESS spoken of in the *second note to diagram on page 200* as being inaccessible to human consciousness as yet, does not involve a contradiction. For the attuning of our three higher *states* of consciousness to the three higher *planes* is possible, although attainment of those planes is impossible for ordinary human consciousness. The attempt has to be made so as to come into

harmony in ourselves with those planes, so that the potentialities may be made active and development of new faculties made possible.

FUNCTION OF COMETS. Comets are the wanderers which, in the great struggle and rush of matter in any place where a system of worlds is to come into existence, act as aggregators or collectors of the cosmic matter until at last sufficient collections are made to cause the beginning of globes (I, 201).

CYCLES. There is always much discussion respecting this vast and interesting subject, not only in theosophical circles but outside as well. Indeed, the discussion was begun ages before our T.S. was formed. It will hardly be finished in our life. The dispute or difficulty has not been as to whether there are cycles governing men and affairs, for the most materialistic are wont to talk of the cycles of recurrence of diseases, wars, and the like, but about when any cycle begins, and especially the larger ones. One of the Moon's cycles is known, and that of the great sidereal vault is approximated, but when we come to such as the latter there is considerable vagueness as to what was the state of things 25,000 years ago. On page 202 of Vol. I, the hint is given that the fundamental basis controlling number and ground-work of the cycles is laid in the very beginning of the cosmic struggle anterior to the aggregation of matter into globes and suns. For this is the basic and fundamental stone of the secret cycles. "The assertion that all the worlds (stars and planets, etc.) — as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles of a just *deceased* sidereal body — become first comets, and then suns to cool down to inhabitable worlds, is a teaching as old as the Rishis" [I, 203].

Now in each system to "struggle" is different from every other, a different proportion arises, and, the percentage of loss or remainder being variable, the cyclic bases in each system differ from others. It is very plain, then, that our present-day scientists can know nothing of these original differences and must remain ignorant of the true cycles. Only the eagle eye of the high Adept can see these numbers as they are written upon the great screen of time, and in the whispers that reach us from the ancient mysteries can be found the information we are seeking. Who shall hear aright?

THE VERY BEGINNING. Definitely as to the very beginning of manifestation — not of this little system of ours, but of the one vast whole — it is not possible nor permissible to speak. But a hint of seductive nature is thrown out on p. 203, 3rd para, where, taking us back to the first act in the great drama of which our puny play is but a short

sentence, H.P.B. says that the secret science declares that when the one great All has been thrown out into manifestation, seven special differentiations of IT appear, and from those seven all the countless fires, suns, planets, and stars are lighted and go forth. So that, although in various systems of worlds the cycles and the numbers and bases may differ and be any whole number or fractional number, the great and perfect number is still *seven*. But no man now among us can understand that great *seven* when it includes all numbers the mind may reach by chance or by calculation.

From p. 212 to 221 the reader can for himself find all that the author of *The Secret Doctrine* desired to give out in those pages.

WHAT ARE ELEMENTALS? In describing the groups of the Hierarchies, the 6th and 7th groups are touched on at page 221, where it is said that elementals are a part of the numberless side groups "shot out like the boughs of a tree from the first central group of the four." And they are all subject to Karma (I, 221), which they have to work out during every cycle. As it is said, lower on the page, "A Dhyāni-Chohan has to become" such, it must follow that even a Dhyāni-Chohan was once at work in the planes of being where elementals are, and from that rose up to the higher place; this must be under the laws of evolution, of Karma, of Reincarnation.

MAN'S GREAT DESTINY. Following the argument hinted at about elementals, on p. 221, it is said that the celestial Hierarchy of this Manvantara will be transferred in the next cycle of life to higher, superior worlds, in order to make room for a new hierarchy, of the same order, which will be composed of the elect ones of our own human race. Such is our destiny, and such the path up which we climb; and when that point is reached, we must work still on for the benefit of those below us. This is the basis of altruism, and without altruism the consummation cannot be reached.

THAT HIGH SPIRITS WORK ON EARTH in bodies of men, while those spirits are still in the highest spheres (see I, 233-4, 235 and footnotes). On p. 233 it is clearly explained that the author does not mean that which is called among the spiritualists "control" of mediums by a spirit, but the actual continuance of the status and functions of the incarnated spirit in the supersensuous regions, while actually using as its own and working in a mortal envelope on earth. So that, according to her, there are certain persons on this earth, living and working as ordinary human beings and members of society, whose informing divine part is so immeasurably high in development that they as such high beings have a

definite status and function in the “supersensuous regions.” We should say — assuming the correctness of the author’s statement — that she herself was such a case, and that “H.P.B.,” whether hourly in the day or at night when all around was still, had a “status and function” in other spheres where she consciously carried on the work of that high station, whatever it was. There were many events in her daily life known to those who were intimate with her that this hint may unravel, or at least shed much light upon. And in one of her letters this sentence appears — in substance — “The difference between you and me is that you are not conscious except at day, while I am conscious day and night, and have much to do and to endure in both of these existences from which you, being thus half-conscious, are happily saved.”

In the Hindu books and teachings there is a reference to this when they speak of high *jñānis* — that is, persons full of knowledge and spiritual power — being attracted to this earth by certain acts and at certain times in the history of nation, race, or city.

LOSS OF THE SOUL. The possibility of the abandonment of the body by the soul is outlined on p. 234 of Vol. I thus: “The soul could free itself from and quit the tabernacle [of the body] for various reasons — such as insanity, spiritual and physical depravity, etc.” And at the end of the note on p. 235 it is hinted broadly that such freeing of the soul from the body, leaving the latter to run out its course, is not confined to the case of those who are insane or depraved, but may occur with those who make great advance in knowledge and such consequent alteration in the constitution of the soul, as it were, that they no longer can dwell on earth, using the old body. It does not appear, however, that this subject is carried any further than this hint, found, as is so usual with H.P.B., in a note. In this the words are: “For the occurrence is found to take place in wicked materialists *as well as in persons ‘who advance in holiness and never turn back’.*” [Italics added.] From my knowledge of her methods I regard this note as a deliberate reverse of sentence, in which the object of it is found in the words which are used in the italicized part.

THE NECESSITY FOR INDIVIDUAL EFFORT. This is very emphatically put, and in precisely the style of H.P.B., in the third paragraph on page 244, in the parallelisms, where *Ātman* is spoken of. Here she shows that *Ātman* is not subject to change or improvement, but is the “ray of light eternal which shines upon and through the darkness of matter — *when the latter is willing.*” [Italics are mine.] If matter, in the human being, the personal self, the body, and the astral body, with passions and desires, is not willing to be fully informed by the Spirit, then *Ātman* will not shine

through it because it cannot, inasmuch as matter then does not submit itself to the Divine behests. The willingness can only be shown by individual effort toward goodness and purification. It would seem that this ought to do away with that negation and supineness indulged in by even theosophists who talk of "not interfering with Karma."

ONLY THREE DIMENSIONS OF MATTER. The "fourth dimension" is combatted on pages 251-2 et seq.: "So long as there are foot-rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it in three ways and no more." (p. 252).

ORDER OF THE ELEMENTS ESOTERICALLY is *Fire, air, water, earth* (I, 252). Counting up from the earth, the order for the elementals, or the nature-spirits in the elements, is: earth elementals, water elementals, air elementals, fire elementals. And it has always been said that those of the fire are the wisest and most distant so far as cognition of or by us is concerned, that the airy ones are also wise, and those of the water dangerous. Those of the earth have been described by seers in the form of gnomes sometimes seen by clairvoyant miners in the depths under us, and of this class also are those that have given rise to the superstition among the Irish respecting the fairies.

FIRE IN THE PRECEDING ROUNDS. She says (I, 253): "For all we know, FIRE may have been *pure ākāśa*, the first Matter of the *Magnum Opus* of the Creators and 'Builders,' . . ." The phrase "For all we know" is sometimes to be translated "Thus it was."

THE FIFTH ELEMENT IN THE FIFTH ROUND. This, as said before in these Notes, will be "*Ether* — the gross body of *Ākāśa*," and, "by becoming a familiar fact of Nature to all men, as air is familiar to us now, [will] cease to be as at present hypothetical" (I, 257-8).

WHAT IS THE SIXTH SENSE TO BE? In the first paragraph of page 258 she says that at first there will be a partial familiarity with a characteristic of matter to be known then as permeability, which will be perceived when certain new senses have been developed, and after that this singular characteristic will be fully known, as it will be developed concurrently with the sixth sense. We may therefore argue that she means to describe the sixth sense as one which will (among other things) give to us the power to permeate matter with ourselves. Let some one else now carry this idea further, as it is no doubt correct. It would seem that both the matter-characteristic and the power in man are being here and there exhibited, or else some of the phenomena seen at spiritualistic séances could never have happened; but alas, we need

not look for aid there so long as the beloved “spirits from the summerland” continue to hold sway over their votaries.

THE EARTH IN ITS EARLY PERIODS. Some students have thought that this globe in its early times, when, following the statements in *Esoteric Buddhism*, the human life-wave and so on had not come, there was no life on it, supposing in a vague way that there was, say in the fire-mist time, a mass of something devoid of life. This is contradicted and explained on page 258 in the second paragraph: “Thus Occultism disposes of the [so-called] Azoic age of Science, for it shows that there never was a time when the Earth was without life upon it.” This is asserted for no matter what form or sort of matter thus: “Wherever there is an atom of matter, a particle or a molecule even in its most gaseous state, there is life in it, however latent or unconscious.”

OF SPIRIT AND MATTER. In the commentary on page 258, the author plainly writes: “*Spirit is the first differentiation of (and in) SPACE; and Matter is the first differentiation of Spirit.*” This is a clear statement of what she desired to teach respecting spirit and matter, and as in other places it is said that spirit and matter are the opposite poles of the One — the Absolute — an agreement has to be made between the two. There is no real disagreement, since it is evident that differentiation must proceed in a definite order, from which it results that there must be always one state, plane, place, power, and idea in nature that is above and different from and beyond all others. And when we go beyond spirit, the highest we may speak of is the Absolute, which is the container of the next two — spirit and matter, the latter following the first in order of differentiation. These are said to be coeternal, and, indeed, are so, as far as our minds are concerned, for the reason that we cannot grasp either the first or the second differentiation of the Absolute. But because this doctrine of the coeternalness of spirit and matter has been taught, there never being the one without the other also present, some students have fallen into a materialistic view, probably because matter is that which being near to us is most apparent, and others, remaining somewhat vague, do not define the doctrine at all. Spirit and matter are coeternal because they exist together in the Absolute, and when the first differentiation spoken of above takes place, so does the second immediately. Hence, except when we are dealing with metaphysics, they must be regarded as the two poles of the one Absolute. And the *Bhagavad-Gītā* does not support the contrary, for it only says there is no spirit without also matter, as it is dealing through the words of Kṛishṇa with things as they are *after* the differentiation has taken place.

There is another class of theosophists who speaks of the “super-

personal god," asserting at the same time that they do not mean "a personal God," and they are opposed by still another class who point to the well-known denial by H.P.B. of the existence of a personal god. It is in the sentence quoted that both of these may come to an agreement, for the believers in the super-personal deity can without doubt find support in the lines on p. 258. For if spirit is the first, then matter is a grade below it, however fine and imperceptible that distinction may be.

If further we say, as many of us do, that the great inherent ideas of man were given to him by the first great teachers whose descendants and pupils the Adepts are, then we here also see how it is that there is such a wide and universal belief in a God. It must also be the origin of that universal optimism which may be found also in the ranks of the theosophists, who while for present days are pessimistic, must be called the greatest optimists on the face of the earth. There are many other matters in this sentence. Many a student has puzzled his head very often in trying to discover from where come the impulse and the plan as well as the idea of perfection, for it must as a first thing reside somewhere, whether abstractly or concretely. Perhaps it is here; those students can look here at any rate.

A MYSTERIOUS PRINCIPLE MENTIONED. After going for a little space into the formation of this globe by the first builders, she speaks (page 259) of a certain *Ākāśic* principle to which no name is given but left in hiatus. But in the note on that page we see, and I am violating nothing in referring to it, that very clearly it is pointed out that the primordial substance of which she then writes "*is the body of those Spirits themselves, and their very essence.*" Now in many places in her writings, and also in those of other knowing ones through all time, this primordial substance is said to be one that, once controlled, gives him who has power over it the most transcendent abilities — sway alike over mind and matter.

She and all of us are quite safe in speaking of it, since there are but few indeed who will see anything in it at all. Yet the few can have the hint if they never got it before. This, however, should always remain as a hint, and there ought to be no attempt to make it clear to science, for nothing will be gained except ridicule and maybe worse.

The Vāhan

THE VĀHAN

[Issued under the auspices of the European Section of the T.S., *The Vāhan* (Skt. for vehicle) was distributed free of charge by the General Secretary and editor of the magazine, G. R. S. Mead.* In its first number of August 1, 1891, Second Series, Mr. Mead stated:

We propose to make *The Vāhan* as useful and as practical as possible. We therefore especially request our contributors to avoid the use of technical terms *as far as possible* . . . and to reserve all distinctly metaphysical questions and disquisitions for the pages of *Lucifer* . . . Moreover our "Vehicle" is meant for the benefit of the public generally and not simply for the members of the Society.

We see here a distinct task delegated to this periodical, and can well understand why Mr. Judge's valuable everyday-life approach was welcomed in its columns. — COMPILER]

The Enquirer

[*The Vāhan*, No. 14, June 15, 1891, pp. 5-6]

QUERY — *How is it that H.P.B. so severely criticizes the Western systems of Occultism and yet admits in some of her writings that they lead to the same end as the Eastern system?*

W.Q.J. — It is very true that all systems of Occultism lead to the same end, since all must be based on similar principles however distorted some may be in practice, but the road by one will be more difficult than by another until the real highway of Universal Occultism is reached. It was thought by H.P.B. that true Eastern Occultism was the primeval system and hence better than the Western. For the Western is all overgrown with the weeds sown by Judaism in the beginning and mediaeval Christianity in the end. So it will be found that although at bottom Western Occultism has the same doctrines as the Eastern, a vast mass of rubbish has to be carried off in order to get at the truth. Anyone who will dive into Rosicrucianism will find those difficulties. It must always be borne in mind, too, that H.P.B. in speaking of Eastern Occultism had in view the real thing and not the

*[See biographical sketch of Mead in "Faces of Friends," pages 493-5 below.
— COMPILER]

many systems in India which would juggle the student quite as much as the things in the Western schools.

Speaking for my own beliefs, I do not think Western Occultism is worthy of the name and is only a hodgepodge that produces confusion when the mere outer crust of virtuous living is mastered. It leads to saintliness but not to that higher knowledge which must be added to the good in order to make them also the wise.

Q. Is it well to talk about Occultism to the ordinary enquirer into Theosophy?

W.Q.J. — It is better not to do so. Ordinary enquirers may be attracted to Theosophy because of its mysterious appearance, but that is no reason for giving them just what they demand. For surely later on they will find that the pursuit of the mysteries and the occult is hedged about with many difficulties and that it demands an acquaintance with every other philosophy that ought to have been offered to them when they first enquired. Furthermore it is not the many who are fitted for Occultism, but rather the few, and those few will soon find their way into the path no matter how they may have approached it. Enquirers will then be directed to this philosophy and the ethics of the Theosophical system, as true Occultism springs from philosophy, and its practice is alone safely possible for those who have a right system of ethics.

[*The Vāhan*, Second Series, August 1891, No. 1, pp. 1-6]

QUESTION I

W.P. — I am very much interested in Theosophy and should like to help the Society. What work can I do?

W.Q.J. — This is a Theosophical business question. Service is rendered in many different ways: by work in the Branches, by spreading literature, by explaining the doctrines and doing away with misconceptions, by contributing money to be used in the work, by constituting oneself a loyal unit if ability and time be lacking; and chiefly, always by acquiring a knowledge of Theosophical doctrines so as to be able to give a clear answer to inquiry. One could also procure some inquiring correspondent and by means of letters answer questions as to Theosophical literature and doctrines. These are all general answers, while the question requires almost a personal examination. Any work that is sincerely done in the Society with good motive and to the best of one's ability is good Theosophical work.

QUESTION III

If another by altruistic service benefits one, is not such action vicarious and inconsistent with Karma?

W.Q.J. — A common error, which arises from incompletely viewing the doctrine of Karma, is the idea that we interfere with Karma when we benefit another. The question is equally applicable to the doing of any injury to another. It cuts both ways; so we might as well ask if it is not inconsistent with the law and vicarious for one to do any evil act which results harmfully to a fellow creature. In neither case is there vicarious atonement or interference. If we can do good to our fellows, that is their good Karma and ours also; if we have the opportunity to thus confer benefits and refuse to do so, then that is our bad Karma in that we neglected a chance to help another. The Masters once wrote that we should not be thinking on our good or bad Karma, but should do our duty on every hand and at every opportunity, unmindful of what may result to us. It is only a curious kind of conceit, which seems to be the product of nineteenth century civilization, that causes us to falsely imagine that we, weak and ignorant human beings, can interfere with Karma or be vicarious atoners for others. We are all bound up together in one coil of Karma and should ever strive by good acts, good thoughts and high aspirations, to lift a little of the world's heavy Karma, of which our own is a part. Indeed, no man has any Karma of his own unshared by others; we share each one in the common Karma, and the sooner we perceive this and act accordingly the better it will be for us and for the world.

QUESTION IV

What place have mercy and forgiveness in Theosophy, and are they consistent with Karma?

W.Q.J. — Mercy and forgiveness should have the highest place in that branch of Theosophy which treats of ethics as applied to our conduct. And were it not for the perfect mercifulness of Karma — which is merciful because it is just — we ought long ago to have been wiped out of existence. The very fact that the oppressor, the unjust, the wicked, live out their lives is proof of mercy in the great heart of Nature. They are thus given chance after chance to retrieve their errors and climb, if even on the ladder of pain, to the height of perfection. It is true that Karma is just, because it exacts payment to the last farthing, but on the other hand it is eternally merciful, since it unerringly pays out its

compensations. Nor is the shielding from necessary pain true mercy, but is indeed the opposite, for sometimes it is only through pain that the soul acquires the precise knowledge and strength it requires. In my view, mercy and justice go hand in hand when Karma issues its decrees, because that law is accurate, faithful, powerful, and not subject to the weakness, the failure in judgment, the ignorance that always accompany the workings of the ordinary human judgment and action.

QUESTION V

G.E.L. — *I am a married man, without children, and my wife, who takes no interest in Theosophy, complains that I am neglecting her to attend Theosophical meetings or lectures in the evenings. Should I give up the lectures?*

W.Q.J. — Justice to ourselves and those dependent on us would seem to answer that no wife has the right to demand the whole of a man's time. If she cannot attend a lecture or meeting once a week, she ought to be willing that her husband may. But if she considers herself the "legal owner" of the man she married to the extent that she wishes to eat up his entire attention, then of course dissatisfaction will supervene, unjustly founded and wholly inexcusable. If her complaint of neglect is based upon one night in a week devoted to a Theosophical meeting which she has no taste for, the man who submits is his own taskmaster, who ought not to ask other Theosophists to lay down his duty in daily life. Questions between man and wife ought to be settled in the family forum, and not dragged into the field of Theosophical discussion, where they are utterly out of place.

[*The Vāban*, Vol. I, January 1892, No. 6, p. 1]

QUESTION XXXII

R.M. — *In both Europe and America I have met a good many Theosophists who enquire into and appear to dabble in practical applications of the directions found in some of our literature, in the "Upanishads," and in a little book of one Sabapathi Swamy, respecting psychic development, by means of postures, regulating the breath and the like. What can be said upon this?*

W.Q.J. — These attempts at practical Yoga — as it is called — are most dangerous, and in addition presumptuous and foolish. It is well understood in the right circles in India, that the directions found in many of the Upanishads should never be practiced except under the following conditions: (*a*) a complete knowledge of all, and of the con-

sequences, with a knowledge of correctives to be applied when changes take place; and (b) the possession of a thoroughly competent guide to point out errors, to restrain endeavor and to indicate danger, as well as to cure troubles that ensue. Yet in the face of all this, and of repeated warnings, there are those who will foolhardily begin the practices in complete ignorance. They do not even pursue the ethical regulations that accompany all the others, such as the doing away with all vices, bad habits, uncharitable thoughts and so on; but go in for the practices, merely in the hope of procuring psychic powers. It is time it were stopped, and time that those who give out this literature looked into what they give out to a grasping and stiff-necked generation. That damage has been wrought both to the Society and some of its members cannot be contested, in face of actual experience in all parts of both countries. It is well known that these postures, even when ignorantly used, bring on physiological changes in the body, with great nervous derangements. Further than that the enquiring public is frightened off from our movement by the ill-balanced view of Theosophy and of the Society which these dabblers promulgate. Let us halt before it is too late. Let us give out the ethical and philosophical doctrines for the promulgation of which the Theosophical Society was founded. Thus alone can we accomplish our mission, which is to the world at large and not for the benefit of a few cranky investigators in a field that can only be safely trodden by the thoroughly prepared, the fully armed and the deeply experienced man who has a sound mind and high pure aspirations, joined to a sound body.

QUESTION LIII

P.C.W. — *If animals do not reincarnate, how do they receive a just reparation for the life of suffering which some have to endure?*

W.Q.J. — The answer is easy. They do reincarnate, but that which from them goes forth to reincarnation is not similar to the reincarnating principle of the human being. Were we to suppose that the monads now going through the present animal life were reincarnating in a haphazard way, then surely law disappears, our philosophy tumbles to the ground, and a reign of terror in the scheme of evolution ensues.

QUESTION LIV

F.J.D. — *What is the difference between forms seen in dreams or vision on an astral plane and those seen on a Kāma-Mānasic plane? And which of the two are considered as having the greater objective reality? If Kāma-*

Mānasic forms accompany Devachanic consciousness, how is this connected with the Higher Ego?

W.Q.J. — Forms seen in dreams and visions are almost always pictures; those on the Kāma-Mānasic are more often actual forms of that sort of matter. The difference — when existing — is that which there is between a photograph of a form and the form itself. The “forms” of Devachanic consciousness are not objective to us, but are to the being in the Devachanic state of consciousness. As the entity is not free — hence in Devachan — the mind creates for itself all its surroundings in every detail, and also thereby cultivates departments of the nature which could not be cultivated to the same extent elsewhere. The connection with the Higher Ego, as to which F.J.D.’s ideas are vague, is the same connection as in earth-life, only operating by a different channel.

QUESTION LV

A.J.W. — *From the occult standpoint is it good to keep vitality in an old person by the use of brandy and other stimulants?*

W.Q.J. — Great heavens! Whence such queries? Is the “occult standpoint” next to be inquired into on the question of what sort of paint is best to be used on the front door? But, if the physician thinks the stimulants are wise and their use does not lead to drunkenness of the old person, then they may be used, one would suppose, uncondemned by occultism or the divulged sciences.

QUESTION LVII

F.G.B. — *How am I to reconcile these two statements? — (a) The Seven planes of Cosmic Consciousness correspond to the Seven States of consciousness in man. (S.D. I, p. 199.) (b) The Seven States of consciousness in man pertain to quite another question (than the planes of Cosmic Consciousness). (S.D. I, p. 200.)*

W.Q.J. — Quotation (b) does not conflict with (a), as attempted to be shown in the question. On p. 199 the seven planes are said to correspond to the seven states of consciousness in man; the third note on p. 200 says that the reference in the diagram to the fourth plane and above includes — or refers to — the four lower planes of *cosmic* consciousness — which is a totally different thing from *human* consciousness — and that the three higher planes of *cosmic* consciousness are inaccessible to present human intellect; and that the seven states of

human consciousness pertain to another question. Quite so, and quite plain. The querent left out the word "human" in quotation (*b*), thus making "a totally different question" of the matter, for there is a great difference between saying "human consciousness" and "consciousness in man." The entire seven planes of cosmic consciousness must correspond with, and may yet not be the same as the seven states of our present human consciousness, for there is a radical dissimilarity between a *plane* and a *state*, for you may be in a certain state of consciousness and yet function on a plane quite different; as when the drunken man has all his consciousness in a *Kāmic* state and functions with it on the earthly plane. Further, the seven states of human consciousness may perfectly well be our possession and not be developed for the race beyond the first four states of cosmic consciousness, its sevenfold character being potential with its own upper four divisions based on those of the cosmic. The confusion lies in the words *plane* and *state*.

[*The Vāban*, Second Series, Vol. I, May 1892, No. 10, pp. 1-6]

QUESTION L

E.W.B. — *Is it correct for Theosophists to postulate that "a phase of Idolatry is necessary for the poor in mind?" I made and still make a very strong objection to any phase of Idolatry being necessary.*

W.Q.J. — Common-sense, truth, discrimination, and right rules of life all seem to declare that idolatry is not necessary for the Western world; that we cannot judge the mind of the East any more than we can understand why a Western hero-worshiper should indulge in such a practice.

QUESTION LII

G.W.R. — *The Ego passes through a series of incarnations, in some of which it may inform the body of a man, in others of a woman. Is sex of the vehicle chosen consciously by the spiritual Ego to perfect knowledge, or does it depend upon the Karma engendered in a preceding life? Can any principle be said to preponderate in one sex more than in another?*

W.Q.J. — If masculine quality is the predominate characteristic, the Ego probably will be next in a male body; if not, the other sex. But the whole question is answered by that doctrine of Viśiṣṭādvaitism which says that "Good Karma is that which is pleasing to Īśvara (the Ego) and bad Karma that which is displeasing to it."

[*The Vāban*, Vol. I, Second Series, June 1, 1892, No. 11, pp. 3-4]

QUESTION LIX

M.R. — *Is not the Brahmanical faith the antipodes of Universal Brotherhood, in that no one who is not born a Brahman can ever be received into their religion?*

W.Q.J. — That faith is not such antipodes, for the Brahmanical faith is not the same as the Brahmanical law of caste, now only a perversion of the actual and eternal divisions among men. Rightly understood and practiced, the real, the pure Brahmanical faith increases Universal Brotherhood and furnishes for Egos the right stream of heredity for future true progress. But nowadays it is corrupted and hence fulfils not its objects.

[*The Vāban*, Vol. II, August 1892, No. 1, pp. 5-6]

QUESTION LXXIII

S.C. — *Can anyone explain the following sentence, quoted from H.P.B. in The Path for June: "Those who fall off from our living human Mahatmas to fall into the Saptarishis — the Star Rishis — are no Theosophists?"*

WILLIAM Q. JUDGE — This is explained by the fact that there are two classes of beings able to influence mankind at large; the one being the "living human Mahatmas," and the other the non-human beings, who, though not strictly in our stream of evolution, can and sometimes do affect certain human beings. For the purposes of this answer — but not at all as a full description — the Saptarishis as meant by H.P.B. are in a very advanced class of elementals, able sometimes to communicate with man, and by their apparent knowledge to make him suppose them to be high spiritual beings regularly evolved from the human stage, but, in fact, they are not human spirits, but of the same character as some of the Devas of the Hindus, and only by accident, as it were, work to the real benefit of the race. That is to say, by communicating with them one is deflected from the normal line of human development. In some cases they have influenced certain mediums, who, being deluded, or rather dazzled, by the extraordinary experiences passed through, do not lean to the human side of spiritual evolution. On the other hand, the "living human Mahatmas" form the direct link with the human spirits of all degrees, who have charge of human spiritual evolution.

The Theosophical Forum

The Theosophical Forum

[This magazine was distributed free of charge to members-at-large of the Theosophical Society in America, who were invited to “send questions, answers to questions, opinions and notes upon Theosophical subjects.” Usually they were handled by the editor, Alexander Fullerton, with the assistance of Mr. Judge. Though some of the editor’s answers (signed Ans.) may have been by Judge, we include only those contributed under his own name, initials, or pen-names. — COMPILER]

[April 1889 through April 1895, Questions 2 through 345,
in Numbers 1 to 70, (First Series)]

QUESTION 2

*What are the meaning and scope of the term “Universal Brotherhood”?**

Eusebio Urban — I have heard of “Righteous anger,” of a “proper withdrawal of sympathy,” and of “punishment for evil doers,” but these seem to me untheosophic and opposed to Universal Brotherhood. The teachings of Jesus and of Buddha insist upon forgiveness and eternal sympathy. Hence it appears to me that, although the selfish may infringe upon my rights, I should at once forgive the offense, extending to them my sympathy for their spiritual loss and degradation. In insisting

*[Seven answers are given to this question, of which the following by *Eub. U.* (*Eusebio Urban*, a *nom de plume* of W. Q. Judge) appears as the 6th and has special reference to the 5th immediately preceding Mr. Judge’s answer, a statement by “B.F.D.” which reads: “*B.F.D.* — I sometimes think that zealous Theosophists, in a creditable anxiety to promote general charity, go a little too far in their assertion of fraternal duty. They speak as if anything is pardonable because done by another man, who, because a man, is a brother. Yet it would seem that the basis of Brotherhood is equal rights and mutual affection, and to these I have the same claim as any other man. He is no more privileged to violate my rights than I to violate his, and I am therefore entitled to the same protection as is he. Hence it cannot be the fact that I am any more bound to look leniently on unfraternal aggressions by him upon me, than I should be upon like acts by me upon him. In other words, it is as much my duty to restrain him from outrage upon myself, as myself from outrage upon him. Theosophy cannot, and does not, teach that all protective appliances are to be thrown down, and that the way is to be freed for every attack by the greedy or the selfish. We must be careful, in our zeal for charity, to remember that justice is the antithesis, not to charity, but to injustice.” — COMPILER]

upon the opposite course, theosophists ignore the law of nature well known to occultists, that mental positions have effects in every direction, causing disturbances or creating harmony. Each punitive attitude assumed by me acts both on my brother and myself, producing in him a tendency to repeat the act condemned, and increasing in me whatever seeds of evil I may have. While, by my "righteous anger," what I call my rights are for the moment protected and declared, the real and interior effect is bad, and the results in this incarnation as in a succeeding life are painful. Each time I thus pass judgment upon and enforce sentence against my fellow man, I attract to myself from him certain well-known and powerful influences that abide in that part of his nature which caused his fault, and thus my own faults and evil tendencies are strengthened. Buddha said, "Hate never ceases by hate." These "rights" we care so much about protecting are merely self-declared, and we own no rights but those which our Karma may accord to us.

QUESTION 4

What are the three books referred to in Forum No. 1, as dictated or inspired by Higher powers?

W.Q.7. — These books* should be judged upon their intrinsic merits regardless of the authorship or inspiration. As to *Light on the Path*, the author, Mabel Collins, has just lately asserted in print that she knowingly perpetrated a fraud in saying that any Adept inspired that work, and that she alone is the author. For those who know her and the limit of her ability, this assertion will go for nothing inasmuch as neither by nature nor by study is she capable of writing the book, which contains statements of basic principles in occultism that were wholly unknown to her when she wrote. The too plain inference from the statement that she committed a fraud at the request of a prominent theosophist need not be drawn here.† The fact, as I believe it to be, is that a learned Adept inspired and dictated the work from beginning to end, just as Mabel Collins first said, and the sole effect of her present declaration ought to be wholly to disentangle her name and personality from a book which is a gem in itself and can stand by its own strength.

* [*Light on the Path*, *Isis Unveiled*, and *The Secret Doctrine*. — COMPILER]

† [See an important clarification about this assertion in Blavatsky, *Collected Writings*, Vol. VIII, p. 428. — COMPILER]

QUESTION 6

If every one starts from and returns into "that" (spirit), what is the object of existence in matter? Is this the only way to fulfill the soul's desire?

W.Q.Ĵ. — The questioner should enquire a little further as to the meaning of "matter," for if thereby mere mortal material life is meant, the truth about matter has not been grasped. The worlds of heaven, of the "devas" or "angels," are worlds of matter, and yet such worlds are sought after by those who ask the question under consideration.

Furthermore the occultists hold that *spirit* has not as yet incarnated fully in the existing race, but will do so in future ages; then men can say that they have a spirit. At present the men who are incarnated spirits are Adepts or Mahatmas. Toward the moment of this grand incarnation we are hastening, and the experience now being undergone is to settle the question whether we will become fit for such a tremendous event or whether we will fail. Assuredly all are called to this grand work, but just as certainly some will not be chosen.

QUESTION 8

How is the Johnstown disaster to be interpreted from the point of view of Karma.

W.Q.Ĵ. — An imperfect view of Karma is held by many theosophists. Karma is thought to relate only to human beings, and when it is spoken of as "the law of ethical causation," application of it is made solely to man. This not only leaves us without any law to account for the numerous operations and effects in the natural world, but raises grave difficulties in the presence of such a calamity as the Johnstown flood [Pennsylvania, May 31, 1889, killing 2,209].

Another wrong view frequently taken is the looking upon Karma as punishment only, whereas Karma works alike in reward and punishment. A pleasant life is due to Karma as much as one that is full of woe.

The word "Karma" means "action," and, in its larger sense, the action of the great unmanifested, whether that be called God or the Absolute. The moment the unmanifested begins to make itself manifest in creation or evolution, then its action and Karma begin. Hence, every circumstance great or small, every manifestation of life, every created thing and all of the facts and circumstances of man's life are under the law of Karma.

The three sorts of Karma are: —

That which we are experiencing; that which we are making for the

next life; and that which we have made, but which is held over unfelt until some other life or lives.

This division applies throughout nature.

By what means does Karma have its operation? By means of the apparatus fit to carry it out into view and exhaust it; when this is furnished, the appropriate Karma is felt or seen.

Having all this in view we see that the Karma of the material world (so called), as it now exists, is its Karma left over from a previous manvantara or period of manifestation, working out in the fit apparatus which we call the world. And it may be that there is some "World-Karma" left over to be felt or seen in the next cycle or manvantara.

Under these laws it is possible that many individuals may congregate at just such a place as Johnstown, who possess such physical, mental, and psychical apparatus as tends to bring out at some one period many accumulated weights of Karma; and in such a case they will feel the effects as seen in the flood sweeping them away.

But to say that such a catastrophe is to be called evil Karma in every case cannot be right. Some were killed, and for them we may not say it was not a benefit; others doubtless will suffer through their lives; and still more may be benefitted through the circumstances which brought about a complete change in life.

We must also remember that during any one hour of the day as many as 10,000 people die in various spots of the earth. Hence we have accumulated and felt at any hour the Karma which brings death about for that number of people.

QUESTION 11

How can a "Black Magician" be known? How should he be treated — as a part of the Universal Brotherhood?

W.Q.J. — This question comes from America. It is premature, and very much in the nature of "crossing a bridge before you reach it." It also seems to indicate either a loose use of the term "Black Magician" or a total ignorance of what such a being is, as well as a forgetfulness of what has often been stated — that a Black Magician is the efflorescence of an age.

Such a being as this is one who has acquired knowledge of recondite laws of nature such as those known to the White Adepts, and who uses that knowledge for purely selfish purposes. He is the triumph of selfishness, not in that degree which we so easily recognize about us every day in the lives of men of strong will used for selfish ends, but

in a degree and to an extent that raise the Black Adept to a pinnacle of knowledge and power far above the pigmies of this century. He can perform marvels, read thoughts, and do all the wonderful feats usually attributed alone to White Magicians.

How many of such, then, are there to be found now, either among those who study occultism, or in the ranks of the money-loving or fame-pursuing multitude? I have never heard of one. Why, then, need to enquire how one should treat a Black Magician? If the questioner shall ever be so unfortunate as to meet one of those as yet fabled monsters, he will quite likely have opportunity to reflect that the magician knew more than he did.

It is wiser to turn aside from the aspect of the matter brought up by the question, to the reflection that we all have within us potential black magicians lying in the lower and stronger part of our nature, and that it is important to see that we shall not furnish the opportunity for that potentiality to manifest itself in future lives through the giving way now to selfishness in any of its forms. The Black Magician, therefore, we are really concerned with is in ourselves. This talk of meeting or dealing with Black Magicians in the flesh, with powers developed, is purest nonsense.

But it will probably be said, "If there are White Adepts now working in the world, why are there not black ones as well?" The answer is easy. It is this. Although the full-fledged White and Black Adepts are both the efflorescence of an age, there is a great difference between them. There is as great disparity between them as between day and night, for those who follow the White Law represent spirit, unity, love, while the others represent nothing but self and disruption. Hence, although the Black Magician — in those days when they shall be abroad on the earth — may prolong his life for an enormous period, he is surely silently attacked by nature herself, and at last, when the great day of dissolution, the end of a period of manifestation, arrives, all those black ones left will be swallowed up and annihilated. But at that day all the White Adepts, those called by the Hindus "Jīvanmukta," although absorbed into Brahma are still in possession of consciousness, and will come out at the new day just as powerful as when the night came on. Hence, as the day of Brahmā is divided into the four Ages — of which Kali-Yuga is the last, the White Adepts alone are known or in existence in the ages preceding Kali-Yuga, and in that age the Karma fitted to bring forth Black Adepts begins to act, and the seeds sown long ago sprout up more and more as the years of Kali-Yuga roll on. Now as that dark age has 432,000 years, and only 5,000 of those have passed by, there has not yet been time to evolve the real Black Magician. But this

civilization preeminently shows the seeds are sprouting, and nowhere with greater power than in America. Here the national characteristic is individualism, and that existing as a tendency of the nature will differentiate some day into individualism concentrated into some few men. Imagine this concentration as occurring in a future century when wonderful advances will have been made in knowledge of great forces of nature, and you can easily see without any need of prescience the future Black Magician.

QUESTION 12

In 1888 in Lucifer a contributor used "F.T.S. 2°" in signing an article. Can we have any information relative to the degrees in the Theosophical Society, if there are any?

W.Q.J. — The article printed in *Lucifer* was not a contribution to that journal, but was a reprint of an article published in a Chicago journal and hence the signature had to be copied. As yet there is no F.T.S. 2° who will thus sign, for the reason that that degree has not been given. The writer of the article referred to was no doubt deluded by one who, knowing that there had always been three lower degrees in the T.S., had pretended he could confer it. These three degrees were spoken of in the early years of the Society, and can be found mentioned in the earlier diplomas as having an existence. The higher degrees are held only by Adepts and certain of their disciples. The whole Society in general is in the first (or rather 3rd) or lowest degree, and it was very early found that as yet but few were competent to enter the next higher one, for that must be won and cannot be secured by either boasting, money, or favor. And some of the few who have entered the second are not aware of that fact, since they are made to pass through a time of probation which is long or short according to their own efforts *and* merits. And the efforts and merits of some years of probation may be reduced to a beginning *de novo* by a month of folly or of doubt. Were the real leaders of the T.S. in want of mere followers by number instead of quality, They might long ago have taken in hundreds of anxious members. But They are not; and They can wait.

QUESTION 13

Does the cyclic law bring about its intended result without the conscious intervention of races and individuals? Or is it part of the working of that law that races and individuals shall consciously interfere in behalf of their own progress or retrogression?

If either or both, will not things be what they will be and should be, in spite of any or all of our efforts?

W.Q.J. — The cyclic law has no “intended result,” since it is a blind force. The cyclic law ruled in the days of the early races just as it now does, and before there were any races at all who could act consciously or unconsciously. The power of choice for the human race as a whole does not come until the turning point in evolution is reached — when *four* is turned into *five* — and, of course, until that time comes, “conscious intervention” by a race is impossible.

Individuals — meaning individual monads — may and do help on the progress of a race or a nation or oppose a contrary effect, but even that is under the cyclic law. In *The Occult World* by Mr. Sinnett, we have the words of a Master on this point, as follows, speaking of the Adepts:

There never was a time within or before the so-called historical period when our predecessors were not molding events and “making history,” the facts of which were subsequently and invariably distorted by historians to suit contemporary prejudices. . . . We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world’s cosmic relations. *The cycles must run their rounds. . . .* The major and minor yugas must be accomplished *according to the established order of things*. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. . . .*

Sometimes it has happened that no human power, not even the fury and force 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 the water, in the engulfing blackness of ruin.†

But this does not lead to negation or apathy. “Things will not be what they will be or should be, in spite of our efforts,” but rather — “things will be as they should be, in spite of the apathy of those who see no use in action that is for the good of Humanity.” Those who believe that the final good will in any case be accomplished are those who, sunk in the dark pit of selfish indifference, are forever an obstruction in the road of the aspiring souls who work for man’s welfare.

In considering the subject we should not lose sight of the fact that other souls are reincarnating every day, bringing back with them the

*[*The Occult World*, A. P. Sinnett, Houghton, Mifflin & Co., Boston, 1885, pp. 134-5; reprinted in “First Letter of K.H. to A. O. Hume,” *Combined Chronology for Use with the Mahatma Letters*, Theosophical University Press, 1973, p. 35.]

†[*The Occult World*, p. 126; *Combined Chronology*, p. 29.]

experience and Karma of distant past ages. That must show itself in them as they mature in this life, and they will furnish new impulses, new ideas, new inventions, new pieces of knowledge to the general sum, thus affecting the progress of the races, but all under cyclic law. And if we, by supinely sitting down, do not create for them, as they may have in the other days done for us, the right material, the right vehicle of civilization, the end of the cycle may be reached with *their* task unfinished — through our fault. The Karma of that will then be ours, and inexorable justice will bring us upon the scene in other cycles which eternally proceed out of the womb of time, to finish with heavy hearts the task we shirked. No theosophist, therefore, should ever begin to think that he need not offer any help because all will come right anyhow.

In our small way we should imitate the Great Brotherhood in its constant efforts to help Humanity. They know the cycles, and, using that knowledge, can see when the impulse of a new cycle is beginning. Taking advantage of this prescience, new ideas are projected among men and all good reforms are fostered. Why should we, merely because we are ignorant of the cycles, do nothing to help these great benefactors of the races? They offer to all men the truths of the Wisdom-Religion, making no selections but leaving results to the law. Is it for us to assume in our theosophical work that we, poor, weak, ignorant tyros, are able to select from the mass of our fellows the one or the many who may be fit to receive Theosophy? Such a position of judge is vain, ridiculous, and untheosophic. Our plain duty is to present the truths of Theosophy to all men, leaving it to them to accept or reject.

QUESTION 18

Is it possible by a strong desire before sleep to receive from the Higher Self in dream an answer to questions respecting right thought and conduct?

W.Q.7. — This question is one of deep importance to those who are in earnest. My answer to it would be “yes.” Bulwer Lytton says in *A Strange Story*, that man’s first initiation comes in dreams. In the *Book of Job* it is written (4:12-13): “Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when *deep* sleep falleth on men.” And (33:14): “For God speaketh once, yea twice, *yet man* perceiveth it not. In a dream, in a vision of the night, *when deep sleep falleth upon men*, in slumberings upon the bed.” The state spoken of in *Job* is the same as that called *Sushupti* by the Hindus. Man has three principal states or conditions — waking, dreaming, and dreamless or deep slumber. In the last it is

held that communion is enjoyed with the Spirit, and that the inner man returning or changing from that condition goes into a dream, short or long, from which he changes into the waking state. The influences of *Sushupti* are highly spiritual. They are common to all men. The greatest villain on the earth, as well as the most virtuous man, goes into *Sushupti* and receives benefit from it. If it were not so, wickedness would triumph in the earth through the overpowering influence of the body and its constant downward tendency. Now, if this is believed and the reality of the Higher Self admitted, it follows from what is called *the mysterious power of meditation* that a sincerely devoted man who earnestly calls upon the Higher Self for aid in right conduct will receive in the dream state that succeeds the condition of *Sushupti* the aid asked for. In other words, one can make the dream impressions received out of the highest — or *Sushupti* — state more clear and valuable than is usual with those who think nothing about it. But the questions asked and impressions desired must be high and altruistic, because the Higher Self has no concern with material things nor with any temporal affairs. This power will of course vary with each man according to his nature and the various combinations between his physical, astral, and psychical planes.

QUESTION 21

It is authoritatively stated in Esoteric Buddhism that the Hindu Race is the most spiritually developed now existing — as the Anglo-Saxon is the most highly developed intellectually. Are we, then, to understand that the Hindu Race has in the past experienced an intellectual state analogous to that of the present state of the Anglo-Saxon, and with it a similar material prosperity, and that the present Hindu civilization, including caste, as the fruit of a higher development — the spiritual, is, upon the whole, preferable to that of the Anglo-Saxon ?

Ananda — 1. *Esoteric Buddhism* is no more “authoritative” than any other book. The statements in it are not binding on any one but the author.

2. The conclusion at the end of the question, about caste system does not follow from the premises if their affirmative were granted.

3. According to the general law of racial development we are to assume that the Hindu nation, ages ago, passed through an era similar to our own present one. Further than this, historical and archeological *facts* show this to be so, for the ruins alone in India point to an enormous extent of material progress in her past, and all through the Indian literature is proof tending to the same end.

4. But the present degraded form of caste is not due to the “spirituality” of the Hindu. Caste today is not the caste of the ages when prosperity reigned; and there is as much “caste” now in Europe and America as there is in India, although not given that name. The true castes will always exist. They are four: the teacher (*Brāhmaṇa*); the warrior (*Kshatriya*); the merchant (*Vaiśya*); and the servant (*Śūdra*). In the ancient days the people changed caste when they actually changed their nature; but now the divisions are fixed by custom — not by spiritual law — and are innumerable.

5. As Indian civilization is now in its decadence, it certainly is not preferable to that of the Anglo-Saxon, since the latter has the elements of improvement in it. But if the present Western civilization is fixed and not to change, then, in my opinion annihilation were preferable. The Hindu nation being very ancient, it must have distinct traces of its old-time glory; the Anglo-Saxon is in comparison quite new, and the greater part of its past is crude and brutal. Hence it is natural that the Hindu has more potential metaphysical and spiritual power in its corporeal frame than the Anglo-Saxon. What the actual psychic endowments of either are can only be told by an Adept, for the science and statistics of the day do not deal with or record anything but the physical inheritance. The questioner should never forget that each nation, like each man, has its own particular psychic inheritance, which may or may not be the same as the physical one.

QUESTION 22

Do the Masters know one's earnest desires and thoughts? I desire to become a chela in my next incarnation. What effect will it have upon my condition and environment in that life? Is my desire forgotten or lost, or is there record made of it?

W.Q.7. — The effect of a desire to become a chela in the next incarnation will be to place one where the desire may be probably realized. Its effect on the next condition and environment depends on so many things that no definite reply could be given. If the desire be held determinedly and unceasingly, the goal is brought nearer, but that also brings up *all* the karma of the past, thus precipitating an immense conflict on the individual: a conflict which when once begun has only two ways of ending, one, total defeat, the other, success; there is no half-way. As Dante wrote, “Who enters here leaves hope behind.”*

*[*Inferno*, Canto III, line 9; p. 23 in the translation of Ichabod Charles Wright, Longman, London, 1833. — COMPILER]

Therefore, in general, the next life, or rather the life of a chela, while full of noble possibilities, is a constant battle from beginning to end. As to times and periods, it is said in the East that when the probationary chela steps on the path he will reach a goal in seven births thereafter.

QUESTION 27

In The Path it is stated that "a dream is the going out of a part of our principles into the Astral Light." This raises a desire for information relative to the inspiration — so called — of poets, artists, inventors, and others.

W.Q.J. — The definition of dream referred to is not to my mind adequate, for there are many sorts of dreams all due to different causes. Believing, as I do, that in the Astral Light are the pictures of all that man has ever done or made, and that at this stage of evolution it is not possible to bring forth anything really new, the so-called inspirations may often be due to the fact that the organism of those "inspired" more easily permits the influx of the pictures in the Astral Light, and then their production in verse, paintings, inventions, or what not. In an article entitled "Genius" by H. P. Blavatsky in *Lucifer* for November 1889, the idea is advanced that the great geniuses, of whatever kind, are examples of the Ego, which is all-knowing, shining through and informing the physical body inhabited. It is not necessary to dream in order to be inspired, for the sudden inrush of poetical ideas and of new inventions may be due wholly to the pervious state of the organism. While we often hear of such ideas arising in dream, yet from what is known of the poets, painters, and others, we are forced to the conclusion that the greater number of inspirations are during the waking state, and this supports the view put forward by H. P. Blavatsky in the article upon "Genius" [*BCW*, Vol. XII, pp. 13-22].

E.U. — The question about dreams leads to the reflection that the dreams we have are nearly always absurd. Clear dreams or those prophetic come rarely. When they reach us we remember them for years. Those of us who often dream know that nonsense is their characteristic and overfeeding often their cause. But as some rare and valuable ones are known of, we must admit a power to dream connectedly and with sense. Is it not, then, true that such a prevalence of foolish dreams shows that there is something wrong with our waking state that reflects itself into sleep? If we regulated ourselves every moment during the day, would not our dreams become coherent? And how many of us could mark any one day with a white stone showing that it had been free from folly, anger, or desire? Not one.

Z. — If the dreamers of dreams and these wise explainers of them

knew what dreams really meant, they might say less and dream more. There is in the dreaming condition a faculty exercised and which may be called, for the want of a better word, "exaggeration of circumstance," and another that we can call "reversion of images." Then there is "symbolical diminution," as well as diminution due to absence of all power to relate. Add to these the fact that, until you have your senses about you, even in a dream, so as to be able to know what the physical brain is doing, none of these disturbing and producing causes can be observed and allowed for.

QUESTION 28

In what manner does entrance on the path of occultism cause the special evil latent in the individual to express itself in his life and acts? Is it because early steps in occult knowledge destroy the force of the conventional ideas of morality and abrogate the laws which society and formal religion have adopted for their security; and that, therefore, for a time, until the principles of ALTRUISM assume definite sway over his mind and motives, the individual is without practical and efficient restraints upon his LOWER SELF? Or is it, on the other hand, the operation of a KARMIC LAW upon the character of the individual, making use of his PERSONAL VANITY as a fulcrum for forcing the special weakness of his Lower Self into a reckless expression of itself?

W.Q.7. — While the questioner answers his question himself, it only gives half of the subject. The real study — on the path — of occultism not only brings out latent evil but also latent good. The right way to express it is, "the study of true occultism, or the walking on its path, brings up the entire latent character of the person." Hence while some in this case suddenly seem to grow worse and worse, others suddenly grow better, deeper, broader, and finer. It is customary to look at the shadow in these matters. While it is true that the majority of men are inherently bad, there are examples of the opposite. The study of occultism does not destroy rules of right and wrong, but the student, having opened up the fires below the surface, may be easily carried away in the sudden heat engendered. The dweller on the threshold in *Zanoni* is no fiction. It is ever with each student, for it is the baser part of humanity that he begins in real earnest as never before to fight. At the same time, the brightly shining Adonai is also there to help and save if we will let that be done. Karma that might not operate except after years or lives is called upon and falls, as H.P.B. has so clearly stated, in one mass upon the head of him who has called upon immutable law. "Fools rush in where angels fear to tread," and, rushing in before they have the slightest idea of their own character even on its

surface, they are often destroyed. But the practice of altruism is not by itself occultism, and it saves from danger and prepares one for another incarnation in some body and age when everything will favor us. We have yet left some few hundred thousand of mortal years, and, ought not to be too precipitate.

QUESTION 30

What relation does Mr. Sinnett's Esoteric Buddhism bear to Theosophy and the Theosophical Society?

Z. — As this work was the first definite presentation to the West of the old doctrines about man and nature, it certainly has an important relation to the present Theosophical movement, and when one remembers the efforts made to convince the author of the truth of the doctrines propounded, and sees the wide acceptance of the book in both Europe and America, the wisdom of the effort made and the importance of the result are apparent. Furthermore, it is well known that *Esoteric Buddhism* is made up almost wholly of selections from letters alleged to have been written to Mr. Sinnett by the Mahatma. This gives it importance. And while some few errors have crept into it, as was inevitable and as H. P. Blavatsky has shown in *The Secret Doctrine*, yet it is certainly correct in the main. But no one should conclude from its title that the doctrines contained in it are those of the Buddhists, any more than they are peculiar to the Brahmans. They were first published in *The Theosophist*,* while Mr. Sinnett was in India, under the title "Fragments of Occult Truth," and later on cast into the present form with copious additions: for this we have the author's word in the preface to the first edition. Every student of Theosophy should not merely read this book, but ought to study it with care, and all the more so if the ideas are unfamiliar; but at the same time the corrections made in *The Secret Doctrine* should be used to clear up points that otherwise would not perhaps be perfectly plain. *Esoteric Buddhism* in my opinion, therefore, will always rank as one of our best works, not only because of the clearness of the author's style, but also because it is the first concrete presentation of Theosophical doctrines to the West in this Theosophical cycle.

QUESTION 37

Does the termination of the 19th century of the Christian era coincide with any of the great cycles referred to in The Secret Doctrine? And if

*[*The Theosophist*, Vol. III, October 1881 and serially for many months.]

so, does not that fact strongly corroborate the actual existence and the divine mission of the man Christ Jesus?

W.Q.7. — The first part of this question could not be answered to the satisfaction of the questioner, for the reason that the true cycles, their commencement and termination, are not given out by the Adepts, as that is a sacred matter pertaining to high initiations. But I should like to ask the questioner how he can, by any fair logic or argument, take the views of the writer of *The Secret Doctrine* in regard to the subject of cycles — about which she is fully informed and he knows nothing — and then base upon them an argument for the “actual existence and divine mission of the man Christ Jesus.” And, as she says that there was no Christ Jesus as a man with a divine mission, no such conclusion as is drawn by the questioner could result from an affirmative answer to the first question.

But suppose we admit that the termination of the 19th century A.D. coincides with some of the great cycles referred to in *The Secret Doctrine*, nothing would be proved respecting the “actual existence and divine mission of the man Christ Jesus,” for the reason that there are many other eras, in other nations and religions, running at the present time, and doubtless it would be found that the termination of the century of some of them would more nearly coincide with some of the great eras than the Christian 19th century. In such a case, the founders of those religions or eras would have proof in the coincidence of the cycles — in case that constitutes any proof at all. There are the Christian era, the Mohammedan era, the Hindu era, the Buddhist era, the Jain era, the Persian era, the Chinese era, and others. Now as some of the centuries in these various eras must coincide with some of the great cycles, it should follow from the questioner’s position that there is corroboration for the “actual existence and divine mission” of the various great personages alleged by the various peoples and followers of the several faiths to be appearances of God upon earth, and the ones from whose births their respective eras may be reckoned. However, in my opinion, all these coincidences prove nothing for any great religion or any Savior, in any time or nation.

QUESTION 40

A teacher of Theosophy says that no more than one in ten thousand is immortal. Is the statement correct? If so, what is the use of reincarnation, and for what are Theosophists working?

W.Q.7. — The second of the questions would not have been asked if

more attention had been paid to the acquirement of an accurate understanding of the Theosophical philosophy. It has never been a secret doctrine that “but few among mortals strive for perfection and out of those only one in ten thousand reaches the end desired.” These words are to be found in the *Bhagavad-Gītā*, which was printed first in English 100 years ago. But even if we did not have the direct statement in the *Bhagavad-Gītā** the fundamental Theosophical doctrines compel us to the conclusion that many will fail to reach immortality. Since, however, the same doctrines teach us to analyze and determine as to what “many” or “us” means, we find that the theory under discussion applies solely to the lower or strictly human ego and not to Spirit. The object, therefore, of reincarnation is that all the possible egos may have the chance to become immortal by uniting themselves with Spirit. If they do not, they lose. But further yet, it is laid down that the periods of evolution succeed each other in endless succession, and all who are “left over” unsaved at the end of any one of such periods are taken up again, in the succeeding evolution, for the purpose of working up to perfection. Thus in every Manvantara numbers of egos reach perfection, for that period is very long as mortals count years. I say “numbers” because in fact the number is very large, although, if compared to the entire whole, they may not seem to be many. This is what Theosophists are working for — not only to reach perfection themselves but to help all other men to do so likewise. And they should remember that whether they like it or not the laws of life will bring them upon earth again and again until they believe in the doctrine, and acquire aspiration, and turn both into action.

But who is the “teacher of Theosophy” spoken of by the questioner?

QUESTION 43

The “Guardians of the Gods” opposite to the entrances to the temples in India are represented as having one foot on the head of a cobra; is this typical of the triumph of the Hindu religion over the worship of the serpent — or not?

W.Q.7. — I should say it is not. The serpent has many meanings, and to stand with the foot on its head might mean that you have obtained complete mastery over the lower nature, for the snake then stands for nature and its powers. And as the Hindu religion has a good deal in it about the serpent, the figures spoken of cannot mean the triumph of that religion over serpent worship.

*[See *Bhagavad-Gītā*, ch. VII, śloka 3.]

QUESTION 44

Was the "fall into generation" on the physical plane a normal feature of human evolution, as stated in some Theosophical books; or was it abnormal and not intended by nature, as said in other Theosophical books?

W.Q.J. — It would be well if everyone were to quote when they say, "as said in some Theosophical books," giving name of writer and of book, for it is very unfair to the *Forum* and any writer in it to be compelled to answer to the purport merely of a statement in some volume. The context of such statement might put the whole matter in a different light, or we might find that there was a misquotation.

It cannot be said by a well informed Theosophist that nature has any "intentions," nor should any man have the temerity to claim an acquaintance with those if they existed. If in the writings of some Theosophist a reference can be found to "nature's intentions," the context will certainly show that the words were used figuratively in describing apparently settled natural laws.

It seems to me that the "fall into generation," when explained Theosophically, is not abnormal. Since things are as they are under Karmic Law, according to law and not by chance, there can be no step in it that is abnormal. Besides this, the word "abnormal" is one that is used by us to designate that which appears to be out of the usual course solely because we do not know all the facts and factors. As in the case of the eccentric movements of certain planets, which led to the discovery of another one which had caused the eccentricity. Before the last one was found the movements of the others were certainly abnormal, but ceased to be so considered when the discovery was made. Hence "abnormal" is a word that describes a thing only relatively and not absolutely.

But H. P. Blavatsky, who is, we suppose, a good Theosophical authority, speaks clearly enough upon our question. In *The Secret Doctrine*, Vol. II, p. 62, line 19, she says: "Moreover there are two 'Falls' in Theology: the rebellion of the Archangels and their 'Fall,' and the 'Fall' of Adam and Eve. Thus the lower as well as the higher Hierarchies are charged with a supposed crime. The word 'supposed' is the true and correct term, for in both cases it is founded on a *misconception*. Both are considered in Occultism as Karmic effects, and *both belong to the law of Evolution*: intellectual and spiritual on the one hand, physical and psychic on the other. The 'Fall' is a universal allegory." And on p. 228 of the same book she gives a more detailed view of the fall of certain of the Dhyanis, "whose turn it was to incarnate as the *Egos* of the immortal, but, *on this plane, senseless, monads*," stating in the second paragraph on the same page: "the 'fall of *man*' was no fall, *for he was irresponsible*."

Then as if to furnish forth the answer for the question as to the "intentions" of nature, the same author heads her explanation of Stanza II (in the 2nd Vol., p. 52) "Nature unaided fails," and on p. 56, second paragraph, she says: "Thus physical nature, when left to herself in the creation of animal and man, is shown to have failed." If the second volume of *The Secret Doctrine* proves anything about "intentions" in the matter of evolution, it is that nature had none whatever, and, if she had, failure would follow attempt at realization. This subject is interesting and, studied with the help of Madame Blavatsky's book, will be of benefit to the student.

QUESTION 47

In answer of "F.L.M." to question No. 3 in the Forum in regard to "Meditation," the writer several times refers to the control of the "vital electric currents or agents of unconscious mind."

By the latter term, I understand, is implied the inner consciousness or the Will force distinguished from mental effort, and also that the writer is able not only to recognize the physical expression of this force but also to control it.

We are conscious of mental effort, but usually the impulse of the Will produces no physical sensation of itself.

Many of us now groping in a boundless void could at least feel our way in the darkness, could we thus ascertain that our inner consciousness was indeed impressed and working in the direction of our convictions.

Let us have some elementary elucidation of this subject.

Can such consciousness be cultivated, and, if so, what are the initial steps?

W.Q.7. — The answer referred to was made by a student who had discovered that, as far as he was concerned, the vital currents could be centered upon desired parts of the body, and that in his case, if they were centered in the head, he would be engaged more in mental works than bodily, and *vice versa*. Proceeding with this, he found that some ailments could be thus driven away by centering his vital force upon the place where they existed. It is a form of will power, which to be used requires a well-cultivated and balanced imagination. Much abused word as "imagination" is, it is the only one that will express the necessities of the case. If your imagination cannot make a *picture* of the spot and of the force, you can never — except by accident — cause the forces to flow there. Hence the initial step is to cultivate the interior image-making power. Unless this is done, the will in these planes can hardly be directed to its end, for with no image the forces

have no place to focus upon; and it is a huge error to suppose that scientists are right in saying that imagination is a useless, although perhaps pleasant, power. As each human being is *sui generis*, has his own methods interiorly, peculiar to him and to no other, one should not look for hard and fast rules for all, but go to work upon himself, find himself out of whom he is most ignorant, and proceed upon the lines thereby indicated. All methods should be tried, and one's own processes of thought and feeling carefully observed. Without such inspection, rules and discussions are useless; by it — if truly pursued — anything can be discovered.

QUESTION 49

Five Years of Theosophy *states there are 36 tattvas.* * *As Śiva-Saṃhitā says, "From ether came air; from ether and air, fire; from ether, air, and fire, water; and from ether, air, fire, and water was produced the earth, all of them forming the Universe" [ch. 1:72]. Now, I cannot arrange the combination of these 5 tattvas so as to make 36. I make 5 primal tattvas: 10 double, 10 triple, 4 quadruple, 1 quintuple, or 30 in all. Can you supply the deficiency?*

W.Q.7. — It has been generally understood that the study of the tattvas by beginners, including all men of every sort who are still in the world, is discouraged by the Masters of Occultism, since it may lead to abuses. Furthermore the subject is so mixed up as far as any treatises on it are concerned, that it is well protected from enquiring minds. And as several Hindu writers will differ as to the number of *tattvas*, none of the writers at the same time being able to use any of them, or tell how to do so, one may be justified in leaving the matter untouched for the present. For my part I am willing to confess ignorance of any more than 4 of these forces, to wit, those of fire, air, earth, and water, and to assume but slight knowledge of those. Just here it is well to read on page 290 of *The Secret Doctrine*, Vol. I, "So there are seven forces in man and in all nature."

QUESTION 51

Can we find the God in ourselves before we have realized the Divine Life outside of us?

W.Q.7. — But I would like to add [to the previous answer] that as there is no such possibility as *divine life outside of us*, for all, heaven,

*p. 111. [Subtitle reads "Mystical, Philosophical, Theosophical, Historical and Scientific Essays, Selected from *The Theosophist*;" London, Reeves & Turner, 1885. — COMPILER]

earth, hell and God, are within, the question cannot be answered by either Yes or No.

QUESTION 54

Is it right or safe for one who has discovered a lead to a mine by one of his psychic senses to search for the mine, even if for a noble purpose? If he does find it, is he not liable to come to grief?

W.Q.7. — It is not the province of Theosophy to furnish pointers regarding mines or stocks, but since the question has arisen it does not seem wrong for one to find a mine by means of psychic sense. The number of successes in that line are very, very few, as psychics generally grossly overestimate the discovery, and often suppose there is a deposit worth going after, when in fact there is only a mere speck of metal. Nor have I ever heard that trouble is likely to result to one who finds a mine or anything else in that way. But at the same time the search for treasure by using the psychic senses is an ignoble pursuit. Yet if accidentally any sense of that sort revealed to me a mine and I felt sure of it, I might seek it. Disappointment, however, generally is the consequence.

QUESTION 61

Is there a wide difference between Karma and destiny?

W. Brehon. — Destiny is the English word applied to a Karma so strong and overpowering that its action cannot be counteracted by other Karma; but in the sense that all happenings are under Karma, then all things are destined as they occur. Men have always found that some events were so inevitable that, for want of knowledge of the law of Karma, they have said, "These things were destined." But when we grasp the meaning of Karma, we see that *destiny* is only the working out in action of causes so powerful that no act of ours and no other sort of Karma could by any possibility either avert or modify the result. This view does not conflict with what some call the "immutable decrees of Karma," because those decrees are the resultant of numerous Karmic factors, the absence, nullification, or postponement of any one of which would change the supposable result. If, however, we imagine that our life today is only that due to past Karma from a previous incarnation, we make the error leading to a belief in destiny or fate. But as we are experiencing the effects of Karma from this life as well as from many previous ones, it follows that the events in a man's life are due to the *balancing* of Karmic causes.

QUESTION 63

If while in the present incarnation we are able to arrive at the "free" spiritual condition, the great reality, as designated in the tract "Spirituality," when during the long interval between reincarnations, while the spirit is not chained to the body, but experiences that unreal state "sleep, a sleep of dreams"—as stated in Lucifer, what progress is made?

W.Q.J. — There is much confusion in this question, and hence I infer a similar state in the mind of the questioner as to the matter propounded. Two states or kinds of development are mixed together, one the free or liberated state of a *Jivanmukta*, and the other that of a being who is obliged to reincarnate. Only those are free who are *Jivanmuktas*; having reached that state they are no more confined to mortal birth, but may take up a body or not as they see fit. A *Jivanmukta* participates in the souls of all creatures and works for the good of the human family. To take a known case, it should be remembered that the Adept who is helping the T.S. is a *Jivanmukta*, but is all the time engaged in the great work of assisting the great orphan, Humanity. And it is thought by some that he is waiting for the time to come when the races have reached a higher state of development, and he can reincarnate as some great personage to carry on the work now begun.

It could not therefore be possible that, having reached the liberated or free state referred to, there should be any "long interval between reincarnations," or any interval at all; and thus the question "What progress is made?" is a *non sequitur* which needs no other specific reply.

If by "that unreal state sleep, a sleep of dreams," is meant the state of devachan, the answer is that he who is liberated does not experience devachan, since that is a state possible only while one is still subject to delusion.

But on examining the tract on Spirituality I do not find the statement made which the questioner quotes. I must infer, then, that some lesser, lower view of "free" and "spiritual" states was in the mind of the person, some idea that one might in this present incarnation reach to the state of *Jivanmukta*, and that one who is free could still be obliged to reincarnate. From having referred to an intermediate state of sleep and dream, such might be inferred to be the case. But a study of the philosophical basis of all these Theosophical ideas would prevent such confusion as I have attempted to point out and to cure. Indeed, on the third page of the very tract spoken of, on lines 19 *et seq.*, I find a direct claim that we are really only aspiring to the state referred to, and that we can begin now that training which shall lead us up to the heights on

which the liberated stand. No reference at all is made to "long intermediate periods of reincarnation."

QUESTION 64

If all our sufferings in this life are caused by the misdeeds of a former life, how can any combination of sidereal influences at birth affect our fate?

W.Q.J. — A thorough acquaintance with the doctrine of Karma and with what is actually claimed for Astrology by those qualified to speak, would result in an answer to this question. Astrology is not soothsaying nor card-reading; reading omens is soothsaying; reading cards is a form of divination: Astrology is neither of these. All that is claimed for it is that the whole assemblage of stars indicate, as being a vast machine or clockwork, just exactly what is the state or condition of any one spot in the whole mass. Is this any more absurd than to say that a watchmaker can tell from the movements of a watch just where the hands will be at any particular moment, and likewise from the hands alone where the different cogs and other parts are within? If common minds, and ignorant as well as venal practitioners of Astrology, make a stock of their imitations, wrong conceptions, and base uses of it, that is no reason why the *Forum* should sweepingly denounce Astrology. As well denounce real Christianity because of the base coinage labeled with its name. Taking now the oft-made assertion that "Karma governs all worlds up to that of Brahmā," we reply to the question that our Karma and the stars are inextricably linked together, for if we had no Karma there would for us be no stars. It is just because the Karma of any being at birth is fixed from his prior one that the great clockwork of the skies shows unerringly to the sage — but not to the dabbler nor to the modern abusers of Astrology — the Karma or present fate of the being. But if, as so often done by even the best of Theosophists, we separate any part of our universe from any other portion, putting one under the influence of Karma and another not, then of course such questions as this one cannot be answered. The doctrines of the Wisdom-Religion are naught if not all-embracing, are useless and misleading if not applicable to the greatest as well as the very least of circumstances or worlds; and so we answer that not only do sidereal positions *indicate* our Karma, but even the very clouds, the wind, and the hour of the day or night in which we may be born, do the same.

QUESTION 66

Is the seventh principle, the Ātma, ever incarnated, or are our bodies simply projections of that principle and formed by it, as was the statue Galatea by

Pygmalion? From some Theosophical books I gather that the seven principles are all incarnated from the beginning, and that each principle is evolved in turn. From others it would seem that the higher principles are never incarnated.

W.Q.Ĵ. — The fiction of the formation of Galatea by Pygmalion is such a faint and inadequate symbol or illustration that there is nothing to be gained by its use, as it will surely mislead. The evolution of the bodily form came about in the same way as that of all other forms; as said in the *Bhagavad-Gītā*, “All is due to the mystic power of self-ideation, the eternal thought in the eternal mind,”* and only in the sense that all forms are projections from the eternal can we say that “our bodies are projections of that principle” (*Ātma*). The second sentence of the question shows that here is another case in which the very materialistic view of the sevenfold constitution of man given in *Esoteric Buddhism* and used by so many thereafter has resulted in inducing the notion that there is a separation between the so-called “principles.” This idea of seven distinct things, entities, or principles in man ought to be abandoned, and is due almost wholly to erroneous nomenclature, as was strongly urged in several papers published in *The Path*. There can only be *one* principle, and all the rest are but aspects of it, or *vehicles* for it to work and manifest through. Therefore but the one principle is involved in generation, when it takes to itself six sheaths or vehicles, or shows itself under six aspects. But as it is Theosophic doctrine that this *one* principle — call it *Ātma* — is in essence the Supreme, then its involution in matter is but partial. In order to understand nature and to reach self-consciousness, it is necessary that the six vehicles be found to work through, and what is meant in some Theosophical books by the statement that each “principle evolves in turn” is that from the beginning of a Manvantara the six material vehicles have to be evolved one after the other in due order and in correspondence with the rest of nature, none lagging behind and none ahead. For instance, at that period in evolution when we might assume that but one vehicle had been fully evolved, then man (so-called) would not be man as we know him. So we see in *The Secret Doctrine* that man, strictly as such, is not spoken of until several races or vehicles had been first fully evolved in due order and proportion.

From these considerations the old Hindu idea that what we see of man is but the inner (or outer) hard core — the material body — and that he, in fact, in his whole nature reaches even to the moon, would seem to gain some support. And I should incline to the opinion that

*[*Bhagavad-Gītā*, ch. IV, śloka 6.]

Ātma is never incarnated, but overshadows and shines into the being called man whom it has chosen to connect itself with.

QUESTION 71

Is it intended to be conveyed, in answer to Question 68, that true Occultists and sincere Theosophists would countenance or practice any lawful arts of White Magic for pay?

W.Q.7. — My reply to this would be that the taking of pay for any act of “White Magic” is untheosophical and injurious to the taker. The example of all great men known to history or Scripture is against the taking of pay in such cases. Jesus would not take it, nor Apollonius, nor Buddha, although, if persons insisted, they were allowed to donate food or for food. Buddha depended upon voluntary contributions of food, and accepted the gift of a garden or park from a rich man for the use of the disciples, but not for himself. A “right means of livelihood” does not permit the practice of powers belonging to another plane than this for pay. If we have to starve unless we take pay for what the querist calls “arts of White Magic,” then I say, starve, and you will be the better off.

The accepting of pay at once takes away the character of White Magic from the act and makes it Black, for there is a selfish purpose in receiving the pay which no amount of argument or self-cheating can remove. There are many degrees of “Black Magic,” running all the way from effort to get money for food up to deliberate, conscious work for self alone. If one has the natural gift of healing and then takes pay for its use, he is cheating. This is wide apart from the practice of medicine, which you have to give effort, time, and money to acquire.

But if a natural healer or a “spiritual healer” — to use a most absurd term now in vogue in America — practices healing, and takes of alms only enough for sustenance, there is no Black Magic. But all such healers can ask themselves if they have made money, saved money, bought property, lived in luxury on the proceeds of their art or practice — or whatever they call it — and, if they have, then certainly they have “robbed the gods,” who gave freely a power and compelled no pay. The “gods” see these things, and have a time and place when and where the stolen property has to be accounted for.

QUESTION 73

(1) *Is there not a confusion involved in portions of the answers to Questions 66 and 69 with respect to Ātma?*

(2) *In what sense is the word “correspond” used in Theosophical writings*

and the works of Swedenborg? In the sense of "cause and effect," and that things never "correspond" unless this relation exists between them?

W.Q.7. — (1) There is no reference to *Ātma* in Question 69, and hence no confusion. A reexamination of answer to Question 66 shows none. It is clearly stated there that there is but one principle — call it *Ātma* — which incarnates, so to say, through its six vehicles, and at the end of the answer a private opinion is given that *Ātma* does not incarnate except in the sense that it overshadows and illumines.

(2) I presume the questioner refers to the use of the words "it corresponds," "there is a correspondence." This does not refer to cause and effect, but rather to similarity or likeness, as: "Good *corresponds* to light, and evil to darkness"; "Selfishness *corresponds* to frigidity and iciness, and generosity to heat." There is no relation of cause and effect between these, for generosity is not the effect of heat nor its cause, nor is the light the effect or cause of goodness. You are therefore essentially wrong in supposing the word "correspondence" is used to express cause and effect. An examination of a good dictionary discloses the meaning to be "fitness, agreement, proportion," hence "similarity." The questioner should study this word and obtain a clear understanding of its meaning and use, for if the conception of it remains so confused as the question indicates, many other errors will result. A more or less complete knowledge of *correspondences* gives the power to gain knowledge gradually from one plane to another.

QUESTION 74

In view of the condition of Astral Man stated by W.C.T. in Forum No. 9, Question 32, what was the effect of our civil war on the astral plane, and reflexively on ourselves?

W.Q.7. — To answer this question aright would require the powers of an Adept who could see into the astral light and measure the exact results. But sudden deaths in war are not the same in effect as the killing of a murderer or a wicked man who has violated the law. The men destroyed in battle are engaged in the moving of troops, the arrangement of batteries, firing of volleys, and using the sword. Their attention is almost wholly thus occupied, and when they are suddenly killed it is with this idea of present attack and defense fixed in their nature. If we suppose them as lingering in the astral plane, then they will there continue the same actions which occupied them at the time of death. But the criminal, who has led a criminal life, who is full of

evil passions, and who steps off into the other world with a heart full of passion and revenge, will linger on the other plane full of those unsatisfied desires, and not overmastered, as is the warrior, by a single strong idea. The astral warrior confines himself to the repetition of attack and defense, while the criminal seeks to satisfy his revenge and bad instincts in general. These considerations seem to me to point out a difference. I do not pretend to answer the whole question, however, as to the effect of war acting from other planes.

QUESTION 76

To be a good Theosophist, is it necessary to believe actively in Occultism? I mean: If a man feels the ennobling influence of the philosophy of Theosophy and endeavors to live by it, is it absolutely necessary for his profit and development to do more than believe that certain occult facts are facts, while he personally dislikes Occultism and avoids it in any form, finding Theosophic teachings sufficient to him without it?

W.Q.7. — The questioner has either heard from others or read that a good Theosophist *must* believe that Occultism is our highest goal as members of the T.S. Such is not the truth. At present “the T.S. is not,” as an Adept once wrote to Mr. Sinnett, “a hall for teaching Occultism,”* although that is pursued by some. It is a Society meant for the giving of true views of life and of Nature to a suffering race which otherwise would sink into a spiritual death brought on by the joint efforts of materialists and theologians. Hence, at present, the true Theosophist is the true Altruist who sinks his personal desires for progress in a secret and fascinating art, so that he may give this true view of life, of death, and of immortality to as many of his fellow-men as he can reach. Many members of our Society, dazzled by the wonders of Occultism, have hastily taken up its study without realizing that it is something that demands not only will but wide intellect and unflinching memory; and many have failed as many others will.

QUESTION 77

[Fellows of the] T.S. using tobacco defend the habit as having certain qualities very protective in studying Occultism. Is this true; and, if so, why is it incompatible with one of the five precepts taught by the Lord Buddha, † viz: “Shun drugs and drinks that work the wit abuse; Clear minds, clean bodies need no soma juice”? And is it not possible to educate the will, the spiritual

*[See *The Occult World*, p. 104; *Mahatma Letters*, p. 8.]

†[*Light of Asia*, Book VIII.]

will, to resist effectually everything which this deleterious weed tends to annul, if it does annul?

W.Q.J. — I should like very much to know who is that F.T.S. who “defends the use of tobacco as a protective in studying Occultism,” for he or she cannot know what protection means or Occultism either. The Editor of the *Forum* has well answered the question, since the sentence I refer to, being only narrative, is not a question. Yet it is important as pointing to error of a vital sort. There are hundreds of Hindu occultists who never have indulged in tobacco; but they have not interdicted it to others. They protect themselves by means that can only be used in the plane where such protection is needful, and that is the plane where neither tobacco nor sentiment on that or any other subject has place. Tobacco may protect the carcass from germs of disease, but that security to safety is needed by all men, whether they are studying Occultism or not. The whole question of tobacco or no tobacco is purely material. It has been discovered that it does not degrade except by abuse, but at the same time it was found and declared that other narcotics and stimulants, such as hemp, opium, and spirits, do dynamically obstruct and spiritually degrade. Hence these tears — and tobacco.

QUESTION 78

Mr. Sinnett says: “It is not the goody-good or devoutly aspiring man that attains to the highest development.” What is the highest development, and how best attained?*

W.Q.J. — I should like to add that Mr. Sinnett had in view the doctrine found in many books old and new that wisdom as well as virtue is needed in him who aspires to the “highest development.” Virtue leads only to heaven, wisdom leads to union with the whole. But wisdom must at last have virtue as companion. Virtue pursued and practiced through many lives will lead at last to wisdom, yet wisdom first attained makes the cultivation of virtue easier. The highest development cannot be attained in any single incarnation. The teachers say that we must seek the company of those who are pure and wise, who lead holy lives, and that we must look for knowledge with persistency, humbleness, and faith, and that thus setting our feet upon the path the goal will loom in sight after many weary struggles.

*[Cf. *Esoteric Buddhism*, Houghton, Mifflin & Co., Boston & N.Y., 1884 (6th American edition), p. 192.]

QUESTION 80

Has any Theosophical theory been advanced in regard to the atmospheric and electrical disturbances so prevalent in this country during the last few years?

W.Q.7. — Some theories have been advanced by theosophists respecting the great atmospheric and electrical disturbances, but they are not specially confined to that; they include other great changes, and reach over into the realm of thought and the minor changes in the race. Atmospheric and electrical changes occur at all times, and are intensified at certain periods. The changes of the great cycles — from one to another make all sorts of upheavals possible. The sun moving slowly in his great orbit carries the small earth's path out into new fields of space where entirely new cosmic conditions are met with, and the sun also goes through alterations of place and state. These latter must affect our atmosphere and electrical condition, for it is held by some theosophists that the sun is our great source of electricity. Science has lately admitted the possibility of there being an actual connection between spots on the sun and our great electric storms; the old Hindu astrologers always asserted this, for they claimed that, as the sun altered, so did the condition of the earth. But it would be premature to definitely state either that the sun causes the changes alone, or that they are due to a different situation of the earth in her great path through space.

QUESTION 88

In The Path for Aug. 1889, under the heading "Some of the Evil Consequences of Mediumship," we are told that the calling back of suicides and those who have met with accidental deaths is "productive of untold evils for the Ego that will be reborn under its nefarious shadow"† and, further on, that "it is now cursing many men who find themselves forever in a mental hell, at war with themselves and with their best thoughts, they know not why." Are we to understand from the first quotation that some of us are born with this vampire fastened upon us? If so, then in the interest of those of us who seem to be in the condition described in the last quotation, how can we rid ourselves of this old man of the sea?*

W.Q.7. — The *Forum's* title presupposes free expression of views, and of that I take advantage. All the conclusions of the Editor do not meet my approval, and many seem to be contrary to some accepted

*["The Worship of the Dead," *The Path*, Vol. IV, pp. 134-6.]

†[*Mahatma Letters*, No. 16, 2nd ed., p. 113.]

Theosophical premises. The septenary scheme of man's constitution and the conclusions as to how the separation of the so-called principles takes place, as well as their "fate" after death of the body, seem to be against the assumption that it is superstition to suppose that evil results from suicides and those dead by accident being drawn to *séance* rooms. It is well known that after violent death of the body the principles above the material do not separate as in other cases, do not go to Devachan, do not dissipate. In a case of natural ordinary demise the astral body dissipates, so does Kāma-rūpa; with the other cases it is not so. The man who kills himself is not really dead. Only his body is dead; he remains a living man in the astral spheres close to us, minus a body. If left alone he comes to his end in due course, but a long way off, generally measured by the length of years he would have lived if he had not raised hand against himself. But if he is drawn into a medium, he is given a new attraction which ties him to earth and makes him drunk, as it were, with the fumes of life. This retards him and causes him to live long, long years in Kāma-Loka, and curses too the one who draws him thus further down. How does "the orderly working of Karma" go against this? It is his Karma that made him a suicide, that put it in the power of mediums to disturb him. It is exactly the case of a man who drinks to excess, and who thus puts himself where he may be harmed by other evil influences. Also in the case of accidental death. Karma made by the same person decrees that he shall so punish himself and so lay himself open to all the consequences that may follow. That is no reason why we should ignore the law and pay a dollar to gratify our whims and at the same time hurt a fellow-being. Hypnotism is an admitted fact. We know that people may be hypnotized and against their will made to make fools of themselves by ridiculous gestures and antics. Some people pay to see it done. In that case we may see the harm with our eyes. It is all improper. But is it therefore superstition to believe it and to declare what are its evils? I hardly think so. I may add that the "private letter" was by a high chela, and was endorsed by several high occultists as true.

QUESTION 89

Is the use of hypnotism for intended good, as in the case of surgical operations, looked upon with disfavor by Theosophists? What relation have the investigation and practice of hypnotism, when only good is intended, to the 3rd object of the Theosophical Society?

W.Q.7. — Replying in part to this question, one can only give a personal opinion, and mine is that hypnotism should be prohibited by law.

No one but some very few high-minded and learned physicians should be allowed to practice it. I would as quickly prohibit the general mass of physicians from using it as the general mass of the public, for I regard it as a dangerous and injurious power. The great Charcot who has popularized it says he would have only competent physicians use it. In the present age of black selfishness I would vote for its total seclusion from use for the present.

QUESTION 91

Is Kāma-Loka definitely stated to be a state of suffering merely (therein somewhat analogous to the R.C. [Roman Catholic] Purgatory), characterized solely by dissolution, or a violent wrenching apart of the four higher elements? If this be so, how comes it that after the separation of Kāma-rūpa and lower Manas from Manas proper the surviving entity carries with it to Devachan the recollections of the earthly personality?

W.Q.7. — I am unable to decide whether T.E.K. infers that suffering in Kāma-Loka destroys memory, or that the separation of the “principles” takes it away. But if the question turns on “suffering,” then I should say that that does not deprive of memory. This leaves for discussion the other query: How does the surviving entity carry with it into Devachan the recollections of the earthly personality? *The Key to Theosophy* in [Section] IX describes the process in general to which the question refers. There it appears that at death the body, life-force, and astral body are lost, and the middle principle (Kāma-rūpa), together with Manas, Buddhi, and Ātma, is in Kāma-Loka, which is a state or condition and not a place. Then the separation between Kāma-rūpa and the higher triad begins, after the completion of which Manas-Buddhi-Ātma fall into the Devachanic state. Turning to page 92 of the same book, we find in the column “explanatory” that if the Manas naturally gravitates to Buddhi and away from Kāma-rūpa, the “Ego goes into Devachanic bliss.” This gives the process. It cannot be said to be suffering or painful. The only point left, then, is as to memory. T.E.K. rightly says “recollections.” [Section] VIII of *The Key* makes this clear. “*Memory*” is the physical brain-memory; *reminiscence* is the “memory of the soul.” Each new brain makes a new physical memory used by Manas in each life, but Manas itself is the seat of memory proper, called by H. P. Blavatsky “reminiscence.” It is not meant that Manas takes into Devachan the remembrance of every circumstance in life, but only the efflorescence of its life, the reminiscence of its best hours, leaving the painful and evil portions to the dying brain and to Kāma-rūpa. If the questioner desires, as a help, an objective illustration

of what happens to Manas through the separation from Kāma-rūpa, this may do: Imagine Manas as attached on its lower side to Kāma-rūpa just as a photograph may be attached to a glass plate. When dry, the paper can be taken from the plate, leaving on it the film of the picture. Thus when Manas is separated, its lower film may be left attached to Kāma-rūpa, its higher portion going into Devachan. And it is in Higher Manas that real memory is.

QUESTION 93

Is it a fact that we have no right to condemn men, and should only condemn their conduct?

W.Q.J. — While I agree with much of the Editor's answer to the above question, I disagree from its spirit and certain inevitable conclusions flowing from it.

First, I fail to see that in order to train the moral sense one has to practice condemnation of others. *Second*, the necessity for condemnation will never pass away if we occupy ourselves in such practice while waiting for the world to grow so good that there will be no one to condemn. *Third*, it appears to me to be a new and untheosophical doctrine that our moral sense is to be or can be properly cultivated by engaging in condemnation of others.

The maxim cited in the question was never intended by the writer or writers as one for application in the State, but solely for earnest disciples who endeavor to follow the very highest rules of conduct. We are so prone to condemn others and let our own faults go by that sincere disciples are taught, as a discipline, to cultivate their moral sense by inspecting their own faults, and let others do the same for themselves, but when the occasion demands condemnation, that it shall be of the wrong act. This cannot apply to a judge, or any other proper inquisitor, teacher, or guide. It is meant solely for those who, believing that our span of life is so short that there will be no time left if we busy ourselves with faults of others, prefer to improve their opportunity by purging themselves, by cleaning their own doorway, by taking the beam out of their own eye. For all sages and occult practitioners declare that among the necessary facts to be known, as the Editor of the *Forum* observes, though not admitted in his conclusions, is the fact that each time a man indulges in condemnation of another he is himself prevented by his own act from seeing his own faults, and that sooner or later his faults increase. If a sincere student thinks this be true he will hesitate about others and occupy himself with self-examination and self-conquest.

This will take all of his time. We are not born as universal reformers of all people's faults and abuses, and theosophists can not waste their energies in criticizing others. Furthermore I strongly doubt if anyone was ever improved by the fault-finding of his acquaintances. It is natural discipline that makes the improvement, and that only. Indeed, I have observed in much experience with those who constantly criticize others that nothing results in 99 cases out of 100 but a smirking self-satisfaction in the breast of the critic, and anger or contempt in the heart of the victim of the fault-finding. One illustration will do for all, and it is this: One evening I was leaving the elevated railroad car with a friend who hardly misses a chance for pointing out omission or commission by others. As he went out first, a roughly-dressed man blocked the way, appearing as if attempting to enter. My friend, being strong, caught him by the shoulders, shoved him back, and said: "The rule is that passengers are let out first." Result: as he walked off feeling that he had properly corrected a fault, the man cursed him loudly, and audibly asked for an opportunity to kick him. Thus naught resulted but anger and malice in one heart — perhaps in the heart of a man born in adversity — and in the critic a self-satisfaction which is known to be the handmaid of delusion.

QUESTION 94

In [answer to Question 78] it says: "Virtue leads only to heaven. Wisdom leads to union with the whole." What is here meant by virtue?

W.Q.J. — According to the dictionaries the radical meaning of virtue is *strength*. Other meanings are bravery, efficacy, valor, moral goodness, the abstaining from vice, or conforming to the moral law. In this last sense the word is used. There is nothing synonymous between *virtue* and *wisdom*. In the Christian scheme fear of God is the beginning of wisdom. There is the mere wisdom of erudition, but properly *wisdom* means *having knowledge* or *to know*; or skilled in arts, science, or philosophy, or in magic and divination (2 *Samuel* 14). In homely language, then, to be virtuous is to be good; to be wise is to possess knowledge. If the kingdom of God is the perfectness of evolution, then knowledge is what leads to it sooner than virtue. Of course these terms are used with the theosophical scheme of man and nature in view, and in that light it appears that in addition to virtue we must have knowledge, for a life of virtue leads to pleasures of devachan, with good karma for next life and thus through many lives; but knowledge added to virtue shows how to use virtue and its results in finding and treading the path leading to the Supreme which is *all*.

QUESTION 97

Is it right to restrain the impulse to benefit another, either by teaching or by furnishing necessities for physical use, for fear of interfering with Karma?

W.Q.J. — A little more ought to be said upon this question. It has been raised in several places, and is due to a slight misconception of what karma is, and also as to our position as men in the whole natural scheme, whether as judges or as executors. If karma were something about each man which we could plainly see, as for instance, if each one of us had written upon him what was his karma and what punishments or rewards should or should not be meted out to him, then it would be easy for one to say in any particular case what one should do in the premises. But such a state of things does not prevail. No one of us knows the karma that is coming to another or to himself, and it is only when events have arrived that we know. For each event small and great is karma, and the result of it as well as the maker of new, since this great law is action and the results of action. Hence, even if we knew the coming karma or that which was due and should then decide, "I will help this person although I know it will interfere with karma," acting accordingly, we could not interfere in the least, because it would still be karma. This is an absurdity, but it is just the absurdity of those who talk of interfering with karma. We cannot interfere with it for it is beyond our power, and we are, indeed, the very instruments it uses to carry out the decrees we have ourselves been the means of passing. The idea of possible interference has arisen out of the statement now and then made that Adepts have not done this or that because it would interfere with karma; but this has not been understood. What was really meant by such words was that Adepts themselves are karma just as we are, only they see what we do not, and, as some of us asked for a reason, they said they would not interfere, or, in other words, the law is strong and no being, god or devil or man, can interfere with it. Any attempt to "interfere" is merely new karma carrying out that seed of karma already sown, no matter how many ages or years ago. But, still further, it seems to me that if we assume to decide what we shall do out of fear that our brother may not be sufficiently punished, we not only lay up wrath against ourselves, but at the same time set the germs in our own character which will sprout in selfishness and pain. We need not fear that karma will not do justice. It often does it by offering to us a chance to help another, and, if we stand aside, it will at another day give us the punishment for our selfishness and arrogance.

QUESTION 99

As Karma punishes all sins, is it right or desirable that human laws should punish crime by death or imprisonment?

W.Q.J. — My individual opinion upon the death penalty is that it is neither right nor desirable that human laws should punish crime by death, but this answer presupposes in the race such a knowledge of proper conduct and a constant practice of the same that every human being is a perfect law unto himself and for all, and that no laws are needed because all know and keep the laws of morality and nature. As, however, men as yet are very imperfect and are struggling to find the right rule of conduct, laws are necessary for evil-doers. Here, then, arises the question whether society is benefited by law imposing the death penalty, and as to that many able writers speak on one side and many on the other. To my mind it appears that the crime of murder has not diminished because of capital punishment, nor do I think any law will ever stamp out that offense. Indeed, I know that the majority of Theosophists regard capital punishment as a greater evil than that which it is directed against. But as Theosophists we have not much to do with such a question, since it lies in the domain of government. Our duty is to teach those ethics and that philosophy which alone will remedy the evil by raising men above the possibility of committing crime or becoming amenable to law. If we waste our energies in attempting reforms on the surface, either in law or in politics, a great opportunity will slip away before we know it. The remaining query is upon the subject of punitive law in general, and on that my view is that the question put flies wild of any point, because even these very laws enacted for the punishment of evil-doers are themselves the product of Karma. The state of the race which evinces crime is due to its Karma, hence the present system, the criminals who fill our jails, the judiciary and the executive departments administering the laws, are all products of Karma. It therefore follows that where, through man-made laws, offenders are fined or imprisoned, such punishments are those of Karma. It thus appears to me that the question is wholly one relating to reform in a mere social or political institution.

QUESTION 102

Is it honest for a sincere Theosophist to celebrate in any way, whether by present-giving or by entertainments, the festivals of Christendom, such as Christmas and Easter? What is the practice of Occultists and the leaders of the Theosophical Society in this regard?

W.Q.7. — Theosophical sincerity is not a strange moral product of a new reform, but is exactly sincerity as always defined by philosophers and moralists in every age. The word *sincere* is derived from a Latin word which is in its turn supposed to be from *sine* “without” and *cera* “wax,” that is, *pure honey*. The wax is prejudice, and he who harbors that, be he an F.T.S. or not, may consider his practice right in preventing him from viewing broadly all customs of all men, but one who accumulates the pure honey of sincerity may just as well join in Christmas festivities in Christendom as he would in those of Buddha’s birthday in Ceylon.

QUESTION 105

As to there being seven earths: to me analogy would suggest that there are not seven earths; rather that our fellow globes are the more ethereal principles of that of which this earth is but its lowest aspect. “As above, so below.”

W.Q.7. — I do not understand what sort of analogy the questioner uses, but the point raised is evidently in respect to the statement in *The Secret Doctrine* that as there are seven moons, so there are seven earths and seven principles or divisions in man. The *seven earths* referred to are not the seven globes of the earth-chain — the only one of which has been called “earth” is this one, but are the seven principles of this globe, the most gross of which is that seen by us. No other word could be used for these except “earth,” since as yet we are not well enough acquainted with them to give them distinct names. Were we to name them we should say (1) earth’s physical shell, (2) earth’s *jīva* principle, (3) earth’s *liṅga-sarīra* or astral body, and so on through the whole seven. This applies equally to all the globes of the earth-chain, and the other six of those cannot be called “earths” and were never intended to be, because they are composed of matter which is not perceptible to our eyes. So, when the questioner says that “there are not seven earths” there is a confounding together of two subjects, for the seven earths referred to are this earth and its principles, whereas the “fellow-globes” are the other globes in our chain and not our earth’s higher principles. Each of the globes in the chain is septenary, (see *The Secret Doctrine*, Vol. I, p. 167) and hence if we count these globe principles we have seven times seven, equals forty-nine, instead of only seven for the whole, as would follow from the questioner’s position.

QUESTION 107

What is the Theosophical view of “Obsession?” Are the New Testament accounts of “casting out devils” to be regarded as literally true? If so, is it a

retribution coming under the law of Karma, as with persons under seven years of age? There are cases where the so-called obsessing power seems so far superior in force of will as to be wholly irresistible by the victim: where is the remedy?

W.Q.J. — The T.S. has no “view” about obsession. All on such subjects must be the expression of individual opinion. The Editor appears to intimate that there are really no cases of obsession, and if that is the intention of the answer, it must result from the fact that he has never met a case. It is true that as superstition abates instances of obsession do also, but that does not prove the phenomena to be the product wholly of belief in their possibility. Nor do the writings of men like Lecky prove much to my mind on these topics, since he thinks from a standpoint entirely at variance with mine. Since I have, in common with many other members of the Society, known of clear cases of obsession, no amount of argument by one who had never encountered such would be of any avail; and it is quite likely that those who do not believe in the possibility of these abnormal occurrences will never meet one, because the mind is not directed in that direction. There are obsessions, then, as we think from observation, but the classes of obsession given in the first answer, two in number only, are not adequate. We have to include in obsession that most mysterious thing — insanity. Physicians do not understand this affliction. They cannot explain how a man suddenly loses his identity and becomes a raving maniac. Or in milder cases, where a man periodically becomes for months at a time some other person with no memory of the former state, and so relapses from one to the other. I know of such a case in which a boy first showed this form of insanity, and has gone on for years with the alternation of personality until now he is of age. His trouble would long ago have brought him to the insane asylum if it were not that he was born in a rich and fortunate family. What is to be said of such cases? Are they voluntary or not? They do not come under either of the heads in the answer by the Editor. As they are wholly involuntary, is free-will invaded or justice dethroned? I think not. Karma rules in this as in all else, and it is only when one limits his view of karma to this one life that he can be confused. Acts in a former life set up such tendencies in the ocean of life that when the Ego came back again it was sure to one day become insane, which only means that a disarrangement of astral and physical forces was brought about resulting in a total inability to correlate the soul and body, and this is called insanity. It was free will that laid down the causes, and free will has no power to alter the effects. But, as in the case I cited, there may be ameliorations brought about by karma in the

same way. For in that one we see — as is often not the case with others — that the poor insane person is protected by reason of the effect of another kind of karma, and is in this long insane or obsessed life cared for and made as happy as is possible. Remember, the mind of each is connected with the body in a certain definite manner and not merely in an imaginary way. This definite method is by certain channels and filaments or nerves; among the most difficult to explain are the magnetic and electric ties for the mind. Now our hold upon the body we have been born into may be so weak that we are not able to keep possession of these channels, and stronger forces may even unconsciously go in where we have tried to stay. This is not caprice any more than it is caprice that water will leak from a tank if there be any cracks. So there may come a time that the building called the body, which we hoped to occupy for a long time, becomes so imperfect that our mental tenancy is no longer possible and we drift off altogether, leaving it to the use of other forces or intelligences good or bad; or, as is often the case, we are now driven out for a time and then again get complete possession for a short term, until in that process the cords of magnetism and the electric channels are clogged up or destroyed so far as we are concerned, when we leave altogether. All this of course may happen by what is called the man's own will or act, as where one suffers from paresis brought about by gross dissipation, but all the cases are not of this kind, nor are they all due to spiritualistic *séances*. As to remedies, those suggested by the Editor are good, but there are others possible by the use of strong magnetism used by one who knows all these laws in every detail and can intelligently apply the remedy.

QUESTION 121

Are there well-authenticated cases on record of clairvoyance in persons born blind, where correct descriptions of things have been given as they appear to the organ of sight?

W.Q.J. — I have heard of one or two such cases, but as now they cannot be produced they are not of present value. But it is well known that blind people have ideas as to objects and localities which they have never perceived as those do who have perfect sight. In these cases they must have concepts, probably the same as those arising in others from good sight. This, however, is not clairvoyance. It is, however, certain that cases such as the question calls for must be very rare, inasmuch as blind people would not be usually credited with clairvoyance, but would, in telling of places, naturally be thought to describe scenes of the imagination. Furthermore, it is extremely doubtful if a clairvoyant

blind from birth could have possession of terms to use in describing objects so as to be understood by others not blind.

QUESTION 132

If it is wrong to cure disease by mesmerism or magnetism — at least, if thereby the patient is controlled to any extent, how did Col. Olcott heal so many in India by such means?

W.Q.7. — There seems to be no necessary connection between the premise on this question and the query put. Even if it were “wrong to cure disease by mesmerism or magnetism,” it would not therefore follow that one could not heal people thereby. But I have never heard from any source of weight that it is wrong to so cure people of their ailments. To relieve distress must be right in general. There is much dispute as to magnetism, but Col. Olcott seems to be of opinion that its cures are effected by actual virtue in magnetic fluid, and not by “control” of any patient. But in many of his cures there was a lack of permanence, due probably to lack of continuance of treatment, as he was constantly on the move. Questions of this sort ought to refer to some fact or publication in support of the assumption put in the question, as otherwise it is not possible to answer intelligently or adequately.

QUESTION 161

Has a mother a right to use her will power in throwing off disease and the painful result of accidents from herself and children? Please draw the line clearly between white and black magic in such work, occult work?

W.Q.7. — It is not clear from the question whether the querent means to ask about the use of the will pure and simple or about the practice of mind-cure, as it is called, or spiritual healing. In respect to the use of the will considered alone, the Editor of *Forum* has replied sufficiently, I think, especially pointing out that the use of that power is not well understood; and it would seem that the questioner does not understand it.

There is a remarkable absence of treatment of the question of the will in such books as the *Yoga Aphorisms* and the like, the very books where one would expect to see something about it if it is a thing that can be treated of separately. But we may see the reason for this when we remember the old saying of the Kabbalists, that “behind will stands desire.” And by considering men as we see them, this saying appears to be a true one, for in everyday life and in every act we perceive that the prime mover is desire, and that the question of weak will or strong

will depends on that in nearly every case. The wicked are of strong will because they have strong desires, and the weak person will be found to act with the most powerful will when the desire is strong. Their appearance of being weak arises from the fact that they are pulled about every moment by contrary wishes, not being concentrated enough to have definite wishes of their own. And it is here that the distinction between White and Black Magic can be easily found, for if the desired object be a selfish one or against the general good, then the act performed will be of the nature of Black Magic. The will is only used as an agent to carry out the desire. So in the case of an actual adept of either school, will is at his disposition no matter what be his object.

Now if the question put is in view of the practices of the so-called metaphysical healing schools, then a very different set of questions arises of mixed nature, some including moral aspects and some not, but every one raising a doubt about the claims made of curative power, as also about the way in which any cures that do take place have been accomplished.

The Editor has pointed out that a well-balanced and centered mind will conduce to health, as has been held for ages; even savages know this and act accordingly. And if one finds from actual experience that the fact of his or her being of a cheerful, happy, contented, charitable, loving, faithful, sunny disposition will always have the effect of giving health to those about in the family or elsewhere, then there can surely be nothing wrong or inexpedient in such a state. And that, in my opinion, is the right limit for the practice of metaphysical healing. For if one goes beyond that, and, following the rules of these schools, proceeds to send his thoughts out to another with the object of taking hold of that other's mind, then there is the greatest danger and also Black Magic. For no one has the right to take the mind of another, for any purpose, into his possession. If such be done, then the other ceases to be a free agent. And this is true as much in the case of one's child as in that of any other person. Moral wrong attaches here because one is acting on another. But in the event of acting on oneself there can only be a question of expediency, and that is a very wide and important one, since momentous consequences may flow to us and to others from the tendencies we set up in ourselves.

Bodily ailments may be roughly divided for the purpose of the present into two classes, one being those that are acute or due to the imagination or the reaction of the imagination on the processes in the bodily economy; the other being those due to strong physical karma showing out in diseases in the mortal envelope, and being entirely beyond the

reach of the imagination and not due to reactions from the mind of the sufferer. These last are of the greater number; we see them in small children as well as in adults, and also in savages and the semi-savages of our own civilization who compose what some people call a lower element in the social body.

In the first class the physical troubles from reaction will of course disappear so soon as the person trains himself to look at life cheerfully and to grow into a more independent frame of mind. The cures are not due to the causes assumed in the schools we refer to. They come about as a natural result of the new state of mind withdrawing from the nerves and fluids of the body the old strain and oppression. When those are removed the actual state of health at the bottom comes to the surface. And the result would be the same in the instance of the most degraded savage who might be induced by accident or by the words of his medicine man to fix his mind in another direction. Obviously there it would not be due to a system of philosophy. And additional proof of this is to be had in the very schools we speak of. In those we see widely different systems; one requires faith in the Bible and in Jesus, and the other does not, and yet each makes equal claim to success. H. P. Blavatsky says: "This is all the secret. Half, if not two-thirds of our ailments and diseases are the fruit of our imagination and fears. Destroy the latter and *give another bent to the former, and nature will do the rest.*"*

In the second class of diseases it is quite true, as has been often said by the metaphysical healer, that the disease comes from thought, but the error is in supposing it to be present thought had in this body. The thoughts are those of a past life, and have passed altogether from the mind plane into the realm of causes for dynamic disturbance, or of tendency, that are quite beyond the reach of the present imagining power, but sure to result in the course of time in visible difficulty suddenly appearing, or resulting from our going into situations that bring to us the germs of disease. For Karma acts on us not only in inherited troubles but also in accord with the tendencies we have set up in ourselves in a previous life. Those latter impel us to go to places or to mix with such people as that the inevitable result will be to cause effects on our mind or body that otherwise would not be felt. As in the case of one who set up in a previous life a tendency to consort with good and cultured people; this will come out and lead to a similar line of action with very different results from the case of one whose tendencies were in the opposite direction.

*["Hypnotism," *Lucifer*, London, Vol. VII, Dec. 1890, p. 301; reprinted in *BCW*, Vol. XII, p. 403.]

These causes for disease then being in the mind plane from the last life, and having become mechanical causes in this, are now *on their way out* of the system in the proper channel, and that channel is a physical, mechanical one. They are leaving us by the way of the body, are on the way down, and should not be stopped and sent back to the mind plane again. They should be treated by the ordinary methods of hygiene, of medicine, of surgery, of food. Hygiene and food furnish the right conditions for adjustment, and make no new present cause for trouble; medicine helps nature in her mechanical acts of purging and alteration; and surgery replaces dislocations, removes dead tissues, or puts bones that are broken into position for proper joining. No one would be so foolish as to say that thinking will remove from the brain the pressure of a fractured bone that is making the patient mad, or that imagination will set a dislocated shoulder. And if rotting food in the stomach is affecting the head and the whole system, it is certainly wiser to get rid of the offending substance as quickly as possible, supplying the body with good food in its place, than to let the evil stay to be absorbed as evil into the tissues while one busies himself by calling on the higher powers of mind to make him think he is not disturbed while nature is going on with her cure. In many cases this latter is all that happens, for any strong-minded person can resolve to endure great pain during the process of rectification of internal trouble by ordinary change of tissue and of fluids. So a disciple of the schools in question may be so full of the notion that mind, or God, or Christ is curing him that he endures until the *vis medicatrix naturae* [healing power of nature] has done its work.

Granting that these causes are on their way down and out, the effect of calling with a powerful will on the same plane of power is that the cause may be sent back to the inner mind and disappear from the body. But this is no cure: it is something like one's cutting off his hair because the flies walk in it, it is planting once more in our deathless body disease that will surely come out again in another life as disease, or as madness in that one or presently in this. And in the life of many a practitioner nowadays this has happened. For wherever one is very sensitive the practices enjoined create abnormal states that have resulted in dementia.

But a still more pressing danger lies in the half-truth of the practices. They are, divested of all pretension to systematic and right philosophy, partially correct yoga practices.

As soon as they are begun they set up in the astral currents in the practitioner definite changes that at once begin to react on the humors and fluids in the body and are strong enough to bring about definite

alteration in the physical envelope. This has been known for ages and has been treated of by the older Hindus. But they have always been careful to say that they ought not to be gone on with in the absence of a guide who is competent to know every symptom, to note every effect, and to give the right corrective.

These correctives were not purely mental either, for many of them have to be physical, since the rapidity of the changes and the effects of the practices far outrun any application of mental correction in many instances. And this knowledge did not mean a mere following of a definite rule, but included an ability to see the peculiarities of each person as he proceeded. For as each is under a different set of laws peculiar to himself, the strict following of a general rule would lead to the greatest danger.

But what do the "metaphysical healers" know of this?

Nothing but the vague rule of the doctors that one must watch the patient and know, if possible, something of his medical record. Outside of that they are at sea with no pilot. They are inviting the explosion of forces they know nothing about, and when the difficulty arises they are powerless. From actual experiment I know the facts to be as stated. The pulse may be lowered or increased, or the first symptoms of paralysis produced, or fainting brought on, singing in the ears and mist before the eyes made to show themselves; but where is the corrective? Unknown, for the simple reason that when we are dealing with such forces as these we are out of the realm of general rules for correction and must be able to at once see the exact inner state of the person and to select unerringly out of the vast range of possible cures the right one so that it shall work without any mistake.

What, then, shall the querent do for herself and her children, as she asks? Use her best judgment, follow the best rules for the cure of diseases, train her children to be self-reliant and careful so that they shall have few accidents, teach them to avoid evil and danger and keep their minds and bodies in right condition, and karma will take care of the rest. And if they are hurt or really sick, then send for a good physician.

QUESTION 161a

Is it unwise or wrong to say mentally to a person "You are well" or "You are virtuous"; "Your higher nature can control your lower?" Is that kind of mental treatment a wrong use of power if the motive is pure and unselfish?

W.Q.J. — Buddha and Jesus — two great teachers — performed cures. Not by assertion and denial but by scientific use of power. To the wicked whom they cured they said "sin no more." Both taught that

the cause of sorrow was evil thought leading to evil act, but neither said that that existed not which was plain before one's eyes. They recognized the existence of fact, of law, of reason. In some cases they could not cure. Why? Because the causes working on the sufferer were too strong for them. Mere optimism which says all is good is of a kind that grows out of sentiment unsupportable by reason. We ought to do all the good we can, but that does not mean we should blind our minds to the relativity which is necessary for cognition.

QUESTION 162

Do persons remain in Devachan for a time proportioned to their previous life on earth? For example: does one dying at 100 remain in Devachan ten times as long as one dying at ten?

W.Q.Ĵ. — On this the ancient writers say: "And when the reward is exhausted the being sinks back again into mortal life."

QUESTION 165

In the Jan. Forum H.P.B. is quoted as saying, "This is all the secret. Half, if not two thirds, of our ailings and diseases are the fruit of our imagination and fears." In the same number W.Q.Ĵ. says, "The greater number are due to strong physical Karma," and "are entirely beyond the reach of imagination." Will the Forum point out the reconciliation?

W.Q.Ĵ. — It is quite true that I said in reply to Question 161 that the greater number of diseases are those which are due to physical Karma and beyond the reach of the imagination rather than to the reaction of the imagination upon the body, and that H.P.B. in *Lucifer* said that "half if not two-thirds of our ailings and diseases are the fruit of our imagination," but there seems to be no great contradiction since both statements were general, and in the last *Forum* mine was declared to be in respect to a rough classification and not to a specific accurate one. H.P.B.'s expression "*half if not two-thirds*" is well known to be an idiom which means much or little. It is one of those constantly used when one is not speaking of exact quantities. Hence it need not be set over against mine. But if any think it important, then let them consider that I did not say what I did as to the proportions. However, there are no statistics obtainable as to the two classes of causes for disease, and it is very evident that H.P.B. had no thought of being mathematically exact, nor was there need for her to be. Her remark was not to point out proportions but to show how strong imagination may be and how, just as I sought to point out that when the direction of the mind is

altered the strain is taken off from the body and nature makes a further change, instead of our minds bringing about a state of health. A careful glance at the substantial point aimed at in the reply criticized would have revealed nothing of the nature of contradiction between writer and H.P.B.

QUESTION 166

In a recent discussion upon Karma a prominent Theosophist contended that at death a regular balance-sheet of good and bad Karma was, as it were, automatically made, and the resultant, always bad Karma, was what guided the next incarnation. That the product was always bad Karma, he stated, was proven by the fact that the particular Ego incarnated at all; incarnation being considered a misfortune and necessarily resulting from evil Karma. The other side of the controversy maintained that there was no such process as could be analogued to a balance-sheet; that both good and bad Karma held over; that good Karma as well as bad necessitates reincarnation; and that the future condition of the Ego is the resultant modifications of some or all of both kinds of Karma. The point was unsettled. Will not the Forum illuminate us?

W.Q.J. — Sorry to disagree from the Editor, but I must on the distinct assertion that “Karma is not the cause of incarnation.” The word *Karma* means “action.” Each incarnation of a being is action; each manifestation of a system of worlds is action on the part of the entities that manifest. It is our Karma that brings us into whatever sort of body, in no matter what sort of environment, with whatever character, good or bad, high or low, broad or narrow. Karma in respect to things about us produces circumstances of environment, of change, for reward, for punishment, for pleasure or for pain. As to ourselves considered as moral beings, it produces from life to life a *tendency* for good, virtuous, wise actions and thoughts, or the reverse. Thus we see one man of lofty character environed by circumstances of the most painful nature, while another of a bestial or vicious character is placed where all circumstances appear to be pleasant. Which is good or bad Karma here? And what is the formula to determine whether Karma is good or bad? In the case of the good man surrounded by adversity it may well be good Karma, if so be that it strengthens him and broadens his sympathies; while with the other it may be wholly bad, since he only wallows in the mud of sensuality, thus redeepening his evil tendencies. “Good Karma — or action — is that which is pleasing, and bad that which is displeasing, to the Higher Self.”

So too the balance-sheet illustration is good, for it is by balancing of our Karma that we arrive here at such and such a place, with such and such a character, to experience differences of environment. That

Karma which works on circumstances may be ordinarily unpleasant and thus by some called bad, but our character, acquired by other Karma, may be such as to enable us to triumph over adversity and now glean help and strength from the field badly sown in other lives by error or by mischance. So to me the discussion seems to have proceeded on wrong lines, while each of the disputants was right in his way but made wrong application. Karma is a doctrine too vast and complicated to be disposed of by set rules applied like balance-sheets to commercial enterprises; but one thing is certain — Karma is action viewed from every side and on each occasion.

QUESTION 167

What is meant in the Proem of The Secret Doctrine (Vol. I, page 14) by the term "bare subjectivity" as contrasted with "Unconditioned Consciousness," for the latter would seem to be "bare subjectivity" itself? It is entirely comprehensible how the Absolute "Be-ness" may be symbolized, on the one hand, by abstract Space, and, on the other, by abstract Motion, but not so readily perceived how Space may be defined as "bare subjectivity" when Motion is contrasted with it as the pure noumenon of Thought.

W.Q.J. — In the Proem cited the author distinctly says under (a) that "speculation is impossible" about the omnipresent Principle, and then to give one way of symbolizing it — which is certainly not definition — proceeds to state that the Infinite Principle is the same as the "unconscious" and "unknowable" of European philosophy, in which, indeed, the *Forum* Editor takes delight. She then says it is symbolized in *The Secret Doctrine* as absolute abstract space, which one must conceive of as *space* distinct from all things existing therein; we cannot exclude this, nor at the same time really conceive of it. And in the same way, when we come to regard this omnipresent Principle from the point of view of the root of consciousness, we postulate it as being — in this aspect — *absolute abstract motion*, because consciousness has the quality of motion in it and not the quality of space, since motion has to have space in which to move. So then, having thus vaguely symbolized space, which is not consciousness, we have to say that, on the other hand, considering it as apart from consciousness, it may be said to be "bare subjectivity," although we have to use our consciousness in order to deal with it at all. The Editor's question, "Can any one conceive of abstract color?" seems peculiar, since it is not foreign to all the schools of Western thought, where many assert — as, indeed, it would appear they must — that apart from any particular motion or color we can conceive of motion and color in the abstract apart from particularization.

QUESTION 173

Is it possible that our lower nature is composed of groups of elementary beings (sub-human) which under the higher tutelage can be welded into a force for good, rather than a something evil that has to be cast off? If so, ought not the Higher Ego to be considered a trainer and teacher of the Lower Manas rather than as a foe, even as a parent restrains his children from wrong-doing, and would not this view make the conflict between the animal and spiritual nature easier to most people?

W.Q.J. — The Editor is right in saying the lower nature cannot be cast off, but must be subjugated. We might as well say we can annihilate universal mind as to say we can “cast off” anything that is a part of nature and going to make us what we are. The lower nature must be discovered in all its ramifications and carefully subdued, as thus it is transformed and not cast off. But I cannot agree with him in respect to “sub-human elementals” composing us and which he calls “fanciful.” They are not fanciful, even though the questioner views them in the wrong light and the Editor in no light at all. If there is any point strongly made in occultism it is that we are a compound of lives, that every part of us is so made, and hence it follows that our lower nature is made of these lives. There is no vacuum in the universe void of a life. But while this is so, these lives, in so far as they go to make up man, are not to be considered as separate beings from himself whom he can “educate,” as inferred in the question, from a position as man which is apart from them. They exist in him, and as he lives and thinks so he impresses on them his thoughts and acts, and as they are leaving him every moment of time it follows that a stream of these lives of many grades and sorts is continually being projected from him into space and forming his own karma. For they are unintelligent and only act in their own way, just as water acts when it runs downhill. If we regard them as beings that we are educating we will fall into superstition, but if, on the other hand, we say they do not exist and have no place in us, as the Editor infers, we will never come to right knowledge of the universe as it is.

They are matter, in fact, and a certain quantity of it comes into the charge, so to say, of every man, and everyone is therefore responsible for the impressions he gives to the atoms that make him up, and if he does not live aright he will have to suffer the consequences sooner or later. For these very elementals are the means whereby karma operates, for without them — considering atoms as points of sensitiveness — there would be a break and no way for karma to have effect. If they do

not exist, then there is no way to make the connection between matter and mind and thought and circumstance.

The conflict between the higher and the lower can be made easy only by the old rule "to look on all parts of the universe as containing spiritual beings, the same in kind and only differing from each other in degree."

QUESTION 179

Is there any statement in the writings of Madame Blavatsky or of any one else who might be supposed to know, to the effect that the Ego incarnates alternately in the different sexes, or at all in the opposite sex?

W.Q.7. — I do not remember reading anywhere in the writings of H.P.B. a statement to the effect referred to, nor in the written remarks on various subjects by the Adepts who sent her into the world can there be found, as far as my recollection goes, a declaration to the effect that the Ego incarnates alternately in male and female bodies. There may be found the doctrine that by this time in our evolution the egos now in human bodies have been through every sort of experience and both sexes, but that does not support the inference that such incarnation as to sex is alternated regularly — nor does it refute. It simply has nothing exactly to do with the question.

The question, it seems, is interesting to many, but I must confess an entire lack of interest in it. If my next birth shall be in the body-female, it is a matter of indifference. It is of record that an Ego did very well in the body called Helena P. Blavatsky; and contrariwise, another did well in the body-male called Śaṅkarāchārya. It is said that one Maji — a woman — in India is a great Yogi also. So, as I am perfectly indifferent, my remarks may be concluded to be uncolored by the partisanship of sex, so clear to some and so often productive of clouds over vision.

Well, then, I do not adhere to the alternating theory. It is too cut-and-dried at the very first impression. Further it appears to violate, with the appearance of a personal director behind it, the natural conclusions to be drawn from human life and character — our only guide in such matters. If we assume an anthropomorphic God, who made it a law that every ego should now have male and next female form for living in, no matter how the laws of tendency of attraction and repulsion work in other directions, there might be some probability of sustaining the position that regular alternation of sex is the rule. But the universe is governed by law, not by caprice. Let us, then, look a moment at one or two points.

Karma — from other lives — determines where, how, and when we

shall be born. But in the matter under debate, one of the ramifications of the law of Karma which must have most to do with this is *tendency*. In other words, the tendency set up in a prior life will determine the tendency toward a particular family next birth. And we must look also at the question of male and female character essentially, and not as a mere question of appearance or function. If we discover what is the essential distinguishing characteristic of the female character as opposed for comparison to the male, then we can perhaps arrive at a probable conclusion — though, as I above remarked, a very uninteresting and useless one in any event.

Now to my limited vision the female character is *per se* concrete; that is, its tendency in thought, speech, and act is toward the concrete; while the male character seems to me to be *per se* the opposite. The Kabbalists and the ancients of all lands may not stand as authority for my readers, but they support this view. And the existence of exceptions in both sexes does not contradict the opinion, but rather goes to sustain it, forasmuch as we so easily recognize a woman who has a man's character or a man who has a woman's. The difference was not invented by tyrannical men, but seems actually to exist in the race. For no matter where you go, or how civilized or barbarous, modern or ancient, your examples are, they ever show the same differences and characteristics.

And whether you admit or deny the particular description by *concreteness* and *abstractness*, it still remains true that the essential female character — whatever be the distinguishing mark — is totally different from the essentially male one.

Now, then, if Ego (A) has evolved with infinite pain and many lives the female character, is it likely that that *tendency* will exhaust itself at once? Or if it has been set up by one life, is it likely to exhaust at death so as to permit the next incarnation to be in the opposite sex? I think not. It might be that the Ego could, as man in prior life, incarnate next as woman, but that would mean that he had set up a tendency to whatever is the essential character of the female — in my opinion, concreteness of thought in the depths of his nature — or for other of many reasons. It is not wise to set down such fixed and iron rules. Nature does not thus work. She is always about to break some rule we have foolishly thought to be of eternal duration. So I conclude on this that the Ego will go on as woman or man just so long as its deeper nature is of the same cut, fashion, and tendency as the particular sex in general in which it incarnates. For my poor judgment, the regular alternation theory is wholly without foundation. But, after all, it is a question none of us can decide. The Christian Apostles decided female incarnation to be lower in scale than male when they said women are saved only

by marriage, but even some Christian Theosophists may reject the Apostles on this.

QUESTION 180

What is imagination, and what are its limits? Often I see mental pictures of myself and others, acting, talking, etc. Sometimes these pictures are realized, sometimes not. Where is one to draw the line?

W.Q.J. — In my opinion *imagination* is exactly what it imports on its face, that is, the *image-making power* possessed surely by man, and inferred in brute creation. It was so defined by the ancient occultists and by the hermetic philosophers. But nowadays it is given a low place generally, yet has been raised to slightly greater eminence by the Metaphysical healers who have stumbled unknowingly on a great law. That which is often called *imagination* is, in fact, only fancy, or the idle creation of images whose tenure of life is short. But conscious exercise of this power raised to its highest degree is one of the necessities of occult art, for no occult feat can be performed without it. Experiments in mesmerism for a century, and lately those in hypnotism, show that each person has the power to create an image about himself which is perfectly objective to the inner senses of the seer. This creation is done by the use of imagination solely. If the image be indefinite, owing to the imagination not working strongly, the seer or subject will only see indefiniteness, because the subjective picture was badly constructed. But the constructor, poor or good, was the imagination. The Indian fakir makes you see the snake or other object — though you have all your senses — because through centuries of heredity and years of training his imagination has been put into such order that it sees before it the form so vividly that you perceive, as you suppose, an objective reality when none in fact exists. And turning to the letters from Adepts to Mr. Sinnett, we find them saying that in order to precipitate a note they must see (in imagination) each and every letter complete and unwavering before they can precipitate the material elements through that matrix upon the paper. So not only have we the testimony of all the mystics, but also that of those Adepts who in later days have shown those things to some.

As to drawing the line for the questioner. That can hardly be done. For if he is a clairvoyant partially or wholly, then he sometimes sees the pictures of what we improperly call the future. For there is no future; it is all now. In such seeing he does not use imagination. But where vain day-dreams interpose, then he is either using his fancy, or is bringing forgotten combinations of thought, or is being influenced

for the moment by the fleeting thoughts of another. Johann Georg Gichtel once saw come out from heaven the hand of a widow who desired to marry him, and then a voice saying, "You must have her." He knew then that his stray thought and imagination had momentarily thrown a picture before his inner sense. That had but little to do with his imagination.

QUESTION 185

The Key to Theosophy, page 306, speaking of the attempt made by Masters during the last quarter of every century to help on the spiritual progress of humanity, says, "Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out. If you care to do so, you can trace these movements back, century by century, as far as our detailed historical records extend." Have these movements ever been so traced out, century by century, and if so, can the Forum give such as have been tabulated?

W.Q.F. — No one, to my knowledge, has so far taken the trouble to tabulate these movements. One was in Anton Mesmer's time. He founded a Society of Harmony with objects like ours. In Europe there were Theosophical Societies. In Dr. Buck's library I have read an old book, of about two hundred years ago, called *Theosophical Transactions*.^{*} Without doubt very careful research would give a complete record all through the centuries even to the time of Ammonius Saccas. The name adopted, however, would not necessarily be "Theosophical" in each case. In Germany there were many attempts, and Baron de Liebestorf and Louis Claude de Saint-Martin were engaged in one of those. Although the encyclopedias call Cagliostro an impostor, he was engaged in such an attempt and was no impostor. Count de Saint-Germain is another of the messengers.

QUESTION 188

Does the Ego enter the body at or before birth?

W.Q.F. — The Ego does not enter the body at any time. The body is a grossly material instrument which is overshadowed or informed by the Ego. We are accustomed to saying that our souls are caught in our bodies because the ancients so spoke. But when they used that phrase there was an additional explanation current about *body*, and it was believed that the latter was more than merely physical, visible

^{*}[Published by the Philadelphian Society, London, Nos. 1-5, March-November, 1697.]

carcass. The body and its entanglements extend much further than is visible to our eyes. In fact, what we see of our bodies is only the hard or visible part; each person carries around at the same time the more intangible parts of body, which, however, are very powerful in their action. Visible body is the material nucleus, and the rest is the less material fringe or emanation. So when the ancients spoke of the soul entangled in body, they included in the word "body" the above enlarged meaning. At the time of conception the astral body — or model form — is made, and the potentiality of an Ego being enmeshed by the person is created; the connection of the Ego with the body — by means of the principle *Manas* — is made, in general, at seven years of age, and from then on the Ego is involved or entangled in body. But before such material entanglement it was first caught and involved in the passions and desires — or in the principle *kāma* — which is always the efficient or producing cause for the embodiment of the Ego. This *kāma* is known to form a part of the *skandhas* or aggregates, of which material body is one.

I cannot see the force of the objection to reincarnation that it conflicts with the power of the mother to influence the child. It does not, for she gives it the body with all the tendencies thereof, and she gives it milk, thus increasing those tendencies. She certainly cannot directly touch the Ego, and it is fortunate she cannot, because then she might actually thwart its development. It is the karma of the past that brings the child to that mother, and that karma may be to have a good or a bad birth, to be influenced for benefit or for injury by the mother.

QUESTION 190

If the soul passes into Devachan during sleep, why are not all dreams agreeable?

W.Q.7. — It is not strictly accurate to say the soul passes into Devachan in sleep, because Devachan is a word applied to a state after the death of the body and the abandonment of the latter. The word to designate dreaming is in the Sanskrit *Svapna*, and that state may be pleasant or unpleasant because the body and *Kāma* still affect the soul, whereas in *Devachan* all is blissful and pleasant. The Soul does not pass into *Devachan* during sleep, but sometimes in dreaming or *Svapna* state dreams are pleasant and often not. This being the fact, it is a sufficient reply to the question as put. With this explanation the Editor's above reply gives an answer to the question "Why are not all dreams agreeable?"

QUESTION 191

If the victims of accidental death, like suicides, do not enter Devachan till the time when they would have died naturally, they must remain in the earth-sphere as a whole and with all their faculties. Why, then, should they not be able to communicate with the living, whether through mediums or otherwise? Is not their case an exception to the usual law?

W.Q.7. — As I understand our philosophy, victims of accidental death and suicides do remain out of Devachan until the time they would have died naturally shall have come. Kāma-Loka, where these and all others go, has its grades in the same way as human living states. The first statements of these doctrines were naturally general, but elaborations have also appeared in which specific points have been dealt with. Not all suicides are alike. Certainly a thoroughly insane person who kills himself is not like one who, while sane and cowardly, does the deed, nor is this last the same as he who from a foolish philosophy or the want of it cuts off his life. They all differ one from another, and hence their stay in Kāma-Loka will vary. But in those general cases where the person stays in Kāma-Loka, the personality, consisting of astral body with the passions and desires, can and does communicate with the living, whether a medium or not. This is exactly the danger of mediumship, of suicide, and of legal murder or execution of criminals. The last is a very great danger — one of the unseen but powerful curses of the times. An executed criminal's death is the same as that of one who is accidentally killed in effect, only that it is deliberately done, and in most cases the elements of hate, revenge, and anger in the criminal are added. His fierce and angry personality — compound of astral body and Kāma — is thrust suddenly out of life; his higher principles wait in upper Kāma-Loka in a benumbed or torpid state; but his personal life flits about the abodes of men, attempting to get revenge or to do other wicked things, and every day injects into the sensitive human natures it meets all its mass of vile and unappeasable thoughts. It thus creates picture after picture of murder and hate. Mediums are not the only ones affected by these astral personages; indeed, they are often too closely associated with other sorts of shells, and the personality of the criminal has definite attractions towards other persons. Is it any wonder, then, that the Theosophist who has worked out our doctrines of man's nature to their proper conclusions should deplore the custom of executing criminals? He knows that one legal execution may and nearly always does lead to many another sudden murder or suicide. And as the astral personalities of suicides and executed criminals are in closer touch with us than any other sort of spook, it follows that they

also are more likely to come first to any Spiritualistic *séance*. All those who respect the suggestions of H.P.B. will be interested to know that the above was her own view, often given to me, and further certified as reasonable by Adepts who can see the facts behind the scenes.

QUESTION 193

In The Secret Doctrine, Vol. I, among the remarks upon sentiency of matter and force, I find this statement — “This ‘Consciousness’ has no relation to our consciousness” [p. 216n]. Now as all knowledge is the result of comparison, and our “consciousness” being at one and the same time the cause and instrument of knowledge, as acts the process of obtainment and knowledge itself, why does The Secret Doctrine make affirmations, the data of thought or knowledge being absent?

W.Q.Ź. — The statement made by H.P.B. as above is a copy of that made by her teachers called “Masters” by her. These are supposed to know the facts they give. Whether the claim be true or not, it is evident that insects have a consciousness which is different from ours, as we seem to add the element which makes ours “self-consciousness.” And when H.P.B. spoke of our consciousness it is very plain she meant the ordinary sort and not the extraordinary. If the questioner will reflect that she has no comprehension of the consciousness of elemental spirits — which yet do actually exist and function in their own sphere — she may see that there may be varieties of consciousness not ours as yet.

QUESTION 194

In Forum No. 37 [Question 180] Mr. Judge asserts that “Metaphysical Healers have stumbled unknowingly on a great law.” Now as I have been, and am still, possessed with the idea that each individual is herself alone conscious of her conscious efforts to obtain knowledge of principles and laws, I shall esteem it a favor if Mr. Judge will explain the principle by which he determines the fact that others, knowingly or unknowingly, find truth.

W.Q.Ź. — I do not claim that there is some “principle by which I determine that others knowingly or unknowingly find truth.” I merely state the fact that in my opinion the healers spoken of have stumbled on a law. I did not nor do I now state what that law is. If they know what law I mean, then they need no information from me. But I do not agree that the questioner is right in saying that “each individual alone is conscious of her (why *her* and not *his* also) conscious efforts,” since I have for many years known that other individuals may also at the same time be fully aware of these “conscious efforts” by others. I know — in a way

I am not obliged to detail — that the members of our Great Lodge have full information, unknown to those outside the Lodge, of the “conscious efforts to obtain knowledge of principles and laws” on the part of good men and women, and in this search that help is frequently extended but is not seen nor recognized, although it is felt and has results. But I am wholly at a loss to see any sequence whatever between the premise of the question and the question itself. The healers have hit upon a law, but they fail as yet to know it fully, and I for one should be sorry that they knew it all until they show to my limited understanding that they are philosophically fitted to have complete possession of a very dangerous force. However, if the march of cyclic evolution decrees that people should find edged tools to play with and cut themselves withal, I am too puny to be able to prevent it. But each day more proof is offered that H.P.B. was right when she wrote to the American Section that powers were surely coming forth in this people, and that efforts must be made to provide a new soil for them to grow in instead of our present selfish, greedy, and individualized but uncivilized human nature, from which of course I claim no exemption.

QUESTION 196

Do earthly friends recognize one another during their passage through Kāma-Loka? If so, who or what is the recognizer?

W.Q.Ĵ. — Kāma-Loka being a state and not a place, there is no “passage” through it. No doubt in some cases, if two beings are in the Kāma-Loka state at the same time, and for similar reasons, and with the same magnetic currents, they may recognize each other. But as Kāma-Loka is the state in which the Soul is freeing itself from the astral body and the passions and desires, it cannot with ease be concerned with any other process than that one; and hence, in the sense of the question as put, there is no recognition, although the being has what it may suppose to be a recognition of friends and enemies. In Kāma-Loka all its old thoughts take shape, and torment the soul if the life has been evil, or merely temporarily detain it if the opposite has been the case.

QUESTION 197

How can a soul be lost?

W.Q.Ĵ. — A great deal depends here upon the emphasis to be put on these words. If upon the word “how,” then the process of loss is desired to be explained; if upon the word “can,” or the rest of the question, then

there is an implied doubt as to the possibility of loss of soul. I do not know which question this is intended to be.

If we consider the matter from the Buddhist side, we may briefly sum it up. The soul is a composite thing (or entity) and therefore not necessarily permanent. Hence it may be destroyed. It is that which has in it the potentiality of immortality. To put it another way: There are body, soul, spirit. Of these three, spirit alone is immortal. Body we know is quickly proved to be impermanent and destructible. Soul is that which lying between body and spirit is the connecting bond. If the course of our many lives be persistently wicked, then at last the soul no longer can remain as such but is resolved into its original elements, becomes a part of unconscious nature, to coin a phrase, and no longer acts as the connecting bond. Now the very question raised implies that it is really spirit which causes it to be asked, for it cannot be body that loses soul nor soul that loses itself. This is approaching a great mystery which I am not capable of dealing with. All one can say is that the Monad — spirit — for its own purposes selects this connecting bond called soul, giving it thereby the chance to become consciously joined with spirit. If soul refuses to so join, there occurs what is called "loss of soul."

This soul so selected by spirit — I omit the article "the," since Spirit is one and not multiple — has a so-called immortality, so considered because its term of life as such is said to last through a whole manvantara, which is a period so inconceivably long that for our mind it is eternal. But it has an end in fact, and if by the close of that immense period the soul has not effected union with spirit, then the loss or destruction of soul as such takes place. Meanwhile during the manvantara the soul migrates from body to body and world to world in the eternal struggle to reach reunion with the divine. But such union may be attained long ages before the end of the manvantara by dispassion, discipline, and effort unremittingly continued.

QUESTION 198

In his reply to Question 180 Mr. Judge affirms the sole requisite for occult feats to be the exercise of imagination raised to high intensity by cultivation, and refers to the Indian fakir who makes one see snakes, etc., because through centuries of heredity and years of training his imagination sees the form so vividly that the bystander supposes himself to see an objective reality, though none exists. Now if occult feats consist in immediate formation in gross matter, and not only the means of these feats but the processes by which these means are obtained are in all instances the same, how is it possible for the fakir

to fail in producing objective reality, while the feat of the Adept is a successful materialization? For since the function of a knife is to cut, it will perform that function irrespective of the hand which holds it.

W.Q.7. — I certainly never intended to say “the sole requisite for occult feats to be the exercise of the imagination raised to high intensity by high cultivation,” and a careful reference to my reply to Question 180 ought to show that I stated the above to be but *one* of the requisites. It is one of the absolutely necessary requisites to the performance of those feats I had in mind, and they include the greater number. But while it is an absolute prerequisite, there are other things and requisites to be taken into account if one is to perform certain feats. Any hypnotic experiment or effect needs only this *image-making power* joined with strong will to concentrate the image. But where more difficult performances are to be accomplished, such as apportionment of solid objects, precipitation upon paper, condensation of image so as to make it actually tangible, or controlling elementals, then there has to be added a knowledge of chemical, electrical, and magnetic substances and laws, together with will and high mathematics. For if the imagining power is weak, there is no possibility of forming the currents to work upon nor a matrix for certain occult chemical work. Having, then, thus declared other “requisites for occult feats,” it seems that the rest of the question must fall to the ground or be considered from other points. A “knife with a cutting function” will not cut unless some hand not only holds but also wields it. Nor do I see how a good trained, wonder-working fakir should fail to produce an objective reality if he so desired and carried his occult operation far enough for the purpose. And as, indeed, I have seen fakirs do this very thing, I cannot deny what I know has been accomplished.

QUESTION 203

The more I think of it, the greater mystery this appears to me. If we are reincarnated either for better development or for punishment for sins committed in a former incarnation, why should there be so many infants who only live a few days or weeks? They go out of the body again without being advanced any, nor do they suffer a great deal.

W.Q.7. — Mysteries will deepen for the questioner if he lays down definitely that any one statement of a part of a Theosophical doctrine is necessarily the whole doctrine. In the question it is assumed we are incarnated only *for better development or for punishment*, whereas this is but a partial view of the matter. We are reincarnated as a *result of causes*

set in motion. Thus we may be here for reward, or punishment, or by choice, or merely to work again, or for pleasure, or for punishment of others or their discipline, or for our own discipline, and so on for a thousand purposes. The race evolution compels us to reincarnate, and we do so according to law. The first answer fully explains most of this, but still another view is possible. Looked at from the side of the parents, the birth and early death of the infant are at once a pleasure, a discipline, and a punishment. If the loss is properly accepted, then discipline results; if rebelled against, then only punishment is felt; the pleasure and reward came with the child's birth, and though soon the cause of that pleasure disappeared, its possible effect on father and mother was not destroyed. Then, again, the Ego that attempted to begin life in that family only to quickly fall out of it may have either made a short step toward better environments than it had before, or escaped from a family where nothing save obstacles and evils would have surrounded. By such reflections as these the "mysteries" will be made plain.

QUESTION 205

Did Swedenborg's visions extend to the Devachanic loka, or were they entirely confined to the astral plane defined as Kāma-Loka?

W.Q.7. — Without doubt his visions often touched the Devachanic state of other egos, and also too he went into a Devachanic state almost completely for himself while living. But it is not a proper use of "loka" to apply it to Devachan, as here the latter describes a more metaphysical state, while Kāma-Loka is still quite physical. Swedenborg had visions in Kāma-Loka, as can be easily seen in his books; but he also saw facts of earth-life. His heavens were the different Devachanic states — of himself and others — into which he went. Many mediums, seers, and clairvoyants have done the same and are doing it every day. In some cases Swedenborg partook of the Devachanic thoughts of highly developed Egos, but as Devachan is as much a delusion as are Kāma-Loka and Earth-life, his visions are not of the highest value.

QUESTION 206

Is it the duty of every one to help in repressing criminals, or is the bringing to light of unknown crimes a cause of inducing avoidable Karma on the head of the revealer? In other words, when a man knows of a crime or a criminal, is it his duty to give warning to humanity; or, from the point of view of Karma, is it better to treat the thing with mercy and act on the principle "Qu'il aille se

faire pendre ailleurs”* *trusting to the criminal's own Karma to warn society?*

W.Q.J. — In a proper social organization the King or Ruler should be the final protection against all troubles from criminals within or assaults from without. But such an organization does not exist with us. The citizen should therefore act up to his duty without thinking of *his* Karma, because he cannot have a Karma which his fellow citizens do not share with him. So, if he knows of a crime to be committed, he should warn. A crime past he may have some connection with compelling denunciation, but with others he may not. The man who expends energy to denounce criminals when his particular duty does not require it wastes and scatters nature's forces and does no good. And general rules do not settle these particular cases. The hunting and catching of criminals is the duty of the final protector, and not that of the single citizen.

QUESTION 208

Are misfortune, accident, physical deformity, etc., due to Karmic causes?

W.Q.J. — And to add [to a previous answer], the indissoluble unity of the race demands that we should consider every man's troubles as partly due to ourselves, because we have been always units in the race and helped to make the conditions which cause suffering.

QUESTION 209

As I understand it, the astral body is first formed, and around it is built the physical body, its vehicle. The astral changes but slightly during life. The physical body is constantly changing, and is renewed about once in seven years. Why do we grow old physically?

W.Q.J. — The premises laid down answer the question exactly. For that which is made up of component parts must come to an end: the combination must wear out; such is experience; that which changes cannot endure. All bodies, in whatever sphere, change and disappear. “Growing old” is only a term which describes the ossification of tissue, the wearing out of the physical cohesive force. For a reality the body does not grow old, since it is made of matter up to its last moment, and after death it changes into still live matter, young again and divided into elements. But when the inner forces reach their limit the body can work no longer, and hence men invented the expression “old.”

*[“Let him go elsewhere to get himself hanged.”]

QUESTION 210

Theosophy holds God to be One and eternal — Absoluteness itself. The Bible says that man was made in the image of God. Man we understand to be composed of seven principles — a union of the three higher, the immortal, principles with the four lower, those which disintegrate and go back to the dust. Are not all these principles, or parts, which are found in man, found also in God? I ask because some teach “Nothing is but Spirit.” Matter seems to me to be one aspect of Spirit. It comes from something and goes back to its place, and there is no place outside of God.

W.Q.J. — I have not the hardihood, as the Editor has, to affirm in one breath that we must not speculate on the Infinite, and in the next to give attributes to the Infinite, such as immanency in all things, separability from us, and the like, and, taking his advice to confine ourselves to common-sense and what we can know, I waive the discussion on the question of the Absolute or an infinite God. It is hopeless. The quotation in the question proceeds in use therein upon the assumption of a God who can be understood and described either directly or by analogy or contrast. This is wholly beyond me. But I am quite willing to repeat that the Teachers whom I follow say that the Absolute exists and cannot be discovered nor known; that at the dawning of what is commonly called creation and evolution Spirit and Matter appear in space. This I accept, for it fits in with the logic of the rest of the doctrine. They call this the first differentiation. The assertion — made chiefly by the schools of mind-cure — assumes that spirit only is, but cannot explain nor justify the assumption, which is only, indeed, for the purpose of founding other assertions regarding mere bodily ills of no great consequence except to the weak or those devoted to material enjoyments. It is further taught and seemingly with reason that, in all, seven cosmic differentiations take place, and from these the sevenfold constitution of man is derived. His gross body stands for the whole of gross matter, his astral body for another differentiation, his passions for the energy of the heterogeneous cosmos, his life copies another of the seven, and so on until all are complete. But if you postulate a God, you must put man either in him or outside; and if the latter then your God is not infinite, but has in his universe something that is not himself — for the Infinite must be all. It is much safer to construe these Bible verses in the old Theosophical way, which would in the present instance show that man is made in the image of his God, who is his Higher Self. If the other position is adopted, that of postulating a God and giving him any attributes whatever, then your mind can have no possibility of reaching a conclusion save by the arguments and distinctions made by

the schoolmen of Europe and the disputing theologians of India — and that conclusion may temporarily, say for one life, satisfy you, but it will remain false. It belongs to the great number of the illusions of matter which are ever deluding the mind of man.

QUESTION 211

Since the time spent in physical life is the time of actual progress and the time spent in Devachan is merely a time of rest, or, at most, digestion, why should the law of evolution require such a vast disproportion of time to be wasted in Devachan — a disproportion of something like eight thousand years of rest to less than one hundred years of work?

W.Q.7. — The general proportion as I have always known of it between earth-life and Devachan is that between 70 years of life and 1,500 years in Devachan. Further it is known that many persons emerge from the Devachanic state very soon after entering it. A reflection on the fact that the years of our life are full of thoughts attached in vast numbers to every single act will show why Devachan is so much longer than earth-life. The disproportion between the act done and the thoughts intimately belonging to it is enormous, and, compared with Devachan as related to earth-life, it is vast. In Devachan these thoughts, which could never find but the very smallest fraction of expression in this life, must exhaust and can be exhausted nowhere else. This is what is required, not by evolution, but by thought itself. And those who have but little aspiration here, who indulge in act more than thought, lay but little basis for Devachan, and hence emerge from it sooner than others.

QUESTION 213

Can an Adept who has never studied music, but who has the wonderful powers (to us, omnipotent) ascribed to him by Theosophical books, go to a piano for the first time and play one of Beethoven's symphonies? There has been a debate upon this point with unsatisfactory conclusions.

W.Q.7. — The question discloses in its concluding words that some persons, presumably Theosophists, have wasted valuable time in a debate upon a point wholly trivial just now. What possible use to the Society or to humanity would this debate upon pianos and Adepts have or even lead to? None that I can see. It is like wasting time and energy in destroying Nature's works. And I would like to ask if the debaters on this matter have such a knowledge of the doctrines of Karma, Reincarnation, and the Sevenfold Constitution as to be able to impart

them to anxious inquirers. If not, then the debate on the pianos and Adepts was time worse than wasted.

The piano is a false instrument with an entirely false scale, as all musicians know. It is therefore perfectly mechanical. Yet we see that Blind Tom from birth almost can use this mechanical false instrument. Therefore the playing of it by him brings up the question of the power of coordination between an ordinary brain and body and mind. If the querents know something of those questions first and foremost, then they will be qualified to see how an Adept might play a piano although never in this life having learned to do so. This enters deeply into the nature of man's sevenfold constitution. For if uneducated Blind Tom could do it, why not an Adept? And if this be so, how can an Adept do so? I affirm my thorough belief that an Adept — of the degree evidently in view in the question — can do all and more than the question asks. For by the aid of elemental forces he could play on the piano in this century even if he had never, in any incarnation, seen or heard of one. But having replied in the affirmative, what good does the reply do unless it is in a discussion regularly and intelligently pursued upon those doctrines, the truth of which must be shown before one passes to a discussion of trivialities?

QUESTION 216

Is the sinful nature of man located in the reincarnating Ego or in the perishable personality? If in the former, what becomes of the teaching that nothing but what is good enters Devachan? If in the latter, how is it just to punish one perishable personality for the faults which another perished personality committed centuries ago?

W.Q.7. — The Ego is deluded by ignorance, and hence incarnates and reincarnates in various states; that is, it obtains a vehicle for every state into which ignorance puts it. So it obtains an earthly vehicle (body and personality) which is delusive and binding on the Ego so long as ignorance of the truth continues. It leaves the earthly vehicle and goes to another state — Devachan — where it has a vehicle appropriate to that sphere, and is there deluded and retained by the ignorance which is related wholly to pure, noble, and pleasant thoughts. From that it comes again to the earthly sphere, and so on until the hour when ignorance is destroyed. The so-called “sinful nature” is in the earthly vehicle, but as that is a part of the whole which includes the Ego, the latter is responsible for permitting the lower to rule it, and therefore suffers. For the body and astral body do not suffer nor know nor feel; they are merely blind instruments for the Ego who knows and feels

through them, and are also the weights and clogs which keep the Ego down so long as ignorance prevails. Hence the continual revolving from one sphere to another, and in this is the reply to the question.

QUESTION 217

*In the Seven Principles of Man by Mrs. Besant, on page 13, she says, "Many of the movements of objects that occur at such séances and at other times, without visible contact, are due to the action of the Liṅga-Śarīra and the student can learn how to produce such phenomena at will. They are trivial enough: the mere putting out of the astral hand is no more important than the putting out of the physical counterpart . . ."** Now I want to know how an astral hand can lift a physical book, for instance. Not that I doubt the fact, but I want the philosophical explanation.

W.Q.Ĵ. — It may be added to the foregoing very good reply that by considering weight and gravity to be in fact the working of negative and positive poles, to be really the result of attraction and repulsion, we may see how an astral hand can move a book. The book has no real weight of its own for if taken to the top of a very high mountain it will not weigh the same as at the bottom. Alter the polarity of the book, and at once it may become as light as a feather. Alter the relation between the largest or the smallest object and the earth immediately under it, and it may be either greatly increased in weight or deprived of all weight. It is under this law that the lightning often carries heavy bodies great distances — yet that fluid is imponderable. Now in the case in point the book might be depolarized as one way of taking it from its place. If this process were not used, then the astral hand has to be made dense and compact enough to lift it, but always when the astral hand approaches any object that object is immediately depolarized to a great extent because the astral hand has the natural power to effect this result; hence a very great density of the astral member is not required. But when Mrs. Besant called this trivial, she meant that it is not an important matter, although it may not be trivial as an act or occurrence.

QUESTION 219

I often read the assertion that we come back to earth with our former friends and companions, and that this is a reason for having only agreeable relations with all we meet, because otherwise they might retaliate and harm us. Do all people who are on earth at one time come back together?

*[Second edition of 1892, Theosophical Publishing Society, London.
— COMPILER]

W.Q.7. — In answering this question every department of Occultism as well as all fundamental theosophical doctrines have to be kept in view; how, then, clearly and succinctly reply in these short papers? To the Adepts we must turn, because science and records are dumb, with the question about the number of times the Monads now in human bodies have reincarnated and since when have new Monads ceased arriving into the human stage? For if there is a definite number to the Monads, and if Monads in our human stage have ceased coming in or arriving at that stage some ages since, then the question is not so easily disposed of as would appear, by references to the resemblance between cold coffee and Karma. Karma is subtle, ceaseless, relentless, and not subject to cooling; cold coffee is something so entirely different that even for illustration it is of no utility. Quoting the Adepts, H.P.B. writes in *The Secret Doctrine** — just as anyone might expect from the use of reason — that the number of Monads is definite in this system of worlds, and, secondly, that the door to the human kingdom has been closed for many thousands of years, that is, at the middle of the Fourth Round. Hence the reincarnating human Egos have all met now over and over again with the certainty with every century of all meeting each other more and still more times. There is no escape. The door being closed and the human Egos having been numbered since the middle of the Fourth Round, they meet with increasing frequency because no new acquaintances can come forward from either lower kingdoms or other spheres. This therefore establishes the probability of encountering at almost every turn Egos whom we have been with before in lives on earth.

The Editor assumes that time will use up the Karmic effects of our acts. Time has no such effect *per se* (as it has on cold coffee); the Karma will not act until the time comes when the Egos connected with it meet in life; until then it is inactive. For this reason the man you abused 10,000 years ago will react upon you when you and he meet, and this meeting will happen, for action and reaction will draw you into reincarnation together. Nor can I understand why the Editor also assumes the likelihood of enmities not being carried over while he thinks likes and affections are. There seems no difference to me between these two — likes and dislikes — as to the carrying over. It is true he used his words in respect to “coming back together”; but any person whom we meet, intimately or casually, in family or out of it, has “come back” to reincarnation with us. And from my knowledge of human nature the conclusion is forced on me that enmity has the stronger hold on man,

*[Cf. Vol. I, pp. 171-3.]

and the presumption is enormous when we observe such an enmity as that described — exceptionally strong — that its roots lie in another life.

There is no safe ground in calculations about Devachan and rebirth based upon the times when people die after or before one another, because each rebirth has power to so immensely alter the forces that A, who died 200 years before B, a friend of two lives back, may emerge into rebirth exactly with B, in time, because of the effects and causes produced and generated by B in the intervening lives. And so on indefinitely. They may swing off again and be separated for many, many lives. If it were all an iron-bound rule and dependent on man's free will and mental action, it would be easy to calculate. But as it depends on his mental action, and as each rebirth throws the Ego into the line of probability of meeting one who will alter his course of thought, no one can safely say when they will meet again any Ego they have ever met before.

Every inimical and uncharitable thought makes for disunion, and every opposite one for harmony. The skandhas are full of all the impressions we received; those skandhas wait and are ours again when we emerge from Devachan. If we meet those Egos who are related to our good or evil, charitable or uncharitable thoughts, the force acts at once — not before — and unless the man we injured, condemned, or filled with anger meets us in next life or the one after, or whenever, we have to await his return with us (and that does not mean in family, it means wherever he can act on us) before we can tell whether he will repay in kind. If he has not become a saint meanwhile, he will at once be the cause of our hurt for hurt received, of benefit for benefit. These laws act through us with automatic regularity until we know them and bring up counteractions. And the value of it all is, that we know if we treat all men now with unfailing charity and love we are wiping off old scores clean and making no new sorrows; but if we will condemn, punish, resent, in short, consider ourselves Karmic agents without knowing the meaning of that term, we are sowing dragons' teeth, we only are planting cause for future sorrow.

QUESTION 220

On page 175, Vol. I, of The Secret Doctrine there are the words “. . . from the ‘mineral’ monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD,” while on page 178 it is said that “It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower Kingdoms, and, after an incalculable

series of transformations, flowering into a human being.” These passages seem a flat contradiction.

W.Q.7. — The passages quoted are not a contradiction. In reading this book, just as in reading any serious book, all the passages must be taken together and construed together and not separately. Now H.P.B. definitely explains that in using the terms “mineral monad, vegetable monad, and animal monad,” and so on, the same monad is always meant, the qualifying word simply designating the particular kingdom in which the monad is at work. And if you will reflect a moment, the word “monad” precludes any other construction — since monad means one. The very quotation at page 178 which you give agrees with what I say, because she is there stating that it would be misleading to suppose that a monad is a separate entity which makes its way through the lower kingdoms and then instantly becomes a human being. No such thing as this is a fact, nor is it stated, although if you read these pages hurriedly or carelessly you may think that the statement is made. For when the monad reaches the human stage it is the same monad which was once in the mineral stage, meaning that the monad is necessary to each kingdom, and what we call the human monad is simply the unchangeable monad now functioning in bodies called human which are of a higher capacity for experience and cognition than the bodies of the lower kingdoms. A mineral is as much a body as a human body is. And as Dr. Archibald Keightley says today, the second passage you quote explains the first, and in many parts of *The Secret Doctrine* it is shown that the monad manifested in any department of nature has to be designated by some name which indicates the particular kingdom in which it is manifesting; but this does not alter its character. All men are “men,” but we are in the habit of saying “Englishmen,” “Chinamen,” “Fiji men,” “African men.” Are these all human beings or are they not? The particular qualifying title given to each simply designates the variety of man, and the particular qualifying title given to the monad simply designates the particular department of nature in which the monad is incarnating and at work. I think these will show you the necessity for very careful reading and thinking while you read on subjects such as these, since they are new to our thought.

QUESTION 221

What would be the correct name for that “thing” which can be conscious of the physical body, feeling hunger, thirst, the pain of a cut or blow, then go to the state of Kāma and feel passion and emotion, or enter into a state of mentality and act on the plane of thought?

W.Q.7. — Read the chapter of the *Bhagavad-Gītā** which treats of Kshetra and Kshetrajaña, or the Knower and the Known, as also those which describe the three qualities, their action and function. Your question deals with consciousness, and no one has yet been able to finish its definition. The Self, who is made up of *Manas-Buddhi-Ātman*, three in one, is the knower and the perceiver. If there were no Self present, all that you have described would be merely motions in *Prāna* or the movement of the three qualities, for it is the Self who enables us to give names, derived from sensation, to these effects. And any name given to the Self, in any language, will be but the attempt of the man to name that which is nameless. In your own remarks under the question you have skipped from one subject to another, for you began with what relates to the perception of the knower while dwelling in the body, and ended with the essential nature of the monad, an entirely different matter. This confusion of topics will only create confusion in your own mind. There is no benefit from increasing words on the self-perceptive cognition, for all that you can say of it is that you possess the *I am I* consciousness. Hence all that you have said can be resolved by the statement that the consciousness functions in many different planes of experience, and in each one uses the means or instruments appropriate thereto. And in order to so pass from one plane to another, holding intelligence in each, the presence of *Manas* is necessary as one of the integral parts or powers of the Self, for without *Manas* we are only of the brute or lower kingdoms. For one moment consider the brutes who, moving and dwelling in the mental plane with man, know nothing of our mānasic sensations. It is because *Manas* is dormant in them; but in you it has begun to awake, thus enabling you as man to note the effects upon yourself of the motions of the qualities of nature.

QUESTION 222

On page 29 of What is Theosophy?† Mr. [Walter R.] Old accounts for the existence in arctic regions of the remains of tropical mammalia and vegetation on the theory that the earth's axis was once in the plane of its orbit. Given this position of the axis, it follows that while for half the year the regions mentioned would be in perpetual sunlight, during the other half they would be turned from the sun. Such terrestrial refrigeration would then take place as would destroy every vestige of animal and vegetable life that had not already been burned up in the fiery heat of a nightless tropic. How can the

*[Cf. ch. 13; also ch. 14, 16, 17.]

†[Published in London by Hay, Nisbet & Co., 1892, 128 pages.]

claim of Theosophy that life flourished on the planet under such conditions be supported scientifically?

W.Q.7. — Nearly the whole of the page of Mr. Old's book quoted from is devoted to showing that the record of the rocks and the discoveries of the men of science prove the claim advanced by Theosophical students. His remarks do not seem to sustain the implication in the question nor to justly provoke it. The facts stated by him — following many who are older than he — that fossil mammalia and tropical vegetation are found in regions now arctic are indisputable. Today you can see in a Russian museum the bones and skin of a gigantic hairy elephant 25 feet high which was cut out of the ice. An imitation of it belongs to the city of San Francisco. He distinctly asks how tropical vegetation and mammalia — such, for instance, as the elephant described by me — could be there in fossilized condition unless the equator at one time was at or near that spot. Theosophy never having made any claim that life in bodies like those of today flourished under impossible conditions, there is really no question left to answer. It is not the province nor duty of the *Forum* to go into scientific speculation as to what would happen if the pole of the earth altered so as to be on the equator. Opinions differ, but all agree with the theosophical writers that such an alteration would at once bring on great seismic convulsions. On such changes accruing, life would have to proceed in bodies suitable to such a state of affairs; and that is about all Theosophy has to say on the matter. But as to life itself it points to water, air, and earth to show that anyone who asserts that he knows under what conditions living beings may or may not exist is rash in the extreme. Were we condemned to function in perpetual fire, nature no doubt would provide that sort of covering or body which would be in every way convenient for use in the fiery element but not serviceable in water or ice, and so on for every changed condition or environment, be those physical, astral, or otherwise.

QUESTION 223

Devachan, I understand, is a state and not a locality; but evidently there must be some sort of locality in which the Devachanic state can take place. Is there any information as to the whereabouts of this particular locality?

W.Q.7. — Inasmuch as the doctrine of Devachan is postulated and declared only in respect to the inhabitants of our world, it must follow that those of us who go into that state must keep within the attractive limits of the earth's chain of planets. This would give the "place" in space in which the Ego undergoes Devachanic experience, but as the

earth and its “companion globes” are always moving through space, it is evident that this *loka* is moveable. Imagine a huge hollow ball containing the earth and rolling through space. The hollow ball may stand for the attractive limits of the Ego who belongs for the time to the race, and within those limits — fixed in themselves but ever moving in space — the being goes into and remains in the Devachanic state. And as there the weight of the physical is not felt nor its density perceived, the Devachanic state may as well be on the earth as anywhere else outside up to the limits of attraction spoken of.

QUESTION 224

Do the physical atoms reincarnate? Personally, I think they do, and I think that an article by H.P.B. in Five Years of Theosophy entitled “Transmigration of the Life-atoms” furnishes authority for the belief. It would seem that the law of reincarnation acts upon every plane, and that the Ego carries the same atoms through its evolution. But I have found so few to agree with me that I desire the opinion of other Theosophists.*

W.Q.J. — The analysis and explanation by the Editor of the word “reincarnation” are undoubtedly correct. The word is often loosely used, indeed sometimes quite unavoidably, because the English has as yet no word to express the recombination of the same atoms on the physical plane. And it is quite possible to imagine a certain number of atoms — this word being also loosely used — being combined in one mass, going out of it and recombining once more. For instance, a mass of quicksilver may be volatilized by heat and thrown into the invisible state, and being kept in the limits of a receiver may be recombined into quicksilver again. While they are vaporized who can say that they are quicksilver, inasmuch as that is the name for a definite thing? Similarly with a mass of water changed into steam and vapor and back to water and then to ice. So, while the Editor is right as to the proper use of the term “reincarnation,” the real question put is not solved.

It relates to the greater combinations, permutations, and probabilities of the cosmos, upon which mere argument sheds no light unless it proceeds from the actual facts in respect to atoms or molecules and their method, power, and time of combination. The Adepts know about this, but have only given hints, as we are not yet ready to know. Now *first*, there must be a definite amount of matter in use in our solar

*[See *BCW*, 1883, Vol. V, pp. 109-17; or *Five Years of Theosophy*, London, 1885 ed., pp. 531-9. It was originally printed in *The Theosophist*, Vol. IV, No. 11 (47), August 1883, pp. 286-8. COMPILER]

system; and *second*, it is definitely stated — and is metaphysically necessary — that there is a definite number of Egos using that quantity of matter. To me there seems to be no improbability and no materialism in supposing that a time may come when any one Ego shall recombine into a body in which it incarnates the exact atoms it once before used, which of course have also been used by other Egos. But when such a cycle of recombination is, I do not know. The Egyptians made it 3,000 and 5,000 years. It is an idea not of any great use at present, but very interesting, and I find it illustrating for me the idea of Universal Brotherhood. For if we have all, as Egos, used over and over again the atoms physical which all other Egos have used, we lose all individual property in the atoms and each is common owner of all. I believe, but am unable to prove, that we use over again the atoms we once used in a body, but how many times the great wheel of the solar system allows this permutation and recombination to happen is beyond me and my generation.

QUESTION 225

Do Theosophists know of the previous incarnation of H.P.B. and can they identify her with any historical personage?

W.Q.J. — Speculation on such personal matters was always very distasteful to H.P.B., and from my own knowledge, backed by that of several men who have advanced far on the path of knowledge, I can say that the soul known to us as H.P.B. was and is so far in front of this race that it is mere idle talk for us to connect her real self with an aunt in her family or with a Hindu or other woman. Furthermore I know from her own lips that she cared not whether she was in male or female body, but took that body (regardless of sex) which would enable her to do the most work; and also she said that, given the power to control a female incarnation and all that that implies, more could now be done in such than in the male form, but such control and ability were impossible for the general run of people, and solely for the latter reason would she — if unable to control — prefer a male incarnation. I know also that she often smiled at the petty personality and feeble notions that lead us weak mortals to desire either male or female bodies for our next rebirth. She had other matters on hand, and was too great inside to be understood by those who have claimed to know her so well, and from this I except no one, not even Col. Olcott who knew her so many years.

QUESTION 227

In reading Esoteric Buddhism I was much struck with what was said in the chapter entitled "The Progress of Humanity" about the sort of Rubicon in the middle of the 5th Round, beyond which point no entity can go unless he has previously reached a certain definite degree of spiritual development, all not reaching this degree of evolution becoming unconscious until the next Planetary Manvantara. I remember nothing in H.P.B.'s writings to confirm this statement, yet it is very positive and clear. Is it one of the points, like the "Eighth Sphere," where Mr. Sinnett drew upon his imagination, making wrong deductions from true but insufficient premises?*

W.Q.7. — This is not one of the points in which Mr. Sinnett erred. All through *The Secret Doctrine* this is taught, though not perhaps so definitely. The race as yet has not fully evolved *Manas* — the 5th principle — and will not until next round. For that reason it cannot, as a race, make a fully intelligent choice. But each man's life now is important, inasmuch as in it he is either sowing seeds of weeds or wheat. If weeds, they may grow so as to choke all the rest; if wheat, then when the time for the great reaping comes he will be able to choose right. Those who deliberately in the 5th round make a choice for evil will be annihilated as far as their souls are concerned; those who drift along and never choose right or wrong, but are whirled off to the indifferent side, will go into that state Mr. Sinnett describes until the next Manvantara, while the consciously wicked who deliberately choose wrong will have no place whatever. In a smaller degree it is the same for each man in every life or series of lives; for we are setting up tendencies in one direction or the other, and thus in the end compel ourselves to make very disagreeable choices for next life. And man's little life is a copy in miniature of the greater life included under the word *Manvantara*. If the system in respect to the human Ego is understood the cosmic system can be grasped, as it is the same, only enlarged.

QUESTION 229

The most authoritative books on Theosophy teach that the monad passes up through the lower kingdoms to the animal and then to the human, and yet also teach that man appeared before the animals. If the latter is true, how can the former be?

W.Q.7. — If after the word "animal" we insert the words "in this round," then both statements will be correct and there will be no confusion. On this matter we have to accept or to reject the teachings

*[pp. 188-208, Boston & N.Y., 1884 ed.]

of those Adepts who gave the system out through H. P. Blavatsky, for modern science knows nothing about the matter and believes still less. Now if anything is plainly taught and reiterated over and over again in *The Secret Doctrine*, it is that the time of the appearing here of the human form alters after the second round of the life-wave in the earth's chain.

The teaching that the monad passes through the lower kingdoms from metals up to man is right as a general statement, for it is alleged to be the fact and is also in accord with reasoning from the other premises of Theosophical doctrine. But on this chain of globes the stream of monads of all stages begins in the first two rounds — the whole number of rounds being seven — by going steadily through the lower orders up to man as the last form and stage for those rounds. In the third round the plan alters, because the first class of monads has obtained in prior rounds enough knowledge to be able to emerge into the form of man ahead of the lower classes who are yet at that time in the lower kingdoms of nature. And in the fourth round, which is the one we are in now, Man as we know him appears before the others just because the monads of that class of progress have the power, and in this round all the lower kingdoms in respect to their outer coating or materiality get all that coating from what man casts off. This is also clearly taught and not an inference of mine.

The first rounds had in them the potentiality of the rest, and as it was the fate or the law that materiality should prevail in this round, it was prepared for by the most advanced class of monads. All this does not negative the standing and general rule that the monad must (at some point in its career) go through all the kingdoms in regular order from the lowest to the highest, and must follow that line for whatever is the necessary period from the lowest first and not skip any; but when the class of monads which came into this evolution first has obtained the right knowledge and power, it will then alter its rule and come in with the fourth round as first of all. In our own life on earth as individuals we do the same thing, for some of us are able to skip over in some life that which others have to painfully acquire; and this is because reincarnation and previous experience enable us to do it. The same rule holds in the greater scheme, and there by reason of reincarnations and experience in the first two rounds the monads of that class are first as human beings, and not last in the fourth round. Meanwhile the general rule governs other and lower classes of monads, who are even now slowly creeping through lower kingdoms of nature and have been unable to emerge with man in this round ahead of the other forms. But in future rounds and manvantaras they also will come in ahead of

the lower orders of nature. Let those of us who accept the statements of the Masters remember that they have certified in writing that *The Secret Doctrine* is the triple production of those two great beings and H. P. Blavatsky [Cf. *Echoes*, Vol. I, pp. 342-4]. Such a certificate they have given of no other book. Their certificate will not be accepted by outsiders nor by that small class of Theosophists who loudly proclaim they will accept nothing that does not accord with their reason; but one is puzzled to know how their reason can work in respect to matters such as these about which the Adepts alone know the truth. As for myself, I find the teaching quite consistent with the whole of the philosophy and explanatory of natural facts; for the rest I am willing to believe the parts I cannot yet verify and to wait a little longer.

QUESTION 230

In The Secret Doctrine, Vol. I, p. 15, H.P.B. says: "This Infinite and Eternal Cause . . . is the rootless root of 'all that was, is, or ever shall be.' It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being." H.P.B. repeats the statement in other places in her works, and it has been a constant puzzle, for I cannot understand how it can be without relation to manifested being and at the same time be the root, however rootless, of all that was, is, or ever shall be. To my mind the essential idea of "root" is relation, and, as the word is used in the text, the ultimate of all relativity is reached.

W.Q.7. — I may use the laconic style of the Editor and reply: You are wrong. Not wrong in being puzzled, for that is evident, just as it is a fact that the quotation you make is *not* on page 15 of *The Secret Doctrine*, Vol. I, but is found on p. 14. A little matter you think this error. Yes, but in high metaphysics little errors assume immense proportion, and the mistake as to the page will show liability to the other mistake of not looking into the whole subject. Only a few lines above the words quoted, H.P.B., defining a highly abstruse metaphysical position, lays down the proposition that there is "an Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible." This is the "Rootless Root" spoken of. Its nature cannot be speculated on, although we may say IT IS, for we have to start from that. Necessarily it is out of relation to manifested things, since relativity begins only upon manifestation. You can perhaps say that this Rootless Root is potential of all things, but not that it is related. The "Rootless Root" is only a means of stating in convenient form what is said in the larger sentence I have quoted, and not to permit disputes as to relativity because of the meaning of "root." That such is H.P.B.'s meaning — in

which she agrees with many old philosophers as well as some modern ones — is very clear indeed, for but four lines above the place where you culled your quotation she asks you to remember that this Principle “antecedes all manifested conditioned being.” But long and wordy speculations avail nothing, and unless you take the time to saturate your mind with metaphysics and the relative terminology which every philosophy is compelled to use — especially English — in speaking of things and ideas not relative, and become familiar with time and place for seeing a new meaning in words so materialistic as ours, you will always be puzzled. The word “spirit” is used in English in reference to God, to Man’s Soul, to Man’s nervous currents, to elementals, to astral shells, to mere alcohol, and to describe simply a quality of an act, all these running up and down the gamut from most gross to highest spirit. Is it to be wondered at that you and the Editor found a difficulty in the question? In Sanskrit you would find no such difficulty.

QUESTION 232

I have seen (I think in The Path) that Buddha orders his disciples not to have anything to do with music nor to live by it, though in many works on Theosophy music is represented as having a civilizing effect. Can you say why Buddha condemned music and those who practiced it? Is it because it is time wasted and prevents meditation?

W.Q.Ĵ. — It would be well to consult references before stating premises on which questions are put. I do not remember any statement in *The Path* of the kind quoted. Secondly, it is quite important to know what sort of music Buddha referred to when he prohibited it — if he did so. It is more than probable that good organs were not then in use. Can we say that he would have prohibited those? Again, we do not know to what school of music he adverted. Was it sensuous, or sensual, or trifling, or what? All this is important, for supposing the music of that day was of a highly sensuous or sensual style, he would have been perfectly right in ordering his disciples to give it no attention. So first I conclude that there is no way of answering the question properly until we have exact knowledge of the styles and schools of music of Buddha’s time, as well as of the kinds of instruments in use. So far as my recollection extends, Buddha did not condemn those who practiced music.

But having looked at the purely instrumental and objective side of the matter, we come to the real question on which Buddha, like all other great teachers, laid stress. It is found not only in his words but in the older Brahmanical religion. It is the direction to the student — not to the man of the world — to leave off sight and sound, meaning that

unless *sensation* is overcome the mind will be bound to rebirth. This will include music and all sounds. It covers a large subject relating to how and by what the soul is attached to the miseries of rebirth, but it has very little to do with the music to which the questioner refers.

QUESTION 234

What in Theosophy is regarded as having been the original cause of the "obscuration of the effulgence of the mysterious Being of Tathāgata"?

W.Q.7. — The Being of Tathāgata is the Being of Buddha. It is a mystical statement made by Orientals of the doctrine that the Divine Man, the Higher-Self of the Universe, has been obscured by its "descent into matter." For they hold that all Buddhas throughout eternity are the same, and that the Highest nature of Man is the same as the Buddha. Hence this sentence is only a statement that the original effulgence or glory radiated by the Highest Self becomes temporarily obscured by dwelling in matter during evolution; but that effulgence will be restored and shine again at the end of the seventh Round because then matter will have been altered and refined by the indwelling effulgent Buddha. But such quotations as that in the question should never be given without the context in which they occur.

QUESTION 244

Does an individual when acting as an agent for Karma entail any Karmic consequences upon himself because of the acts thus committed?

W.Q.7. — A great many of the things said by the Editor in the foregoing are very good, but I am compelled to differ from him on the main point. And I may say that while the articles "Topics in Karma"* are very well written, they do not by any means dispose of the question raised here. In the first place, the questioner assumes in the first ten words of the question that a human being sometimes is not an agent of Karma. According to my studies, and as I think inevitable according to the law of Karma, there is no time when a human being is not an agent of Karma, for in every act and thought we are carrying out Karma, making new Karma, suffering old Karma, or producing effects on other people, or all these together. This is clearly stated by the Editor in the first paragraph of his answer. So I take it that the questioner means to ask whether one is justified in attempting, of his own motion, to administer as judge, jury, and executioner, to another

*[See *Theosophical Siftings*, Vol. IV, 1891-2, No. 14-15.]

the effects of Karma. This is involved in the question, as well as whether any consequences are entailed upon a person so acting. Now the first paragraph of the Editor's answer stating clearly the law, it must follow that consequences are entailed upon some one in this supposed case of a person making himself a direct Karmic agent. Certainly both the actor in the case and the person to whom the punishment or reward is administered must have consequences entailed upon them, because the "Karmic agent" is the center from which the action flows, and upon whom it must react, and the other person is the person who receives the present consequences. Merely to say to yourself that you are enforcing a right or administering what you conclude is punishment or reward does not absolve you from the consequences, whatever those may be. And those consequences will come to you in two ways. First, through your own attitude, and second, from what you set up in the other person. Involved in the first is a seemingly third possibility, which is a possible violation by you through ignorance of a law of nature. For instance, if you assume to administer punishment, considering yourself a Karmic agent, it is more than possible that you are simply gratifying some old spite or ill-feeling, under the guise of a judicial enforcement of right or punishment for wrong. We see this possibility every day in those cases where a person, declaring himself to be impartial and judicial, administers on the one hand to persons whom he does not particularly like punishment which he considers their just due, and withholds similar punishment from another person for whom he has such a regard that he fails to administer punishment, but exercises instead forgiveness and charity. This being a common human experience, does it not indicate that inasmuch as a person is through old Karmic likes and affinities led to be kind and charitable through what is called partiality, he may on the other hand, through old dislikes and antipathies, be led by a repulsion to administer punishment, when he might as well have exercised forgiveness? Each man, I think, can be left to himself to decide what is his duty in redressing wrong done to another, which redressing involves perhaps the punishment of a third. But in my opinion no one is wise who considers himself a Karmic agent for any purpose. Further, and overlooked by the Editor and apparently by the questioner, the term "Karmic agent" has a technical significance under which only certain persons are so considered; that is, the larger class of men are not Karmic agents, except in the mere sense that they are in the very act of life making or experiencing Karma in the mass. A few persons are what is known as "Karmic agents," that is, human beings who by a certain course of training and previous life have become concentrated agents for the bringing about of certain definite

effects which are well foreseen by the trained and initiated seer. This is one of the declarations of the Initiates who are supposed to know about these matters, and therefore any person assuming to be a Karmic agent may possibly be assuming too much altogether, and be bringing himself within the range of laws which will operate upon him with tenfold force in future lives. It is therefore more charitable, more wise, more kind, more theosophic to follow the words of Jesus, Buddha, and hosts of other Teachers which direct us to forgive our brother seventy times seven times, which tell us that charity covers a multitude of sins, and which warn us against the self-righteousness that might induce us to presume we have been raised up from the foundation of the world to correct abuses in other men's actions rather than to attend to our own duty.

QUESTION 246

Mr. Mead says on page 26 of September Lucifer: "There are two paths which lead to Nirvana, the selfish and the unselfish, the 'open' and the 'secret'." A man can attain to the knowledge and bliss of the Nirvanic state by keeping the former for his own selfish advantage, and he can gain the latter bliss at the expense of his fellows. I had previously supposed that a life of altruism was absolutely necessary to the attainment of that state. If it can be gained without laboring and suffering for others, and especially if they occupy a higher place, the "Buddhas of Compassion" being "lower in rank," then it would seem that the majority would prefer "their own selfish advantage" and act accordingly. We are taught here and now that the more we do for others the more rapidly we advance ourselves. Is this law changed or reversed when one has reached a certain plane of unfoldment?*

W.Q.J. — It seems certainly correct for Mr. Mead to say that there are two methods of attaining Nirvana, one selfish and the other unselfish, but the word selfish here would designate really unselfishness among us. It refers to the refinement of selfishness in that a person is working by unselfish acts to obtain that which, in the end of all analysis, is selfish, because it is for the benefit of the person involved. But it never was taught that a man could obtain Nirvana by working for his own selfish advantage as his motive, and he does not gain it at the expense of any one; therefore his selfishness in obtaining Nirvana, being at no one's expense, is of a very different quality from what we ordinarily call selfishness. As a matter of fact it is stated that at a certain point of

*[Vol. IX., September 15, 1891, No. 49, London, G. R. S. Mead, "The Great Renunciation," pp. 21-6.]

development the highly spiritualized person may in a moment pass into Nirvana through an instantaneous personal desire to gain that state.

QUESTION 250

What evidence is there of the existence of any such exalted beings as the Masters or Mahatmas?

W.Q.7. — Evidence is of several different kinds, and the inquirer should not confine himself to one single department of evidence or testimony. I assume that in using the word “evidence” the questioner means to include testimony as well. There is testimony of very extensive nature of the existence of Masters or Mahatmas in history and tradition, and these two again divide themselves into many sorts. There is profane as well as religious history, tradition depending on recollection solely, and also tradition which has been turned into an historical account of tradition. In religious history and tradition there are many accounts of such beings, reaching from the earliest known religious book down to the very latest date. And in the history of nations, aside from religion, there are numerous accounts of Adepts, magicians, Masters, and others of like character. In almost every country on the globe the traditions of the people are full of statements of the existence and powers and appearances of master minds, magicians, great men, who knew the secrets of nature. United States history of course is very young and need not be called upon for an answer, but the history of Europe as well as its traditions confirms the statements I have made. Going to Asia we have an immense mass of tradition and history telling the same story, while China and all her dependencies relate similar tales of such beings. In the East everywhere there is a universal belief that they exist, have existed, and will appear again. All this cannot be set aside as folly or useless or insufficient, unless one determines to believe nothing but what he himself has seen. If that position be assumed, then no one living today can say that they know or believe that the historical characters of the past, known to every nation, had any existence. Turning now to later testimony, we have that of H.P.B., A. P. Sinnett, H. S. Olcott, Mrs. Besant, hundreds of Hindus, many Europeans, some Americans, all telling the same story that they know that the Adepts, Masters, Mahatmas exist and have communicated with or to them. The fact that the inquirer may not have communicated with the Adepts does not dispose of them, nor does it invalidate the testimony of other persons.

Turning from this department of proof we have that which depends

upon argument, illustration, deduction. Here everything is as strongly in favor of the existence of the exalted beings spoken of as in the other department; for evolution demands that such beings shall exist. To this conclusion even such a doubter as Prof. Huxley has come, and in his last essays declares for the existence of beings of superior intelligence who are as much beyond us as we are beyond the black beetle, and this is more than any Theosophist has ever yet said for the Adepts. If the questioner proceeds along these lines he will come to the same conclusion as many another inquirer has come to.

QUESTION 251

Will not the force which tips tables, causes flowers to be produced, etc., do more astonishing things if properly directed? How do you explain the phenomena?

W.Q.J. — There is not the slightest doubt that the force referred to in the question will do more astonishing things, and it looks as if the person asking the question had not read of the most extraordinary and astonishing things which have been done by that force, both when it was properly and improperly directed. The limits of the *Forum* would not permit of the explanation of the phenomena asked about, but full explanations have been given in *The Path*, in *Lucifer*, by Éliphas Lévi, in *The Key to Theosophy*, and elsewhere.

QUESTION 252

If Masters really exist, why do they not make themselves known to earnest seekers after truth, and especially to such as are working for the good of mankind? And why do they not effectuate peace on earth and right education of the young?

W.Q.J. — This question has been very frequently answered, and even by the Masters themselves. As to the last part, they said in *The Occult World* that if it were possible to alter the state of things and to make a peaceful earth and a right humanity without following the law of evolution, they would willingly do it, but mankind can only be altered step by step. They have also stated that they do not make themselves objectively known to believers in them except in those cases where those believers are ready in all parts of their nature, are definitely pledged to them, with the full understanding of the meaning of the pledge. But they have also stated that they help all earnest seekers after truth, and that it is not necessary for those seekers to know from where the help comes so long as it is received. In *The Path* this subject

was discussed in its other bearings. Personally I know that the Masters do help powerfully, though unseen, all those who earnestly work and sincerely trust in their higher nature, while they follow the voice of conscience without doubt or cavil.

QUESTION 253

Is sympathy a quality of Kāma? If not, of what principle is it a part? Should it be indulged to the extent of having one's enjoyment of a pleasure almost destroyed because so many who would like to enjoy it cannot from want of money?

W.Q.7. — Sympathy comes from *Kāma* sometimes, and sometimes is derived from other parts of our constitution. It is often a disease with unintelligent persons, or in those who have not disciplined their minds and do not use their judgment or whose judgment is deficient. But sympathy in its highest aspect must flow from the spiritual part of our nature. However, I think that in its ordinary exhibition it is derived from the principle of desire acting with the mind, the memory, and the sensations. Very often it is false; but true sympathy can never be false, and no matter what principle in our nature it arises from, being a noble and healthful thing, it should be exercised, always however with judgment.

It would certainly be folly to allow our sympathies to carry us so away that we are plunged ourselves into needless sorrow, for in such case we will lose power to judge how to be able to act for the benefit of others. The mere fact that others have no money is not in itself a proper cause for arousing sympathy. The want of money is not the cause of trouble, but the desire for money is. We may sympathize with others who have no money, but not because they are deficient in that means; it should be on account of their failure to see that within themselves is the realization of happiness, and that in fact they should not depend upon anything outside for true enjoyment.

QUESTION 254

Does the Devachanic or incarnating Ego possess qualities or propensities which draw it back to incarnation here?

W.Q.7. — A careful study of the philosophy will show that it is held that the Ego in Devachan, consisting of *Ātma*, *Buddhi*, and *Manas*, must contain within it the seeds, qualities, or propensities which will draw it back to life on earth again. If this is not so, then there would never be any reincarnation whatever. If this be so, as I believe it is, then all the

rest of the discussion seems to be merely discussion in a circle about nothing, but that which will lead to mental confusion. The last part of the discussion is settled by reflecting that if the Ego using Manas in Devachan keeps itself in a state or condition which is connected with earth-life, it will inevitably return to earth-life because of the attraction which it retains for that state of existence.

QUESTION 256

The Secret Doctrine, *in its theory of sequential relations between the astral and the gross physical body, adduces spiritualistic phenomena as evidence of the truth or validity of said theory, Vol. I, pages 276 and 297, Vol. II, pages 86, 149 and p. 737. In Vol. I, page 258, is found the statement "Like produces like," which admission, taken in connection with the other statements, amounts to a negation of the usual "shell" explanation of spiritualistic materializations, unless it can be shown that these phenomena are realistic (having an intelligent basis) when they support certain theories, and are seemings upon all other occasions.*

W.Q.J. — It does not appear to me that the statement in *The Secret Doctrine*, "Like produces like" — which is a very old Hermetic maxim — taken in connection with the other matters brought forward in *The Secret Doctrine*, is a negation of the Theosophic theory that many, if not all, Spiritualistic materializations are brought about by the agency of astral shells of once-living persons. Nor is the connection at all apparent between this assumed negation and the necessity for showing that those phenomena are "realistic," the questioner appearing to have some new meaning for the word "realistic," as she adds after that word the words "having an intelligent basis." The Theosophical theory about Spiritualistic phenomena has been given over and over again in *Isis*, in *The Secret Doctrine*, in *Lucifer*, in *The Path*, *The Theosophist*, and elsewhere.* It has always been claimed that materializations had an intelligent actor or actors behind them. That intelligence is the intelligence of the living medium, of the living sitters of the *séance*, or the automatic or natural intelligence of elemental spirits. H. P. Blavatsky and those who think as she does have always used the phenomena occurring in *séance* rooms as proof of the theories about the astral world and the astral body, as well as also other established facts such as the facts of hypnotism and the like. The sentence "*Like must produce like*"† does not mean nor support the idea that because

*[See *Echoes*, Vol. I, pp. 197-200.]

†[Corrected as found in *The Secret Doctrine*, Vol. I, p. 258.]

the transitory materialized thing seen at a *séance* and which exactly resembles a deceased or living person is the same person; in such a case it would mean that the astral form existing on the astral plane enables us to produce its similar on the physical plane, and by the use of that Hermetic sentence in H.P.B.'s book or in any other, the astral shell explanation for materialization is not negated. It is very plain that the questioner does not fully understand H.P.B.'s explanation about materializations and other Spiritualistic phenomena.

QUESTION 257

Man having free-will, is it not probable that some individuals suffer or enjoy that to which their individual Karma does not entitle them, by reason of the acts of others? If so, is not this temporary surplus suffering or enjoyment balanced by the merit or demerit of succeeding incarnations?

W.Q.J. — It seems to me impossible that any person suffers or enjoys anything whatever except through Karma; whether we are in families, nations, or races, and thus suffer and enjoy through general causes, it is still because of our own Karma leading us to that place. In succeeding incarnations we are rewarded or punished according to the merit or demerit of preceding lives, and wherever it is stated in Theosophic books by competent writers that people are “rewarded for unmerited suffering” it always refers to the fact that a person does not himself perceive any connection between the suffering or reward and his own act. Consequently in Devachan he makes for himself what he considers a complete reward for any supposed unmerited suffering, but in his life upon earth he receives only that which he exactly merits, whether it be happiness or the opposite. This is a brief statement of the doctrine, but I think it can be sustained by argument. It seems to me the whole philosophy would fall to the ground if for a moment we admitted that any suffering or reward was not that to which the individual was exactly entitled, for the largeness of the reward which the Ego makes for itself in Devachan is something that he is entitled to, inasmuch as it balances the mental attitude he assumed while living and satisfies his individual needs without disturbing anyone else.

QUESTION 258

Are the majority of people, those who are neither very wicked nor very spiritual, conscious in Kāma-Loka that they are dead; and are they able to see the Kāmic sights with which it is said to be filled? I have read Stanton's

Dreams of the Dead,* and although I cannot accept all he says, the information gained from other sources has been too meager to permit of my discriminating accurately between what is true and what is false.

W.Q.7. — Precisely as physicians know that every human body has its own physical idiosyncrasies, which are well known in their effects upon and relations with medicine, so in the state after death the idiosyncrasy of the person has an effect upon the state there. There is no positive or definite rule which applies invariably to every being after death. Consequently there are many different kinds of states in “Kāma-Loka.” Some people are aware that they left the earth, others are unaware of it; some are able to see those they have left behind, others not; and certainly everybody in Kāma-Loka is able to see all that pertains to the particular division of that state in which he may be at the time. Mr. Stanton’s book is excellent in many respects, but cannot be exhaustive. What he describes is beyond doubt what happens to some persons in Kāma-Loka, but he by no means describes all the possible cases or facts of that state. But one thing may be asserted as positively so, or else the whole system is at fault, and that is that the being in Kāma-Loka sees whatever pertains to the state in which he is, as it is all a question of state.

QUESTION 259

If H.P.B. was taught of Masters for years in Tibet as stated, previous to giving out Their teaching to the Western world in 1875, why was the doctrine of Reincarnation disavowed by her in her early writings? The Masters could not have spoken then, any more than later, in an uncertain tone on this great tenet of Theosophy, which is so interwoven with all Their teaching as to be inseparable from it. Yet in Isis Unveiled it is emphatically stated that “Reincarnation is the exception, not the rule, for the race at large.”

W.Q.7. — *First*, there is no evidence published that “H.P.B. was taught of Masters for years in Tibet.” I should like to know where such a fact is alleged by any competent witness. [See end of this reply.] *Second*, the doctrine of reincarnation was not disavowed in her early writings. *Third*, the quotation from *Isis* at the end of the question is incorrect.† Reincarnation is not denied; but *reincarnation of the astral monad* is denied as the rule. The words omitted from the quotation are

*[Stanton, Edward, *Dreams of the Dead*, Boston, Lee and Shepard, 1892.]

†[See *Isis Unveiled*, Vol. I, p. 351, as well as a later comment on this passage by H.P.B. herself, quoted on pp. 47-8 of the editor’s Introductory to the 1972 edition (Theosophical Publishing House, Wheaton, Illinois). — COMPILER]

the hinge on which this question and reply must turn. Inquirers and members should be careful in making references, as well as in getting the real import of what is read.

Turn to *The Theosophist*, pp. 288-9 of August 1882, and you will find the question answered and the remark in *Isis* explained. Turn to *Path*, Vol. I, p. 232, November 1886, and you will find the article *Theories about Reincarnation and Spirits* dealing with the same matter and by H.P.B. She wrote that article at my request because of a similar question arising from a like misunderstanding. Furthermore I assert as a witness that from 1875 to 1879 H.P.B. taught and explained Reincarnation, and in my case in respect to a relative of mine who died during that period. But when *Isis* was written, the full scheme of man's real constitution had not yet been given out, though hinted at broadly. Attention was then paid to the Kardec school of Reincarnationists with the object of overthrowing their theory, and H.P.B. then, as later, denied *personal reincarnation*. The reembodiment of the personal astral — called "astral monad" in *Isis* — never was taught and is not taught by the school from which *The Secret Doctrine* emanates. Hence her denial of it as the rule in 1877 still holds good and is reasserted in the articles I have pointed out. There is therefore no inconsistency, though it must be admitted that her English in 1877 — by one who had never written for publication — was not as clear as these abstruse subjects demand. For this we must allow, and we ought not to hold all her words to the strict rule we follow in dealing with an English philosopher, but should construe all together.

Reincarnation of the "astral monad" — that is, the personal being and the astral body — is *not* the rule but is the exception; but reincarnation of the Individual or "spiritual monad" is the rule and the doctrine; and it is taught in *Isis*, to which readers are referred. Wherever H.P.B. seems to deny reincarnation in *Isis*, she is referring to personal reincarnation, using the word "man" or "person" in that sense. By consulting the various paragraphs it is seen that the doctrine of successive rebirths is taught plainly, and when she speaks of reincarnation — a new word for her then — she refers to the idea of personal reincarnation. Some of her paragraphs go with detail into the causes for rebirths, but then she is referring to the reincarnation of the "thread-soul," which is not the astral soul. It should also be remembered that terms have been better defined and more often used since 1875 than they were then when all was new, even though such mediums as Cora Richmond had before that taught now and then reincarnation as a law without defining it. It is of course to be regretted that Col. Olcott tries with labor to show H.P.B. ignorant of the law in 1875, but that only convicts him

of not then knowing the doctrine himself and as not having referred to her full explanations of 1882 and 1886. It does not prove anything against her save bad English. Yet with all her unfamiliarity with our tongue, the very sentence around which these discussions arise — and the sole important sentence that can be found — contains in itself in the words “astral monad” the solution of the difficulty. She began by saying “reincarnation of the individual,” the words *personality* and *individuality* then and worse than now being doubtful and interchangeable, but immediately qualifies the description by adding “or rather of his astral monad.” If she were to construct the sentence now, the same idea would be there, but expressed in words intelligible to Theosophical students. But even up to this day our words are inadequate, for the terms *personality* and *individuality*, *soul* and *spirit*, are causes of confusion to different minds.

[Citing various quotations, K. E. Turnbull further challenged Judge concerning H.P.B.’s obscure references to her training in a Himalayan retreat. However, Mr. Judge counters with the following reply:]

W.Q.7. — The Countess Wachtmeister in *Reminiscences of H. P. Blavatsky, etc.*, published since the last *Forum*, quotes (page 57 [1893 ed.]) H.P.B.’s statement to her that the Master forewarned her that she would have to spend three years in Tibet, which is certainly authoritative.

QUESTION 262

There seems to be a glaring inconsistency not only between the two answers to the question [No. 257] in Forum 51 about unmerited suffering and its reward, but between what W.Q.7. says now and what he said when answering a question in relation to the unmerited Karma of some of the people who perished in the Johnstown flood. In his old answer he took for granted the existence of some unmerited suffering, but now he says there is no such thing.

W.Q.7. — Quite possibly the reply made by me in *Forum* 51 may not agree with the Editor’s, but that is only because my view and his are not the same, and in the T.S. each man is entitled to his own opinion. But I find no inconsistency between my answer and what I said respecting the Johnstown sufferers; however, as the question does not say where the Johnstown matter is printed, it may be left on one side.

I do not think any suffering or any enjoyment is unmerited. Whatever we have comes by law and justly. But as this is a world governed by cause and effect, the mental attitude of those who suffer or enjoy must be considered; it has its force and effect; it must be provided for. Men in their ignorance do not always see why they suffer, as no connection is

visible between the punitive circumstances and the prior cause, which, indeed, had arisen in some long-gone life. Hence, while suffering, the person feels deeply that he does not merit it. This is what is meant by “unmerited suffering.” In the mind is lodged the thought that pain has been suffered which was not merited. Devachan provides for this just as it provides for many another supposed ill or injustice. There the person — due to the thought I have spoken of — finds for himself the reward for “unmerited suffering.” If he were fully enlightened, of course he would see that all that had happened was just, and no unmerited suffering would exist in that case.

Modern minds are always dwelling on objective modes of thought which constantly ignore the truth that the mind is the source alike of pain and pleasure, of punishment and reward. The Universe is a vast ideation alone, and everywhere we must remember that the mind rules. Until the mind is free, illusion exists on every plane. In Devachan and in Earth-life the illusions are equally great. Inasmuch as the mind is the ruler, the guide, and the standard, it must happen that we will often suppose we have been unjustly treated. Now the mere fact that we were not does not prevent the feeling of unmerited suffering unless the person is fully aware of the fact and accepts it. And as most of us are not fully enlightened, we are constantly subjected to what seems unjust. Criminals often think they have been victims of injustice. This must be taken into account in nature, for their minds and thoughts are as much a part of it as any other mind. Hence a large sum of suffering must exist that is classed as unmerited. This is provided for in Devachan. But in Earth-life exact objective as well as mental results follow. If this “unmerited suffering” is not to be so classed, we will have to find some other word. At present we would have to use a long sentence to express the idea, thus: “In Devachan the person finds compensation for those sufferings which in Earth-life were supposed by the sufferer to be unmerited, in consequence of prior causes not being known.”

But most certainly every circumstance, all suffering, all pleasure, each reward and every punishment, are the due and exact result of causes set up by the person who is the experiencer. And the richness or the barrenness of Devachan itself is in each case also an exact result of causes set up in the preceding Earth-life, which in turn are the outcome — due to evolved character — of all previous lives

QUESTION 263

How is one to learn the nature of and how to practice the specific course of training, physical, intellectual, and spiritual, spoken of in the “Epitome of Theosophy”? [See Echoes, Vol. III, Sec. II]

W.Q.7. — The specific course of training spoken of in the tract referred to in the question is found in many Hindu, European, and other writings. It was practiced in part by the Christian mystics just as much as by others, but it is specially given and explained in Patañjali's *Yoga Sūtras*. If one follows all the directions of that book he will reach the highest result of spiritual cultivation, but the difficulty is that many Theosophists, after reading that book, attempt to practice portions of it without attending to the high moral precept therein, and naturally they create disturbance within themselves without any very beneficial result.

QUESTION 264

In Forum No. 43, Question 216, the doctrine of the Antinomians is denounced. How are we to understand in "Tea Table" of Path for January 1892, "For desire ceases to attract us when we no longer identify it with ourself"?

W.Q.7. — I see no connection whatever between the doctrine of the Antinomians and the passage quoted from *The Path*. The Antinomians, doubtless arguing upon St. Paul's statement that certain persons become a law unto themselves [*Rom* 2:14], held that they were not subject to any law and could satisfy or work their desires in any direction. The statement in the "Tea Table" is intended to convey the idea that when we have gotten beyond desire it ceases to attract us, which is an entirely different matter from the Antinomian question. The Theosophic philosophy teaches that by overcoming desire, by ceasing to desire, by controlling the appetites, by turning away from the objects which attract the appetites, desire ceases to attract us, all of which seems to me to be almost the statement of a truism.

QUESTION 266

What is the process whereby the Kāmic elements of man become embodied after death in the entity known as the Kāma-Rūpa? How can intangible subjective desires, passions, and the like become "rūpa" or whence comes the body or rūpa?

W.Q.7. — If the process were given it would not be understood, since it is one for which our language has no words. It is for this reason that descriptions given by clairvoyants of various occult things seem pure twaddle and vague mutterings to those who for themselves cannot clairvoyantly see the same thing. How could it be possible to describe the operations of the occult Cosmos in the terms of materialistic science and philosophy? That hidden Cosmos is ideal in its fineness,

and the very attempt to fully describe the process enquired of would convey only doubt and certainly result in confusion. But it is no more hidden than is the process by which the body builds itself up every day; nor than that by which a thought will affect the entire nervous system. A simple thought will bring a hot flush or a cold shiver. How? No one knows. Certainly no scientific terms exist to describe the mode and means whereby the thought connects itself with the human physiological machine. And if this be so on this plane, is it likely that an Adept's description of the coalescence of Kāma with an astral body after death would be comprehended save in the most general way? This general way may be gotten at by considering the action of the magnet. It attracts, but no scientific man can look behind that fact; it even can attract an electric flame, but there too the process is occult. In the same way there is an attraction between the mass of desires called Kāma and the astral form which causes them to come together just as a similar attractive force brought Ego and body together.

But desires and passions are not intangible and subjective in the sense given by the question. They are in their sphere — though not in this — quite tangible and objective, and those two words must be altered when we pass beyond the consideration of this plane. If the questioner insists that on every plane desires and passions are intangible and subjective, that will dispose of the question, because in such a case they certainly could never attract anything. But it will first have to be explained how such “intangible and subjective” things as passion and desire can and do have an objective effect even on this plane. As on their own plane they are full of force and tangibility, they attract to themselves the necessary quantum of astral matter, invisible to us but still there, to form a sheath of covering. Having their center in the thinker they radiate from that and cause their effects until cut off from their center, when they begin to dissipate unless linked with some other center from which they might get activity. But the whole difficulty grows, it seems to me, out of the prevalent habit of regarding this so-called objective world as real, and forgetting that the mental and spiritual realms are the only real ones, this being simply the phenomenal expression of those. I therefore disagree from the Editor when he says that such and such desires “are not existences apart from the mind and capable of assuming an objective form,” for I think they are just such existences and have the capacity to take on an objective form. He is simply stating modern conceptions, which are wholly erroneous and springing from a system of philosophy which does not know that the mind is an entity, and while his illustrations are all good for the school to which they belong, they are completely negated by the facts of Occultism. For instance, if a

practitioner of magic — and not a very high one either — were to fix in his mind the image of an object, it would soon become objective to our physical senses, just as it was first in fact objective to our inner senses. This could not be possible if the objective and subjective of one plane are forever on every plane subjective and objective. That which we now from this plane call “abstract qualities” change on another plane into “objective things.” So I regard it an error to call the desire and passions abstract qualities, unless we say at the same time that we mean it relatively.

QUESTION 268

If the cause of rebirth is in unsatisfied desire to live (Tanbā), why should they be reborn who are weary of life and have no desire to continue or repeat it?

W.Q.7. — There is slight but important inaccuracy in the doctrinal statement of the question, and the question also leaves out of account the desires of life counting from the cradle as well as those desires of other and past lives which were never satisfied.

The inaccuracy is that it is *not* the doctrine that *unsatisfied* desire leads to rebirth, but that desire is the cause of rebirth, and this makes a great difference in the matter. The want of satisfaction of desire only adds another element leading to rebirth. Desire of any sort, satisfied or not, deludes the Ego, and it is thereby drawn into the magnetic attractions (from which through ignorance it cannot escape) which must and will operate in time to cause rebirth. The desire operates the instant it is entertained, and, sinking into the inner recesses of being, is a cause for rebirth. The mere fact that it is forgotten or that all earthly life in time becomes distasteful does not do away with its force in those parts of our nature which while we are ignorant remain hidden from us. For with each desire — and there are millions of them — there is a thought, and it is these thoughts which make the bonds which draw us back to earth. And with each person this goes on for many years, for but few children are wise enough to control desires. This immense mass of desires and thoughts is to be taken into account. The question appears to ignore them altogether. If in mature years one begins to see the futility and uselessness of desire for life or any other desire, it means that experience has been gained, but not by any means that the forces engendered during preceding years have been exhausted.

Furthermore, there is behind each one the whole sum of other lives with all their desires, much of which must be yet unexhausted. These are each a cause for rebirth.

And it is not merely the desire to live which causes rebirth. That is a prime cause, and one that being seated in general human nature is more subtle and powerful than any other, for it relates to life itself, no matter where. And I take it that if the person who says life here seems worthless were offered life on some other planet in most harmonious, beautiful, and gratifying circumstances, he would find the deeply seated *wish for life* suddenly blazing up, causing him to immediately accept the offer.

QUESTION 269

My own experience, and the statements of candid and observing men like Mr. Sinnett, convince me that intelligent beings "on the other side" sometimes — perhaps frequently — communicate with mortals through sight and sound, sometimes voluntarily, at other times by solicitation, both by night and in strong light, natural and artificial. I should much like to know what and who these beings are, that is, "with what body do they come" and of what grade of intelligence. I ask because, 1st, I have myself seen, known, and felt such beings at different times through their manipulation of the finer elements of matter about us; 2nd, I am sure Theosophy is able to enlighten me, and, since they have taken the initiation of intercourse, the question seems proper.

W.Q.7. — Without claiming any authority on this matter, it seems to me that the "intelligent beings" are in most cases elementals, of which there are some of very high grade but all of which are below the human as to soul and conscience. They do not in the end lead to good, but most frequently to the opposite. The door once open to them, others of any sort may just as well come in. But every case of the sort experienced by the questioner is not necessarily the coming of any other intelligence than one of the many interior selves we are made up of; many of them may be the production of the power of the person's own astral body which has had some education retained in itself in some other life and now only kept back by Karma and environment. Such is the case with many mediums who do strange things, using their own astral senses and members without at the time knowing that such is the method, just as a man may walk quite well in his sleep. And as it is taught in all good books on this, the elemental world, acting with the inner principles of living men and with the strong shells of gross persons and the astral bodies of those in the astral world who are not wholly dead but live in the passions and astral bodies, is able to "mold matter" in many strange ways and to bring about phenomena of a remarkable character. A simple thought evolved in a definite manner and with a certain intensity will, acting automatically with an elemental, produce a rap of great or small force, and may also bring about sensa-

tion, such as sight and feeling and hearing. If, however, a seemingly higher order of intelligence had taken the initiative, one should then exercise the very greatest care, as it is certain such intercourse cannot yet be carried on without a disturbance in the system that is for this age out of the normal. But what exactly each experience is or may be would have to be decided on its own merits and by one who could look behind the veil.

QUESTION 270

Are Plane and Principle ever interchangeable terms? Can a Principle be said to be a Plane of the working of the next higher Plane, i.e., as Buddhi is the vehicle of ātma, or the ethereal double necessary as the bridge for Prāṇa to cross over to the physical body? May they be said to be analogous to Spirit and Matter, opposite poles of the same thing?

W.Q.7. — It does not seem to be right to try to interchange these two words, for it will result in mixing up the ideas. A plane is, like a plane surface, quite different from a principle, just as gas is different from the place in which it may exist and be felt. Plane of consciousness is used to designate the stage or metaphysical place the consciousness has reached or may be on or in. But to say that a principle of this plane is a plane for some higher state is very mixed, for it would result that thereby our individuality would be lost and all be reduced to annihilation. Whereas each individual retains his identity and thus must preserve the identity of his principles, whatever those are, it must follow that his principles are not planes but remain as before principles. However, it must be remembered that the word “principle” is used loosely, and sometimes that which is not such is so called. It is easy and definite to retain the actual meaning of “plane” and not try to mix it with some other word. I cannot see any analogy between these two words and “spirit and matter,” inasmuch as *plane* means a place for operation or use, and *principle* is that which uses or operates on a plane.

QUESTION 271

Does not the law of Karma set men an example to be retaliative, since the workings of that law are essentially retaliative in retribution, apparently enforcing “an eye for an eye and a tooth for a tooth”? Or should we not look upon the law as retaliative or retributive at all, only our short-sighted conception of justice making it appear so?

W.Q.7. — I do not understand how any one could imagine that the law of Karma, rightly understood, could lead one to retaliation.

Certainly a law such as this cannot "set an example," for that infers the action of a being such as a God, or other being. The law of Karma should not be regarded as a law of retaliation, because retaliation again infers the action of a being and not the working of law. Karma is the working out of effect from cause, as well as the creation of cause from which an effect must follow. Hence Karma is completely merciful, because justice and mercy in their highest aspect are one. The exact result must follow the cause, and from every act will flow many effects, both good and bad. Those who wish to have an excuse for retaliation can of course warp any law to their own ends, and the way to warp the law of Karma so as to support retaliation is to talk of it as setting an example, or doing some other thing which can only be performed by an individual with conscience, intelligence, and responsibility.

QUESTION 271A

I am not able to see that the law of Karma as expounded by most Theosophists is not retaliative in both its retributive and its beneficent aspect. "W.Q.J." says: "The law of Karma should not be regarded as a law of retaliation, because retaliation infers the action of a being and not the working of a law." But how can a law work without the action of some being or beings; and even if it did so work, a law can have a retaliative character as well as a being. And since a law expresses the will of some being or beings, this will may express retaliation through its laws just as many human laws do. Such a law could emanate only from an anthropomorphic being, and furnishes a selfish motive for rightdoing or abstention from evil doing. If wrongdoing is the cause of suffering, and if rightdoing is invariably rewarded, we should find these effects always following these causes, but such is not the fact. Rightdoing is very often the cause of suffering, and wrongdoing the cause of pleasure. If there is any such law that rewards us for doing right and punishes for doing wrong, it should be inoperative among beings which had no sense of right and wrong, such as animals; yet we find that animals have suffering and sorrows, pleasures and joy. Is it not nobler and more spiritual to do right because it is our duty and from love of the right and of our fellow-creatures? Such has been the motive of all great souls. The law of Karma is the law of cause and effect, or of evolution, and as such of course includes all causes of suffering or pleasure, but when it is stated that the ethical character of the cause determines what the effect shall be, we state what cannot be substantiated by fact.

W.Q.J. — This question has been referred to me because, I suppose, my name is mentioned. It seems to deal chiefly with the meaning of words. As I understand good and bad Karma, they mean respectively action which is pleasing and that which is displeasing to the Higher

Self. Hence seemingly retaliative Karma may be for the good and benefit of the soul experiencing it, while pleasure may be the opposite. The word "retaliation" carries with it in my mind the notion of a person who retaliates, and I would not apply it to a law or to a natural result. As, for instance, burning will follow on placing the hand in the fire, for the reason that it is the law or nature of fire to burn, but how can it be other than vague and confusing to say that the fire retaliates on the hand? If such a use of words were common we would have to make gods and deities of all natural forces and operations. Karma as a cosmic law metes out the exact result for act, but this is cause and effect, and not retaliation. The man, however, who hits back because he is hit retaliates on the hitter. The effect in such a case is that in the mind of each is set a seed or cause which must sooner or later make an effect. If a blind and helpless man accidentally hits another in the eye, causing hurt, it is usual for the hurt person to excuse the act and to feel no resentment, and hence to bear within no seed for future hate; but the same sort of act done on purpose generally rouses hate or resentment. Imagine now the resentful person dying at once. He carries the seed of hate in his mind, and in some other life it will come out when the time is ripe under the law. But the act in both cases was the same, while the ethics and the mental states in both were not the same.

QUESTION 272

What is the source of Conscience? From what plane does it come? Why does the savage delight in cruelty to his enemy, and the so-called enlightened man in sharp practices which the really enlightened know to be wrong? In other words, is Conscience a matter of education?

W.Q.7. — Conscience seems to be a faculty which may be stilled or made active. In my opinion its source is in the Higher Self, and as it comes down through plane after plane it loses its force or retains power according to the life and education of the being on earth. The conscience of the savage is limited by his education just as were the consciences of the New Englander and the European religionists who destroyed men for the sake of God and Christ. We cannot assert that the men who indulged in religious persecution were not going according to what they called their conscience. By this I do not mean that conscience is a matter of education, but that the power of its utterances will be limited by our education, and consequently if we have a bigoted religion or a non-philosophical system we are likely to prevent ourselves from hearing from our conscience. And in those cases where men are doing wrong according to what they call their

conscience, it must be true that they have so warped their intuition as not to understand the voice of the inward monitor.

QUESTION 273

Is it a fact, as sometimes asserted in print, that everything in Nature is dual, and that nothing can exist or even be conceivable without its opposite? I don't see the necessity for this.

W.Q.7. — The Editor's easy disposal of the question is also pure assertion, it seems to me. I can think of no proposition so easy of proof, and of which there is so much evidence in the material, mental, and psychic realms, as the one that duality rules universally in Nature. The Sun is the day ruler, the Moon the night ruler; the first giving direct light, the other reflected beams — in both cases dual. The day is one side, the night the other; and thus light and dark are a duality. In the earth's travel it brings two opposites — heat and cold. Man and animals are male and female — dualities in sex. The word "male" would not connote its present meaning unless there were its opposite. The magnet — a mundane universality — has two opposite poles, one attracting, the other repelling: they are opposite in position as well as in effect. Indeed, it would be tedious to prolong a list that could be extended over the whole range of nature from the little to the great. In the argument used by the Editor that "Intelligence would be intelligence just as truly if there were no such thing as" its opposite, and in other like arguments and illustrations, there is pure assumption. The word "intelligence" describes a quality found among men, but "stupidity" is also to be found there, and one is hardly justified in assuming that a time will come when stupidity will be gone from the cosmos, leaving only intelligence, unless it be also assumed that the complete and exclusive prevalence of intelligence is the known object and end to which the universe is tending. Of course optimistic thought may make this assumption, but pessimism is as much entitled to construct an opposite one and say that stupidity and chaos are the final end and aim. In order to apply the Editor's illustration we must grant the possibility underlying his words "if," but no one knows that intelligence is the quality that shall finally prevail above all, and it is allowable to reunite his sentence thus: "Stupidity would be stupidity just as truly if there were no such thing as intelligence."

We are dealing with Nature wherein there is the duality referred to. Every illustration used by the Editor is in itself a duality and understood only through the existence of duality. To assume the destruction of duality is to reduce into a state of nothingness both as

to consciousness and the thing cognized. If we take his illustration of evil disappearing and good prevailing, then there must be assumed for the event a cognizer to perceive the good and to feel its effect, which at once makes the final all-embracing duality of a cognizer and the thing cognized, felt, or perceived. If no cognizer is present, but the Universe is simply goodness and naught else, then we have nothingness once more, since there is no mind or consciousness to note it. But as this is not so, we have to conclude that in the final analysis, whether objects be one or many, there must be a perceiver and that which is perceived.

QUESTION 276

Do we begin a new round of embodiments after Pralaya? If the past does not suffice to end the "descent into matter," can we expect the future to do so?

W.Q.7. — One of the cardinal principles of Theosophy is that evolution by means of manifestation is periodical, one *manvantara* succeeding the preceding one as its logical and natural successor. Hence the present one is the legitimate successor of that which preceded it, is its resultant in every way, but necessarily higher since there can be no going back. It is postulated in *The Secret Doctrine* that the descent into matter changes into the reascent to spirit in this present round. Those of the race who shall not succeed before Pralaya comes on in attaining to truth will necessarily have to go through whatever reembodiment is needed in the succeeding *manvantara*. This is natural, just, and reasonable. Those who attain in the vast stretch of centuries yet before us to the height of power, wisdom, and perfection will not have to go through reembodiment unless they wish to do so: it is quite likely that a great many of them will, out of love for the new and struggling ones of that future *manvantara*, descend into matter for the help and benefit of those below them. Perhaps by that time, so many millions of years hence, the questioner will have developed so much through struggle and effort as to be quite undismayed by the prospect of another fight with matter then. But certainly now it is looking a long way ahead, seeking for a fanciful idea to dwell on this future possibility in a *manvantara* which is for us inconceivable in time as well as in quality.

QUESTION 277

Are those who predict that the United States are to be the theater of Black Magic in time to come able to foresee what will be the catastrophe? Will our race be left to itself until it shall work out its own destruction by a cataclysm, like the Atlanteans; or will an Avatāra appear at the crisis, as Kṛishṇa did

in the days of Kansa? Is there any record or tradition of an Avatāra's having appeared among the Atlanteans previous to their final extinction?

W.Q.Ĵ. — If the Adepts have predicted that the United States will be the scene for a catastrophe of Black Magic, they certainly are able to know what that catastrophe will be. The question does not seem to me profitable, but rather one of those arising more from curiosity, quite natural but still not valuable. It is doubtless true that at important epochs in the World's history under the law of cycles and Karma great beings appear for the confusion of the wicked and the reestablishment of virtue. We have no information as to the appearance of such beings amongst the Atlanteans, as nearly all we have heard about that race is in *The Secret Doctrine*, and there it merely says that such beings have appeared periodically; hence they must have come to the Atlanteans.

QUESTION 279

What finally becomes of thoughts, both good and bad, sent out by human beings?

W.Q.Ĵ. — So far as the remarks of the Editor go they are very just, but a wider field appears to have been overlooked. It has been said that "thoughts are things," an assertion with which I am prepared to agree entirely; and I also firmly believe that the time is not far off when their substantiality will be recognized and understood by science more fully than at present.

A thought implies many things besides pure force exerted. If force is exerted, then there must be that which exercises it. What is this, and what is the effect of the exercise? When we think, it is known that there is a disturbance or disintegration of the grey matter of the brain. But next we must observe that there is at the same time physiological disturbance, change, or alteration, in the whole frame. For instance; a thought of shame or disaster or punishment may bring all over the body a hot flush or a cold shiver; the thought of a great danger just escaped has made men dizzy and women faint. Is there nothing in this? Further, each thought makes a picture, save perhaps a purely metaphysical syllogism, but even there it is difficult to escape the formulating by the mind of some concrete illustration as the syllogism proceeds; and even in pure mathematics it will be impossible for the thinker to prevent the rising up of a picture of the figures used in the operation, because from youth the numerals were impressed on his memory. Going on with this, we see that clairvoyants report that each thought makes a flash or picture objective to the inner sense, and from all the experiments in

hypnotism we find that the old claim of occultism that each thought makes a definite picture must be true. Every clear seer will confirm this from personal experience. Still further, the astral light being a preserver of these pictures like a photographic plate, it follows that every thought has its picture preserved, and by that means what has been done or is being done may be known unerringly. Therefore thoughts, while they may be fugitive so far as concerns the thinker, are not so otherwise, but persist as seeds for good or evil in the whole race.

But, still more, every thought leaves a seed in the mind or manas of the thinker, no matter how fugitive the thought was. The whole sum of such small seeds will go to make up a larger seed for thought, and thus constitute a man of this, that, or the other general character. Thoughts, then, are highly important, for, as the Buddha said, we are made up of thought and built of thought; as we think, so we act and will act, and as we act and think so will we suffer or rejoice, and the whole world with us.

QUESTION 286

Are the statements in the 9th chapter of Esoteric Buddhism regarding the later incarnations of Buddha as Śaṅkarāchārya (sixty years after Buddha's death) and Tsong-kha-pa (born in the 14th century) correct? I do not remember anything by H.P.B. which confirms these very interesting statements.*

W.Q.J. — The statement in *Esoteric Buddhism* referred to is not the first time that such a view has been given out, as for many, many years the assertion has been made in India and other Oriental countries that Buddha reincarnated in Śaṅkarāchārya for the purpose of making a reform in Hindu philosophy. From reading Mr. Sinnett's words it would seem that he is using the terms of the letters from the Adepts on which the book is founded, but that cannot be said certainly until he admits it or the letters themselves are published. I do not remember now any passage in which H.P.B. said anything about it, but other students may be able to find such. The same may be said as to Tsongkha-pa. The doctrine of reincarnations of an Avatāra is clearly put in *The Bhagavad-Gītā* in the fourth chapter [v. 8], thus: "And thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of virtue"; and so also is it given in many other of the old scriptures. As Buddha came to those who were outside the Vedic law, so it was natural at that time, a little later, he or someone else should come to make a reform in Hindu Vedic

*[6th American ed., 1884, pp. 219-32. See also "Reincarnations in Tibet," *BCW*, Vol. IV, pp. 8-19. — Compiler]

philosophy. Whether both were the same souls is not very important, but it is quite evident that the soul of each was in every sense a “mahā-ātma,” for the influence of Śaṅkara is as much felt to this day in the Vedic philosophical schools as is that of Buddha outside of them. The coming and going of such highly advanced egos is always “by a secret path,” as is the phrase, and generally curiosity is what brings out references on the point of identification, for did we know who any particular person was in another birth nothing much of value would be gained. Supposing it to be certain that Buddha and Śaṅkara were one and the same soul, we gain nothing but some confusion, since much that one said will not harmonize on the surface with that said by the other, inasmuch as we know nothing of their secret reasons, and the systems given by each have many radical differences.

QUESTION 288

Why did the Egyptians, whose priests were many of them advanced Adepts, teach the necessity of carefully preserving the bodies of the dead, while the advanced Theosophists of the present day advocate the rapid destruction of the body by means of cremation?

W.Q.7. — In asking a question why the Egyptians did this or another thing you expect too much of us. We really cannot know. And no matter why they did what they did with mummies, it would be no reason for or against what now is advanced by Theosophists and others. But cremation is not a thing the Theosophists proposed; it was proposed long before the T.S. was founded, and but little is said of it by Theosophists. But at the same time it is not known what was the real origin of making mummies, as the examples we have belong to very recent periods of the Egyptians, who must have existed many thousands of years before the times we can know of their history. It has been suggested very justly that the practice began with their Adept kings for reasons of their own, and that it came to be imitated afterwards. If this is so, then it would be natural for the kings to permit it among the people so as to create a greater security for their own mummies; for if there be mummies for all, no one will bother to look for any particular mummy for some special reason, whereas if only kings were known to be mummied, then later people might want to exhume and inspect them, for the early kings were thought by the people to be Adepts, as is evident from the records. But on all this we are as yet but making assumptions.

QUESTION 289

How can we discern whether it is the divine conscience animating us and directing us in a certain direction, or the animal soul seeking release from seemingly unfavorable environments?

W.Q.J. — The divine conscience acts in all struggles for betterment, but clouded more or less in each by reason of education and habit of thought; hence it varies in brightness. It is not possible to make a hard-and-fast fixed rule for finding out what is the animating motive. If we are trying to get into a better state, it is for us to decide if that be simply and wholly selfish. All actions are surrounded by desire as the rust is round the polished metal or the smoke round the fire, but we must try. So if we fix for ourselves the rule that we will try to do the very best we can for others, we will generally be led right. If we rely on the Higher Self and aspire to be guided by it, we will be led to the right even if the road goes through pain, for sorrow and pain are necessary for purification of the soul. But if we wish to run away from an environment because we do not like it and without trying to live in it while not of it, we are not altering ourselves but simply altering the circumstances, and may not always thereby gain anything.

QUESTION 290

What is the real meaning of that phrase so often seen in Theosophical papers, "the great orphan, Humanity"?

W.Q.J. — This phrase has a deep significance for me. An orphan may also be one who had no parents, as the state of orphanage is that of being without father or mother. If we imagine a child appearing on the earth without a parent, we would have to call it an orphan. Humanity is the "great orphan" because it is without parents in the sense that it has produced itself and hence from itself has to procure the guidance it needs. And as it wanders in the dark valley of the shadow of death, it is more in need of help and counsel than the mere body of a child which is the ordinary orphan. The soul is parentless, existing of itself from all eternity, and considered as soul, mankind is hence an orphan. Plunged into matter, surrounded on every side by the vast number of intricate illusions and temptations that belong to earthly life, it stands every day and hour in need of protection as well as guidance.

If the idea of a loving parent be applied to the notion that a definite God has produced mankind, then we find that this supposed parent has at the same time invented the most diversified and ingenious series of bedevilmments and torments to beguile, hurt, harass, and finally destroy

the child. For if a certain one God is the maker or parent of man, then He also is the one who made nature. Nature is cruel, cold, and implacable. It stops for no man, it never relents, it destroys without mercy. When inhabitants of earth multiply, Nature manages to destroy millions of people in a night or two, as has now and then happened in China; the very elect of the earth are swept off the earth in a moment; slowly and painfully the infant races creep up the ladder of time, leaving as they go vast heaps of slain at the foot. The whole of life presents, indeed, to man more frowns than smiles. It is this fact that has made so many who are told of a loving father and at the same time of an illogical scheme of salvation revolt altogether from the idea of any meaning to life but despair.

I cannot see how the phrase "great orphan" carries with it the notion of being without guide or helper. The orphan is everywhere; but among the units composing it are some who have risen through trial to the state where they can help the lower ones. Orphans themselves, they live to benefit mankind of which they are a part. They are the head of the body of which the lower members are the less developed units or atoms. Enthusiasm for the "orphan" is that which will lead to devotion and sacrifice; and that enthusiasm must be developed not only in the Theosophist, but in all the men of earth. Having it they will help all on their own plane, and each stratum of men rising in development will help all below until all belonging to the globe have risen to the perfect height. Then they can proceed to other spots in cosmos where are also wandering vast masses of souls, also units in the "orphan," who require and can then receive the same help that we had extended to us. If this is not the destiny of man during the time when all things are manifesting, then the remark of Spencer to the effect that altruism is useless because when universal there is no one to benefit, must be accepted. However, the phrase in the question is one of those rhetorical ones that must not be read in its strict letter and ordinary meaning.

QUESTION 291

In a recent lecture by an F.T.S. the grand possibilities open to a multi-millionaire for the accumulation of an enormous wealth of Karma by the altruistic expenditure of riches were dwelt upon so rapturously, while the Karma born of the "Widow's Mite" was mentioned with such marked decrease of consideration (perhaps not intentionally or even consciously) that the following queries suggested themselves:

(1) *Is it not inconsistent to suppose that good Karma can be accumulated in larger quantities by the altruistic expenditure of a millionaire's wealth than*

by the giving of the "Widow's Mite," since a man can only be judged generous by what he has left after the gift?

(2) Can Karma be acquired, or deposited like money in a bank to be drawn upon for future needs; and is not the contemplation of it as a thing to be stored up illogical, illusory, and a direct incentive to self-seeking?

(3) Is any Karma good "per se," or in fact good at all, except in so far as it compensates and atones for past transgression; and is it operative any more after all misdeeds have been expiated, i.e., can a man have Karma to his credit?

(4) Does not Nirvana follow the full satisfaction of Karmic law, and, if so, how can there be any more place for Karma of any kind?

W.Q.J. — As to (1) the altruistic expenditure by a millionaire of his wealth in large quantities must accumulate to him more "karmic credit" than if he had but little. Mere expenditure of money is nothing, but the really altruistic, unselfish use of it is much. Every time such a person thus expends for the good of others he thereby excites in all who are benefited a sympathy and a portion, small or large, of love. This cannot be wiped out, any more than an evil act, until it is exhausted by a corresponding action on the part of the person who thus gets benefit. Hence such a millionaire necessarily makes to himself friends who will one day in some life benefit him. If this is not so, then all the doctrines of karma and cause and effect are of no value.

(2) Karma may not be acquired like money in a bank; it cannot be deposited; but a store of merit may be laid up to the account of any one who acts so as to lay it up. If the law is looked at from the selfish side as something that one may lay up for himself, of course it will tend to self-seeking; but it is hardly possible for one to believe in and act under the law and fail at the same time to see that if he does so selfishly he limits his store and sometime will nullify all its effects. It is not good karma to act selfishly; hence he makes bad karma by so acting from a self-seeking of benefit under the law.

(3) Good karma is that act and thought which is pleasing to the Higher Self. Hence sorrow and pain and discipline may be good karma. Bad karma is that act and thought which displeases the Higher Self. Hence all self-seeking acts, no matter how high and outwardly virtuous they are, are bad karma, since the Higher Self desires no such acts for its sake.

(4) Nirvana comes to those who have risen up over all delusions and have realized the supreme unity of all; then it may be taken; but if it is then taken for oneself, leaving others in the mire of life unhelped, it becomes an enormous selfishness which later on must result in the being having to do penance in some other manvantara.

QUESTION 292

Somewhere in Theosophy we are told that the Egos now on the planet are largely the reappearance of the Atlanteans. But I notice more resemblance to the Romans and Greeks. Our style of architecture, our ideas of pastime, such as prize-fights, football, wrestling, and rough or unrefined amusements, are all in line with the classic ones. Even the Greek type of feminine beauty is apparent once more, and women affect Greek ideas in dress and fixings. How does this consist with the statement in question?

W.Q.7. — The questioner seems to have misunderstood the matter. As the Atlanteans preceded the Romans and the Greeks by many millions of years, the Romans and Greeks themselves may have been and likely were an appearance of the Atlanteans. It was said by H.P.B. that all the present Race are Atlanteans. This must be so if the first parts of her anthropological scheme are correct, for the reason that that old form of race preceded all the later, the latter being simply the various reincarnations of the former. If, then, the sports of the present or any other form of life led by us seem like the Roman or the Greek, that is only because we do not know what were the forms in which the Atlanteans in their time indulged. Similarly as we have no knowledge of what was the Atlantean type of beauty or of intellectual achievement, there is nothing in what the questioner says which in any way militates against the Atlantean theory. When we shall have discovered fully all about the Atlantean civilization and the physical form as well as mental caliber of that race, we can then say what subsequent smaller race most resembles it. It must also be remembered that we as souls are quite likely to be the same souls that inhabited the bodies of the Atlantean man, because that race existed so very long ago as to be *sui generis*.

QUESTION 293

In killing out desire, do you not also kill out worldly ambition? When a man has done this, is he fit to fight the battle of life, or to be the head of a family?

W.Q.7. — In killing out desire we do not kill out right action, though we may kill ambition. It is likely you have a wrong meaning for the word "ambition," as it is wrongly used by many. It is used out of its way to mean energy and action, whereas it does not mean that. It means the desire to get gain and power and glory and wealth for oneself, and that is selfishness of the worst, and hence ambition may be rightly killed and no true progress is made till it is put under. But by

following the rules given, that is, to do your duty, you cannot neglect your great and small duties, hence you will care for your family. But if you give the word "ambition" the meaning of the opposite of "apathy" and say that he who kills ambition becomes apathetic, then all would be folly. Fitness to fight the battle of life is not from worldly ambition at all, but from a right and strong sense of duty, from a determination to do it, and from a true sense of your duty to your neighbor.

QUESTION 294

What entities, besides Kāma-Rūpa, communicate with man from the astral plane, and what vehicles for manifestation are used besides the Rūpa and astral body of the medium? Which of the communicating entities are friendly and which hostile and what are the means of distinguishing between them? Have in mind the evocation of Apollonius of Tyana.

W.Q.Ĵ. — Hundreds of classes of beings communicate from the astral plane with the living through mediums and otherwise. Of this subject the West does not know. Hence you will have to take on faith if you believe at all what I reply. Many degrees of elementals communicate. These are all of no use to us, but harmful. Many of them are used by black magicians who live in the astral world in their kāma-rūpas. They use the elementals, they live thus on the living by absorption, and this is the great danger of all such things. Some of them may be friendly, but unless you have the means and sight of your own to tell which, no direction would be of any use. Even while friendly they are injurious, for they must use a part of you or someone for the work, and they thus set up the likelihood of another not friendly using you the same way. Apollonius was an Adept and cannot be safely imitated by any less person. If you are too strong to be influenced and get another person as the means for it, then you will be wrongly exposing the other to a danger you are yourself exempt from.

QUESTION 303

In The Ocean of Theosophy, on page 46, is made the statement that it is desire and passion which caused us to be born, and will bring us to birth again and again in this body or in some other. How could we again inhabit this body? Please explain.

W.Q.Ĵ. — The statement on p. 46 of *Ocean of Theosophy* [p. 52 TUP edition] was a slip of the pen. The intent was to say that desire and passion make rebirth in some body, and should have said "in some body on this earth or another globe." I do not believe we come back to this

body. I also think it is from the context reasonably clear. The *Ocean* was written in a very few days, and hence some slips have occurred in it; this is one, and will be corrected in another edition.

QUESTION 307

In regard to the third object of the T.S., what, if anything, is being done in the way of investigating the "psychic powers latent in man"?

*Ans.** — This is a very interesting question, one which is not infrequently met in private and official letters, and which should be answered with some fullness. *Nothing* is really being done by the T.S. to investigate man's psychic powers, although that investigation is avowedly one of its three objects. It may even be said that such investigation is discouraged by the highest officials and most influential members of the Society, strange as this seems. Why?

The history of the Theosophical Society shows that it has undergone a process of evolution steadily to higher planes, a process paralleled by that in many individual members. It was avowedly formed for investigation of psychic phenomena, several of its original members were active spiritualists, and one of its first acts was to effect an arrangement with Mr. Felt for explaining his (asserted) experiments upon Elementals. This phase was very soon passed through, and was followed by a stage of philosophic elucidation by H.P.B., notably in the publication of *Isis Unveiled*. After this preparatory work and the removal of the Founders to India, the larger field of direct Theosophic exposition was entered, fuller help from Masters was given, and Mr. Sinnett's great works, *The Occult World* and *Esoteric Buddhism*, sounded through the West the first promulgation of the Wisdom-Religion. The Society had now taken a bolder stand as the nucleus of a Universal Brotherhood, and had invited all searchers after Truth to its membership. It exerted itself to supply a growing demand for philosophic and religious knowledge, particularly drawing upon Eastern treasures, and *The Theosophist* and *The Path* were successively established. Then came a movement to popularize Theosophic doctrine; leaflets, pamphlets, and elementary books appearing, and arrangements being made to spread them as far as possible. Into the purely intellectual or didactic purpose soon became perceptible a moral and spiritual aim, and the practical bearing of Theosophy was made more impressive. Meantime phenomena dropped into the rear, the philosophic explanation of spiritualism discontented spiritualists

*[We include Alexander Fullerton's editorial reply because of the historical setting it supplies. — COMPILER]

and caused them to hold aloof, emphasis was placed on true spiritual development rather than on any form of psychism. As the Society grew, to its members was pointed out the importance of knowledge, interior discipline, and exterior work for the Society's aim of bettering mankind through right perception of Karma and Reincarnation as the great motor to reform. H.P.B.'s settlement in Europe, the establishment of *Lucifer* and the London Headquarters, the publication of *The Secret Doctrine*, the organization of the European Section, all meant more ample instruction, propaganda, and T.S. work. *Light on the Path*, the first work for distinctly devotional purposes, was followed by *The Voice of the Silence*. And for years the main labor of the now thoroughly aroused Society has been to prepare and disseminate literature of all grades and for every want, to perfect its system of interior instruction and exterior enlightenment, to consolidate its membership in effort to gain and to give truth — in short, to make the T.S. a grand agency for teaching and uplifting its own Fellows and all the race.

One may sum up this evolutionary career in saying that the Theosophical Society started with phenomenalism, and progressed through intellectualism and spiritual devotion to the stage of uniting intellect and devotion in a persistent attempt to elevate humanity.

As has been said, this organic evolution is paralleled by individual. Many a man has been aroused from materialism or apathy by spiritualism, then has craved a philosophy not found in spiritualism, experienced interest in Theosophic doctrine, undergone a soul-awakening in connection therewith, and gained full satisfaction in that union of truth and duty which constitutes a real Theosophist. It is a progressive course most natural in an age conditioned as is this, and officials of the T.S. see it exemplified repeatedly.

In the unfoldment of fact effected by expanding literature, particularly that from H.P.B. herself and from her immediate pupils, great light has been cast upon psychic matters in two respects; *first*, their actual nature and laws, *second*, their relative inferiority to spiritual interests. It has been shown, for instance, that psychism is deceptive, illusory, unprofitable, often injurious and never safe, that it cannot be properly pursued without such a trained guide as does not exist in this longitude, that its acquirements, not being in character, do not pass over into later incarnations, and that time spent on it is really unremunerative. And also it has been shown that the true aim for man is the union of his Manas principle with his Buddhi principle, *i.e.*, the flooding of his human nature with his Divine Nature; after which the psychic realm is of right his to enter, understand, and rule. As the teachers put it, that realm is to be entered from above, not from below.

Hence it follows that one is unwise to expend upon inferior pursuits strength and time which can so much more profitably be expended upon superior; and also that it is but right to follow that order of attainment which "Those who Know" both by experience and acquisition testify to be just, consecutive, satisfactory, true, and safe.

Furthermore, it is matter of observation that interest in psychic pursuits declines as interest in spiritual growth augments. Men who are more and more intent on higher themes are less and less intent on lower. The greater displace the smaller. This is from the nature of the respective topics, but also from the satisfaction in the former which, when once truly felt cannot be given up for the latter. And so there has been noted by Theosophic leaders the fact that students who follow the course recommended care less for phenomena as they sense better the spiritual philosophy.

As the evolutionary process continually drew the T.S. more directly to its real work as we now know it, and as enlarging perceptions enabled its leaders the better to conduct it, the subject of phenomena dropped to the rear. Phenomena had their value for certain evidential purposes, and for these they were fittingly quoted and expounded, but H.P.B. discarded them when that end was accomplished, and the Society did likewise. Its strength was given to the aims heretofore spoken of. The greater import of its first and second declared "Objects" obscured the third, just as in individual cases. And so when an inquirer asked of its officials how he should develop psychic gifts, or what advice was offered to aspirants after "powers," or whether it was well to cultivate incipient ability for clairvoyance, clairaudience, going out in the astral, and the like, he was told that there was something far more important than these things, something to which they might well be postponed, something of enduring and surpassing value. The advice might be summed up in the Scripture passage, "Seek first the kingdom of God and His righteousness, and all these things shall be added unto you" [Matt 6:33]. In other words, Make yourself fit for powers and the powers will in due time come; but you will not become fit by seeking the powers.

In an indirect way the T.S. is really, however, contributing to right treatment of psychic problems. For through its exposition of the septenary nature of man and of *post mortem* states it is making possible to Western psychologists a systematic study, with adequate data, of hypnotism, mesmerism, dreams, clairvoyance, and kindred phenomena. Probably it can effect more for general enlightenment by furnishing scientists with indispensable tools now lacking and by thus letting secular science do preparatory work, than by doing that work itself. At first it had to do it, but now that science has advanced to the point where

these tools can be handed over to it and the T.S. spend its strength more advantageously, that is the right policy.

So, then, to epitomize the answer to the Question: the T.S. has overpassed the stage wherein direct pursuit of its third object was fitting; it has entered evolutionally into a region more important, more beneficial, more largely philanthropic; it has provided from its Eastern acquisitions facts needful to Western psychologists for studies which they can now prosecute in certain departments better than can it; in its specific field and for its specific work it devotes itself to teachings and trainings more distinctively religio-philosophic; and it applies its as yet limited resources to a function (propagandic) as to which it stands alone and for which every resource will long be needed. If it does nothing directly for psychic study, it is doing much for the establishment of principles which will make psychic study more efficient for investigators outside its membership, and which will tend to discourage that study within, only until the date when it can be undertaken at the true stage, with the right preparation, and with beneficent effects.

W.Q.7. — There are two ways to understand the word “investigate.” Either it means an actual physical and experimental investigation, or another sort, the other being investigation of the philosophy and the laws underlying the phenomena. The former has not been done by the T.S. for the reason that the philosophy as given out by writers like H.P.B. indicates a danger to the experimenter; and experience sustains the views promulgated by her and those who follow her lead. It is said that a profitable investigation of the psychic realm is only possible when we have first the instruments and next the character — in the line of purity and virtue — without which no right investigation in a practical way is possible. There are no mechanical tools or instruments that are of use; the realm is full of delusion and darkness; mediums, seers, and psychics are all alike (until we get those who really know) unaware of the source of the phenomena or the meaning of them when they come; they give different explanations for the same thing, and they contradict each other as often as not. Unsensitive experimenters, equally with the seers and psychics, are ignorant of the realm they deal with in almost all cases, and in many they deny obvious explanations known to be true by those who have studied the philosophy. And as far as the T.S. is concerned, it has not from the beginning paid attention to this so-called practical investigation. The phenomena of H.P.B.’s production were her own and not the Society’s, and no one has since been like her. Evidently she had, as she said, a distinct purpose and reason for the doing of her phenomena. It was to draw attention and to leave a record of a

different sort from the long and sad one of mediumship. Experience in that has amply sustained her views. We know that the medium's record is sad and full of instances going to prove the grave dangers incurred by those who attempt to deal before they are inwardly ready with forces belonging to other planes of being. All through the ages the wise have said that the mere wish of the practical man of the day for phenomena and for the production of them is not a good reason for complying with the request. H.P.B., a later teacher, said that the moral and ethical philosophical ground must be fully and precedently prepared for the new growth that is to come in the line of psychic powers, for if they are permitted to develop in such a selfish and sordid soil as is now afforded in our civilization they will come to be a menace and terror in place of being a blessing. This is why I for one would be sorry to see any of the T.S. Branches engaged in such practical investigation.

But of the other sort of investigation we have had and still have a good deal. Our philosophy explains the facts already at hand, and shows distinctly how the virtues and excellences of character must be developed and realized before we are at all ready for practically touching the psychic forces. At the same time, by giving a sufficient analysis of man's composite nature it tends to prevent and do away with all superstition in respect to the many psychic phenomena that daily have place. This latter method of investigation is the right one in my opinion, and the one to be retained rather than the other.

QUESTION 308

What effect, if any, does the cremation of the body have on the remaining material principles?

W.Q.7. — Cremation has no direct effect on any of the sheaths or vehicles, but it must have the indirect effect of freeing the astral form from the influence of the material body and thus give the astral a chance to more quickly dissipate. It has much less effect on *kāma* and the others above, and none on *prāṇa*, for the latter is ever present, and in the case of death is simply at work somewhere else. Material fire can have no effect directly on any sort of matter that is not on its own plane, and hence has no effect at all on *manas* or those above that. From a sanitary point of view cremation is of high importance, as it does away with injurious matter or matter in such a state as to be injurious to the living.

QUESTION 311

Are our human souls born as infants or as adults into the Devachanic state? I am of opinion that a soul may or may not enter that state as an

infant, according to the knowledge acquired by the person while living.

W.Q.7. — It seems to me to be a mistake to consider questions relating to the soul from the materialistic point of view of “infant” or “adult.” The soul is not born, nor does it die; it cannot be called an infant or an adult; those terms should only be used as more or less metaphorical, to show, as the Editor points out, a difference in character. The soul assumes in the astral or ethereal realms of being that shape or form which most resembles its real character: it may seem to be what we would call infant or adult irrespective of the age of the body it had just quitted, or it might take the form of a beast or maybe a deformed, misshapen human body if its real life could be but fitly thus represented. This was well known to Swedenborg and many other seers, who saw souls wandering in such shapes which the very law of their being compelled them to assume. And it does not require physical death to bring this about, for in life many a person presents to the clairvoyant the actual picture of the inner character, no matter how horrible that may be. Form, shape, or lineament has then in the life of the soul to do with essential character. It is reported that one of the Adepts writing of Devachan spoke of our growing old there and their [*sic*] dying out of it. But this means, as was also then explained, only the uprush of force, its continuance in activity, and then at last its gradual decline to extinction or birth into another life. Adhering strictly to the words of the question, I do not think infants — and those are mere babes — have any Devachan, but that they pass on at once to another human birth as soon as the body of the baby is dead. They have accumulated no force for Devachan; they have but in them the impulse for birth, and that having been thwarted by death, it is continued by an immediate search for another body, to be continued until a body is found with sufficient vitality in it to allow the soul to go on with its pilgrimage among men. It is true that mediums and clairvoyants often report this, that, or the other infant as present from the so-called “world of spirits,” but I think that all such cases are only occupations by elementals of the images or shapes of infants who have died out of earth-life, and hence prove nothing at all but the infinite power of delusion possessed by the astral world.

QUESTION 317

If our Higher Self was primarily an emanation from the Divine, why the necessity for this pilgrimage of successive incarnations? What advantage does the Ego derive from its association with the mass of matter we call our personality? If it is said that it is for the sake of gaining knowledge and

experience in relation to every aspect or manifestation of the universe and on every plane of consciousness, why the necessity of such to what was divine from the beginning, and must from its very nature possess a consciousness of all existence and be in itself the source of all knowledge?

W.Q.J. — It seems to me very difficult if not impossible to answer this question. It is one of those which the great sages and teachers of the world have refused to answer, on the ground that it was profitless to attempt it when we are unable to understand much simpler matters of consciousness, and, were one able to cognize spirit, the question would not be brought forward. Hence they were accustomed to make enquirers wait until they got more interior light. It would seem as if all one could do would be to give probable reasons why no full answer can be made.

If we say that God is not the universe but is an entity apart, then placing the spirit of man as a third separate entity, it will be seen, I should think, that for it to descend into the material universe would be a great degradation from our point of view. But it does not follow that our view is correct; we know that our knowledge of material nature is so limited that we often think that degraded which in fact is not, as is perceived by other minds more comprehensive. Even in the case supposed the spirit might of itself make up its mind to sacrifice and for its own reasons descend into matter. Similarly in life we know there are instances where pure, good, and happy persons take up with relatively degraded conditions for sacrifice or for charity combined with sacrifice. This would be a sufficient answer to the question under the assumptions made, unless we think that our individual opinion of what is and what is not the best thing to do must govern.

But I view God and Man and Universe as one whole. As an unmanifested whole I can only name it the Absolute; when it manifests it becomes what is called Spirit and Matter, still of the whole. Without such manifestation there would be nothing: it would abide in itself as what we should have to call "nothing," because then there would be neither cognizer nor cognized. Since it is evident that it has manifested, it must follow that it has done so for its own purposes, said by us to be for obtaining consciousness and experience. If so, any "descent into matter" will not be a fall nor a degradation at all, since those are relative terms altogether, and since spirit and matter acting together do so for the one purpose. Man's present state is described by man to be a fallen one, but that is because living in a world of relative things he has to use terms to describe his present state. It does not follow that he will always deal in such words. When evolution shall have carried the

whole race to a point of immense progress, knowledge, and wisdom, the mind of man will see more of truth, and doubtless be well satisfied with all the work and discipline gone through, leading up to the new and better state.

I think questions of this nature arise unconsciously from a sort of dissatisfaction with present environment in the world, and evolution, from a desire of personal satisfaction and betterment, according to a standard made up from and in a civilization that is based on a fundamental idea of separateness. For if we think we are separate from God and his universe, then alterations of state and condition will be naturally thought of as needful, and the question will arise, "Why did we fall if we were once divine?" I do not admit that "we were once divine and have fallen"; but say that we are divine and always were, and that the falling is but apparent and due to the personal consciousness which calls that soul which is not and that not, which is. We are God, and working out in various personalities and environments the great plan in view, and that plan is well known to the dweller in the body who calmly waits for all the material elements to come to a realization of their oneness with God.

QUESTION 319

I should like light on some contradicting points in the fifteenth chapter in The Ocean of Theosophy.

- (1) *Man did not come from any tribe or family of monkey.*
- (2) *No more Egos from the lower kingdoms will come into the human kingdom until the next Manvantara.*
- (3) *The Egos in the lower kingdoms could not finish their evolution in the preceding globe-chain before its dissolution, and coming to this they go forward age after age, gradually approaching nearer the man stage. One day they too will become men and act as the advance-guard and guide for other kingdoms of this and other globes.*

To my understanding this is two different teachings.

W.Q.J. — Beyond question *The Ocean of Theosophy* must have faults.

But I cannot see a contradiction between No. 1 and any of the other paragraphs in the question. The statement that "man did not come from monkeys" is one that relates wholly to his physical evolution. It does not relate to the Ego. The inrush of new Egos ceased at a period long passed. What can be drawn from this is that Egos and Monads now involved in the earth's evolution are restricted from this on to the end of this Manvantara from coming into the human stage of evolution, with the exception of those confined in the true anthropoid

ape family. What this has to do with contradictions I fail to perceive. The statement in No. 3, if correctly quoted (and no page is given), is general and not specific. The Egos in lower kingdoms will become men — but not in this Manvantara — and then will have to begin the next Manvantara to help those below them. No assertion being made that the Egos thus lower now will be men in this Manvantara, there is no contradiction. In order to make a contradiction one has to import into the sentence that which is not in it nor strictly inferable, and this is not an allowed rule of construction. Especially so when the whole of the book is construed together. There are, therefore, not two different sorts of systems or evolutions present, but at most a slight want of clearness due to great condensation of a good deal into a small book. A better writer than I am would undoubtedly have prevented the slightest confusion in the reader. But in reading a book the best rule of construction is that which harmonizes the whole rather than one which finds errors by isolating sentences.

QUESTION 322

If the Ego does not ensoul the body of a child until seven years of age, how is the suffering under that age to be justified? Of what benefit can it be to the Ego?

W.Q.7. — Certainly no child could suffer unless such were its Karma. And as some children do not suffer, the question may be put, why is it that such a child has only joy? The answer must be that such is its Karma. In the same way as to suffering: that is the Karma of the soul. It must be, too, that the Ego perceives the suffering and knows what it is for. The child may not, but even in one's life it often is seen in mature years why and for what certain sufferings were undergone. Take the case of a youth who has many hardships and privations from the very earliest moment, and who thereby has developed in him fortitude and other good qualities, but who might if always in easy circumstances in youth have become much less strong and not so good; the suffering here was of value. Again, take the cases of children of savages, who are subjected to what a civilized child would call suffering. In those there is no suffering at all unless we say there is an absolute definition of what suffering is. But while it is said the soul does not gain full possession of the body until seven as a general rule, it is Karma alone that leads the soul to that body, and hence all the suffering or the joy is exactly the property of that soul through the molecules of the body, as we should always remember that the whole man, body and soul, is united as one, and the mass of molecules *per se* is as much the Karma of

the incoming soul as any other circumstance, environment, or quality. The question is not to be determined solely on the ground of "benefit to the Ego," but from the point of view of cause and effect, of relation and of Karma.

QUESTION 324

Does Theosophy teach that this earth is the hell of this planetary system? And, if so, does each solar system have its own hell?

W.Q.7. — Very many writers affirm it to be their opinion that the real hell is this earth, but it is not clear that such is the view "of Theosophy," meaning thereby the exact truth. It was taught, apparently, by Buddha that there is a hell after death of the body, and some of the conditions of Kāma-Loka are a hell most surely; it is also taught in Hinduism that there is a hell apart from earth-life. Some Kabbalists seem to lean to the view that earth is hell, and when we consider the troubles of the soul therein it would appear to be so. For what could be more dreadful than to be living on the earth with a full knowledge that your acts will lead to a worse state after death and may finally blot out the soul? But in my opinion the question of hell, like that of heaven, is to be decided on a consideration of a man as a thinker who thinks always and who is because he is a thinker. Hence his life at any time or place must be the result of his thoughts, must be founded on his thoughts, and have its color and effect from his thoughts. So if after the death of the body his thoughts before that naturally lead to the weaving of a beautiful, heavenly web, he will reside in those thoughts until they are exhausted, and then coming back to earth again his only hell will be this life. But if, enjoying himself or not here, he indulges in those thoughts that inevitably lead to the bitterness of a black life in Kāma-Loka, then his hell must be a stage or condition of that state of the very worst description, to which earth-life is heaven in comparison; in his case the return to life here would be heaven and the other life hell. This leads me to the conclusion that the very lowest and worst hell must be a condition of the mind, and that it must have place out of a body and hence be a stage or degree of Kāma-Loka. This would explain the various statements as to hells, because the awful condition that some souls must be in after the limitations of the body are shaken off, would be of just the sort described, and their particular locus should be in the vicinity of the earth, as that is the representative of the grossest form of matter.

If the law of analogy is to rule, then other worlds must have their own hells of this sort; but the solar system seems to be quite a large enough subject for us to be content with for the present. But it seems

to me that all the theories of hell, no matter of what awful variety, are founded on the life of the mind and the soul, and to be drawn from descriptions of that life according to natural results. A dream of oppressive character will give some idea of what a hell may be, for there the mind devoid of body is suffering that which the body afterwards knows to be wholly of thought.

QUESTION 325

Is the sixth principle (Buddhi), in union with the fifth principle (Manas) acting as spiritual consciousness, identical with what has been called "the voice of conscience"?

W.Q.7. — The voice of conscience may be said to be Manas guided by Buddhi, but at the same time the ātman must also be concerned or there would be no real spiritual basis and no true certainty nor justice in the moving influence of conscience. Call the voice of conscience the voice of the Higher Self and you will be nearer right, and certainly safer from falling into a mere intellectual conception of the Soundless Sound that is very difficult to hear.

QUESTION 326

Two inferences may be drawn from Theosophical writings with regard to the Ego of man: one, that the Ego is a direct incarnation of a god descended from a higher plane to take up its abode in the human form evolved for its use by Nature; the other, that the Ego is latent until the body is sufficiently evolved, when the Ego gradually awakens to activity. While aware that there is only an apparent contradiction, I should be glad to see the two conceptions reconciled.

W.Q.7. — Unless the questioner has some special and peculiar meaning for "direct incarnation," there does not appear to be any actual or apparent contradiction between the two inferences stated. What the special meaning is I do not know. Assume that the Ego is a "god on a higher plane," and there is no impossibility in supposing that, coming to this plane, it is so surrounded by the clouds of matter as to become latent or hidden until the time when the form suitable for this plane is evolved. This is the only sort of latency which can be alleged of the Ego. This also is what Theosophical writings say to me, and among those writings I place *The Bhagavad-Gītā*. In that, Kṛishṇa, the Supreme Being, identifies himself with Īśvara, who is the Ego "seated in the hearts of all beings" [ch. 10, verse 20]. Patañjali also says the same, naming that Ego, who is the Spectator of all things, by the name *Om*

or Lord of Glory. *The Secret Doctrine* continues the same view. The Christian view and Theosophy must also agree, since Jesus, in exhorting his disciples to be as perfect as the Father in heaven [Cf. *Matt* 5:48], must have had in view the doctrine that the Father dwelt in and is Man: otherwise we could not become perfect as he is. I therefore do not see the need for reconciling contradictions which do not exist.

The Ego — meaning thereby the Self, Īśvara, Kṛishṇa, the Supreme — is unborn, changeless, all-knowing. It knows evolving Nature, the instrument, but the latter comes but slowly to a knowledge of the Self. It is therefore latent only in the sense that there are periods when the instrument, the false personality, recognizes it not. Such a period is the present, when although the body has been evolved by Nature — with the aid of the Ego — we do not know the Ego. Why not, then, if the inferences of the question are right, apply them to the present time? If thus applied, then, under the position thus taken, the Ego is still latent and will be until *Manas* is fully developed in a succeeding round.

To assume that the Ego is latent until Nature has had time to evolve the suitable form is to give to Nature power and consciousness which we withhold from the Ego. Why, then, not call Nature the Ego and do away altogether with the latter? Or you would have to assume a God beyond and above both Nature and Ego. The universe is either self-existent or it was projected into existence by some being whom we will call God. The Ego either was created by this God or is this God in itself. If the universe was not projected but is self-existent, then it and the Ego are one — God. Hence Nature in “evolving a body” which the Ego chooses to use is only showing forth the action of one of the powers of that Ego. But we can never solve the question of why the Universe or the Ego chooses to have two sides or ends, the negative and positive. All we know is that it must be so. The negative is — Nature, qualities, false personality, matter; the positive is — God, Ego, Spirit, Life.

QUESTION 332

In what way and through whom have the special efforts been made by the Masters the last quarter of each century to bring about the results now attempted through the T.S.?

W.Q.7. — On the belief held by so many that the Masters have acted through the T.S. and have done so before in other centuries, many names might be mentioned as possibly those who at other times have been made or induced to act to the same end. Jacob Boehme seems to be one. He was acted on thus and wrote much in the same line, though with a Christian and anthropomorphic tendency and bias. He was

followed by many, and to this day has influence through his books. He was very ignorant as the world goes, but showed great interior learning. He was a poor shoemaker. He was once interviewed by a total stranger who told him he was destined to wield such an influence, and never saw the person again. De Saint-Martin in France was another, and Count de Saint-Germain, both having, as would appear from their writings, a knowledge of the source of their inspiration absent from Boehme. De Saint-Martin was learned and had much correspondence with other lands on these very matters, but of course not so specific in detail. Cagliostro was another, and from all the records left of him, much of which was used by the novelist Dumas, he was an active agent of similar influences and spoke the same words and dealt in similar matters. He was not a charlatan, but was a man of great power. At the same time was Swedenborg, who was an unconscious instrument, but one who wielded a very great influence in all directions even down to the present day. His theories were in advance of the time.

As to the manner of setting the work going, it differs with each place and time, and according to the time assumes a different phase. Boehme, for instance, was moved from within, and Swedenborg the same, for if an Adept has the powers credited to him it is easy for him to inject the right thought and aspiration at the right time to bring on the desired effect. In the case of H. P. Blavatsky we have one who evidently was fully aware of the work and who and what was at work. Hence her greater and wider power. This was exactly in accordance with the times she lived in, for now thought and religion are free; and hence, as she said, the time was come to make it more plain and definite. Doubtless at the next messenger's coming it will be plainer still, as it is not likely the world will go back to barbarism.

QUESTION 338

Is it an advantage or otherwise for a child to be psychic? If an adult is mediumistic, is it to be regarded as an evil, or, properly trained, is it a help on the Path? If sometimes a person suddenly feels impelled — the words tumbling out of one's mouth, as it were — to foretell future events, which more often than not come true, is that mediumship and to be avoided? There is no seeing or hearing, only an impelling force: is that to be struggled against? These questions have come up in our Branch.

W.Q.7. — If a child is born as a psychic in a family where the true philosophy of life is understood, so that right training is given to faculties so much misunderstood and abused, then such psychic inheritance might become a boon. When the opposite is the case — as

will generally be in these days — then the difficulties and dangers may be many. However, the question seems profitless to me, because birth, like death, is inevitable for all who are born — it is a fact, and so will the possession of psychic powers be a fact. To be born in a wise family is fortunate; to come into a wicked one may be the reverse.

Mediumship, in general, is not a blessing, but often the opposite. Preliminary inquiry should be made to see if proper training can be had, if right knowledge of philosophy is possessed by the person. But as mediumship means — as now used — being under the control of some other power or consciousness than one's own, then it ought to be avoided. Inspiration from or by one's Higher Ego is not mediumship; it is illumination. It cannot be secured save by discipline, altruism, charity, deep love, and highest aspiration.

The Editor has excellently answered the query referring to prophetic and other utterances. If those come naturally they ought to be allowed. No selfish use should be made of the power, and if the utterer remains pure in motive, thought, and act, sufficient protection will be afforded by the power of those virtues. Lastly, I should think that questions like these are not profitable for Branches. They relate wholly to phenomena which cannot be understood nor explained until one has thoroughly and accurately grasped the philosophy of man's nature. They are matters more for personal and individual attention and investigation than for the serious consideration of a Branch.

QUESTION 345

If we follow out the Law of Analogy, would we not naturally suppose that other worlds, in this or any other chain, would have similar forms if in the same state of development? Would not those inhabiting them, if endowed with reason and Manas, naturally have forms similar to ours? Would not the chemical conditions be similar to our own? I ask because there seems to be a difference of opinion. The great ocean of nebular matter from which worlds are formed must have been of one and the same matter, operated on by the same force, moved upon by the same Spirit.

W.Q.7. — I do not think the law of analogy will show that in other worlds, save those that go through the same sort of evolution, the human being will have the same form as ourselves. The law of analogy as to plan and general matters may apply, but form is something that is infinite in variety not only here but probably everywhere. If here we find, as we do, an almost endless difference as to form, then why should we suppose that in other worlds the same form for man obtains? I do not think it does. Nor do I think that the form we now have is the one

we will have for our bodies in the distant future, nor that it was the first form man had on this globe. He began, in my opinion, quite differently, and will end for this earth as different as he began. Of course as to this we have definite statements from H.P.B. alone, but hers seem to me to agree with general laws and with the course of evolution.

Take, for instance, what she says as to the pineal gland, its former use and future possibilities. She shows quite strongly that at one time it was on the outside of the frame and had its use as an eye, and asserts that in the far future it will again be in use with the other two, thus making three. This will be a substantial variation. Similarly as to the spinal column: she says later there will be two, and this would add another variety. And so on, could we go through many other departments. For if, as she says, the Fifth Race will witness the coming out in the air of a new and now unknown element that will correspond to fully-developed Manas, that must also produce greater difference and variety. So if we find now so much difference here as to form and think there may be still more for the future, what ground is there for supposing that on other worlds men will have or do have our form?

But there is another reason for the negative answer. It is in the septenary necessities of nature. Each of the companion globes has its place, use, and evolution for the race which goes around the whole chain of seven, and on each a different form might be the one appropriate, for there all will be quite different and just as real then as what we have here is real to us. And if similar great laws prevail elsewhere, as we are bound to think, then the differences as to form must be entirely beyond comprehension now.

While it is held to be true that one law and one spirit are in and under the whole, it is also held that that great whole has in itself, as we can see from a view of nature, infinite possibilities for change of form, function, power, environment, or anything else. So I am not able to see how a difference of opinion can rightly arise on the point raised, since to hold the contention that the forms must be similar is to say in effect that nature does not and will not change and has not, and did not present to our eyes and perception the most wonderful variety of form. The facts seem to throw the burden upon those who think the form must be the same, for all the facts as far back as we can go are against that view.

NEW SERIES

[May 1895 through February 1896]

QUESTION 1

If we admit the truth of theosophical doctrines regarding the inner constitution of man and his fate after death, what would be the Forum's view as to capital punishment?

W.Q.J. — My view is that capital punishment is both useless and injurious. It is as great an injustice to the world of beings left unexecuted as to the one so violently sent out of life. They used to kill men in England for stealing a ten-penny nail or a loaf of bread, but thieves and thieving did not lessen. Murders have not decreased. In the country districts executions are means for brutalizing the people, who make a hanging an occasion for a gala gathering in order to see a man legally killed. But theosophically it is far worse. The fact that the sudden killing is legal makes no difference with the laws of nature. The man is suddenly cut off from his body, and, just like a suicide, is condemned to be a "spook." He is dead so far as the body is concerned, but is astrally alive. Worse than a suicide he is filled with hate and revenge which he must wreak on someone. At first he is not able to do much, but soon he finds that there are sensitive persons on the earth who can be filled with his vicious and raging passions. These poor souls are then influenced to commit crimes; being filled mentally — from the inner planes — with the ideas and passions of the criminal, they are at last moved to do what their mind is filled with. The executed criminal does not have to know what is going on, for his raging passions, untouched by the executioner, excite and influence of themselves whoever is sensitive to them. This is why many a crime is suddenly committed by weak persons who appear to be carried away by an outside force. It seems hardly possible that anyone could believe in theosophical and occult doctrines and at the same time commend capital punishment.

QUESTION 2

According to Theosophical teaching, intuition is the sixth sense of man. Can it be cultivated, and, if so, how? If it is a sense like hearing, seeing, and smelling, why cannot it be trained as they are?

W.Q.J. — I do not know that it is "according to Theosophical teaching that intuition is the sixth sense." It would be well to have citation

of chapter or article where this statement is made. The question of the sixth sense is speculative as yet, nothing being decided. Like the fourth dimension, it is involved in doubt. Hence it should not be assumed that the assertion in the question is correct. Many persons hold that intuition is not the sixth sense, because it may very well be that a species of very rapid reasoning enters into intuitional acts, making them so rapid in conclusion as to appear devoid of reasoning as a means to find the conclusion arrived at. For myself I do not believe that intuition is the sixth sense nor any sense at all. But whatever intuition is, it can only be cultivated by having the right mental poise, the right philosophy and the right ethics; and by giving the intuition scope, or chance, so that by many mistakes we at last arrive at a knowledge of how to use it.

QUESTION 3

What is precisely meant by Soul in Theosophical literature? We say the "Soul of man," the "Soul of the world," the "Soul of things."

W.Q.J. — Theosophical literature has not as yet come to a *precise* meaning for "soul," nor can it until the English language has been so altered as to remove the confusion now existing among such terms as "soul" and "spirit," and in the uses to which both are put. So long as we have in fact but two terms, *soul* and *spirit*, to designate so many beings, kinds of beings and powers as those are used for, just so long will there be confusion.

QUESTION 4

If it is true that to ascertain the truth of the doctrines put forward by Theosophy many lives will be required after one has started on the Path, how and where am I to find that Path and to know it when I do?

W.Q.J. — Do not look at this matter as if you had never been on the path before. It is more than likely in every case where an inquirer asks this question, either mentally or of some other person, that he has trod the path in another life. Some hold that all Theosophists were on this path hitherto. Each life is a step on the path, and even though we may make many and huge mistakes, we can still be on the way. One should not be anxious to know if he is on the path by reason of a constant conformity to some set rules or regulations about a path. That anxiety is mechanical. Nature and the path of true wisdom are not mechanical, but for each soul there is a way and means suitable to it and to none other. By watching these mechanical ways mistakes are made. For instance, one becomes a vegetarian from a secret desire to get nearer

the astral world thereby, and not because it is deemed a sin to take life. The rule will not be violated. Great inconvenience is undergone and much watching indulged in so as to keep the rule, and much attention and energy is given to it which is taken from some other duty. All this is a mistake, for the kingdom of heaven is not gained by eating meat or by refraining from it. This mistake is due to too much desire to be sure one is on the path.

But it is not necessary one should know that he is on the path. If he uses his best reason, best intuition, and best effort to find out his duty and do it, then one may be sure the path is there without stopping to look for it. And the path for one person may be the carting of packages, while for another it may lie in deep study or contemplation. On this the *Bhagavad-Gītā* [3:35] says that the duty of another is full of danger, and it is better to die in the performance of one's own duty than to perform most wonderfully the duty of another.

QUESTION 9

If India is the birthplace of the Theosophical philosophy, and if the Hindus have more natural capacities for occult knowledge than we, should we not accept those of them who come here and offer themselves as our teachers rather than waste time at Branch meetings in discussing questions concerning which we really know but little?

W.Q.7. — Doubtless India is now the most ancient storehouse of Āryan philosophy which may be called theosophical — but no one is able to say that it is the birthplace. Egypt with its tremendous civilization, its philosophy and magic, is silent, and there is no one to put forward its claim. Beyond question also, the Hindus of today have more metaphysical acumen than we have. But the West is creeping up. And intellectual, metaphysical gifts are not spiritual gifts. We have all the intellect we need, active and latent. The Hindu of today is a talker, a hair-splitter, and when he has not been altered by contact with Western culture he is superstitious. Such we do not want as teachers. We will hail them as brothers and co-workers but not as our Magisters. But those Hindus who come here are not teachers. They have come here for some personal purpose and they teach no more nor better than is found in our own theosophical literature: their yoga is but half or quarter yoga, because if they knew it they would not teach a barbarian Westerner. What little yoga they teach is to be read at large in our books and translations.

The craze for present-day India is an eminently foolish one. If one will calmly examine the facts he will find the nation as a whole

superstitious to the last degree; the few theosophists and Englishized ones being but as a drop in the ocean. It is not a united nation and cannot itself help the West. For centuries it has helped no one outside itself. As a whole — there are grand exceptions — the Brahmans keep up the superstition and proud isolation. We have the words of Master K.H. — an Indian* — that India is spiritually degraded. Fakirs and wonder-workers and hypnotizers do not prove spirituality. It is the destiny of India to hold as a storehouse good things to come out later; the West, as newest, youngest, and hence least degraded spiritually, has to work and learn so as to help the East.

And the questioner speaking only of India seems to forget great Tibet and all Buddhist countries. What of those? What of their ignorance and superstition? Is India to be talked of alone, and all these others left out? It is time to call a halt, and for theosophists to broaden their conception of what and where the East is, and to stop talking as if the sun in the morning shone only on India.

QUESTION 14

What mental obstructions are in the way of meditation and most frequently present?

W.Q.7. — The greatest foe and that most frequently present is memory, or recollection. This was at one time called *phantasy*. The moment the mind is restrained in concentration for the purpose of meditation, that moment the images, the impressions, the sensations of the past begin to troop through the brain and tend to instantly and constantly disturb the concentration. Hence the need for less selfishness, less personality, less dwelling on objects and desiring them — or sensation. If the mind be full of impressions, there is also a self-reproductive power in it which takes hold of these seeds of thought and enlivens them. Recollection is the collecting together of impressions, and so it constitutes the first and the greatest obstruction to meditation.

QUESTION 16

Are theosophical doctrines for the cultured classes? Should we pay most attention, in propaganda, to the cultured and "respectable," or to those in a lower stratum?

*[A Kashmiri.]

W.Q.J. — If theosophical doctrines are to be of any benefit to the race, then they must be for all classes, poor and rich, cultured and uncultured, young and old. Some people think that these doctrines are really only comprehensible by the educated and cultured; that most attention should be paid to these classes, to learned scientific persons, and to those who possess a worldly and powerful reputation. For, they argue, if we can get hold of such, then we may the more quickly affect the others.

But what has experience shown? Merely that the cultivated and respectable and scientific have laughed at Theosophy, and never would have paid it any attention if not forced to. A very prominent scientist, Prof. Crookes, early became a member of the London Lodge, but nothing has resulted therefrom to the distinct benefit of the movement. Many attempts have been made in the parlors of the rich, with hardly any result; certainly not enough to justify the outlay of strength and time. The theosophical propaganda has gone forward in the face of considerable opposition and coldness from the so-called better classes. Very true it is that the working, laboring classes have not pushed it, nor do they, as a whole, know a very great deal about it; yet that indefinite section of the working classes sometimes called the "middle class" has been its great propagator and supporter.

As to understanding the doctrines, it is my opinion that this is as easy for the uneducated as for the educated. Indeed, in some cases, over-education has been a bar, and deep intellectual study of Theosophy has led to a want of comprehension of the principle of Brotherhood and to a violation of it. The purpose and aim of Theosophy in the world is not the advancement of a few in the intellectual plane, but the amelioration of all human affairs through the practice of Brotherhood. The theosophical doctrines show what Brotherhood is and how it is to be practiced, and if we cannot succeed in the practice of it then we are *failures*. Brotherhood is more likely to arise in the ranks below than to spring from those above, for it cannot be declared that present conditions — even in governments abroad — are largely due to the better, the upper, the educated class.

However — and here lies the duty of those Theosophists who have education — it is necessary to clearly explain the doctrines to the uneducated classes before these can grasp them. But when so explained, it will be found that in practice alone the doctrines are understood. We must not forget, in all this, that in America the proportion of illiteracy is not large, and hence in this land it is easier to propagate Theosophy among the masses. And history, the facts of today, amply prove this.

QUESTION 23

Believing in reincarnation as many Theosophists do, and considering the fact that our ten preceding births may have been in ten different nations or races, how can the sentiment of patriotism be defended?

W.Q.J. — Patriotism is love for the land in which your body was born, and it would seem on reflection that whether ten preceding births were in other nations and races or not has nothing to do with the patriotism felt in this. In each birth the same feeling would be felt for each country. All this has no connection with a defense of patriotism. Inasmuch as the sentiment has been always recognized as noble and good its defense seems unnecessary. Why should Theosophists, I may ask, raise a question of doubt as to such a high sentiment as this? It needs no defense at all. At first the man may love only himself; then he enlarges his love and extends it to his family; then a little more and he takes in his town or county; until at last he still further enlarges his love so as to embrace his country. Patriotism then is a love that is larger than the personal and hence a nearer approach to that feeling which would make all men brothers. A person cannot die for his country unless his love has gone beyond the confines of his family. Patriotism is in fact the best example humanity can furnish of an attempt at the universality of love that belongs to the Self within.

QUESTION 30

In what respect does a Master differ from an Adept, an Initiate, or a Mahatma? These terms seem to be used rather loosely and as if interchangeable; strictly speaking, how would they rank, and what qualifications and powers are the adjunct of one who has earned the name Master?

W.Q.J. — It is not possible to clear up these difficulties of language. They are all — except *Mahatma* — interchangeable. That term of course stands alone, but when it is put into English as “Great Soul,” then those two words begin the confusion again, because *Soul* is not definite. A Master is an Adept and an Adept is a Master, and both are Initiates. For my part I see no way of settling the question, and personally I do not want it settled yet; I want no strict limitations in terms until the English language has become scientific.

QUESTION 33

In several writings I have noticed belief in lost souls. If such belief be correct how can that passage of Arnold's in The Light of Asia, which ends with this,

be true: "All will reach the sunlit snow";* and also the thought of Nirvana?

W.Q.J. — The two statements can be true. The quotation is simply from Mr. Arnold's words, and he is not a religious authority at all. Again "all will reach" is not defined. All what? Is it all souls, or all atoms, or all monads? And in what way, or as what, will "all reach the thought of Nirvana" did Buddha teach? They could all reach it even were some of them lost to individual consciousness by being absorbed into some of the others. Arnold's work does not decide such questions; it is popular. If you will read discussions of the priests of Buddha almost immediately after his death you will find many things to contradict present views of what was taught by Buddha. There is one long discussion, a report of which is in the Royal Asiatic Society's archives, upon Individuality, in which the priests who knew Buddha or his friends decided that there is no Individuality. Hence it is not very important to decide about Mr. Arnold's verses. The subject of lost souls is treated in theosophical literature slightly and is held by many to be true. But one must then be careful and accurate in the use of terms and be sure to decide what is called soul. The "several writings" referred to should be quoted as has been asked in the *Forum* notice.

QUESTION 35

In the Theosophical Siftings,† Vol. I, "Epitome of Theosophical Teachings," page 15, it says: "When the Adept has reached a certain very high point in his evolution he may, by a mere wish, become what the Hindus call, a 'Deva' — or lesser god. If he does this, then although he will enjoy the bliss and power of that state for a vast length of time, he will not at the next Pralaya partake of the conscious life 'in the bosom of the Father,' but has to pass down into matter at the next new 'creation,' performing certain functions that could not be now made clear, and has to come up again through the elemental world; but this fate is not like that of the Black Magician who falls into Avichi." Now in what form does he pass into the next new creation and what is the work he has to do?

W.Q.J. — As I wrote the passage cited, I may properly reply. The very quotation shows that "the work he has to do" cannot be told, for, as I said he would perform "certain functions that could not now be made clear." The whole matter is a reference to a very obscure doctrine, but little known, that if the Adept voluntarily takes the delights, pleasures and powers referred to, he is compelled, after millions of years of

*[Book VIII.]

†[London, Theosophical Publishing House, 1888-9, etc.]

enjoyment, to reenter objective nature at the elemental stage. That is plainly related. So it is quite clear that the quotation as made answers the question put. This the questioner will see himself if he will rewrite, after his question at the foot, the whole of the statement quoted in the beginning.

QUESTION 36

Please explain the following passage from the Bhagavad-Gītā, Chapter II, [verse 31], Judge's edition, page 14: "A soldier of the Kshatriya tribe has no duty superior to lawful war," and especially show why the answer to Question 1, New Series, is not inconsistent with the passage.

W.Q.7. — It is a phrase meaning that the duty one is born to, or has, is the one to be performed and that no other assumed duty is superior. From the Hindu point of view it refers to caste and that a member of the warrior caste is born for fighting which for him is, according to his religion, a duty. As Arjuna was a Kshatriya, Kṛishṇa naturally referred to his caste duty. Had he been a Śūdra, or servant, then the verse would read that a "slave of the Śūdra tribe has no duty superior to performing service as required." The Vedic religion, unlike the Buddhist, permits a certain caste to fight and kill, *lawfully* and in defense of the country. But the Brahman and the merchant are not permitted to thus kill. Hence each in his caste performs the duty of that caste into which he was born. Looking at the verse from an American and non-caste standpoint, then it is simply an assertion that present duty, when known, is superior to any assumed or unknown duty.

I fail to see what Question 1 has to do with this. That question was upon capital punishment. If one is of the Vedic religion he will allow of lawful war for defense of country, if he is a Buddhist he will be against all killing; and both may be against capital punishment; the answers to Question 1, did not declare anything as to what particular religion was followed. Capital punishment for crime is a very different matter from sudden death in lawful war.

QUESTION 37

What theosophical reasons are there for preferring cremation to earth burial?

W.Q.7. — I find in the answer to this question which appeared in September some statements regarding the Egyptians to which I would like to take exception on the ground that they cannot possibly be proved. It is said that because the Egyptians thought the soul could not gain its freedom until the body disintegrated, they therefore embalmed

the body in order to chain the soul to it. I cannot agree to this at all. And all that we read of the aspirations for freedom and desire to be with the Gods which the Egyptians indulged in would tend to show that if they knew how to allow the soul to gain its freedom they would not try to prevent it by making it stay in a mummy.

The answer then goes on to say that the soul being thus cut off from physical life and pent up in the body with its desires, it there had to fight its own nature, and if it did not succeed it had to fight again; this, the answer said, enabled the soul to have immense power upon its return to earth where it might achieve union (with the highest) without difficulty. It seems therefore from this that for a time at least it would be better to be a mummy than a man. I do not agree with the propositions made, they cannot be proved, and I do not think they can be shown to be anything more than fanciful; at present I do not know of any book or record in which there is any account or hint of this doctrine.

QUESTION 38

The effect of alcohol being degrading, why is it that a person under its influence will sometimes give expression to lofty sentiments and high moral teachings? A friend of mine knows a case of this kind. The person when in a drunken fit quotes many fine passages from the Bible and other sources.

W.Q.J. — The assertion in the question is too sweeping. Some of the effects of alcohol are degrading, and some are not. It has many good uses. The abuse of it is what is degrading. There is no necessary sequence between the degrading effect and the utterance of lofty sentiments in every case, and yet in many cases there is. It is well known that — just as happens in hypnotism — the effect of alcohol may sometimes be to dull the outer brain and release the recollection of the teaching in early life of religious or lofty sentiments. This is like a phonograph which, as a machine, may repeat any good thing; the drunkard has become a maudlin machine. But the inner memory cannot be made drunk, and it is that memory which brings out the expression of lofty sentiments. In the same way morphine, more degrading in effect than alcohol, causes the taker sometimes to utter high sentiment and write magnificent literary matter.

QUESTION 40

Was Jesus the only Avatāra who asserted that thought and intent was as culpable as actual deed? A friend states that to be the case and therefore holds Jesus to have gone further in ethics than any other reformer.

W.Q.7. — The friend who states that Jesus was the only teacher who asserted “that thought was as culpable as deed,” should be compelled before being allowed to make a conclusion, to bring forward his or her authority. It would be found that there is no authority for such a statement but that history is directly opposed to it; Buddha always taught that the thoughts were the most important and were the actual deeds, the things in themselves, and that the outer deed was but the expression of a thought, and that only by good thoughts could we attain to perfection. In many ways this can be found in the Buddhist and Indian teachings and indeed in the teachings of all great reformers before Jesus. Buddha and his disciples taught that although a man might do a very charitable act, yet if he did not think charitably and if he was doing the act for the sake of gain or glory, it was his thoughts that determined the result for him. Therefore the thought which was not charitable was to be blamed. This shows how important they held the thought to be. Jesus having been educated in the schools of the Essenes and probably all the other mystics, all of whom dwelt upon the importance of thought, simply gave out what he had been taught.

QUESTION 41

*On page 10 of May Forum, in answer to Question 5, appears the following: “Those actions which in the moment are like nectar, are, in the long run like poison; — and those actions which in the moment are like poison, are, in the long run like nectar” (Bhagavad-Gītā).** This sentence seems to indicate that one should always do that which is disagreeable; that that I would do, I should not do, and that that I would not do, I should do. [Cf. Romans 7:19.] We are all seeking the truth from a strong desire to know of the truth — should we curb that desire and seek falsehood? For one, I would like to see every man reap the full rewards of his labor — should I curb that desire and despoil him (or assist) of those rewards? No man, however base, loves to be deceived, and there are some who do not like to practice deception — should I curb that desire and practice deception? Shall or should we learn to sip poison from nectar, and then nectar from poison? If so we must learn to love both; evidently there is something lacking in the sentence quoted.

W.Q.7. — The confusion produced as shown in this question is due to the fact that *C.F.W.* did not quote the words of the chapter in question, and that the questioner did not consult the *Gītā* for himself.

*[In Mr. Judge’s own rendition, Chapter 18, verses 37-8, he translates the term nectar as the “water of life”; Theosophy Co., 1986, p. 127; Theosophical University Press, 1978, p. 98. — COMPILER]

It refers solely to pleasure or benefit or enjoyment and not to actions specifically. It mentions three kinds of pleasures. The first is due to a purified understanding and will appear in the beginning to the man who has lived in the senses to be *as* poison, that is, objectionable, but the end will be "as the waters of life," because it arises from *sattva* or truth. This does not mean we are to seek for poisonous or disagreeable things. The second sort of pleasure is derived from our senses, seems sweet at first, but in the end will be as poison, being derived from passion or *rajas*. The third includes all those so-called pleasures which in beginning and end are bad in themselves. Looked at in this way and having read the chapter the questioner will not ask the question; he ought to read the poem.

QUESTION 43

Do monsters of depravity ever seek rebirth through any but mothers of like character?

W.Q.7. — I would like to answer this question so as to satisfy the questioner, but it being a question of statistics it is not possible to be exact from want of data. The question seems to bear the inference that the questioner thinks monsters of depravity seek mothers of like character. But is this so? Do we not know that all through time very bad men and women have been born of virtuous, righteous mothers? It was the mother's Karma to be so unfortunate. In Indian history there was a monster named Kansa born of a good mother; doubtless the mothers of Nero or other wicked Roman emperors were good women. All this being the case, we are at liberty to assume that sometimes monsters of depravity obtain birth through mothers of opposite character. If we were to insist on the opposite, then we must say, in the case of great sages and Avatāras, such as Buddha, that they only seek birth through mothers who are great as they; but this is known not to be the case.

QUESTION 50

The fundamental question, "What is the criterion of Theosophy?" calls for an answer. Has Theosophy the power of growth, progress, and advancement in line with all new expositions of truth? In the minds of many the writings of H.P.B. are regarded as the infallible oracles of Theosophy. But in time criticism is sure to do its work. Consequently it is necessary soon to give out a definition of it much broader, simpler, and more unequivocal than any heretofore offered.

W.Q.7. — This is in fact a request to formulate and promulgate a dogmatic statement of Theosophy as we understand it. That is, to go

completely back on the genius of the Theosophical movement, which is for the destruction of dogmatism. The strength of Theosophy lies in the fact that it is not to be defined. It is the wisdom of the gods, or of nature. This means that evolution, slowly progressing, will bring out new truths and new aspects of old truths, thus absolutely preventing any dogmas or "unequivocal definitions." Were we to make and declare a definition of Theosophy it would be only the words of those who participated in drawing it up, and not acceptable to all. And were it possible that all would accept, then would be sounded the doom of the movement. Hence the reply to the question, "What is the criterion of Theosophy?" is that it is found in each man's perception of the Truth: therefore there is no single criterion.

If any persons regard H.P.B.'s writings as the infallible oracles of Theosophy, they go directly against her own words and the works themselves; they must be people who do not indulge in original thinking and cannot make much impression on the times.

As for the Theosophical Society, the moment it makes a hard and fast definition of Theosophy it will mark the first hour of its decay.

Inasmuch as Theosophy is the whole body of truth about man and nature, either known now or hereafter to be discovered, it has the "power of growth, progress and advancement," since every new truth makes it clearer. But among the truths will not be reckoned at any time the definitions, dogmas, creeds or beliefs laid down by man.

QUESTION 51

I should like to have explained what is meant by "all experience" in The Secret Doctrine, Vol. I, page 17, where it is stated that it is necessary to pass through "all experience" in this manvantara before the Divine Spark can be individualized. Does this mean that one must in the human kingdom have experience of each phase of civilization? Must one be a plumber, carpenter, painter, minister, lawyer, physician, etc., before he can reach full consciousness? I am aware that all experience cannot be attained in any way but by repeated reembodyments, but the stumbling-block in my mind is what is meant by all experience. Further, is it necessary to go through the whole school of crime in order to develop strength to progress?

W.Q.7. — First, experience, under evolution, in and through all nature's kingdoms is a necessity for all egos because they constitute the spirit, spring and impulse of evolution; without them there would be no evolution. Hence all of that general experience is necessary because inevitable; and only by that great experience is individuality attainable. That is so because such is the law of our being.

Now, take any one of such progresses or kingdoms. It was full of variety. Such variations were inevitable and necessary. Curious shapes of animals were evolved in the evolutionary struggle, all necessary in such a struggle to make perfect. But they were only details in a grand whole, like steps on a journey. Does it trouble us, does the question about "all" arise here? If not, why should it arise about mere details of changing human life, not yet perfect, still struggling to attain, to alter, to polish? Plumbers, painters, and carpenters are mechanics, as are those in many other more desirable occupations, but all are for mechanical experience due to our, or any, form of civilization. And the ego cannot get intuition of mechanics if it never is put through that sort of experience. "All experience," being thus found in a statement relative to great outlines and objects of evolution, must be considered thus and not as a mere detail. All possible experiences can be put under a few heads and it is those general types of experience we have to pass through. How would an ego know of motherhood and fatherhood if it never had the experience? Telling about them would not suffice. How would it know of governing if it had never governed, nor of submission if it had never been in bonds? There should be no stumbling-block in the word "all."

QUESTION 52

I understand Devachan to be a state in which the highest ideal of the late personality is attained. H.P.B. says, "He who has placed himself beyond the veil of māyā — and such are the highest Adepts and Initiates — can have no Devachan." Is it then to be understood that the farther advanced the Ego in the knowledge of Truth, and the closer it has come into communion with the one Great Truth, the less need it has for that dreamlike state, Devachan?*

W.Q.J. — I never heard that in Devachan the "highest ideal of the late personality is attained." Were that so the question would answer itself. I have therefore to drop the first statement when considering the question. Attainment of "highest ideals" is only possible when one is above all illusions; certainly Devachan furnishes no such condition. There the soul pursues its highest ideals spiritually, and, seeming to carry those all out to highest perfection, it is benefited, enlarged and strengthened. Devachan is for rest and recuperation and not for action. Not alone do evil and mediocre people go to Devachan, but preeminently those who have high and deep — though unfulfilled — aspirations. These are artists, musicians, dreamers, religious enthusiasts.

*[Corrected as in all editions of *The Key to Theosophy*, p. 148.]

And they, having impetuous thoughts, stay there longer than others.

But those who have been through all those experiences here and in Devachan, and who have triumphed over illusion through self-conquest, do not need Devachan because they have grown to their full strength and cannot against their wish be thrust into it by natural force. So they do not become subject to it. But that is the Adept. And he can enter into the Devachanic state of another so as to help and benefit the other. We are not such as yet, but may perhaps some day, in the distant future, be able to do such great and altruistic work.

QUESTION 55

How far should branches go in permitting the discussions at their meetings to be led into questions concerning topics not directly bearing on the theosophical philosophy or in permitting members or outsiders to detail their views on socialism, spiritualism, single tax, or the like, unless they have a direct bearing on Universal Brotherhood?

W.Q.7. — While branches have the right to have any sort of discussion they please, it has been found that those which import into the meetings subjects not such as we call theosophical, have a quarrelsome and precarious existence. Special topics, such as Socialism or Single Tax, always lead to friction and away from Theosophy, because they create partisan strife. And again, members should not attempt to make special applications of Theosophy to such topics unless they know both so well as to be able to instruct their hearers. And do members in general know Theosophy, even, so well as to be qualified to apply it to anything but daily life and conduct? I do not think so. If a Socialist or Single Taxer, or rabid Spiritualist is asked to speak on any one of those subjects, he will be found to be a partisan or extremist, and most likely, if well up in his particular topic, he will not be versed in Theosophy.

Theosophy is so new, and its adherents so few, and all reformatory questions (as specialties) are so changeable and evanescent, it is far wiser for a branch to go on studying Theosophy and propagating it together with the idea of Universal Brotherhood than to offer particular explanations on empirical topics. Were Theosophy understood and practiced, everything needing reform would be at once reformed.

I think the time to settle this question is later, because as yet the mass of members in general are not versed in Theosophy. They are unwilling to go to school though they need schooling in Theosophy. When they can thoroughly and at the word explain the doctrines we promulgate they will then be competent to touch other matters.

QUESTION 56

It has been said that all sounds are still in existence, and that if we could rise high enough we would be able to hear every sound that has ever been produced. If this be true, would not the intermingling of so many sounds only produce a roar as of thunder?

W.Q.7. — This is not a profitable Theosophical query. The *Forum* is not for scientific replies, but for theosophical discussion. This question relates solely to natural physical laws. Science deals with it and says the resultant sound would be a harmonious tone. Questioner should read books on vibrations of air, music, sound-waves, and consult practical scientific men on this question. Suppose the *Forum* replied “No,” or “Yes,” to the question, what would be the effect on theosophical doctrines? Nothing at all, and no advance made either way.

QUESTION 57

When great teachers like St. Paul, St. John, Socrates, and others incarnate, do they commence with the degree of development with which they closed the preceding incarnation? If so, why are there so few great souls in the world teaching and living the proper life?

W.Q.7. — Let us take the last part of your question first, and ask you how do you know there are “so few great souls in the world”? It would not be right to judge all other men by yourself nor by a limited number of persons you may have known, hence it is likely you do not so judge, but have merely assumed that there are very few souls in the world like unto those you mention. Such an assumption does not seem to be a correct one. There very probably are among us now many great souls of the past. Nothing in philosophy or the doctrine of reincarnation is against such a view. We being actors on the present stage are not able to judge whether some others of whom we know are great men or not, who may be regarded by posterity as great personages like to St. Paul and your other examples. It is more than likely St. Paul was not highly regarded in his time; now, in the distance, he shines out. Certainly we know that Socrates had such poor regard from his contemporaries as to be poisoned because he was thought not to be a good man; now we, so far off, look at him differently. In the same way will it be respecting our own present times after the lapse of centuries.

As to where any Ego will begin in any life is determined by karma and the needs of development. The whole front, or mass, of our nature is so enormous that one life or one sort of development is only a small part of it: there is no possibility of at once exhibiting it all. So the

former life of St. Paul may be now certainly hidden for future use while he is undergoing another necessary development which had formerly been neglected. If we look at his life we find he was a persecutor once. That was not at all atoned for by his subsequent conduct — unless of course you admit vicarious salvation — which I do not. He must atone for all that hurt done to others, and his reincarnation in some obscure place and body for several lives would quite accord with the needs of the case. So you can reason out the whole matter, recollecting that karma goes by cause and effect, and that the whole vast nature of man must be considered, and that you and I do not know the whole nature of those people you refer to. Hence we must conclude that the present age and the karma of past sages do not coincide in such a way as to produce many living before us. And if we ask what is the use, we must conclude that in such a selfish, superficial time as this they would be useless and out of place.

QUESTION 59

It is said that at the time of death everyone reviews all the actions of his past life and even knows the object for which he took upon him the now fading personality. Is this knowledge or vision possible at any other time during life?

W.Q.7. — It is said to be possible for one who knows all the secret laws of nature and of his own being. Certainly it would appear that no other sort of person could possibly do it. And such individuals must be almost as rare as the horns upon a hare.

QUESTION 61

What is the opinion of the leaders of the T.S. in regard to vegetarianism?

W.Q.7. — Physicians and those who have tried vegetarianism are those who should speak on this. The opinions of “leaders,” as such, are of no consequence. I tried it for nine years, and found it injurious. This is because the western man has no heredity of vegetarianism behind him, and also because his dishes as a vegetarian are poor. They should be confined to rice, barley, wheat, oats, some nuts and a little fruit; but westerners don’t like such a meager variety. The stomach does not digest vegetables, it is for meat; the teeth are for tearing and grinding meat. Most of those vegetarians I know eat a whole lot of things injurious to them and are not benefited. Had we an ancestry going back thousands of years, vegetarians always, the case might be different. I know that most of the experienced physicians we have in

the Society — and I know a great many — agree with my view, and some of them insist that vegetarianism is wrong under any conditions. With the latter view I do not agree. There ought to come a time in our evolution when new methods of food production will be known, and when the necessity for killing any highly organized creature will have disappeared.

The other branch of the subject is that regarding spiritual development and vegetarianism. It has been so often dealt with it is sufficient to say that such development has nothing to do with either meat-eating or the diet of vegetables. He who gives up meat-eating but does not alter his nature and thoughts, thinking to gain in spirituality, may flatter himself and perhaps make a fetish of his denial, but will certainly thereby make no spiritual progress.

QUESTION 62

“Lower manas” and “kāma-manas” are terms in frequent use in Theosophical literature and conversation, and from the fashion in which they are used they seem to mean many things to many minds, while not infrequently they are used as though their meanings were synonymous. Will the Forum kindly give a clear-cut definition and so clear up this haze?

W.Q.Ĵ. — It is not the *Forum’s* place nor is it possible, to give these definite replies and information. Lower manas is English and Sanskrit, kāma-manas is all Sanskrit, and *lower* may mean *kāma* to many. Each one is entitled to what he likes. Only after lapse of much time can the “haze” be cleared.

QUESTION 63

Sometimes a hypnotist makes his subject blind to some of the objects before him while he is able to see others. How is this phenomenon explained?

W.Q.Ĵ. — Doubts have been raised as to whether this was ever done. But taking it for granted, man is a *thinker* only and sees nothing but ideas. Hence if the idea of any object is inhibited, as in mesmerism, he will not see the idea of the subject being disjointed, the operator imposes his own mind and inhibits ideas.

QUESTION 64

Ages of blind, usurious laws have brought the world to ruin. Our struggle for physical existence prevents the full study of Divine Wisdom. Would it not be wise for Theosophists to unitedly advocate improved conditions, say through

the Labor Exchange system or some such method? One may ask, why should we strive for that which would place us on the higher planes of thought or feeling when conditions are so unfavorable?

W.Q.7. — I cannot admit the two first assertions of the question. The world is not yet in ruins; the struggle for existence does not prevent the full study of Divine Wisdom. The study of self, the attempt to carry out the old direction, "Man, know thyself," does not depend on human laws, nor upon conditions. The body may be in prison, or engaged in incessant labor, but the soul and mind cannot be bound by environment unless we ourselves allow it. The soldier does not seem to be in a business or conditions favorable to self-development, but even while in his sentry box he can still think on the matter and thus study it — for study does not mean mere reading of books and writing of compositions. People fail in their efforts to study truth just because they start out by formulating a need for different conditions, or by insisting on having surrounding objects in just such a position and of such a quality before they will begin the work. They are wrong.

Inasmuch as Divine Wisdom and the nature of the Self are not material, physical things or objects, they are not to be confounded with mere physical surroundings. Hence material environments should not be permitted to confuse or throw back the man who desires to study that Divine Wisdom.

Again, as all things down to the most gross from the most ethereal are a part of Divine Wisdom, it is a mistake to try and destroy or put away because one does not presently like them, the very conditions in which under Karma one is obliged to study Divine Wisdom.

The second part of the question contains a proposition for the T.S., or Theosophists as a body, to advocate some one or other of the many proposed reforms. This should never be done. The T.S. is free and independent of all such reforms, while it applauds all good results. But it does not follow that the reformatory measures are the best. Nor has the last word been spoken on those subjects. It is very wise and right to alter if we can the oppressive conditions about the poor or others. But so long as the philosophy, the religion, and the view of life held by the people are wrong, just so long all reforms will be temporary. The people must be altered in thought and heart, and then conditions will right themselves. I therefore strongly oppose any propositions looking toward binding the T.S. down to any system of reform or of legislation. Individual members can do as they please about it so long as they do not involve the Society.

Questions from *The Path*

Questions from The Path

[Although the newly started serial, *The Theosophical Forum*, was first circulated in April 1889, curiously there is no mention of it in *The Path* issue for that month. *The Path* continued to print its own dialogues under various titles such as “Answers to Questioners,” or “The Stream of Thought and Queries.” We continue with them here. — COMPILER]

[*The Path*, Vol. II, November 1887, pp. 249-51]

The notice published last month, that questions might be asked, addressed to “Zadok,” has elicited several queries, from which we select the following. Hereafter “Zadok” will continue his answers, but they will be given through *The Path's* columns, except where their private nature may call for personal correspondence.

From C.

1st — *Is celibacy necessary to the highest spiritual life and attainment? Is this your idea of true occultism?*

Answer — By no single way is the highest spiritual life attained. The highest Adept and the true occult student have at some time been wedded to woman. The highest attainment is never reached until a man has passed through this experience. Under certain conditions and at a certain time celibacy is a great aid, but if the student is wedded then it is his *duty* to continue in that condition, and instead of proving a barrier it will be an assistance to his progress if he rightly comprehends its significance. All the lessons which are taught the true occult student are given in daily life and through nature's laws. The celibate loses some of these lessons — lessons which he must inevitably learn — because he violates a great law of nature.

The result of celibacy is that the student works by intellect alone. It is necessary for true occult work that the heart be used also. One of the greater of the “mysteries” can never be learned by the celibate, for he never stands as hand in hand with God, a controller of a creative force.

2nd — *Is a purely vegetable diet indispensable to a high and serene spiritual life?*

Answer — One might eat grass, grain and turnips, a million years, but that *of itself* would not produce a high or serene spiritual life. All these things are aids, not necessities.

If the physical condition is such that animal food can be dispensed

with, or without disturbing other people or neglecting the labor given, then it is wise to do away with it. The physical is thereby purified, making it less gross, material, and animal like. But "one man's meat is another's poison." Use that which seems the wisest to you. "It is not that which goeth into the mouth but that which cometh out that defileth a man" [Matt 15:11]. The right thought, the proper motive, the true Will have more to do with true Occultism than any exterior acts or practices.

Fraternally,

ZADOK

From T.

1st — Am I the result of a series of existences or a series of co-existences?

Answer — That which is known as you is the result of one continuous existence of an entity. Your present body and your soul (or the personality) are the results of a series of existences. Your Karma is a result of co-existence. The individuality, or spirit, is the cause of the soul and personality, or what is called "you." You are the manifestation of an entity and are the result of many appearances of that entity upon this stage of action in various personalities.

2nd — May one walk for any distance along the Path without being able to see into the Astral Light, or without recognizing anything extraordinary?

Answer — One may journey an entire lifetime on "The Path" and not see into the Astral Light *consciously*. All men see into it, for all who dream are looking there, the body being asleep and not receptive.

One may journey a long distance and not see, for all do not work in the same manner. Some may hear "ages before they see," or may feel a long time before either seeing or hearing. The tool most efficient at a certain period is the one used.

We may journey the entire way without recognizing anything extraordinary or encountering phenomena. The most extraordinary things are found in the most ordinary, and are overlooked because of their seeming familiarity. When the understanding is directed to the natural, one finds the supra-natural or supra-human things.

All questions are vital so long as they remain unsolved but all will be answered. It requires patience in ourselves, for many times the answers do not come until years after the question has been propounded. If I can be of further use to you please consider me at your service.

ZADOK

From J.V.

"There are two ways to ascend and descend, the direct and indirect" ("Tea Table," Oct. Path [1887, p. 220]).

1st — What are these ways?

Answer — The thistledown is blown hither and thither with every breath of wind: The arrow speeds straight to the mark from the powerful bow.

The indirect way is that of the thistle down; the Astral going out when the body is asleep, does so in a diffused condition — a passive state — with no adequate force to control it or master unseen forces. It floats at the mercy of every current in the Astral, gleaning here and there as a butterfly but taking the good and bad indiscriminately. It may reach high spheres, but is more likely to remain in those nearest to the physical. This way is traveled by all when asleep, and there dreams are made. It is the passive state where desire is the ruler, and is sometimes traveled in the waking conscious state, but is uncontrollable and unreliable.

The direct way is that of the arrow from the bow. The Astral speeds directly to the sphere which holds the knowledge it is to receive. It does so in obedience to an irresistible force — the Will: Will in accordance with divine law. It is concrete going and returning in obedience to this force, bringing little with it from intermediate spheres other than that for which it is seeking. This occurs in dreamless slumber and knowledge acquired is not communicated in a dream. This way is traveled in the conscious state for it is the way of the student of the Occult. Unless the man's thought and motive are pure, he is incapable of using the true will, and his Astral goes where other wills or forces drive it. It pauses when other forces interfere — learns from the place it happens to be in, and brings back a horrible jumble sometimes.

2nd — Where do these ways lead?

One way leads to Theosophia — Illumination — when traveled awake or asleep.

The other to consideration of self — ordinary living with its erroneous conceptions — as an Occult way, to love of phenomena and spiritism.

They lead to spheres within the astral, for the astral body passes not beyond astral limits. Only when the soul is freed from the astral and material bodies does it pass to higher spheres. These ways also lead to planets, stars, and other worlds, for all these may be within the astral of this globe.

ZADOK

[*The Path*, Vol. II, December 1887, pp. 278-81]

From C.H.V.

Apollonius is said to have worn a mantle of wool to aid in insulating himself from the astral currents. Has wool in itself any such property as is seemingly ascribed to it? The question has this value, perhaps, whether the occult laws which govern the merely physical regulation of the toiler toward adeptship, may not be of great value from a sanitary point of view and form, if properly understood, a useful medical creed.

Answer — Wool in itself has no especial occult power. It is a non-absorbent to the exhalations of the human body; is lighter, cooler in hot and warmer in cold weather than any other fabric. The late discoveries of a German scientist prove it the best of all materials from a sanitary point of view. It is a conductor for electricity and other unseen forces. Apollonius, as well as other occult students, knew its value and uses. Being a student of nature's laws he was well aware of nature's requirements. Upon the knowledge gained by occult students touching the human body are founded all the schools of medicine. Bathing is essential; a woollen dress where permissible; as little animal food as possible; a sparing diet at best — a high ideal — an exalted motive and strong will, a total forgetting of self otherwise, and neither elementals nor human beings will oppress one.

From J.C.V.

What is the true Will?

Is it a faculty of the soul?

How is it one with the Divine Will and how may we make our will at one with the Divine? Is it something which now we know not, or may we perceive its germ in our own Will, or is it an instinctive movement of the soul?

Answer — The will as known to man is that force which he exerts for the accomplishment of his aims — he uses it blindly and ignorantly — and self is always the one for which he uses it. It is used as a brute force. As ordinarily used it has little tendency to lift the personality farther than the attainment of material results. It has for its source, the lower elements of the soul. The true will is a concentrated force working steadily yet gently, dominating both soul and person, having its source in the spirit and highest elements of the soul. It is never used for the gratification of self, is inspired by the highest of motives, is never interposed to violate a law, but works in harmony with the unseen as well as the seen. It is manifested through the human will for things visible.

(2) It is more than a faculty of the soul, for it is the soul at work. The spirit is unmanifest except through the soul. The soul manifesting the spirit is the true will. The human will is the lowest form of this manifestation.

(3) As the true will is the manifestation of the spirit through the soul, it must be at one with the divine, inasmuch as the spirit is the divine in man. It is the God in man, a portion of the all-pervading. Asserting itself through the soul, the true will is brought forth and in truth we say, "It is the will of God." We may make our finite wills at one with the divine by elevating our aim, using it for good or in the search for God, in striving to find how to use it in harmony with the laws of God. By proper use in the right direction the human will becomes purified, elevated and, being exerted only in conformity with our highest ideal, eventually becomes at one with the highest in man.

In our ordinary material state we know only the human will. Through the human will we reach the divine will. We become aware of the true will through the ordinary will just as we become aware of the soul through the body. It is not instinctive of the soul. The soul is father of the human will — the spirit is father of the true will.

From E.L.T.

"A great deal depends on purity of thought and motive," (Oct. Path, 1887, p. 220).

Please explain what should be the actuating motive in developing psychic capacities.

Answer — The desire to find God, the desire to know one's self, our possibilities and capabilities, that we may be of true use to the world, these are the motives. The thought should be unselfish, undisturbed by material affairs — free from wonder-seeking curiosity, concentrated, and in entire accord with the motive, the search for God.

Is Sinnett's explanation of the origin and extinction of "Intermediate Forms," accepted as being clear and satisfactory by the majority of students who are beginning the study of Buddhism?

Answer — By the majority who are *beginning*, yes — but not by those who are advanced.

Sinnett claims that Kāma-Loka is (like earth) a condition of unsatisfied longings, progressive idealization. It might be the "ne plus ultra" at the time of entrance, but how after a period of years?

Answer — All these states may be entered into while in the body.

The condition of unsatisfied longings does not cease except in Nirvana. Beyond a certain point the intellect is useless. Up to and at that point the intellect is increased in its powers. It is never decayed or paralyzed. It is useless because a better tool is used.

Do advanced students contemplate "Rūpa-Loka" and "Arūpa-Loka" as at present desirable conditions? If desirable then in what sense: absolutely or comparatively as regards earth life? Is Sinnett's statement of the entire satisfaction of the soul's longings, to be regarded as "Ex Cathedra" or is it only Sinnett's personal conception?

Answer — All states and conditions above the ordinary material are desirable. In the absolute sense, any "conditioned" existence is undesirable. "Advanced students" try to be free from desires. "Rūpaloka" means *place of form*; "Arūpaloka," *place of no form*. There are many Lokas.

His statements are his personal interpretation of the teachings he has received. Read *Nov. Path*, [1887] p. 252.

Are we to understand that the "medium" who provokes a representation of phenomena from departed spirits is thereby riveting the chains by which the said "spirit" is held fast to low conditions?

Answer — Yes — as you use those words — but I do not call them "spirits."

Is Sinnett's use of the word "spirituality" to be used as synonymous with our word conscientiousness?

Answer — No.

Does he not rather use it in the sense of imaginative or intuitional capacity?

Answer — No.

How do Buddhists regard this faculty as compared with conscientiousness, self-sacrifice, and integrity?

Answer — It is not a faculty. Conscientiousness, self-sacrifice, integrity, duty, are all portions of the whole, which is spirituality.

Do they not accord respect and honor to preponderance of intellect over purity of heart?

Answer — No, they honor intellect when governed by purity of heart.

How can I cultivate thought reading? The impressions received are involuntary?

Answer — By continual exercise of the power. By concentrated thought in obedience to the will. By purifying the thoughts as well as the body. But your aim must be higher than the mere acquirement of a wonder-working power, or you will fail. With all the power you possess concentrate your thought upon the object you desire, and receive that which is given by what is termed intuition.

ZADOK

From M.E.C.

What steps must I take to open the heart so as to exercise the Will for governing the Astral body?

Answer — There is but one way to open the heart. That is by living the life. It is a simple matter to govern the will, but this is not the true will. The governing of the Astral body is the smallest of the tasks of the true will. The will should be used to obtain wisdom, and when so used it will control the Astral body without effort. We should exert psychic powers only to benefit others, never to free ourselves from the disagreeable. Let your aim be to find God; your motive, to know yourself for the sake of Theo Sophia and humanity: your desire, to help humanity, and the true Will will be developed, the heart opened and you will not only control the Astral body but all in the Astral. You must seek beyond the Astral for powers, but it is not wise to desire the acquisition of powers. Let your aim be beyond that, and the powers will grow of themselves. If the strong-willed or sick depress you, seek to aid each in some way, forget that you are depressed, *forget your self*, and they will not affect you. The life of the Occult student is full of sorrow, anguish, and depressing influences. These go to make him a student in the Occult. A portion of his training is to become aware of these only in so far as they affect others. As to their affecting his own personality, he does not know they exist. If you desire to help humanity, then you possess the true motive. If you use your will in this cause, wisdom, peace and all the powers will be given.

ZADOK

[*The Path*, Vol. II, January 1888, pp. 309-10]

From Walter B.

1st — *Is it well to cultivate the intellect at the expense of the heart? Do we not pay too much attention to intellectual progress, and in so doing allow the Heart-Mind to wander where it may?*

Answer — It is not wise to cultivate either at the expense of the other. Each alone will end at the same place — The Threshold. Both are excellent means for the manifestation of that which is higher than either, when cultivated to their highest in unison. Both are useless after a certain point, except as tools for truth. Metaphysics, logic and emotion all end at a dead wall.

2nd — *Do not the words and teachings of Jesus, taken in their esoteric sense, point one (the) way to the Theosophic Path?*

Answer — Taken in the sense he intended the people to take them, they lead to *the way*. Taken in the sense in which he desired his Disciples to receive them, they are teachings upon *the way*. Taken in their esoteric sense — as he knew them — they *are the way*. Were the wisdom of Egypt and India today blotted out from both the seen and unseen worlds — the true seeker would find in his teachings, *when rightly studied*, all the teachings of Isis and Buddha. As he received his instruction from Egypt, heired from India, it is more than probable that esoterically his teachings are identical with both.

ZADOK

From F.F.

Will the Devachanic period form an interruption to work for humanity in the case of one devoted to this during earth life? Is Devachan then a rejuvenating, strengthening period necessary for us while in the bonds of flesh, and is the Elixir of Life the only escape from this egoistic period? May an answer be given to this?

Answer — As the Devachanic period is a result of work for humanity — the true and pure Devachanic state being only thus obtained — it should form no interruption to such work. It only does become such when the soul is selfish enough to prefer Devachan to a continuance of work for other men, and even then to a certain extent the soul continues its work. There is rest in Devachan, but not idleness. As this state is frequently entered and passed through while yet in the body, it should be an aid, not a hindrance, to true work. In truth it is a state of reward, but in that state no rewards are received. There is no state up to Nirvana that can be an obstacle to work for humanity for those who are devoted to that work. The Elixir of Life is the only means by which we can pass beyond both Devachan and the thoughts of it; the Magnum Opus is the only thing that entitles us to it.

ZADOK

From M.E.S.

1st — Are the Astral and the lowest plane of mental life synonymous terms?

Answer — They are not. The impulses for all mental life originate beyond the Astral. The outer man with his mind interprets these as he conceives they should be. The lowest as well as the highest mental life may receive knowledge from the Astral, but it is not the Astral. All that all forms of mental life produce is indelibly impressed upon the Astral.

2nd — Is the “rising above the Astral” in effect rising above the stings and approbation of public opinion?

Answer — For us, there is no public opinion. We know neither sting nor approbation. Rising above public opinion is merely rising above the material. Until men forget the material, they can not rise above self. Until they forget self, they can not rise above the Astral: All things that please as well as those that distress men are in and through the Astral. Rise above both.

ZADOK

From M.J.G.

Whence come the visions seen just before dropping to sleep? They are uncontrollable — sometimes unpleasant, and have increased since childhood, and since beginning the study of Occultism?

Answer — When we enter that condition called sleep, we open wide the doors and windows of the body or this house we live in, and the soul goes forth as a bird freed from its cage. In partial unconsciousness or falling into sleep, the body has, to a great extent, ceased to act, but the brain is still sensitive or receptive to the pictures or impressions of the Astral. Of the lower principles the Astral is the last to cease action either in sleep or death. The brain is its instrument. In the partial somnolent condition, the pictures of the Astral are conveyed to the brain; through that the outer man realizes and beholds the visions. If he were fully asleep these visions would be dreams. Precisely, as dreams, they may be either pleasant or the reverse. Like dreams they are uncontrollable by the ordinary every day mortal. The Occultist being master of himself beholds only that which he desires, either in vision, or dream, or neither. As one makes himself more sensitive to impressions from the Astral when and after he begins the study of Occultism, visions and dreams will increase in frequency for a time.

ZADOK

[*The Path*, Vol. II, February 1888, pp. 344-6]

From *Adelphi*.

A most perplexed individual is writing to you. I have been for three years endeavoring to study Theosophy. I have heard lectures, have read an immense amount of literature devoted to that cult, from the sages of old down to the Sinnetts, Olcotts, and Blavatskys of the present day.

I have conned the Yoga Philosophy and I read The Path. Light on the Path aids me not, nor does Bhavagad-Gītā, and why? Because I am yet without the first steps towards practice. (Surely Theosophy — like other sciences — must have something practical about it?) Guide me with your friendly hints. Imagine me alone in a room. How to commence? Show me the first step upon the practical ladder! All I have heard and read seemeth to me so elaborately unintelligible that I lay it aside and beg you to instruct me in my Theosophical ABC. Astral Light! Is it a figurative light, i.e. Revelation? Or is it a light, as electricity — the Heavens — coal — gives light? If abstraction (into insensibility) is necessary, can you instruct me upon Hypnotism (self mesmerism)? “A shining object” is advised to stare at! A mirror is a shining object, for instance. But of what avail to stare at a mirror and see reflected ugliness!

Answer — You say that for three years you have been endeavoring to study Theosophy. Such being the case, you will meet with but little success. Divine Wisdom can not be a subject for *study*, but it may be an object of *search*. With the love for this same wisdom uppermost in our hearts, we ask you if it would not be wiser to lay aside the *study* of so-called Theosophy and study yourself. Knowing yourself you know all men, the worlds seen and occult, and find Theo Sophia. One cannot absorb Theosophy as a sponge does water, to be expelled at the slightest touch. Our conception of Theosophy is apt to be based upon the idea that it is an especial line of teaching — a larger, wider, and greater doctrine than others perhaps, but still a doctrine, and therefore limited. We must bear in mind that the true Theosophist belongs to no cult or sect, yet belongs to each and all; that he can find the true object of his search equally as well in the Hebrew bible as in the Yoga philosophy, in the New Testament equally as well as in the *Bhagavad-Gītā*.

You say you have “conned the Yoga philosophy.” This is not enough; merely to “con” it is not to know it. It is in fact a most practical system (if you refer to that of Patañjali), and one that will meet all requirements you have in the way of difficulty; for it is one of the most difficult. It is not possible for you to judge its merits without practice: and it gives full directions. If for three years you study and practice

it — aye for one year — you will find that you need no other. In these matters there is no child's play nor the usual English and American method of mere book-learning — we must absorb and work into the practice and the theory laid down, for they are not written merely for the *intellect*, but for the whole spiritual nature. There must be within the man something which he already knows, that leaps up and out when he scans the books of wisdom; a thing already existing, which only takes an added life or confirmation from books. True Theosophy has all that is practical, but many forget this; there is no greater system of practice than that required by it.

Desire wisdom; love all men; do your duty; forget yourself; let each thought and act of your life have for its aim the finding of divine wisdom; strive to apply that wisdom for the good of other men. If you search in every direction, Light must come to you. Let the place in which you now are be the lonely room you speak of, and seek to find in everything the meaning. Strive to know what they are, and by what governed or caused. This is the first step. Live your life with this ever before you. Purify your thought as well as your body. Reason all you can, feel all with your heart you may, and when intellect and heart fail you, seek for something higher. This is the A.B.C.; it is enough for the present.

It is not Theosophy that is a science, but its application. It is not a “cult,” for it covers and includes all.

The Astral Light is an actuality. It is not revelation, but a means through which that which causes revelation acts. Electricity, the heavens, all lower fires, are but the shadows of the Astral Light, just as the Astral Light is but the darkness of the Ineffable Light.

Abstraction into insensibility is not intended. If it had been so intended it would be unnecessary for us to be in these bodies. If you can forget yourself sufficiently — forget that you exist as a human body, you will not need to stare at a mirror; but so long as you realize, when staring into a glass, whether you be pretty or ugly, you can not reach Celestial sensibility or terrestrial insensibility.

Hypnotism is the controlling of other personalities. Under this you would be but a puppet for the thought of another. Your outer self had better become a puppet for your own thought.

We seek to make the body alive, not to kill it.

ZADOK

[*The Path*, Vol. II, March 1888, pp. 378-80]

To Zadok.

Suppose persons have reason to believe they have found the beginning of the Way, and then find they do not care to investigate the mysteries of Occultism; that they are content to remain without knowledge on these subjects, though they found Truth through Theosophy, and that they are happy because they feel that whatever God orders in their lives must be right, whether it is pleasure or pain.

Suppose also that such persons, though having put themselves in a spiritually receptive condition, feel no weight of Karma, though willing to suffer to whatever extent is needed from it. Do you not think such persons may be deceiving themselves in thinking they are Theosophists, when they have lived many weeks in this condition? Do you think it harder for women to attain spirituality than men, and if so, still should they not strive all the more to obtain it? I know we should not avoid anything merely because it is irksome or uninteresting.

Do not Theosophists allow themselves to feel happy if happiness comes to them without their desiring it? Also why do Theosophists wish to avoid feeling pain or pleasure, if God orders the circumstances which produce them, after we have subjected our will to His?

Please answer in your next issue of The Path. — L.

Answer — Men attach an erroneous meaning to Occultism. If one has found the beginning of *the Way* he has found some of the mysteries of Occultism, for none find *the Way* until they find something of the Unseen. It is impossible for one to put himself in a spiritually receptive condition without "*investigation*" of or being under the sway of Occultism or Occult conditions; and it is through these same conditions that he knows that pain and pleasure are one and all wise. Karma does not always manifest itself as suffering, by any means; it is quite as likely to produce joy as sorrow, and Karma is not always weighty. Such persons of whom you speak may be trying to become Theosophists, but are not Theosophists. A seeker for Divine wisdom seeks in all directions and refuses none.

(2) It is as hard for man as for woman to enter the mysteries. Man works through the intellect, woman through the emotions or heart. Both are equally useless after a time, and of the two the heart is the better tool. But woman becomes engrossed or overwhelmed by her emotions, and passes no farther. The greatest Teachers have been those who have had most of the womanly in their natures. It is more difficult to master the body as a woman than as a man. This can be answered only partially in print.

(3) The *True* Theosophist allows himself, or *is taught* to feel, both pain and pleasure, happiness and sorrow, for he knows them all to be wise. Men long for and desire; they fight for happiness and do not find it. We have given to us peace, which is far beyond happiness. Happiness is of this world and is a mockery of the True; yet as all other men we feel it, for we feel all things, for in all these things lie the lessons to be learned as men. I dare not speak for other men, but were I to wish to avoid either pleasure or pain, knowing them to be God's will, then would I utterly fail. Once having subjected *my* will — my human will — to His, then I avoid nothing that *is* His will.

To Zadok.

(1) *Why, since the Deity chose of His own divine will to make the descent into matter, or — as some put it — by this process alone came to Him a realizing sense of His being, in the manifestation through and by matter, why should this be considered a "fall," or, indeed, an evil at all, since being the work and choice of the Deity, it must necessarily have been both wisdom and goodness which dictated the "descent"; and, as Theosophy teaches the inner Light and indwelling Emanuel (God with us) to be ever present in all forms of life, wherein consists the evil of this divine descent, and why must this experience be necessarily associated with evil at all?*

(2) *I met an F.T.S. the other day who believes he has arrived at "Saintship" and cannot therefore err. He cannot bear the slightest contradiction, believing that he has arrived at such a state of "enlightenment" that he is infallible, whereas we less gifted mortals feel that he often makes grave mistakes. Of course this assumption is untenable in this case, but are sainthood and consequent infallibility likely to result from the humdrum everyday life of an ordinary nineteenth century man?*

Answer — For the Deity there is no fall. He cannot fall. In the so-called descent into matter, He must manifest *through* something. Never does the Ineffable stand unveiled before mortal man. When the All Wise deemed it good to manifest Himself as individualities, He did so through the soul. After creating the human man with the soul that all things possess, "He breathed into his nostrils and man became a *living soul*" [*Gen* 2:7], or the Deity manifested Himself through the soul in the man. Nothing below man is immortal. Man is not immortal; his soul is not immortal; but the breath of God, which is God's life or God himself, *is forever*. Man was to have lived as the angels, "for they also were made"; but, although by the grosser elements of matter or nature, by its lusts and desires, its seductive beauties and deceptive pleasures, realized most fully through the senses of the human body, the *soul* was

drawn *down* instead of upward, into *ignorance* of *the true* instead of toward the wisdom of God, holding and binding thus the spirit in the meshes of the grossest part of nature, and so *fell*. God did not fall — the spirit; nor did man as the human man; but the soul, being a free agent, did so, causing the spirit to be limited, and entailing pain and anguish upon the human man. Man with the Divine manifest in him was to know only the good, or wisdom; but not content, he must eat of the *tree of the KNOWLEDGE* of good and evil, or the misapplication of the good, and *fell* into ignorance. There can be no greater evil than losing the wisdom of a God for the ignorance of a man. Herein consists the only evil of the *fall* after the descent into matter.

(2) How do you know that he makes grave mistakes? I may not say that anyone errs or makes mistakes, other than my own self. Neither you nor I may say another is saint or devil from our own standpoint of what makes either. Both you and I have been taught, however, that one who has arrived at the state of “Saintship” never lays claim to it or to “enlightenment.”

Saintship and a certain measure of infallibility will result from humdrum everyday life in the nineteenth century, and in no other way, if rightly comprehended. Otherwise one would not be here at all, or would have lived in some other time, before time was. To become a saint one must know what sinners are and what sin is. The best way to arrive at this knowledge is through the nineteenth century or the time in which we live, through life and all it tells us. Believing that one cannot err and in one’s infallibility is, however, not a characteristic of saintship.

ZADOK

[*The Path*, Vol. III, April 1888, pp. 21-3]

From G.M.

(1) *During sleep I have a feeling that I can fly by an intense act of will. I then do float in dream over the ground, my body seeming rigid. The force exhausts, then I have to descend. What is your explanation of this?*

Answer — It is part of the effort of your inner man to demonstrate to your outer self the existence and action of unrecognized and unfamiliar forces, which every man has in him the latent power to use. Dreamless slumber is better.

(2) *In Theosophical books I find occult or magical phenomena referred to. I am disposed to reject these and consider their publication of a very questionable*

character in light of matter for the improvement of intelligent seekers after truth. Still I do not deny them, and hold myself open for conviction in any direction.

Answer — Why then bother yourself with the phenomena of your dream state? The dream of flying is as much a phenomenon as any other that Theosophical literature contains. The proper attitude for true theosophists is not to be ready or anxious to bring conviction as to any phenomena to inquirers. Hence we cannot enter into proofs. We know personally that phenomena of a most extraordinary character have taken place, and are still occurring; we also agree with you that the constant publication of accounts of phenomena is unwise. Still it must sometimes be done, as some minds have to advance through the aid of these things.

We also know that the Masters who are behind the Theosophical Society have, in writing, condemned the thirst for phenomena made so often degrading, and stated that the Society ought to progress through its moral worth. One phenomenon can be seen by but a limited number of people, some of whom even will always doubt, and each one hearing of it afterwards will want a repetition for himself. Further than that, it would be certain to bring on a thirst for mere sight-seeing, resulting in a total forgetfulness of spirit. But, on the other hand, there are laws that cannot be guessed at without phenomena. And in each human being is a complete universe in which daily occur phenomena that should be studied. This is the proper realm for each student to investigate, for therein — and nowhere else — is placed the gate through which each one must advance.

ZADOK

From G.B.

Why does the Baron in Mr. A. P. Sinnett's Karma advise Mrs. Lakesby not to communicate with the "astral spectres" she saw about the Professor?*

Answer — The answer to this will not yet be well understood. The English language has not acquired the needed words. The Baron's reply was that thereby the real ego of the deceased would be retarded in its advancement, and Mrs. Lakesby might lay herself open to influences from the astral world that would prey upon her unexpectedly.

This answer opens fire at once upon the whole "philosophy" of spiritualism, and contains a challenge of the ignorance of most seers and nearly every student of psychical laws. The ordinary spiritualist sees

*[*Karma: A Novel*, Chapman and Hall, London, 1886, pp. 181-2.]

complete proof for the returning of deceased friends in the phenomena of the séance room, and nearly every seer is fascinated with his or her own pictures in the astral light and the absolute truth of what is seen.

Mrs. Lakesby did not see the spirit of any person, but only the *reliquiae*. The *spirit* is never seen, and the soul is engaged in experiencing a certain portion of its deserts in other states. These states are unnameable and incomprehensible to English speaking people. But for a period there is a magnetic connection between that soul and the *reliquiae* seen at séances and by seers. By means of that connection the soul is prevented — against its will, except when it is extremely wicked — from passing through its purification preparatory to entering into *devachan*. This purification, or preparatory state anterior to *devachan*, has not been explained by theosophical writers. It is, nevertheless, a fact of the highest importance.

The second portion of the Baron's reply is also valuable. When a seer or medium perceives these shades of the departed and desires to communicate with them, a crowd of nature-spirits, of no moral character but solely moved by magnetic impulse, rush into the shade of the deceased and give it a temporary life. They too are then able, on their part, to see the seer or medium, and may and do often transfer themselves from the shade to the medium, whose lower, baser nature they occupy and vivify. By thus incorporating themselves with the *reliquiae* of dead persons, these elementals stop the process of disintegration of the atoms of matter composing the shade, which would have gone on to completion if left to nature. As soon as this disintegrating process is inhibited, the soul itself is held, so to say, in a vise which it is powerless to open, and unaware as well from whence comes the disturbance. Thus, then, these who run after their deceased friends' shades or reappearances are each day condemning their loved ones to a longer and more painful stay in a state that closely corresponds to the Christian hell.

I know my words will sweep unheeded over the forest in which our spiritualistic friends are wandering, but some sincere students will believe me.

HADJI

[*The Path*, Vol. III, June 1888, pp. 96-7]

From M.C.D.

I am told that an Adept has said "that one can help or cure another if his Karma does not prevent it." Am I to understand that when suffering is

before me I am not to relieve it if in my power to do so, on the ground that the suffering person's Karma has brought him there and I must not interfere? Some Theosophists have enunciated this rule.

Answer — If an Adept said this it is not incorrect. But no Adept ever drew the conclusion you give. Some Theosophists have, we are sorry to say, declared that they may not help for the reason stated. It is not theosophical to take such a position. The sufferer's Karma truly produced the suffering, but your Karma offers the opportunity for a kind deed that may relieve him; it may be his Karma to be relieved by you. It is your duty to do this kind act, of whatever nature it be. The meaning of the declaration attributed to the Adept is that you are to try to relieve suffering, which effort will have a beneficial effect unless the Karma of the sufferer prevents: but you know nothing of his Karma and must not judge it; your duty lies in the act presented to you for performance, and not with its result nor with the possible hindrances resulting from the Karma. The wrong view given by you in your question arises from the conceited attitude of persons who, having slight knowledge, presume to be the judges of others and of the great and hidden causes springing from Karma. Knowledge of these causes and of their operation in any particular case comes only to those who have reached Adeptship; for, in order to rightly judge how to rightly act, you must know absolutely the other's Karma, together with your own, in order not to fall into the awful error of deliberately sinning. It would be wiser for all students to seek to do their duty and to act as true brothers on every occasion than to run about endeavoring to imitate Sages and Adepts.

MOULVIE

From B.J.

What can you tell me about the Mind Cure and Christian Science? Are they true, are they theosophical? Ought I to study them so as to be mens sana in corpore sano [healthy mind in a healthy body], as it were?

Answer — As we have not made a thorough study of these, we could not assume to tell you much about them, and hence cannot say if they are true or theosophical. Many earnest theosophists are believers and followers of both. We, however, have been trained in the Eastern theosophical school. Following the teaching of the latter, our advice is to have a healthy body by paying regard to rules for health, so that your mind whether it be healthy or not, may exhibit its workings untrammelled. And the teacher has ever said, as taught by the Sages of old, that the body must not be *the object* of the student's care. The same

teacher also warned us that, as the body is a material thing, the proper remedies needed to counteract extreme discordant vibrations are also of a material nature. Our work lies not with your body, but with your mind and heart. See to it that the latter is right. The quantity and quality of mind that are yours may be little or poor, but even if great and good, the heart and soul are greater, and mind has its limits beyond which it passes not.

MOULVIE

[*The Path*, Vol. III, November 1888, pp. 250-2]

From M.X.D.

What is the right pronunciation of the word OM found at the beginning and end of The Path, and which is the first letter of the Sanskrit alphabet and the Hindu sacred word?

Answer — We have not spelled the word right in either instance. In order to give the sound as the Hindus make it, it is necessary to spell it OHM so as to represent the very long sound of “O.” We have not used that mode because it is associated with electrical science as the measure of the power of the current.

From E.A.K.

*We are told that Spirit — a portion of the Absolute — becomes embodied in matter. Passing through numberless gradations in the ascending scale of being, it eventually returns whence it came and is absorbed in the Infinite. Now does it return exactly as it left the Infinite? If so, what is the use of the terrible ordeal and almost interminable experiences that it has undergone? * * * * If it is said that the Spirit returns to the Absolute enriched and improved, then we have to admit that the Infinite can be improved and added to, and such a conclusion is impossible.*

Answer — If the premises were right the conclusion would be also; but the first proposition is incorrect, and I have never heard that “we are told” anything of the kind. The spirit does not “become embodied in matter” except in the case of a perfected man or a Mahatma. During the pilgrimage the spirit is *connected* with matter, and it is for us to win recognition or to lose the Spirit. Nor does it pass “through numberless gradations in the ascending scale of being.” It is ever perfect, and has no ascension or declension.

The confusion has arisen because of the confused use of the term “spirit.” I should like to have pointed out by the questioner in what

book I may find it stated that the spirit becomes embodied in matter, &c. It is the same sort of confusion introduced by the use of the word "jīva" in Mr. Sinnett's books. This is the same word as is used to refer to what the present questioner calls spirit.

We are all said to be "jīvas" on our way to the eternal and absolute reality, and we are also called "jīvātma" — or soul-spirit — and then again the jīva is also the mere life-principle in the body. But we may use English and say that the SPIRIT is not embodied and does not pass through matter in the way the question has it, but that at all times it knows all things and is the witness only of all these struggles spoken of; and it is necessary to get some grasp of the idea that all this material world is an illusion, and all the sufferings and interminable experiences are also illusions, and the long periods of time are seemingly long because we ourselves make them so. We would also advise a careful study of Patañjali's Yoga Philosophy.

But, after all, these questions are the same as that one asked of Buddha as to the first cause and why is all this universe here; to which he would make no reply.

KARMA

A.C.R. asks if a long definition of Karma given in the letter is in harmony with the Asiatic definition.

Answer — We do not think that the definition of A.C.R. is good, for the reason that it is not clear what is meant. One thing is certain, and that is that Karma is the governor of all our circumstances, and is also in part a cause of acts, and is again the act and the circumstance also. The Universe itself is the Karma of the Supreme. Karma means work or action, and, as action is performed in more ways than by the bodily organs, the field of Karma must not be limited to the body. As A.C.R. says, the most important thing to consider is how we think and what is the motive with which we do any act.

On the subject of Karma the sect of Viśiṣṭādvaitas of India say:

Karma is the cause of connection of Jīvātma — or the particular spirit — with matter in the shape of Kāraṇaśarīra, as well as the cause of misery or happiness. Karma is the producing cause of birth, death, rebirth, and every kind of body. Karma is the result of the conscious action of Jīvātma, whether good or bad. Good Karma is that which results in pleasing, and bad Karma is that which results in displeasing, Īśvara [He is held to be the particular spirit in each body — our Higher-Self (W.Q.J.)]. The action of Jīva produces Karma through

ignorance, and this ignorance is of two sorts: one the confounding of the attributes of one thing with those of another; and the second the confounding of one thing with another. Thus, the Jīvātma first confounds the body with itself, and then such attributes as birth, death, and so on, with the attributes which really belong to Jīvātma only; then certain actions are done, and they lead to other Karma composed of ignorance and of habit. Thus Karma works without any definite beginning, and the causes of Karma mentioned above remain latent during a pralaya or night of Brahmā, and when a new evolution begins they again become active and produce results as before.

Karma even works in Svarga or heaven, for, as soon as the causes that take us there are exhausted, we are brought back to rebirth under the operation of Karma; thus it is seen to be stronger than the blissful state of Heaven. This going to and returning from Svarga goes on until salvation is obtained — one who attains that state is called Jīvanmukta. This condition is defined as “an entire separation of Jīva from all connection with matter, and complete destruction of Karma, whether good or bad.” The word *Moksha* literally means “release from bondage.”

NARAYAN NILAKANT

[*The Path*, Vol. IV, May 1889, pp. 55-6]

From Hadji

What is the meaning of newspaper references to Mme. Blavatsky thus: “Theosophy, too, despite the exposure of Mme. Blavatsky’s impudent impostures is still flourishing”?

Answer — In 1885 the London Society for Psychical Research took upon itself to investigate the alleged letters from Adepts received by Mr. Sinnett and others in India, and sent out a young man named Hodgson to inquire into facts that had happened months and years before. He reported that they were all frauds by Mme. Blavatsky, and that she had a tremendous combination of conspirators ramifying all over India. His report was published by the Society for Psychical Research. It is so preposterous, however, that no well-informed Theosophist believes it. The newspapers and superficial thinkers often refer to it. Mr. Hodgson, in addition to inventing the great conspiracy theory, was full of prejudice which he has since displayed in various cities of the United States by declaiming against H. P. Blavatsky, although he says she is not worth pursuing.

[EDITOR]

[*The Path*, Vol. IV, June 1889, pp. 87-9]

From C.N.

(1) — *Is there a "Parent" Theosophical Society?*

Answer — Strictly there is not. Such term would imply a separate parent body which gave out Charters or Diplomas. The Society is composed of its members who are, for administrative purposes, in Branches or unattached; the latter are called "members-at-large," but all are fellows of the T.S. The government is in the General Council, which now meets in India, in which all sections of the Society have a voice, and which issues charters and diplomas. But aside from Branch members and those at-large, there is no parent Society. The term "parent" should be abandoned, as it implies separation.

(2) — *Is there an Esoteric Section of the Society in America different from that governed by H. P. Blavatsky?*

Answer — There is not, and there never was. In the first establishment of the T.S. other degrees than that of a mere diplomaed member were recognized, but no one save H. P. Blavatsky has had the authority to confer those degrees. She has now fully announced the first of those, although during all these 14 years they have existed and included certain members who were also fellows of the T.S.

Some misguided persons may have pretended to confer those degrees, but such a thing was improper on their part, and absolutely worthless to the recipient. These real degrees in occultism may not be trifled with, and yet they protect themselves because pretenders and triflers can make neither entry nor progress.

In 1875 H. P. Blavatsky directed a certain fellow of the Society to attend to the needs of all the members of the T.S., who were then called "entered apprentices" by her, and her letter of that date is still extant in which the present Esoteric Section was plainly referred to.

(3) — *Why has H. P. Blavatsky waited until now to so publicly proclaim the Esoteric Section?*

Answer — As a matter of fact she has not so waited. In 1875 and since, many knew of its existence and have been in it, and she has frequently spoken of it; but until now there have not been enough members interested in the realities of Theosophy to justify her in a definitive statement and organization. These efforts have to proceed slowly; people must first be waked up and directed towards theosophical doctrines before it is wise to open up that which is plain to those

who know how to use their intuition. But the Western mind, for all its boasted progressiveness, is generally unable to know what is behind a wall unless a hole is cut through it: others, however, can guess what is hidden when they perceive signs and sounds that are quite plain and made on purpose.

But for the first 14 years of a theosophical effort — periodically made in every century — the work of such persons as H. P. Blavatsky is always directed to preparing the ground, and then more open invitation is extended. It is so done in the last 25 years of each century.

HADJI

From R.L.R.

(1) — *What is a Nirmāṇakāya?*

Answer — Such is one of the appellations given to an Adept who, in order to devote himself to mankind, has consciously given up his right to pass into Nirvana. He has no material body, but possesses all the other principles; and for such an one space is no obstacle. There are many of them, and they perform various works; some take full possession of great reformers, or statesmen who carry on a beneficial policy; others over-shadow sometimes several persons, causing them to act, speak, and write in such a way as to produce needed changes in their fellow men. These Nirmāṇakāyas pass through the haunts of men unseen and unknown; only the effects of their influence and presence are perceived, and these results are attributed to the genius of the individual or to chance alone.

(2) — *Has a Nirmāṇakāya any sex?*

Answer — No. The pronoun “He” has been used because it has a general application just as “man” or “men” has. In such a development as that of a Nirmāṇakāya the distinctions of sex have disappeared, because in the spiritual plane there is no sex.

MOULVIE

From T.D.

If there be any defect in the Mind Cure system, what would you say it is?

Answer — I should say the constant assertion that there is no evil or badness is that prime defect. For if one so asserts, he should also admit that there is no good. These two opposites stand or fall together; and they cannot disappear until all has passed to that plane which is above all good and all evil. Yet those who say that there is no evil are on the

plane of consciousness where they perceive these two opposites. It appears to me that here in the Western world the old Hindu doctrine that all is illusion because impermanent is half-used. The illusionary quality is attributed only to so-called "evil," whereas the good is equally illusionary, since it as well as evil is so judged to be from some human standard. As in a community in which death is a blessing disease will be called "good," since it hastens death's advent; or, in another where insanity is supposed to be due to the presence of some god, such a condition is not esteemed to be evil.

NILAKANT

The Stream of Thought and Queries

I

[*The Path*, Vol. IV, August 1889, pp. 139-42]

I have watched the stream of thought, the battalions of questions pouring along the channels that reach out from *The Path*, and am asked to put a few on these pages with some answers.

WHAT IS RESIGNATION?

*In what way are we to understand this word, as it is used, for instance, on p. 35 of the May Path?** If it is used in a special sense, that should be made clear.

This word was not used in a special sense. Theosophists should strive not to strain speech or specially allot terms. The English language has quite enough words to meet most of our present wants. The intention was to give the deepest meaning possible to the term. *Resignation* was used in the sense of total mental resignation, not a mere appearance or pretence. We must do as commanded by Kṛishṇa, resign all interest in the event of things, and be able to say that any event whatever that comes to us is our just due. This is perfect resignation: it is difficult and yet easy to reach. We reach it by reflecting that the object of the soul is union with the Supreme Soul, and that all our desires grow out of our bodily nature alone. It is really the first step; as the author in the *May Path* said, it is the one seldom thought of by students.

*[See *Letters That Have Helped Me*, Theosophical University Press, Pasadena, 1981, 1:24; Theosophy Co., Los Angeles, 1946, p. 18. — COMPILER]

IS KARMA ONLY PUNISHMENT?

Karma is action. The law of Karma operates to bring about rewards as well as punishment. The man who is now enjoying a life of ease and wealth has obtained it through Karma; the sage who has attained to great knowledge and power reached them through Karma; the disciple drinking the bitter drops from the cup of failure mixed the draught himself through Karma; Buddha's great disciple Moggallāna — greater than any other — was suddenly killed, apparently in the height of his usefulness, by robbers: it was Karma; the happy mother seeing all her children respected and virtuous dies the favorite of Karma, while her miserable sister living a life of shame in the same city curses God by her life because she knows not that it is Karma. The world itself rolls on in its orbit, carried further and further with the sun in his greater orbit, and grows old through the cycles, changes its appearance, and comes under laws and states of matter undreamed of by us: it is the Karma of the world; soon or late, even while revolving in its orbit, it will slowly move its poles and carry the cold band of ice to where now are summer scenes — the Karma of the world and its inhabitants.

How then shall Karma be applied only to reward or punishment, when its sweep is so vast, its power so tremendous?

PICTURES AND SYMBOLS IN THE ASTRAL LIGHT

I have seen pictures and symbols of wonderful beauty in the Astral Light. A beautiful face surrounded with light . . . a head with wings which soon seemed to sink into my brain. Were these seen through the action of manas and buddhi?

I do not think so. These beautiful things belong to a lower plane and are seen by several senses and departments of senses. Many different causes might have produced them. Today you might see the face of a woman or a child whom you will not meet for the next ten years and have never yet seen; or a long-forgotten and slightly-noticed object in the past of the present life may be suddenly opened to clairvoyant sight; again, there may be deeply laid in your nature mental deposits from long past lives, and these may tinge your visions. I cannot answer individual cases; such is the work of a vulgar fortune-teller. Each one must with patience study his own experience through many years, carefully noting and verifying and eliminating as time goes on. Each person who has clairvoyance has his or her own special phase — and there are millions of phases; hence five separate clairvoyants may see five different pictures or symbols, all produced by one and the same

cause; or four of them may see four different pictures while the fifth sees the result of a combination of his own with the other four phases.

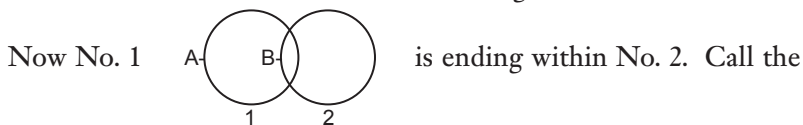
How did the symbols get into the Astral Light?

The world is so old that man's acts and thoughts for many millions of years have stamped the Astral Light full of pictures. But the Astral Light itself has cycles, tides, and changes, so those must be allowed for; it is useless to try to explain this, but in the changing of the cycles the symbols sometimes are mixed and interblended. When a class of elementals is fully developed and ready to run its appointed course from the beginning of an Age, there is a symbol for it that can be used until the complete decadence or extinction of that class, but at the change of certain cycles the symbol ceases to have power because that to which it once applied has altered and we know not the new symbol. You ask to know more about these symbols? It is not useful or necessary.

ABOUT THE CYCLES

I have heard and read much about cycles and their changes. I believe in cyclic law, and in the greater and lesser cycles, although I know them not. But are the cycles definite in limit, or are they shadowy?

Much that has been said on this subject is vague except as regards the number of years included in certain cycles. The lunar cycle and some others are known, but it is well to clear up some of the shadows. Many persons think of one cycle beginning, say today, just as another has ended. This, however, is not correct, for the cycles overlap each other, and before one has really closed another has begun. The best way to understand it is to draw two circles intersecting each other thus.



beginning of No. 2 at B, and it is seen that it had its inception while No. 1 was finishing. The real point of ending for one and commencement for the other is probably at a point found by drawing a line through where the circles touch at top and bottom, and let the spaces on either side of that line be called the dawn and twilight.

Then, again, there are some important cycles which begin and end wholly within the limits of larger ones, and, in fact, it is these smaller cycles that we notice most, for they are more quickly felt. All of this relates to physical cycles; there are others of a higher and more spiritual nature very difficult to trace and comprehend. It may be partially

understood by any one who has observed a man working for several years at some occupation in itself not particularly elevating, but who at the end of the period has altered his mental attitude in such a degree as to vastly change his entire life and development. In his case the occupation represented a cycle of debasement or expiation, and all the while another cycle of a higher character was running its course in his mental and moral nature quite unknown to anyone else and perhaps also to himself. There are also great cosmic cycles that proceed slowly to our comprehension because they cover such stupendous periods, but they powerfully affect mankind and can only be faintly imagined by students.

The ancient Egyptian civilization illustrates the power of one of the greater cycles long since run down. That brilliant civilization rolled on through a vast stretch of years with no appearance of diminishing glory, but gradually the change took place. We can imagine the hopeless and frantic efforts of her sages to counteract the decay. But they were powerless, and Egypt gradually sank to the place where we find her blazing in the records so far discovered and yet then in her decline; and at last all that remains are sand heaps and degraded ignorant Copts.

But the sweep of that mighty cycle merely moved on to other spheres, and when Earth again meets the same impulse the old civilization will return, the old force revive within a better body.

To me the cyclic laws are full of hope and eminently just.

ABOUT BLACK AND WHITE MAGICIANS

How is one to recognize a black magician, and how to treat such an one?

It has been well said by H. P. Blavatsky that "each one has a potential black magician within." The black magician is the fruit and perfection of selfishness; selfishness is the triumph of the lower nature. The black magician is the opposite pole in human development to the white adept, and the latter is the fruit and perfection of the highest qualities in man conjoined with entire communion with spirit; this is the triumph of all that is best in the human being; it is the conscious union with the divine. The black magician stands for self alone, and therefore for discord, separation, and destruction; the white one is the embodiment of union, harmony, and love. In the words of *The Bhagavad-Gītā* the white adept "is the perfection of spiritual cultivation," and it must follow that the black one is the perfection of material cultivation. In this question, "black" represents self and "white" the spiritual whole.

The query then arises, "Why are there now only white magicians and merely embryonic black ones?" We think there are but few black

adepts existing today, but of the white school there are many. The age and the cycle have not yet come to that point where the black magician has blossomed, and it is easy to understand why there are perfect white ones. The question is answered in *The Bhagavad-Gītā* [Ch. 8] where it says, "At the night of Brahmā the Jīvanmuktas are not absorbed nor destroyed, but all others are; and at the coming forth of the new creation those Jīvanmuktas (white adepts) come forth intact and conscious."* This means that at the preceding pralaya — or dissolution — all the black adepts were destroyed; and as now but the first 5,000 years of Kali-Yuga have elapsed, there has not yet been time to evolve enough full black magicians to make a sensible impression upon us. The first part of the question, therefore — "How are we to [recognize] a black magician" — is premature.

Each one of us may become a black magician if we let selfishness have its course, and hence we should ask ourselves, "How may we prevent the possibility of our becoming black magicians in some future age?"

As to the latter part of the question regarding the treatment to be accorded to these as yet mythical beings, it also is very far ahead of time. If such an adept were to appear to you now, he would laugh your threats to scorn. But the sole and sovereign protection against such things and persons is a pure heart and right motive.

HADJI ERINN

II

[*The Path*, Vol. IV, September 1889, pp. 186-8]

PRACTICING FOR OCCULT DEVELOPMENT

Several questions have been received on the subject of the best method to be pursued by members of the Theosophical Society for the development of occult powers.

This desire for such development cannot be commended. Such a desire, standing by itself, while seeming to the questioners to be of great importance, is really of the very least consequence for beginners or to the present state of the theosophical movement. The Society was not organized for the purpose of teaching the practice of occult arts, and it has been distinctly stated in a letter from one of the Masters,† who

*A free translation.

†[*Letters from the Masters of the Wisdom*, 1870-1900, First Series, p. 8; transcribed and compiled by C. Jinarājadāsa, 6th printing, Theosophical Publishing House, Adyar, 1973. — COMPILER]

are themselves fully acquainted with all the laws of occultism, that our body was never intended to be a hall of occultism or for the training of aspirants to chelaship. But in the face of that declaration and in spite of all that has been said and written in the magazines of the Society, there are numbers of members still thinking that they will be helped in such sort of study and practice, and who have for some time used what leisure they had in endeavoring to cultivate their psychic powers to the exclusion of work upon the lines laid down by the founders of the Society.

Further than this, some of these devoted students have been reading such works upon practical yoga — or Haṭha-Yoga — as they could procure, and trying to follow the rules laid down, notwithstanding the distinct caution in all such books that the practices should not be pursued by the student unless he has a competent guide and teacher to help and protect him on the way. Now as there are no such guides in the United States — but all here being alike mere tyros, students, or probationers — it is evident that the very first rules have been violated.

All these practices and studies, so long as they are pursued merely for the powers to be developed, will lead to trouble only and greater ignorance. This is not because there is no truth in practical yoga, but solely from the method adopted and the pure selfishness of the aim before the mind.

What, then, is a Sincere Theosophist to do? Shall he or not Practice Yoga?

We answer by saying that the sincere study of the philosophy and rules of Patañjali's Yoga System may be taken up by any Theosophist — on one condition. That is that he shall, as a Theosophist, try to carry out the fundamental object of the Society — Universal Brotherhood. In no other way can he receive assistance from any source. Altruism must be made the aim of life, or all practices are absolutely void of lasting effect. We do not speak from a mere theory but from experience; nor do we claim to have perfected altruism in ourselves, but only that, as far as possible, we are trying to make altruism the rule of life.

THE OCCIDENTAL MIND IS NOT FITTED FOR YOGA

This may be stoutly denied, but what matters it? The fact remains patent to all that among western people there are few persons masters of any part of occult practice. Partial concentration of mind, even — the first step for any practical use of the recondite laws of nature — is

conspicuously absent from our people. Altruism has been for so many centuries a dead letter, and individualism has been so much cultivated, that the soil has become almost barren. Western peoples are not even fitted to attain perfection in Black Magic, which is supposed to be easy to pursue, though in fact not so; but we are able to lay the seeds in this incarnation for further development upon the evil side of our nature in future lives. The practice of altruism as far as we can is the only way in which to avoid suffering in the future.

IF STUDENTS BELIEVE THAT ADEPTS ARE BEHIND THE SOCIETY, THEY SHOULD FOLLOW THEIR ADVICE.

Those aspirants for whom these words are written have been laboring under a mistake. They have entered a Society formed by Beings in whose existence they profess belief, and have not acted upon the instructions given, but have selected such portion of those as suited them. The Adepts have distinctly said that occult powers can be obtained, but They have also said that the Society, *which has Their protection and assistance*, is not for occult development, and that the latter cannot be forwarded by Them unless members will preach, teach, and practice Altruism. There is therefore no sort of obligation upon either the Adepts, or the disciples who do know, to help members whose chief aim is occult development. We must deserve before we can desire.

While we are endeavoring to understand and practice altruism, and while spreading broadcast the doctrines given out by the Adepts respecting man, his status, future fate, and right way of living, each theosophist can devote some of his time to daily meditation and concentration, and all of his time to extirpating his faults and vices; when he has made some progress in this, the good karma he may have acquired by working for the cause of Humanity, which is the same as Universal Brotherhood, will help him to get ready to begin occult practices.

WHAT IS THE "DAILY INITIATION"?

It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that

strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of everyone to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the lifetime. We are self-doomed at that hour to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and one that makes the "daily initiation" of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.*

HADJI ERINN

Are There New Souls? Why Reincarnation?

[*The Path*, Vol. V, April 1890, p. 20]

M.E.A. asks: *We all know that the population of the earth is increasing yearly, and that in time this globe will not be able to support its population unless the future inhabitants can get along on air. Does Theosophy teach us that new souls are created? Each one of these future unfortunates must have a soul. Will The Path please explain?*

Answer — There are some assumptions in this inquiry about which no one has positive information. It is not settled that the population "is increasing yearly." For the apparent increase may be only a more accurate knowledge of the number of inhabitants, following from a more accurate knowledge of the globe on which we live. For instance: we have only lately acquired information of vast quantities of people in Africa previously unheard of.

Nor does it follow that the earth will not be able to support its population in time. A great many well-informed persons think exactly the opposite. Not very long ago several millions of people were destroyed in China, Japan, and elsewhere in a single week; this would leave a good deal of room for a population — in the United States for

instance — to expand. Hence the question is narrowed down to the single one — “Does Theosophy teach us that new souls are created?” Mme. Blavatsky answers this in *The Secret Doctrine* by stating that from now until the end of this period of manifestation there will be no new Monads (which will answer to the word “souls” of the questioner), but the old ones will be reincarnated on this globe. If her view is the correct one, then the reincarnations from now onwards will be incarnations of Monads who have been here many times before. That is to say, we will all be worked over many times. This opinion of Mme. Blavatsky is held by many Theosophists.

“If we started as spirit and therefore perfect, why need we these reincarnations of suffering, only to finally attain what we started with?”

Answer — This is the old question, the old inquiry, “What has the Absolute in view, and why is there anything?” The question contains its own answer, for if we started as “spirit,” and therefore “perfect,” we must still be and so remain forever perfect. But in the Upanishads it is said that “These radiations from the Great All are like sparks from a central fire, which emanate from it and return again for its own purposes” [Cf. *Mundaka-Upanishad* II.i.1]. Furthermore, there is nothing more distinctly and frequently taught in Theosophical literature than this, that it is the personal, the illusory, the lower “I,” who asks such questions as these, and that the real person within, the spirit, sees no such thing as suffering but rejoices forever in immeasurable bliss. “We” did not start perfect, but imperfect, and “our” progress to union with spirit is the perfection of the lower “we” and “our.”

Transmigration of Souls

[*The Path*, Vol. V, March 1891, pp. 383-4]

“Is there any foundation for the doctrine of transmigration of souls which was once believed in and is now held by some classes of Hindus?” is a question sent to *The Path*.

From a careful examination of the Vedas and Upanishads it will be found that the ancient Hindus did not believe in this doctrine, but held, as so many theosophists do, that “once a man, always a man”; but of course there is the exception of the case where men live bad lives persistently for ages. But it also seems very clear that the later Brahmans, for the purpose of having a priestly hold on the people or

for other purposes, taught them the doctrine that they and their parents might go after death into the bodies of animals, but I doubt if the theory is held to such an extent as to make it a national doctrine. Some missionaries and travelers have hastily concluded that it is the belief because they saw the Hindu and the Jain alike acting very carefully as to animals and insects, avoiding them in the path, carefully brushing insects out of the way at a great loss of time, so as to not step on them. This, said the missionary, is because they think that in these forms their dead friends or relatives may be living.

The real reason for such care is that they think they have no right to destroy life which it is not in their power to restore. While I have some views on the subject of transmigration of a certain sort that I am not now disposed to disclose, I may be allowed to give others on the question "How might such an idea arise out of the true doctrine?"

First, what is the fate of the astral body, and in what way and how much does that affect the next incarnation of the man? Second, what influence has man on the atoms, millions in number, which from year to year enter into the composition of his body, and how far is he — the soul — responsible for those effects and answerable for them in a subsequent life of joy or sorrow or opportunity or obscurity? These are important questions.

The student of the theosophic scheme admits that after death the astral soul either dies and dissipates at once, or remains wandering for a space in Kāma-Loka. If the man was spiritual, or what is sometimes called "very good," then his astral soul dissipates soon; if he was wicked and material, then the astral part of him, being too gross to easily disintegrate, is condemned, as it were, to flit about in Kāma-Loka, manifesting itself in spiritualistic *séance* rooms as the spirit of some deceased one, and doing damage to the mental furniture of mortals while it suffers other pains itself. Seers of modern times have declared that such eidolons or spooks assume the appearance of beasts or reptiles according to their dominant characteristic. The ancients sometimes taught that these gross astral forms, having a natural affinity for the lower types, such as the animal kingdom, gravitated gradually in that direction and were at last absorbed on the astral plane of animals, for which they furnish the sidereal particles needed by them as well as by man. But this in no sense meant that the man himself went into an animal, for before this result had eventuated the ego might have already reentered life with a new physical and astral body. The common people, however, could not make these distinctions, and so very easily held the doctrine as meaning that the man became an animal. After a time the priests and seers took up this form of the tenet and taught it

outright. It can be found in the *Desātīr*,* where it is said that tigers and other ferocious animals are incarnations of wicked men, and so on. But it must be true that each man is responsible and accountable for the fate of his astral body left behind at death, since that fate results directly from the man's own acts and life.

Considering the question of the atoms in their march along the path of evolution, another cause for a belief wrongly held in transmigration into lower forms can be found. The initiates could teach and thoroughly understand how it is that each ego is responsible for the use he makes of the atoms in space, and how each may and does imprint a definite character and direction upon all the atoms used throughout life, but the uninitiated just as easily would misinterpret this also and think it referred to transmigration. Each man has a duty not only to himself but also to the atoms in use. He is the great, the highest educator of them. Being each instant in possession of some, and likewise ever throwing them off, he should so live that they gain a fresh impulse to the higher life of man as compared with the brute. This impress and impulse given by us either confer an affinity for human bodies and brains, or for that which, corresponding to brutal lives and base passions, belong to the lower kingdoms. So the teachers inculcated this, and said that if the disciple lived a wicked life his atoms would be precipitated down instead of up in this relative scale. If he was dull and inattentive, the atoms similarly impressed traveled into sticks and stones. In each case they to some extent represent the man, just as our surroundings, furniture, and clothing generally represent us who collect and use them. So from both these true tenets the people might at last come to believe in transmigration as being a convenient and easy way of formulating the problem and of indicating a rule of conduct.

HADJI

Evolution

[*The Path*, Vol. VII, July 1892, pp. 117-19]

A correspondent of *Path* says: "*I am unable to get a comprehensive view of evolution theosophically. Does a 'round' mean once around the seven planets which belong to the earth chain? If so, how is the moon our parent?*"

*[See pages 7-12 of *The Desātīr, or Sacred Writings of the Ancient Persian Prophets*, translated by Mulla Firuz Bin Kaus, Bombay, 1818; reprint, Wizards Bookshelf, San Diego, 1979. — COMPILER]

A round means a going once around the seven globes of the earth-chain. It was also called a "ring." Some have confused it with incarnating in the seven races on any one planet. The seven races have to go seven times around the seven globes of this chain, developing in each the characteristics of each, which cannot be obtained in any other way.

There are seven globes in the chain, of which the earth is one. The other six are not visible to us, as they are made of matter in a different state, and on a different plane from matter as we know it and see it. The first race began on Globe No. 1 and carried on evolution there, and then went to Globe No. 2, and so on all around the seven. This it did seven times. Race No. 2 proceeded similarly, having in its possession all that was gained by No. 1. We are now the Fifth Race engaged in going round the whole chain; hence we are called those of the Fourth Round, but are the Fifth Race. We must go round the whole chain of seven planets three times more before as a race we are perfected.

When the Seventh Round is finished, as well as the halt for rest that follows, we begin again as a Sixth Race and go through Seven Rounds as such. When that is concluded we begin as the Seventh Race and repeat the process of Seven Rounds through the chain, thus bringing the grand evolution for this chain to a perfect end. After that we pass on upon a higher plane, the possessors of all the knowledge and development acquired during that sevenfold progress. This is the outline of the grand scheme, and, as you see, includes the whole series of seven planets.*

But in every round of planets, on each one, and in each race as it begins and proceeds, there are many sub-races, root races, and offshoots, all necessary in the process of development for each race. For a race cannot spring up in a moment, out of nothing; it must grow forth from something. Therefore a new race is made by offshoots making sub-roots that finally grow slowly in the main race which will be. This is occurring in America, and hence here is afforded a present and perfect illustration. For here many examples of various root- and sub- and offshoot races coming together, by generation of children among themselves, are producing the sub-root for the new race. This process will go on for a long period, during which old, decayed branchlets and offshoot families and races will be absorbed into the new growing stem, and when the time is ready — a long way off — for a new race, all will have to migrate to the next planet.

It is now plain that *ring* and *round* do not mean the process of going

*[Mr. Judge gives a clearer over-all picture regarding the Rounds and Races in Chapter III of his *Ocean of Theosophy*. — COMPILER]

through the race in its process of formation on any planet, as its beginnings come on and are finally replaced by its finished product, but that these words refer to the grand march around the whole chain of globes, of which this earth is the fourth.

The question about the moon ought now to be clear. It is evident that the moon is not one of the seven planets. By reading *The Secret Doctrine* we see that the moon is a *deserted planet* on the same plane as the earth — a Fourth-Round globe of a previous manvantara. It is the old fourth globe of an old chain, and is the parent of the earth, while the other six globes of our chain have similar parents, visible only from those globes. It is our parent because we came from it when the hour struck, long ago, for the migration from it of the humanity that had thereon passed through its grand sevenfold pilgrimage. In like manner, some future day, this earth will become “a moon” to some newer planet not now born.

Question 2 — If the prototype of all forms has always existed, how can new forms come through evolution of the physical or material?

New material forms may come, but they are not prototypes. The latter are not material, therefore no confusion between the two can exist. There is evolution of material forms, but prototypes remain unaffected. This is a question which requires the questioner to look up exact meanings of the words used by him. It is not substantial. Fix the true meanings and the confusion will vanish.

Question 3 — If man made his first appearance as a material body, why does the embryo pass through all the changes, vegetable and animal, before birth?

It is the order of nature. All the atoms have to grow used to their work before they can do it well and quickly. At first as astral atoms only, they do it over and over again until all the atoms acquire the *habit* of doing it without fail. They then go on to other work. This having been the way for ages, the human body is now gestated in nine months, whereas at earlier periods such gestation took years, later on fewer years, and finally as now. In future times the process will be finished more quickly, and then the embryo will pass through all these old states almost instantaneously. The reason, therefore, is that the physical human molecules of this period of evolution have only acquired the ability to pass through the series in nine months, as a result of millions of years of prior slow work. For nature goes by steps, one at a time. The embryo exhibits these phases because there are still left in the matter used the old impressions, and racial evolution is gradually wiping them

out by transforming them into new organs, by eliminating those not useful and by condemning others. When the work is fully understood by *every* atom so that it acts with unerring, machine-like precision, it will be possible to bring out a body in a very short space of time.

Rings, Rounds, and Obscuration

[*The Path*, Vol. VII, November 1892, pp. 255-8]

A number of correspondents have propounded questions growing out of a recent article on "Evolution" and relating to the great progress round the chain of globes of which this earth is one. One of these is:

If we are transferred to the next planet of our chain, shall we be born there like a child on this one, or have we to evolve through minerals, plants, etc.?

No details, such as are requested in this enquiry, have been given out by the Adepts, all that has been said being general in its nature wherever the other planets of our chain were spoken of. In *The Secret Doctrine* H. P. Blavatsky distinctly says the teaching has to do with this earth particularly, and that when other planets are mentioned there are only hints, except in regard to the grand fact that the human life-wave passes from this to the next globe, and so on through the chain. The only other writer on this who quotes authority is Mr. Sinnett in *Esoteric Buddhism*, and in that he copies the letters sent him by H.P.B.'s Masters. He has information of detail regarding only this earth. Consequently, to hazard an answer to the question would be guessing. No one knows what exact function the other planets in the chain perform; all we know is that the human life-wave does pass into the next planet when the cycle is completed for this one. Whether we shall be born there as human children or into other forms we do not know. And doubtless it is not necessary we should be informed, inasmuch as ages must pass before we shall be released from this world. By that time we should have forgotten the facts.

These considerations apply to another question, whether only a part, or the whole, of the human family is at the same time on one globe. Of this we cannot speak with authority. But in *The Secret Doctrine* the author says the Adepts teach that seven races appear in the beginning on seven different portions of the earth. This would appear to indicate that the egos within those race-forms come from another planet in the chain. And as it is distinctly taught that an obscuration overtakes a globe when the entire race deserts it for another, it is very

safe to assume the teaching to be that deserted planets go into obscurity if the races that left them have not completed all their rounds. And as the matter of obscurity as compared with *pralaya* — or total destruction — is also raised, we may keep in mind at this point that a total *pralaya* only comes when the entire seven rounds of the seven races around the seven globes is completed. The *obscurity* is similar to the sleep of man's body, making a reawakening possible; while total *pralaya* is similar to the actual death of the body of a man, followed by his ego's going into the state of *Devachan*. This agrees with the views given by H.P.B., as from the Masters, that the *Nirvana* for the great human family is really that long period which intervenes between the total death of a planetary chain and the new birth of a new planetary chain, upon which a higher form of evolution will be started at the hour of that new birth.

When the article in July *Path* said "we must go round the whole chain of seven planets three times more before *as a race* we are perfected," the words *as a race* were intended to, as they do, point out that sub-races were not being dealt with. Sub-races grow on the planet, and not by going to other ones. Hence there is no obscurity or *pralaya* after a sub-race. As these, in their process of formation, proceed with their development upon this globe — or any other they may be on, cataclysms for that globe take place from time to time, involving either the entire mass or only a portion of it. These cataclysms are not obscurities of the globe. For the latter can only come on when the egos of the race have abandoned the globe for the purpose of continuing work on another of the same chain. And carrying on the correspondence for the purpose of illustration, those cataclysms are similar to the sicknesses and accidents which come to a man during a single lifetime. When all the necessary sub-races have been evolved, and the root, trunk, branch, twig, leaf, blossom, and fruit — seven in all — are completed, then the race, having been thus perfected as such, passes on to the next globe in the chain. This is what is involved in the sentence quoted from the July *Path*.

Confusion may be avoided by remembering that the race of which we form a part includes many sub-races, and that the term "sub-races" does not mean that a new sub-race comes on only when a preceding one has disappeared. The true Hindus and many European races are in our race, so that we and they are all sub-races. In America a new sub-race is being formed as preparation for many others, all preparing the ground for the final great race. It is only when sub-races have fully accomplished their task that they leave this earth altogether. And in saying they leave or disappear, what is meant is that the race as a

physical expression goes out, not that the egos in the bodies leave this world and go to another one. [See *Echoes*, Vol. I, pp. 205-7.]

As all the egos engaged in this evolution are not in equal stages of progress, but are very varied in their development, some forward and others backward, the whole process is a matter of education for the egos. They go backward and forward in the various sub-races which are on the earth at the same time just as the development of the ego requires, in the same way as one incarnates in family after family in his own race. So that in one life one may be in an advanced sub-race in accordance with predominating qualities, but in that incarnation may bring up certain defects or generate certain causes requiring him to pass over next life to some other less progressed sub-race for the purpose of extirpating the defects or working off the causes.

In this way accurate adjustment, perfect development, regularity and roundness are all amply provided for. Classes of egos from time to time move up *en masse*, and at last no ego is left requiring the development afforded by some sub-races, and the latter then, as physical forms, begin to die away, being inhabited only by very low orders of intelligence which need no description. But as these are much lower in power than even the mere brain-matter of the forms they come into, the result is that they drag the physical race down, they are unable to give the natural brain capacity its normal expression, and that race will show all the signs of human decrepitude until its remaining members, gradually becoming curiosities in Ethnology, are at last engulfed altogether by death. This is one of the great facts in racial history not yet understood by the world. A race is both physical and spiritual. The physical body and brain require an informing intelligence of a degree of power sufficient to keep up the exact amount of tension demanded by that sort of body, and if this is not furnished the consequence will be that equilibrium is destroyed, followed in time by sterility among the females of the race, leading inevitably to extinction.

It is an obscure point, but of the highest importance. Not improbably many will reject it, but the fact of racial extinction is known, as in the case of Hottentots and others, and ordinary theories fail to show why a perfect blight falls upon some masses of people.

Returning to the great progress of the seven races, it is to be noted that when the complete seven have all finished the seven rounds the entire family of egos evolving on the seven globes commences to leave the whole chain forever, and the various globes composing it begin to die altogether. This, however, does not take place at the same time for the whole seven. They die one by one because the "human life-wave" never arrives at or leaves any globe in a complete mass. Such coming and

going is similar to the migration of birds from zone to zone, they being known to go in detachments until all have migrated. The advance portion of the life-wave will arrive at globe seven on its last journey, the remainder following; and thus the whole wave will be at last withdrawn from globe after globe beginning with number one — or A — until the entire stream has passed out from the seventh, it being, as it were, the door of departure. It is evident, then, that globe A, being the one to be first completely abandoned, has time to throw its energies off into space for the purpose of beginning the formation of a new first-plane globe to be ready in that new chain for the incoming rush of pilgrim souls as soon as the rest between chains is over.

This is exactly what happened for the predecessors of this chain of globes, and, as our earth is a Fourth-Round or fourth-plane globe, it was formed in space by the energies of the old moon which is a fourth-plane globe of a former chain. For this reason the Adepts call the Moon our parent, meaning the parent of our globe. And the Moon may illustrate the question about *obscuration* and *pralaya*, as she is not in obscuration but is in her final *pralaya* and is disintegrating as quickly as nature will permit, this earth meanwhile absorbing her particles slowly from day to day while the great cycle of our evolution unerringly goes on. It has also been stated in letters from the Adepts that the well-known planet Mars is now in obscuration. This means that the body of the planet is, as it were, sleeping in space, as it rolls about the sun and has no inhabitants on it such as we. The life-wave belonging to it has passed on to the next or some other globe of its own chain, but since that wave has to return, the body of the planet does not go into *pralaya*, but waits for the new day. Its life as a sleeping globe is maintained by a certain subtle principle which is not publicly referred to by those who know of it, and which will not permit it to die until the whole chain of globes of which it is one has been traversed seven times, or the equivalent of seven, by the wave of life belonging to it.

[*The Path*, Vol. X, November 1895, pp. 256-8]

M. — *I read in the New York Sun in October an editorial on the Mahā Bodhi Society of Calcutta which designed to restore Buddha-Gayā to the Buddhists and spread Buddhism. Although the article was full of chaff yet I thought there must be something underneath. Is that Society a Theosophical Section? Does Buddhism grow in America?*

Answer — The Mahā Bodhi Society is, in my opinion, more of a real-estate venture, for sentiment however and not for gain. Col. H. S.

Olcott is its Honorary Director and intended, as a professed Buddhist, to make great efforts towards raising the large sum needed to put the property in Buddhist hands, this being the main object. The Secretary is Dharmapala, an F.T.S. But the Society is not a Theosophical Section. It cannot be successfully held that the getting of property and a temple is Buddhism, for that religion teaches asceticism, poverty, and renunciation of material things. Certainly Buddha would not have his followers waste their energies on such a venture. They did not do it in his lifetime.

Buddhism does not grow in America, though many persons call themselves Buddhists. Some doctrines, which are not only Buddhistic but also Brahmanic, have been widely spread, and it is easier to say one is a Buddhist than Brahmanical. To be a Brahmin you must be born in that sort of family; to profess Brahmanism and not be able to explain its complicated system is disgraceful. Besides this, the popular poem by Arnold, *The Light of Asia*, has given currency to the term Buddhism all over the land, whereas but few know what the other oriental religions are. The useful doctrines of both Buddhism and Brahmanism are believed in by many as a result of the wide and systematic propaganda of the Theosophical Society in America. Reincarnation, karma, devachan and the rest, are in both religions, but to believe them does not make a man a Buddhist. And if the people knew fully the superstitions and absurdities of those two old religions they would never call themselves by either name. It cannot be possible that the Buddhism of today will ever be adopted, as such, by any western nation; but the doctrines promulgated by Theosophists will so mold the coming mind that the new religion will be a theosophical one.

Now and then there appears in some newspaper an article giving false statements about Buddhism in America. The writers have heard so much about theosophical doctrines — which they do not understand and which they label Buddhist because, perhaps, all they ever knew of the religion they obtained from *The Light of Asia* — that they put down all Theosophists as Buddhists. But were you to consult the agent in New York to the Buddha-Gayā movement you would discover how few Buddhists there are here.

As another correspondent asks for the principal reason why the West will not adopt Buddhism, I will reply to that now.

One of the main teachings of Buddha was that any kind of existence is a misery. It is misery to be born either as man or deva, because this involves a perpetual series of incarnations which may be happy or unfavorable as happens. To escape this, Nirvana is offered. Of course I am not now speaking of other doctrines the educated may understand.

This one is for the multitude. Now the western people will not accept this pessimistic view of life, and when they come to know that that is Buddhism they will not take the religion.

A.P. — *Have you any idea of the proportion between the population of India and the members of the T.S. there?*

Answer — There are 360 millions of people in India, and there are 90 Theosophical Societies there. As only about 40 of the latter are active we can conclude there are not 3,000 F.T.S. in India. The rest of the 360 millions, except those who read English, know nothing of the Society. The major part of the people do not read English. Hence hundreds of millions are uninfluenced by theosophical propaganda. Of course it is the custom for the reports emanating from Adyar to speak of hundreds of Branches there; this is possible by counting in the hundred and more dead Branches existing only on paper — for the authorities disliked to cut off from the roll the dead ones as is done in America.

W.Q.J.

T.H. — *I would like to have a concrete practice pointed out to me as something to begin with in self-discipline.*

Answer — Begin by trying to conquer the habit, almost universal, of pushing yourself forward. This arises from personality. Do not monopolize the conversation. Keep in the background. If someone begins to tell you about himself and his doings do not take first chance to tell him about yourself, but listen to him and talk solely to bring him out. And when he has finished suppress in yourself the desire to tell about yourself, your opinions, and your experiences. Do not ask a question unless you intend to listen to the answer and inquire into its value. Try to recollect that you are a very small affair in the world, and that the people around do not value you at all and grieve not when you are absent. Your only greatness lies in your inner true self and it is not desirous of obtaining the applause of others. If you will follow these directions for one week you will find they will take considerable effort, and you will begin to discover a part of the meaning of the saying, "Man, know thyself."

W.Q.J.

[*The Path*, Vol. X, December 1895, pp. 289-91]

T.T. — *In the November Path there is a reply about Buddhism. May I ask whether reference was intended to the outside exoteric form of the religion or to the esoteric side?*

The answer was intended to refer solely to outer forms of Buddhism, because the esoteric teachings of Buddha, if known, would undoubtedly be found to be the same as those of Jesus and the Brahmans — since we hold that both had secret doctrines for the few. The old Jews had their secret religion — the Kabbalah — and Jesus, following his Jewish teachers, taught his disciples many things in private which were not recorded. But there is a good deal of evidence that that secret teaching was in all probability like Gnosticism. What Buddha secretly taught we do not know.

If all the superstitions and gross absurdities of outer Buddhism were fully known in the West you would see why it will not be adopted; just as you would be convinced that we will not adopt Brahmanism either, with all its idolatry and superstitions.

W.Q.J.

E.M. — *Has the identity of Chew-Yew-Tsâng been revealed? When I was in London the people in the T.S. center there were wild about him and some said he was an Adept. What is the truth about this?*

Answer — Chew-Yew-Tsâng was a *nom-de-plume* adopted by Mr. E. T. Hargrove, who is now lecturing for us here. He had some good ideas and sent them to *Lucifer* over that name. Many did go wild over the articles, especially its sub-editor. In time it was divulged who the author was and then the amusing part happened. The disputes about some charges in the Society were raging and Mr. Hargrove sided with the defendant. So those who had admired Chew, almost fallen at his symbolical feet, who had engrossed some of his sentences and hung them on the wall, arose quite angry at being led into praising the writing of such a young man — in fact it was a sort of reunion for the purpose of “eating crow.” If there was any Adept in the matter he was in the far background and has not yet divulged himself. But it remains that the articles by Chew are well written and inspiring.

B. — *Some of those who refuse to agree to our proceedings at Boston Convention are feeling hurt because in The Path they have been slightly referred to, as they think. Is it not better to be as kind as possible to all of them?*

Answer — It is always best to be as kind as possible to friends and enemies, to those who are with us as to those who remain neutral. If *The Path* was unkind it sincerely apologizes for such a fault. In going over the ground after a very short struggle in which the small minority is of course beaten, the detailing of facts for information of

the great constituency which could not attend the festivities, it is very natural that something unpleasant would take place — for bald facts are sometimes not agreeable. So *The Path* writer — and it was not the Editor — merely intended to point out that in some cases the bolting branch would be found to be one of those which had never been of the slightest use — in one case such a branch had been dead a year — and in others that the really earnest and devoted workers were not those who bolted after the Boston vote.*

And indeed this magazine was very much milder in the matter than Col. H. S. Olcott himself. He declared it seemed as if all the best brain and energy of the American movement had gone with the vote and with that dreadful person —

W.Q.J.

P.B. — *The other evening, after a day of great activity, and being very tired, not thinking of my friend X, but rather of the passing business I had been in, I had a vision suddenly of X with whom I seemed to have a long conversation of benefit to both. Now how was this when I had not been thinking of him at all?*

Answer — In the first place, experience shows, and those who know the laws of such matters say, that the fact of not having thought of a person is not a cause for preventing one from seeing the person in dream or vision. It makes no difference if you haven't thought of the person for twenty years.

Secondly, being wearied and much occupied during the day with absorbing business is in general likely to furnish just the condition in you for a vision or dream of a person or a place you have not thought of for a long time. But extreme and absolute fatigue, going to the extreme, is likely to plunge one into such a deep sleep as to prevent any such experience.

In consequence of bodily and brain fatigue those organs are temporarily paralyzed, sometimes, just enough to allow some of the astral senses to work. We then have a vision or dream of place or person, all depending upon the extent to which the inner astral person is able to impress the material brain cells. Sometimes it is forgotten save as the mere trace of something that took place but cannot be identified. When we are awake and active the brain has such a hold on the astral body that the latter (very fortunately) can work only with the brain and as that organ dictates. And when we fall naturally, unfatigued, into

*[Cf. *H. P. Blavatsky and the Theosophical Movement* by Charles J. Ryan, 2nd & rev. ed., Theosophical University Press, 1975, ch. 22.]

the state when it might be supposed we would have a vision, it does not come. But the pictures and recollections of the day pass before us because the brain is not tired enough to give up its hold on the astral body. Fatigue, however, stills the imperative brain and it releases its hold.

W.Q.J.

A.M. — *Who is your authority for the statement in November Path that there are only about 90 active branches in India of which only 40 have activity?*

Answer — First, Mr. B. Keightley, who, as General Secretary there, reported — and it was so printed in *The Theosophist* — to the effect stated. In fact his report was even worse. Secondly, a member who had been at Adyar many months helping with reports and accounts. He stated not much over a year ago that it was as I have said. In fact it now is a thoroughly well-known fact that the great parade of branches in India — some hundreds — is all a show, just like counting in your assets and reporting as alive a lot of long dead and valueless bonds or scrip. These other branches have long been dead and ought to have been taken off the record. But the presiding genius likes to parade the names of back numbers so as to make a noise. We and the American public have been too long deluded about this flock of theosophical doves over there which are mere phantasms.

W.Q.J.

[*The Path*, Vol. X, February 1896, pp. 353-4]

C. — *I have heard some members talking about attracting elementals, and of this or that place being full of elementals. Not seeing these beings myself, and not knowing much about it, I would like to know if the phrases used are correct.*

Answer — It is quite probable that these persons never saw an elemental, and know still less, perhaps, than yourself of the subject and of the laws that may govern such entities. So do not be abashed by their assumption of knowledge. It is incorrect to talk of one place being more full of elementals than another place. We might as well say there is more of space in one spot of space than another. Elementals are everywhere, just as animalculæ fill the air; they obey the laws peculiar to themselves, and move in the currents of ether. If now and then they make themselves manifest, it does not hence follow that an additional number have been attracted to the spot, but only that conditions have altered so as to cause some disturbance.

W.Q.J.

T.C. AND F.O.R. — *In some formerly published articles something is said of a future date marking the withdrawal of certain portions of the influence of the Adepts, and that those who have not gotten past the obstacles before that will have to wait until next incarnation. Is it necessary that one should be aware of having passed sufficiently far; must one be conscious of it? If so, I, for one, am "not in it."*

Answer — It is not necessary to be conscious of the progress one has made. Nor is the date in any sense an extinguisher, as some have styled it. In these days we are too prone to wish to know everything all at once, especially in relation to ourselves. It may be desirable and encouraging to be thus conscious, but it is not necessary. We make a good deal of progress in our inner, hidden life of which we are not at all conscious. We may not know of it until some later life. So in this case many may be quite beyond the obstacles and not be conscious of it. It is best to go on with duty, and to refrain from this trying to take stock and measuring of progress. All of our progress is in the inner nature, and not in the physical where lives the brain, and from which the present question comes. The apparent physical progress is evanescent. It is ended when the body dies, at which time, if the inner man has not been allowed to guide us, the natural record against us will be a cipher, or "failure." Now, as the great Adepts live in the plane of our inner nature, it must follow that they might be actively helping every one of us after the date referred to, and we, as physical brain men, not be conscious of it on this plane.

W.Q.J.

[*The Path*, Vol. X, March 1896, pp. 385-8]

M.G.T.S. — *Will you kindly advise me in question department, how to strike the happy medium between Egoism or Egotism and the development of inner selfhood?*

Answer — This question cannot be properly answered, because you have put an indefinite question. It is not clear what you mean by a happy medium between development and the Self or Ego. The happy medium is generally between two courses. If by Egotism you mean the personal lower self, then it is said by all sages that there is continual war between it and the Higher Self until one or the other is the victor. As also what you mean by "Inner Selfhood" is indefinite, no reply based on that term, that would be useful, could be made. But if you want to know how to make a compromise, so to say, between the lower self — for that is what I assume your terms Egoism and Egotism to mean — it

can only be pointed out that there can be no such truce: if attempted it would merely mean that the lower self would remain master, and the Higher Self wait for a new and better resolution. This is the state of most people, ever compromising, always allowing the lower self to have the upper hand, forever waiting for some later day when they intend to give the Higher the reins of government — but that day will never come under such a course.

D. — *The recent death of Henry J. Newton following close on letters he sent the newspapers about the T.S. arouses the question, "Was he ever president of it, and what is there in the assertion he made that the Society was founded at his house?"*

Answer — He was its early treasurer, but never president. Like the many other spiritualists who joined and resigned quite soon, he departed also. The Society was not founded at his house. He published lately a facsimile of a pledge of secrecy in the Society signed by Mme. Blavatsky, Olcott, and others, asserting this to be the beginning. This is a mistake of an old man with a bad memory. The pledge was a special one prepared in anticipation of promised wonderful revelations by a false pretender, and as the whole thing fell through, those papers were left with Newton because nobody cared for them. At the time, H.P.B. said to me that no revelations of any consequence would be made by the person, who was imposing on our spiritualistic members. Among other papers Mr. Newton had the roll, of course, because he was treasurer and used it for sending bills for dues. These documents he kept and refused to give them up to the Society. But the original minutes of organization, and other meetings, are in possession of loyal members in New York, and contradict Mr. Newton's assertion.

J.H.M. — *On page 234 of the November* issue it is stated that parentage is not merely for bringing an Ego into this life, but for wider and greater reasons. Please say what some of these reasons are.*

Answer — If it is held that parentage is only and solely for the purpose of furnishing a body for an Ego, then responsibility of parent to child is at an end, and the child also is relieved of all obligations and responsibilities to the parents. This view is held by some, and sad to say, by some of those F.T.S. who follow mechanical Theosophy. To my mind it is a monstrous proposition. It would also negative the doctrine of Karma and destroy the vast and wonderful continuity of things and

*[See *Echoes*, Vol. I, pp. 492-3.]

forces relating to the human being. The child has far-reaching karmic relations with the parents, as they also with the child. The discipline and joys that come through children are karmic on both sides. If the child is a wicked one, it is the Karma of the parents also. Again, the incoming Ego requires a certain line of family so as to get the needed sort of body. In many and various ways, then, parentage can be seen to be more than a mere door to this plane.

B.R.C. — *I am unable to lecture; I cannot write good papers, and I do not seem to learn much at branch meetings. Is it any use for me to attend them?*

Answer — It must largely depend on your motive for attendance and on your actual interest. Do you go to learn or to help? If you go to learn, it is written by H.P.B. that half a dozen people meeting regularly and working harmoniously can learn more in six months than a solitary student can in two years. If you go there to help, the answer is different. If you believe in the power of thought, any experienced lecturer will tell you what an immense help it is to have even one intelligent and sympathetic listener; you not only give him ideas but you help also the enquirers present, by your sympathetic thought, to understand what is said. Wherever you are, you are a center of force, and it is your own fault if you are useless anywhere.

E. E. KNIGHT. — *Please inform me where I can find out about the meaning of the Society's emblem, and also about the many other signs and hieroglyphs found in our books.*

Answer — In the first volume of *The Path* (May 1886, p. 51)* you will find an article on the subject of Theosophical symbolism. But in order to find out all you want it will be necessary to wade through many books, because the subject is so large and difficult. In H.P.B.'s *The Secret Doctrine* there is a great deal about symbols, and that is one of the best places to look. Your questions cover so many departments of symbolism that they could not be answered here, as proper treatment would mean the writing of a book.

W.Q.J.

R. A. FRENCH — *I have heard Theosophists condemn healing, and speak as though it were a crime. If it is true that disease is not to be healed, that physicians are hindering instead of helping the race, I should like to know.*

Answer — One invariable rule should be applied in regard to every statement made about "Theosophical teachings." Is this in accord with

*[*Echoes*, Vol. I, pp. 11-16.]

reason; with known facts? If not, reject it as contrary to real Theosophical teaching. This does not place reason as superior to intuition, but if a statement is made on some Theosophical subject which appears to you unreasonable, then it follows that either the statement is wrong or your understanding is wrong — and in neither case can it be true for you.

Healing is not condemned by Theosophists. It is much sought after by many of them. If your body is diseased you should go to the best physician of your acquaintance and follow his directions. Physicians who actually cure or alleviate disease are helping, not hindering, the evolution of the race. The questioner has perhaps heard a process of healing condemned, known as that of “mental science.” That is condemned by some, because of its dangers and the general folly resulting from its practice. It undertakes to heal diseases without drugs and without proper physicians. The mind only is used. Disaster results. But that is another matter, and as I have said, *healing* by proper and legitimate means is highly approved of by all true Theosophists.

H.

R. A. FRENCH. — *In talking with a Theosophist recently on the great crisis impending, he expressed the belief that all Theosophists would be brought through unharmed for the work of reconstruction. Has any such thing been promised?*

Answer — The “Theosophist” in question should read the February “Screen of Time” and the remarks contained therein on those who dote upon “lugubrious prophecies.” And he thinks he will be saved “for the work of reconstruction?” Some people would say that he should be the first man demolished. But as regards the question: no such promise has been made, will or could be made. Very erroneous ideas seem to be entertained on the subject of this oft-quoted crisis. Some of the early Christians misinterpreted a prophecy said to have been made by Jesus and expected the end of the world a few years after the death of their teacher. They were disappointed that it did not come. There is no need to imitate such an example and less excuse for doing so. When the crisis comes there will be time enough to study it. When the time for reconstruction comes our “Theosophist” will have his chance of being reconstructed with the rest of Nature — if he is not by then demolished. But to expect a karmic dispensation from all harm in some prophesied crisis, merely because he writes F.T.S. after his name, is a baseless and inexcusable superstition.

H.

Abridgement of Discussions

Abridgement of Discussions

Upon Theosophical Subjects

[The following are discussions held at meetings of the Āryan Theosophical Society of New York and elsewhere. They were printed as large four-page leaflets. Judge's contributions are indicated by his own name or initials, as well as "The President," "General Secretary," "Z," and "X."

The following words of the young artist Leonard Lester who had recently arrived from England and who later was a resident member at the Point Loma, California, T.S. Headquarters, give an intimate touch of the atmosphere of these meetings.

It was my great privilege to have been able to observe and note what passed at the regular Tuesday Evening meetings of the Āryan Theosophical Society, 144 Madison Ave., New York, (of which I was a member) and at which W.Q.J. presided. Regular topics of study were taken up. Speakers and writers had their say. Then at the end always W. Q. Judge would sum up, with rare and masterly wisdom, all the ideas and teachings that had been expressed or discussed. And this point shone out. In these summings-up, emphasis and prominence *was always given to the practical ethical and spiritual message and meaning of the doctrines brought up.* Tendencies to run this way and that into exclusiveness, coldness to brotherhood, extreme intellectualism, psychic phenomena, etc., he would note, with warning or enlightening comment. And his manner and way of speaking had a simplicity and freedom from artifice, mannerisms, or attempt at eloquence, often being lit by charming humor and a smile that could never be forgotten. Modesty was like a coat of armor to him, but the calmness of true power shone through it. Those were wonderful times.

(*The Theosophical Forum*, April 1948, p. 256). — COMPILER]

NUMBER I

April 1886

G. — I would like to ask how many degrees there are in the Theosophical Society, and if there are any others, who, if any one, can confer them, or how can they be obtained?

The President — I can state authoritatively that there are three degrees. The first or lowest is that in which every member is upon entering; the next is that of probationary and accepted Chelas, or disciples; and the last is that of Adepts and Mahatmas; each of these in turn has its natural divisions. The first is conferred by membership and diplomas. The second cannot be conferred *by any person, officer or otherwise*, in the Society's exoteric work, nor can the third. Those two are to be taken, so to say, by merit, and only that particular Adept in whose *ray* you are knows who is his chela.

G. — Cannot Col. Olcott or Mme. Blavatsky, or the heads of the movement here, confer the second degree?

The President — Most positively not. Persons have asked that before of Olcott and Blavatsky, and the reply has been a positive refusal and denial of power to do it.

G. — I have heard that a member of another Branch was offered the second degree by some one, either an officer or some other person.

The President — Such a proposal was highly improper. All of those who are in the second degree, when they have knowledge of it, conceal such fact; and, as I said, no official has any right in the matter. A degree so conferred would be, in fact, empty nonsense. As *Light on the Path* hints, those who reach the second degree will know it themselves, within themselves. Many work unceasingly for years not knowing from any written evidence that they are chelas.

The work of the Society is of two kinds: (a) Exoteric work in the world, to spread a knowledge of truth, and help all to make investigation to that end. In this work both chelas and non-chelas are engaged. It is the first degree; and anyone can take it, by asking for it and by being a person of good character. It takes in the work of all the branches of every kind, because what some choose to call "secret work" is the property of each man who pursues it. (b) The esoteric or secret work of the Society. This is done by Adepts and their own chelas. *Without exception* this is profoundly secret, even extending to complete concealment by both Adepts and chelas of what they have done. The reason is that it is all work upon the interior or soul part of the people, and chelas never say that they are chelas or that they are doing any secret work. If, for instance a chela is directed to implant in another's mind, a certain great idea, he tries to do so, but he tells no one, not even other chelas whom he may know to be such; nor do they ask him. Each proceeds on his own line of work, trying to carry out the directions he may have received. Each chela entered this so-called 2nd degree

because he *attained* to that moral and mental state. So it could not be conferred by any diploma, nor by any officer of any class whatever.

There are of course some chelas who are higher in mental and moral and spiritual development than other chelas. This would constitute another division among those of the 2nd degree. But it is a natural division; and no amount of sentiment, or of declaration of desire, will accomplish this. The person must grow into that state, whether the growth be slow or rapid. The same differences exist among those of the highest section. Some are greater Adepts than others, just as Moses appeared to be greater than the magicians of Pharaoh.

As to progress in this matter, it must follow that those progress the most who succeed in purifying their lives, their thoughts, and their motives, and who work the most unceasingly and unselfishly for others in the great cause.

It is hard to keep off the motive of working for the purpose of acquiring the reward, but it is easy to *try*, and to try to do so is absolutely necessary.

G.W.S. — A friend asked me if some chelas do not confess to others who are supposed to be higher, something like the Catholic church.

+ — Decidedly not. Such a thing is extremely ridiculous. As a preceding reply said, each one has to work on his own lines and his only superior is his Guru, and even to his Guru he does not confess. It is not necessary, but must be useless. For if our ideas of the inevitableness of Karma are correct, then no amount of confessions could wipe out the Karma of our acts. Consequently such confessions would be absurd.

Confidences then are never revealed.

Question from Chicago — I am troubled by the idea that perhaps I am wasting time in my studies by pursuing them in the wrong direction. I do not want to fritter away the time and find after some years that all has been in the wrong direction.

R.H. — I do not see why any effort can be called wasted. All study stores up energy and there can be no waste whatever. Even study in what seems the wrong direction gives that much experience.

Col. — The only wasted time, it appears to me, would be in pursuing such powers as that of projecting the double, seeing astral forms, and so on. That does not, it would appear, develop spirituality, it is only a physio-psychical training.

+ — The question could be answered better if we knew just what line of study the questioner has been and is now pursuing.

The subject of Karma was taken up, and discussion was had upon the influences which persons striving toward Adeptship, had to contend with.

A.D. — related the instance of a lady who said she would like to know several Adepts, because “it would be so nice to have them do errands for her, recover small articles mislaid, bring coffee in Oriental cups, etc., with the aid of elementals.” He thought this illustrated the false attitude in which many persons stood toward the subject, not even trying to understand the smallest of its great truths.

E.D.H. — What effect has Karma on our present struggle to better our lower nature? Is old Karma lost or mislaid, or does it enter into the matter, or are we to be governed henceforth only by that Karma which we are now making? Can old Karma be avoided?

+ — The remark of Jesus is applicable here, where he desired his disciples “to be delivered from temptation.” He did not desire that temptation should not come to them, but that they should be delivered from it, that is from its effects or power. Karma is not always all worked off in any one incarnation. We are now under the effects of old Karma, which we ourselves, in a past life, or in the past of this life, stored up. At the same time that we are now working Karma off, we are making new, which will rebound upon us now or in a succeeding incarnation. Our duty then to ourselves and the race, is to now make as much good Karma as we can, not devoting ourselves to, or being worried about past Karma; that is inevitable. It must come, so whatever it may be, good or bad, we now should accumulate good Karma even if we find in a few years, some terrible disaster upon us, the result of crime or error in a former life. It is certain that the life to come after this one, will not have disasters if we do right now. The most powerful of Buddha’s disciples, Moggallāna, was suddenly assassinated in his later years by robbers, and Buddha did not interfere. His explanation was, that in a previous incarnation Moggallāna had committed a similar act which had not up to that time been compensated for.

Col. — I am led to believe Karma ought to be subdivided, as: that of the body, the mind, the desires, and so on. The man himself must be the result in the ever present of all the good and evil of him in the past.

I think it can be changed and affected, (*a*) *unknowingly*, as, by climate, by family, by nationality, race, through ignorance, and by the age; (*b*) *understandingly*, by one’s perceptions and judgment conjoined with will, when his mind is opened to a knowledge of Karma, for then

he works with that in view. Immaturity of mind and want of clear perception of right may in this direction obstruct progress. So, until the dross is burned away, leaving only the spirit, he will have to fight many tough battles, which, however, will leave him better armed for each succeeding conflict.

+ — In *Light on the Path* that is distinctly stated, and especially as to the constant fights or storms that will occur; and the silences coming among those fights and storms, are the chances for preparation.

B.X. — A thought occurs here worthy to keep. This constant struggle, up and down, surely goes on. It is easy to aspire when we feel jubilant in spirit, but not easy when we are in the depth of despondency. In the first case it is natural, for the jubilant feeling is caused by the present aspiration. If we only aspire then, the progress will be slow. But if we force ourselves to contemplation of the Supreme Soul when we are in despondency, then in the succeeding period of joy which will come, the bound upward is to a point beyond where we were before, and so the next downward rush will not be so low as the last, whereas if we leave it to itself we may for a long period never rise above, or rather never pass certain limits of this oscillation. So it is more valuable for us to aspire and to reach toward the Supreme Soul, when we are in despondency, than when we find ourselves in a highly elevated condition. We must refer to this again in another light.

Col. — Theosophists should take offence at no man, and have no *pet theories* of right for others. By helping a questioner he can build good Karma for himself. In all men is more or less of good. Nor should we despotically drive another into well doing. We should plant seeds of good. Lopping off, perforce, a branch of evil does no radical good, for the cause may still remain. So a correct view of Karma leads to a struggle with oneself in which all others are helped and affected, as we are so linked with others that any change in us must affect them.

+ — The three great kinds of Karma should be well understood. That is, of our family, of our race or nation, and of the present age. It is very certain that if any of our duties are left unfulfilled, whether at death or upon renouncing the world, they will rebound on us at some time. These kinds of Karma are exhibited in the defects and good qualities of (*a*) the family, (*b*) the nation, and (*c*) the whole humanity. The first we may know and cure, (*b*) is obscure for us, (*c*) almost unknown. But all are powerful. So the rash person who rushes madly for Adepts and chelaship, unwittingly may put his head in the lion's mouth. The defects due to family Karma are strong enough to overwhelm him at

the first trial, and how powerful, nay, dreadful, are the defects of his nation, all to him a blank. Here nature is cruel perhaps — no, only just — although inexorable. We first then must try to know our family defects, and by doing good Karma bring up to the front the reserved force of our past high deeds and aspirations, so that when we shall have got to a point of trial the good qualities are in sufficient strength to help us. This is what we may call “Karmic stamina.” It is what Jesus meant when he said, “Lay up for yourselves treasures in heaven” [Matt 6:20].

E.B.H. — I think every mental or physical fault allowed to hold its ground, insidiously leaves at every recurrence a sediment in the soul. This drags us back to earth, because of the desire which accompanied it. It would seem then that what people call fate is truly fate, but we made it and we alone can unmake it.

B.X. — That is true, and that is the whole struggle. This “fate” is Saṃsāra, or the great wheel of rebirths, from which each alone must deliver himself.

G. — Perhaps the stress so often laid by Theosophy upon our not being anxious about the effect of our actions is really intended to prevent us occupying ourselves too much with what comes into the cognizance of our fully developed powers, lest we should not give those which are in embryo a chance to assert themselves — that, in fact, there is a different and more important effect of our actions than that generally seen, this effect being the one on which our attention should be fixed.

The danger in that case is that one may be continually thinking about what kind of Karma he is generating, which, it seems to me, would be unhealthy and abnormal and only refined selfishness — like thinking all the time of his own salvation from hellfire.

Col. — After all, but a small part of each man’s total Karma is the effect of his own action; there are, besides the Karma of his own making, the Karma of the family to which he belongs, his national Karma, the Karma which results from the condition, moral, intellectual, or social, of the civilization in which his nature is developed, and so forth, to all of which he is subjected. Before mankind can hope to escape from the bonds of matter all these different Karmas must run down and cease to have action.

E.D.H. — Can Karma come to a head?

+ — Undoubtedly, it is coming to a head all the time in life, blossoming out in the shape of thoughts, words, and actions, which are

themselves the seeds of future Karmic bloom and fruit. These are the lesser wheels within that greater wheel of Karma, each turn of which brings us back to the world of matter once more.

B.X. — The meaning of what is said in *Bhagavad-Gītā* about acting without being bound in the action is that we should learn to do any action because we believe it to be right, having no thought for what the consequences may be. But if we regard the consequences, then we are really acting not because we are sure of our standard of action, but with a view to some result. This inevitably binds us in the bonds of action, and results in a Karma that will bring us surely back to that kind of life. We are not to be indifferent, because that is worse yet. We should act with the above high motive, using at same time the same amount of energy as those do who are entirely bound up in results, as the author of *Light on the Path* tells us.

As yet, we must be content with putting the state of not caring for Karma and not making Karma, as an ideal to be aspired to, for we cannot even begin the struggle without making Karma. Therefore, as a step toward a higher plane, we must try to make good Karma, and in this endeavor we should not fail to try to comprehend, through study, what we are, how we should act, what Karma really is, and how best it can be reduced, avoided, or worked off.

After all, the attitude of mind we are in when any act is performed, is more important than anything else. This is easily understood when we consider how often men do a certain thing with good intention which we cannot condemn, although others, better informed, know it to be unwise.

NUMBER II

May 1886

Question from Brooklyn — I have heard that telegrams or letters signed "K.H." have been received by certain theosophists directing things to be done or lines of study to be pursued. Can they be considered genuine and from the Adept named, and if so why are they not more general?

W. Q. Judge — stated his firm conviction to be that such telegrams or messages were not genuine, and that he knew from statements made in India to him that the Adepts do not send messages around in such a manner, and that, even with their accepted disciples, they are very chary of messages. He also said that a disciple of the Adepts, whom he met in India, assured him that those Beings must not be held so cheap as they

have been made by some, and the disciple (an accepted chela) declared that he would sooner cut off his hand than send a pretended message, referring also at the time to the well-known rule in occultism that any occultist, student or adept, who directly by pretended messages or phenomena, or indirectly by mysterious assumptions or small deception, pretends to have *siddhis* (powers), or otherwise attempts to convey the idea that he has made progress in the secrets of occultism, thereby at once forfeits his progress and throws himself far back.

Col. — It seems to me also that every one must be careful not to accuse any student of having made such an attempt at deception, because often we may feel that such attempt has been made, when in fact the feeling is due to our own ignorance and inability to understand, or to his desire to avoid possible misconception.

After further discussion, it was decided that it is quite unlikely that any such telegrams are genuine, but are merely either a hoax or the outcome of the vanity of the person who sent them.

A.D. — speaking on talismans said: “Admitting for the moment that talismans have real effect, we find Paracelsus and others saying that lead, which is sacred to Saturn, may be used to make a talisman which will preserve the wearer from death by means of lead. I should like to ask whether, if my life were saved from a bullet by this means, the Karmic result which would have been achieved by my being shot is avoided.”

+ — If Karma be a Divine law governing the universe it cannot be completely wiped out by the action of a talisman, for this would require that Karma, which ceases to act only when it exhausts itself or is counteracted by opposite Karma, should be nullified and disrupted by an extraneous force. The talisman therefore must be supposed only to avert the fatal blow for the moment, and the Karmic effect will show itself in some other shape at a later period during that life, or in the next incarnation in that form or some other.

Question from Florida — In No. I of “Abridged Discussions” it is held that we are answerable, in effect, for the sins of the Family, the Nation, and the Age. But how does this accord with the doctrine of Reincarnation?

The soul returning from Devachan to resume its Earth-life is not necessarily related to the parents with whom it takes up its abode. Now, is it just that this soul should be deprived of the fruits of his good Karma merely because he has the ill fortune to be born of wicked parents? Admitting that the race is so bound together, that no individual

can do or suffer wrong without hurting others, yet it seems repellent to our sense of justice that the good should suffer. It is a misfortune to belong to an immoral family, a wicked nation, or a corrupt age, but ought the individual to be punished for this misfortune? May we not believe that he who keeps his own soul clean shall reap his due reward? Otherwise is not the incentive for goodness, wisdom, and truth greatly weakened?

† — In discussing this it was shown that No. I Abridgement did not hold that any one could be deprived of the fruit of good Karma, but that every one reaped exactly what he had sown, good or bad.

Col. — Man coming from Devachan gravitates to the family which exactly suits the Karma he has made in previous existences, and he himself in former existences helped to build up the Karma of his race and civilization; his experiences in life, moreover, are the resultant of his good and bad Karma; therefore, it seems to me, there is no injustice.

W.Q.7. — The effects of Karma can not be calculated mechanically, like weighing out a pound of sugar; for the Karma of one incarnation may appear in another under a different form, just as the sun's heat stored up in the coal is converted into flame in the furnace, reappears as steam in the boiler, changes into mechanical force in the engine, becomes electricity in the dynamo, and finally emerges as light in the electric lamp. Nor do they *always* assert themselves in the same shape or form; but they often might and do. Nor do they invariably show themselves in the incarnation immediately succeeding; their development might not occur for ten or perhaps one hundred lives after.

Our good and evil propensities have unknown mazes and ramifications, and they are as much a part of our Karma as are the mere effects upon our circumstances of any action, good or bad. And to these good and evil propensities, the law of science which permits one kind of energy to be converted into another under favorable conditions, must be applied; for any evil or noble element of human nature, converts itself when the conditions permit, into any other element however apparently remote. This is what is meant in *Light on the Path*,* where it says that the source of evil lives fruitfully in the heart of the disciple as well as in the heart of the man of desire, and that it may blossom after many hundreds of incarnations. The possibility of this blossoming, and probable conversion into some undreamed of propensity or element, is found in this, that in one life the conditions did not arise which would enable the propensity to come to the surface, and that hundreds of lives

*[Pt. I, Rule 1.]

have no power to kill a seed of either good or evil which has not had its chance for growth. And the "conditions" necessary are not alone the state of life, the family, or the age in which we incarnate, but also the attractions we may have set up in a former life for another being or any kind of conduct.

The moment we again meet those beings or that kind of attraction, at that moment the old propensity comes to light in its original form or in some other form which may be stronger, or perhaps in two or three different kinds of mental or moral energy.

E.D.H. — If it be a fact that our progress follows the law of universal evolution, it is begging the question to say that any man suffers injustice, for his being born of bad parents or into unhappy circumstances must be considered as one of the results of his past Karma.

S.H.C. — Our sense of apparent injustice in this case seems to come from regarding the question in the light of human justice, which requires immediate settlement, rather than of the larger divine justice which has eternity before it to set things right. If every seed that fell on stony ground had to be compensated before the luckier ones were allowed to grow, the whole course of nature would be stopped. Providence does not strike the balance till the account of each individual is closed, but that balance is sure to be found correct.

R.H. — The adjustment of Karmic causes and effects being a matter of natural law, and of cosmic rather than human justice, it is probable that in reincarnating the spirit is attracted unconsciously to the body fitted to receive it, much as during the process of chemical combination an atom of one kind is attracted to the atom of another kind which has most affinity for it. This apparent exercise of a power of selection is seen more clearly in the faculty possessed by the various tissues to extract from the blood the particular constituents necessary for their maintenance, but in no case can it be supposed to be consciously exercised in our usual sense of the term. Were the reincarnating spirits not guided by some higher influence which makes a certain choice for each one a necessary choice, it is difficult to see how, with the competing wishes and interests that would then come into play, the millions of reincarnating spirits could find their right bodies without cross purposes and conflict.

W. — In the *Bhagavad-Gītā* [8:5-10] Kṛishṇa says that he who at the moment of death utters his name goes to Him. I should like to ask whether this does not savor strongly of deathbed repentance.

Krishna — By “the moment of death,” is meant the actual moment of transition when the senses have closed to this world and not yet opened to the other. This is entirely different to the moment *before* death when the mind is filled with ideas of terrestrial origin, and the expiring sinner calls excitedly upon God to save him. When the last breath has been drawn, and, as far as spectators are concerned, all is over, a moment of intense mental activity occurs before the spirit finally leaves the body. All the past life rushes with graphic vividness before the mind, and the thoughts, emotions, and desires *which have become habitual*, arise with irresistible force. At that moment, the true moment of death, what presents itself most strongly, and forces itself out, is that which has been nearest and dearest to the heart during life — money, lust, charity, pride — whatever, in fact, the individual has habitually made an object of pursuit and worship. For anyone, therefore, to be able to call on God at the moment of death, implies a life-long service of God, and in that sense must Kṛishṇa’s saying be understood.

Col. — I am somewhat puzzled to understand whether our individual consciousness will be continued eternally. The favorite simile of a raindrop returning to the ocean seems to imply the loss of individual identity when the spirit becomes merged in the divinity.

G.W.S. — Since we have consciousness we must have come from a power which possessed that consciousness in order to give it, and when it returns whence it came it is really we who return, for our consciousness is ourselves.

R.H. — Who knows but that the raindrop preserves in its own way its sense of identity, or memory of its drop life, although its material particles be scattered. At all events that *we* should preserve our identity forever seems to be a necessary corollary of the possession of a conscious individual indestructible spirit, and if such be the case, it does not weaken our position that, with our extremely limited mental powers, we are unable to say how it will be brought about. John Stewart Mill said that the possibility of two and two making five in some other state of existence should neither be affirmed nor denied on the strength of our present experiences and mental powers, and if material science goes so far as that, we should not be afraid to acknowledge limitation in our powers of intellectually comprehending spiritual things.

From St. Louis — Is it possible to skip an incarnation?

To skip an incarnation would be like skipping one lesson in a series. But as the subject matter taught during each incarnation, so to

speak, must be learned before the individual can pass on to further development, to skip an incarnation is an impossibility and involves a contradiction. For no matter how, or in what body, or for what period of time — long or short — the ego reappears, it is an incarnation, inasmuch as *incarnation* means *coming into a body*. To skip a period in *Devachan* is, however, possible, but it is exceedingly exceptional, and seldom advantageous. It occurs, we are told, in two instances. First in certain rare cases when the Adepts, in order to hasten the development of a chela, aid him in passing at the moment of death into some other and younger body, which is at that instant in the act of losing its own tenant, but which is not so diseased as to prevent full recovery of health after the advent of the new vitality. Secondly in the case of the higher Lamas, when, at the death of the old Lama his spirit enters the new body while it is still unborn.

From Malden Branch, T.S., May 1886 — The reading of the article, "Kiménis," in *The Theosophist* for April, caused a discussion on the temptations to which the student of occultism is subjected. One of the members said that *Kiménis*, or *Khimenou*, was once known to a certain student as *Kamen*. In *The Idyll of the White Lotus** the name of one of the priests, who renounced his humanity in order to gain the love of his fellows, while he thenceforth loved no one in return, was *Kamen Baka*. Had the young man who wrote his experiences with *Kiménis* been in pursuit of occult knowledge, that fair demon might have tempted him not only in the astral form, but in the body of some living woman. This is but one of the twelve temptations to which, under the rites of the Egyptian mysteries, the candidate for occult advancement is subjected. Another temptation is to sell the knowledge acquired; to make use of it for the sake of gain. Whoever does this, directly or indirectly, loses his chance of advancement for the time. The Divine Wisdom cannot be prostituted to selfish ends in any way, and whoever does so becomes a black magician. All are given the chance to enter upon the Path, though they may not realize the value of the opportunity, and many fail, not knowing that they have failed. Such is the Law.

Z. — It seems to me that many who think that they would earnestly seek the light do not comprehend the true nature of the temptations to which they are continually subjected. They are looking for something unusual, something hard in the way of a trial, and think: "If something of the sort would only come along, how I would show my power

*[Mabel Collins, *The Idyll of the White Lotus*, with an explanation by Swami T. Subba Row, T.P.H., Adyar, several editions, 1884 on.]

to stand it!" At the same time, by their daily yielding to the small vexations of life they show their unfitness for meeting greater trials. Even if one who has waited long and patiently asks, "Why am I not given an opportunity, since my conduct deserves it?" he shows by the very question his unfitness. As the great poet, Walt Whitman, who is full of occultism, says: "When the materials are all prepared and ready, the architects shall appear."* When a person loses his temper over a trifle, he is hardly likely to meet any greater temptation in the right spirit. Every time we successfully overcome even the slightest obstacle, we have made a step in our initiation into the mysteries. Let us remember that it is the unexpected that always happens in the way of trials to the novice. The devil never sends a herald to announce his coming, and when pictured as a serpent it is never as a rattlesnake. When we have learned to encounter every vexation absolutely without complaint, either internally or externally — if it disturbs us in the slightest degree within, it is just as bad as if we expressed it in words or action — then, and not till then, can we expect to be given the opportunity to take a decided step forwards. For the secret of advancement is the development of the will through its union with the Divine Will. By meeting the ordinary ills of life with unvexed soul we educate and strengthen our will, fitting us for further advancement. Humbleness, Patience and Content are the first 3 steps that lead to the door.

The book entitled *Ghost Land*, familiar to many occultists, was alluded to.†

M.C. — I have just been reading the book for the first time. The author had undoubtedly gone far in occultism. But there are evidences of a misstep. The work is marred by the false glare of Spiritism, and it is notable how the denial of the great truth of Reincarnation is insisted upon. But the next time the author passes this way he will know more of Reincarnation, and admit that he was here before and will be again. He is an old man, and will soon desire *a new coat*. When he thinks he sees the dear friend, who gave up for him his own life, suffering among the earthbound souls and himself among the shining ones, that is self-glorification, egotism, self — and he is mistaken. He tells more in detail concerning some great mysteries than probably any other man has yet put in print. But when he says that he himself occupied *the Seventh Seat*, that is conclusive proof that he did not, in reality, for that

*["A Song of the Rolling Earth," Stanza 4, line 10, in *Leaves of Grass* (many editions).]

†[*Ghost Land; or Researches into the Mysteries of Occultism*, by Mrs. Emma Hardinge-Britten, Boston, 1876.]

is a place which once occupied is never referred to by the occupant. He may have thought that he did. But there is no danger that a man can reveal the secrets of the most High. When he thinks he does, he does not. "He that exalteth himself shall be humbled" [*Luke 18:14*]. It is one of the tests that, *if a man is proud of his wisdom, he must fail.*

NUMBER III

June – September 1886

E.D.W. — asked: "Is not Christianity in its purity, that is to say as taught by Jesus, much the same as Theosophy?"

X. — The religion which Jesus taught is not what the world understands by Christianity. Those who follow the real religion of Jesus think they are Christians only because they still try to combine in their minds the theology of their church with the sublime and simple ideas of their Master; and nothing could prove more clearly the moribund condition of dogmatic Christianity than the growing tendency to identify the name "Christian" with the teachings of Jesus, rather than with orthodox Christianity. The doctrines of Jesus are undoubtedly the same as those of Theosophy, inasmuch as they are the embodiment of the same high morality that all great sages have inculcated — the morality of the Ancient Wisdom-Religion, which is the highest morality conceivable to mortal man. If, however, "Christianity in its purity," is to be made synonymous with the doctrines of Jesus it will be necessary to rub out nearly everything which the world has understood by Christianity for 1,800 years. Jesus taught that the kingdom of heaven is within men; that all men are children of one father, and therefore brothers; that man must be saved — attain to perfection — through the Comforter, the Christ, the spirit of God in his own heart, his own divine nature, and not through Jesus himself in any sense. This divine spark is man's birthright which he can either forfeit entirely or redeem and cherish, and which Jesus felt so strongly within himself that he identified his conscious principle with it. All this is pure Theosophy.

E.B.H. — It is well to have this made clear, because people are inclined to confound the phenomena generally understood as Theosophy with the philosophy of the movement. They imagine that all there is to Theosophy is to be found in its wonders, and hence suppose that the religion of Jesus and Theosophy are incompatible.

Edson H. — The doctrine of reincarnation is so different from accepted Christian theories, it is hard to convey these ideas to minds of

Christians, unless they have had some instruction upon them. The moment such persons get their minds open to the fact that they are more or less bound by old ideas, they begin to make progress. Christians ought to remember that Jesus himself apparently accepted this doctrine of rebirth, as for instance, in the cases of the child born blind, and, where Jesus referred to John the Baptist as being Elias. Rev. Ed. Beecher in the book *Conflict of Ages* claims this doctrine as a Christian one.*

Col. — When it shall be clearly understood that to be living a truly theosophic life includes in it the same reverence for the eternal One, the same devotion to high morality and justice, and the same love for fellowmen that Jesus inculcated, then Theosophy will begin broadly to be seen in its true light; yet the theosophic life is deeper, higher, and broader than that which any Christian church ever teaches.

P.D. asked: — Ought Theosophists to send their children to Sunday School?

X. — Going to Sunday School is, for the children, a social pleasure; for the parents to send them there is in this case a tribute paid to conventionality. In the absence of any similar institution on a theosophical basis it seems a tempting and easy way to dispose of the children during a few awkward hours. Much depends upon the character of the teacher, and upon the tone of the particular Sunday School. Sometimes a simple and unobjectionable morality is taught and illustrated from the Bible stories; but in those cases where the teacher offends the consciences of the children with theological dogmas it would naturally seem advisable to keep them at home, unless any bad effects of the Sunday School lessons can be counteracted by home instruction. It appears to be a choice of evils, for to keep the children at home is a punishment to them, and probably a trial to the parents, and to contradict what they hear in Sunday School would tend to puzzle the children, and to sap their faith in any teaching, for a child must be taught dogmatically and it has no criterion except personal respect for the teacher by which to choose between opposing assertions about religious matters. The dilemma shows the need of Theosophical Sunday Schools for those members who are not Christians, but in any case it is the duty of parents, when they are themselves agreed, to teach their children the fundamental truths of Theosophy, and to present to them, in such a form as the young can comprehend, whatever ideas they feel have done good to themselves.

*[Cf. 4th ed., Phillips, Sampson & Co., Boston, 1853. (See page 159 above for same idea.) — COMPILER]

If certain doctrines have done the parents good, they should not idly allow the children to remain without them in the hope that later on the latter will find these things out for themselves.

E.B.H. — In my opinion, children can be taught by reason, and they will accept theosophical truths very readily if put before them in the true light.

Question from Los Angeles — Many seem to feel acutely the buffeting of the world; would not a retreat, a kind of lamasery, so to speak, be of great value to such persons in their spiritual development?

R.A. — Experience proves that a lamasery which contains only students is not productive of good, and no real student retires from the world on account of weariness of life. Peace and content come only to him who tries to live each day as it is given. Wisdom and knowledge only to him who performs his duty in life. We are here to learn our lesson — to realize that all men are one, high or low, and this we cannot learn unless we live among them. Those who in this country sought seclusion in an isolated retreat would find themselves in the full glare of public notoriety. Here, the yellow robe of the ascetic, must be worn internally, not externally. Each must have his lamasery in his inner self. The effort and the money needed to establish a lamasery would be better employed in active works of charity. Self is the most dangerous of all the powers with which we have to contend, and to shut oneself up from the world for the purpose of soul development is a dangerous and extreme kind of selfishness, and he who goes off by himself to watch his soul come into blossom will see it wither and die at the roots under the blazing sun of his own selfishness.

After some discussion the views expressed by R.A. were endorsed by the meeting.

A.N.S. — asked if the Theosophical Society was a secret one, as many of his friends had put the question to him, and the President of the Board of Control had said so much in the newspaper about secrecy that he hardly knew how to reply.

The President in reply drew attention to the Report of the last Annual Convention of the Society in India, when the rule of secrecy was abolished, and the only thing required was that one desiring membership should be in sympathy with the idea of Universal Brotherhood. The old obligation was retained only to be used at the discretion of the Presidents of Branches. The New York Branch retains the obligation of secrecy only in regard to the signs and passwords, and their signification, a knowledge of which is imparted to a new member

at the time of his initiation. But any person may become a member of the Society by making application in accordance with the Society's rules and by-laws, and need not take any obligation to secrecy, and it will then be the duty of the Society at large to admit that person as member of the Society unattached to any particular Branch.

The subject of Anger having been introduced, the Colonel said:

He who perceives a spark of the Eternal Spirit in all things can have but little selfishness left in him, and he is necessarily free from attacks of anger as distinguished from an unselfish feeling of righteous indignation at injury done to unprotected innocence. In all nature, animate and inanimate, he recognizes only a mass of scintillations of the Eternal Spirit, each surrounded by materiality; and this makes the doctrine of Universal Brotherhood a grand, heartfilling anthem of harmony, ever thrilling through and through him. He sees in long perspective the never ending march of evolving progression of all things, and all tending up to the Eternal. What can anger him? He is too deeply concerned in the well-being of all to care how obscure he may be. He is too engrossed in building right principles to concern himself about himself. So flimsy is the structure of his selfishness that a blow goes through it without evoking that resistance from which anger is generated, as a spark is generated by the collision of flint and steel.

S.C.Y. — There is a floating suspicion in the Society that there exists in this country an unknown head or director of the Theosophical movement.

General Discussion — There is strong reason to believe that such is the case, although anyone who knew it to be a fact would not be likely to declare it. It is said that although only a portion of the Brothers of the First Section were at first in favor of establishing the Theosophical Society, they have all given their adhesion to the movement now. It stands to reason, therefore, that the well-being of the Society must be a matter of common concern with the Brotherhood, and that it will employ the methods usual with it in all such cases. We should remember, however, that the mode of action of the Brothers of the First Section is to work in harmony with nature, which does not consist in arbitrary interference with the laws of cause and effect. By their unseen aid we can accomplish things which would be difficult or impossible without it, and we are apt in such cases to flatter ourselves on our achievements, like a child pulling a cart which someone unperceived is pushing from behind. It is evident that this supervision being guided by a clearer, and therefore more prophetic, perception of consequences, is apt some-

times to push things in a direction we do not want them to go, even to the extent of apparent injury; to bring on, in fact, what doctors call "a beneficent crisis"; but in all such cases our verdict, when we see afterwards how matters turn out, invariably is: "It was for the best after all."

Question from South America — How far should such works as *Eso-teric Buddhism* and *Man** be taken as authoritative?

X. — The writers of these books are pupil-teachers, and their works are not textbooks of Theosophy. What the Masters are now imparting are, so to speak, elementary fragments of the Ancient Wisdom-Religion. Much of the teaching they are now giving us is in the form of problems for ourselves to solve; but in clearly understanding the statement of those problems we learn how to solve them. Men see things and ideas in different lights, and what is proof for one mind is not proof for another. Those who are in the same "ray" as the authors above mentioned will be satisfied with their works; while to those in a different ray the books in question may perhaps appear somewhat dogmatic or fanciful, especially in points where the writers give their own inferences. In reasoning from generals to particulars it is necessary to take a bird's-eye view of the field at a time when the mind has not acquired the knowledge, perhaps not even developed the faculties necessary to comprehend that part of the subject which lies beyond everyday experience. It is in endeavoring to form a clear mental picture of that unaccustomed part, that writers in Theosophy chiefly disagree with each other, and tax their readers' powers of comprehension. It should be remembered, however, that our inability to form clear and satisfactory conceptions of things which until our knowledge grows we are told we must receive as if they were provisional hypotheses, is no proof that those things are not actualities, which will be fully shown and explained to us in due time.

NUMBER IV

November 1887

S. — I have seen various references to "*The Parent Theosophical Society*," and would like to know the meaning of the term, and to what it is applied.

General Secretary — At present there is no meaning in this name, and its use is a source of error; it never should have been used. If there is in existence any "Parent Society," then it is the Āryan, because its

*[*Man: Fragments of Forgotten History*, by Mohini M. Chatterjee and Laura C. Holloway-Langford, Reeves and Turner, London, 1885.]

charter members are the only ones left here of the first Branch ever formed, while Mme. Blavatsky and Col. Olcott are the founders of this Branch which became the Āryan after their departure. But as the whole Society is composed of its Branches and unattached members, and as each person who joins — either through a Branch or at large — thereby becomes a member of the whole Society, there can be no “Parent Society.” It is advisable that this term be discarded altogether, as it has no reason for its existence and no meaning in its use.

1st Question from California — Anatomical science teaches that the nerves of organic life, which furnish power for every vital function, have their source and center in the brain, and that the latter is the seat of the soul.

+ — It seems to me that anatomical science does not teach that brain is the center of the soul, for the soul is not recognized as necessarily to be inferred from the anatomical and physiological structure.

D. — The sympathetic nerve system controls organic life. That system, as a whole, includes the heart and brain as well as the other ganglia. From this it might be inferred that the brain is not the exclusive seat of the soul, (the existence of which must of course be admitted by us), but rather that its dwelling place, as far as organic life is concerned, is in the portion of the nerve system having most to do with that life, as, for instance, the *solar plexus*. Inasmuch as the developing human germ carries its processes of organic construction to a high degree without a brain, but with more or less well-defined nerve centers, we might safely conclude that the heart in that case is then the seat of the soul.

Ʒ. — The Upanishads state that the soul or self dwells in the center, or knot, of the heart. This knot of the heart is also spoken of by Mohammedan devotees. Both say that in order to know the soul the heart’s knot must be unloosed. Yet we find that the Hindu yogi affirms that in order to know the soul the man’s *conscious will* must pass through and become master of the different vital centers of the body, ending in one that is in the brain. This seems to give the brain a high place, but a cooperative one, because by itself it could have done nothing.

Then again many well-authenticated cases show us that hearing, sight, smell, and feeling may be transferred to the stomach or even the feet — as in the hysterical patients of the Salpêtrière Hospital in Paris.

Some well-versed theosophical students affirm their belief to be that the brain is only the commander who executes certain orders from the soul, which they say has its real dwelling place in the heart, while at the same time it dwells also outside of the heart.

Arjuna — Have you reflected on that verse in the Āryan books which says that from the heart radiate various arteries — 101 I think — which are said to serve for the soul's departing in different directions, and that in these arteries is a fluid of different colors, in which the soul dwells, or to which it retires when the body is asleep. They also say, I think, that that soul which can at death go out from the man through the great astral nerve, a passage going from the top of the head, will not be reborn, but knowing itself — or God — will reach salvation.

Col. — Regarding this matter, it is well to remember that all souls are not alike, and therefore would have perhaps, different places for their seat. Take, for instance, those exhibitions at spiritistic séances where sometimes a form is seen to exude from the *side* of the medium and gain consistency. Here we have an instance in which the brain seems to be ignored by a conscious, or apparently conscious, thing.

E.D.H. — I have always heard it asserted by many mediums that their "controls" told them that they took control of the body through the *spleen*. If the control had first to be obtained over the soul, the interesting query arises, is it the animal soul or the human soul of the person? The Greeks admit an animal soul, and St. Paul gives two higher principles than the body, so we may fairly ask whether, if there be two souls, one animal and the other divine, they each reside in the same spot in the body?

As for the pineal gland, it is well settled that it now has no particular function, being only a small sandy-like lump, and its assumption for the soul's place seems merely to arise from the failure of function for it. But the spleen presents just as good, if not a better, place, in which to put the soul's particular home.

W.Q.J. — Many writers of old have asserted that man had once a *third eye*, and that the pineal gland is that third eye, dead, unused, and therefore retracted to its present place. I put this idea lately before a physician of ultra materialistic ideas, and he said it was not too wild an assumption, for there are many unused organs and remains of organs in the human body which once had a function of their own.

E.D.H. — In one case I have placed my hand on the side of the medium over the spleen while being controlled, and felt a peculiar trembling there. I think it is the animal soul that is affected in those cases.

+ — Hypnotic suggestion would account for the recollection by mediums in many instances.

B. — What do you mean by “animal soul?”

E.D.H. — I use the term to make a distinction between the higher conscious soul and that part of the soul which governs mere life.

S. — I think it is the animal soul that has its seat in the solar plexus; but I do not think that the higher soul has any particular spot for its seat in the body; it is both within and without and everywhere, as I assume we are discussing the human soul as distinguished from the animal.

Dr. W. — We have first to settle what we mean by soul and spirit. The spirit in man is that which is like the divine, and the soul is outward to the inward spirit.

Mrs. G. — I have seen what has been called by some the soul, and by others the astral man, come out from a person and heard it speak; is not that the soul? And this thing has no particular spot in the body for its seat.

O.K. — If the soul has any special place in the body, it must be, I think, in the heart; for first there must arise will and desire, and the brain must be under command of the soul, but cannot say if this soul is the animal or spiritual one; and by the word “soul” I mean what is usually understood by the Christian as Soul.

G.W. — The soul does not locate itself in any particular spot; it must permeate the body, and act by and through its different organs.

H.T.P. — To locate the soul is to materialize an immaterial thing. The body is only a manifestation of the soul. By locating it in any particular organ you are making it more material than body.

Some notes sent by Wm. Brehon, F.T.S., were then read, regarding the soul and the first chapter of the *Bhagavad-Gītā* in which the writer laid down the proposition that the clearest way to think of the subject was to say that the soul took upon itself one sheath, or cover, after another, beginning with the finest and ending with the body, and that in these various sheaths reside the various powers and properties ascribed to the so-called “seven principles” of Theosophical literature.*

J.V. — I think this idea will aid us in clearing up the slight confusion which arises from dwelling upon a division of man into seven principles. As we admit that the seventh is spirit and therefore the whole, it

*[*Bhagavad-Gita Combined with his Essays on the Gita*, Theosophical University Press, Pasadena, 1978, pp. 126-7.]

would seem too much like leaving an eighth to be accounted for. But if we assume a great all-pervading Higher Self — the same as Emerson's "Over-Soul" — which assumes six manifestations more and more dense, arriving at body as the most dense, we can more easily come near the absolute truth that the *Self* is the basis for all, and thus also we may apprehend why all but that *Self* is an illusion — for to me, *illusion*, in these subjects, means "a veil."

Krishna — I agree with J.V., and am reminded of the idea, so much dwelt on in the Upanishads, that the self — *the Higher Self* — is the sole perceiver of all states or planes of consciousness, and therefore that which we know as the lower self — or the "I" of most of us — must admit that it has to gradually be merged in the Higher Self, in order to fulfill its destiny and acquire true knowledge.

C. — This then will destroy the erroneous idea that *Spirit* ever can be, or needs to be, developed, and show, on the contrary, that it is the lower self which must be purified or alchemized in order that the Higher may alone be seen. It will also show that it is philosophically wrong to say that "the Higher Self will be increasingly conscious of the lower in proportion to the extent that the latter applies itself deliberately to the task of living for the sake of the *Higher*." For if the consciousness of that task is in the Higher — as it must be — then it is the lower that gradually disappears, and, further, to say that the Higher Self "increases its consciousness of the lower" is to reduce the greater to be included in that which is less than itself.

2nd Question from California — What became of the bodies of Moses, Elias, Jesus, and others like them?

G.W.S. — This query seems unprofitable; for if we could reply accurately, it could be of no benefit to anyone.

S.H.C. — Inasmuch as the body is a material composition subject to the laws of growth and decay, it must be the fact that these bodies decayed and dissipated in the ordinary manner, if they were not burned. But if the mystical *Something* meant by Moses, Elias, and so on is really referred to — which I doubt — then we know that nothing could or did happen to such bodies.

Cains. — How does the Esoteric teaching bear on the doctrine of Free Will?

Col. — Whether we admit the truth of the doctrine of Free Will or not — whether we believe that we are simply children of a life

predestined or not, this ground fact is apparent, viz: That we never make a step in advance, never live down and out an evil tendency which is within us, without what is to us a sacrifice of inclination of our lower, baser, ignorant self; a sacrifice by efforts which to our *consciousness* springs from our ego. When the youth says, "No, I will not do this thing," to his consciousness, *he* has decided, and that, too, by the sacrifice of an earthly, selfish consideration — by a sacrifice of a desire of his material self. Such a sacrifice demands self-forcing and pain or trouble, or self-imposed deprivation, and sometimes even life itself, but the suffering, the pain, the trouble, the deprivation, and the death bring man to a higher plane by *his* sufferings; and when the ego by the sufferings of self shall have at last lost its earthly nature and shall have arisen to a one-life with the universal spirit, will it matter to him whether you call his law of progress one by Free Will or one by predestination? He knows "*I* chose, *I* certainly suffered; by this pain and suffering, the earth of *me* has been separated from *me*, and at last *I* am at Bliss — life with the Great Spirit; *I* received the stripes — this advance on to the plane of God-life is *mine*."

A.N.S. — You say, Mr. President, that you very much doubt if there is such a state or attribute of the mind as "Free Will," and that it is a question with you if we ever have so-called "*Free Wills*."

If one views their present status or condition from every side, that is to say, from the side of their national Karma, as well as that of their family, and the times in which they live, and their own individual Karma, we may perhaps, conclude that there is no unqualified "Free Will"; yet I cannot imagine any thought more depressing than the belief in Fate or predestination. The very rules laid down in *Light on the Path*, in the *Bhagavad-Gītā*, in the commands of Jesus, and in the Eightfold Path of Buddha, all imply a *freedom of choice*, which the individual may accept or reject, and the acceptance of which, we are told, will bring him ultimate happiness, and the rejection nothing but misery.

NUMBER V

March 1888

A mingled discussion on Karma and Self-Culture had taken place.

Dr. M. — The purification of the individual character would seem to embrace all the Society's aims. For in the realization of Universal Brotherhood as a fact, comes a realization of spiritual unity as its essence; and a grasp of the truth of spirit involves in time knowledge of its nature and workings and power. Given such sense of pervasive spirit

as leads to the broadest beneficence and the loftiest endeavor, you have the germ of the principle which, in full growth, ripens to knowledge of philosophy and religion, and to the acquisition of the psychic and other powers now latent in us. Hence, I take it, the first of the Society's three aims is the greatest, as virtually including the information and the powers referred to in the others.

Anonymous — Self-culture, as an aim, seems open to the same charge of selfishness as any other aim referring to self. As a mere personal attainment, does it differ essentially from the striving to be rich or learned or influential? On the other hand, is it possible for any one to seek self-culture only as a means to benefitting the race? If self in every form is to be discarded as a hindrance to progress, how can it be retained in the intensest of all forms — the expansion of personal gifts and powers? This seems to me a contradiction in the Theosophic scheme.

E.M.T. — I do not so see it. The very aim of such culture is to rid the person of narrow views or interests, and to enable him not only to apprehend universal interests, but to lose himself in them. The broader the range of his sympathies and aspirations, the narrower his purely individual concerns. Besides, the spirit in which all acts are done, specially acts of charity, is a love of or homage to the Supreme, or whatever is our highest ideal, and this excludes selfishness.

Mrs. J.G. — This does not at all express my idea of charity. When I see a fellow being suffer and the wish to relieve him comes into my heart, the wish is to do away with his pain, to make him happy, and I want no other, especially no more remote, motive. Why is not the motive I have good enough in itself? If I desire to take away sorrow or confer pleasure, without any reference to myself and only for the good of another person, is not that a just and proper feeling of itself? I can't see how it would be bettered by turning away my thought from the present sufferer to a distant God and persuading myself that I am doing a kindness because of Him. And, indeed, I am suspicious of people who don't say simply that they do a right act because they want to, but say they do it for the glory of God or from thought of Him. The best proof of a God-like spirit is in God-like acts. If I have and exhibit real sympathy and helpfulness, it is because some measure of the Divine is in me — though I may not talk of it.

E.D.MacP. — I am not clear on this point — How far is the production of good Karma a proper motive to good acts? If I give money or time to a charity in order that I may lay up treasure in heaven, is not this a mere investment just as truly as one in Wall Street?

General — I think so. There seems no difference in principle between investing in Karma and investing in bonds. But *can* good Karma be thus produced? Occult writers teach that the ending of all Karma is the Adept's aim, and that this is only accomplished as the causes generating it are made to end — that is, the self-seekings, interests, desires which bind to and renew earth-lives. When these die out and the Adept's wishes and will are merged in the Universal life, Karma, as a cause of rebirth, has nothing to sustain it and disappears. The desire for good Karma is a desire for *some* Karma, whereas the highest aim is to get rid of the necessity for any. One may say that goodness, rather than the being good, is the goal. Charity as an investment would not lead to either. Nor would any act, right in itself, if its object was reward. The production of good Karma is the result of good acts, but is not a motive for them. The motive may be two-fold — internal, as seeking the formation of noble and God-like character; external, as effecting benefit to others. Both may combine, the one producing a sympathetic nature, the other a useful life. From these good Karma will arise naturally; less so, if at all, when sought for itself.

W. Q. Judge — Let me read you a passage from the Viśiṣṭādvaita Philosophy. [Reads]. This states, as does Patañjali, that there are three kinds of Karma — that which is now inoperative because thwarted by Karma of an opposite kind, that which is now operating, and that which will operate hereafter when formed. Over the first and second we have no control, but the third is largely within our molding power. Now what produces a good Karma? Evidently, a good life. But what produces a good life? As evidently, a good motive. But what produces a good motive? Analyze one, and you will see that it springs from two things — true conception and a strong aspiration. We first see the validity and beauty of spiritual truth; then we desire to assimilate and exemplify it; from this double experience of the soul comes the motive towards good. Towards *good*, observe; not towards reward or happiness or self-aggrandizement in any form. Now what maintains this motive? I should again say, two things. First, the steadily increasing sense of the richness of spiritual attainment as contrasted with all other; second, the formation of the habit of offering all acts, even the most trifling, as voluntary sacrifices on the altar of life. This is a matter of growth, slow growth, but a sincere student will find the growth possible. For if he understands that the real value of deeds is measured by the spirit prompting them, and not the results they accomplish, he will see that a small duty discloses that spirit as truly as a large one, and the *Bhagavad-Gītā* says that one's own duty, however small, is that which we

should perform. Further, this habit is helped by fixing in the memory some pregnant sentence from the Sacred Books. Here is one from the Upanishads:

Unveil, O Thou who givest sustenance to the worlds, that face of the true sun which is now hidden by a vase of golden light! so that we may see the truth and know our whole duty.*

If you will memorize this, you will find it an invaluable aid to self-culture. It contains matter for profound thought and the stimulus to the highest life. Still another thing. We need to recall the incessant caution of the *Bhagavad-Gītā* against action with a view to consequences. We are to concern ourselves with the quality of action, not with its results. Once more; the first of the Society's three aims seems most important because most enduring. Merely intellectual acquisitions cease with death; psychic powers do not go beyond the astral plane, and are not a permanent possession of the individuality; but any spiritual gain or power, spirit being indestructible, continues on unimpaired from one incarnation to another. I agree with Dr. M. that he who *fully* grasps the first aim has really all. Adepts acquire their vast domination over physical and astral forces as an incident in their spiritual course. It is not sought either in or for itself, but comes naturally, and is picked up, so to speak, on their way to the higher peaks of knowledge. It is not well to strive for the lesser good, but for the greater, which includes the less. All our acts, therefore, must be done without our having an interest in the result.

A.F. — I once asked an accomplished student what he judged the best and simplest prescription for Theosophic culture. He replied, "I believe the best to be that a man should read every morning *Light on the Path*, and carry out its precepts during the day." He added that a great assistance to the aspirant was to embody in a word or phrase the particular aim he had before him, and to recall it at each moment of temptation or weakness or needed endeavor. It might be "purity," "patience," "content," perhaps even "chelaship" — whatever best expressed his need or purpose as he clearly saw it.

The caution against action with a view to consequences seems to require explanation of "consequences." Are they the logical consequences of the action, or the consequences to which the action makes himself liable? The latter should of course be disregarded, as one is to do what is right, no matter at what cost. But the logical consequences

*[See *Echoes*, Vol. I, pp. 311-13, for W. Q. Judge's "Commentary on the Gāyatrī."
— COMPILER]

of any action are really part of the problem, and one must include them in forming judgment of its desirability. Theosophy would hardly recommend rashness, or thoughtlessness, or lack of foresight.

W. Q. Judge — No; but I mean an adhesion to such action as, according to our lights, *on the whole* seems best, and then freedom from anxiety as to all the possible results. Every act has numberless consequences of which only the nearest can be foreseen. When these are considered wisely and the decision made, we should cease worry over possible or any effects whatever.

H.B.F. (Phila.) — We are taught that each person must develop in his own way and on his own lines. There is no one path for progress, as there is no one mold for character. But more than this. I much doubt if any one can advance faster than at a rate which all the conditions of his being make normal. Tastes, likes and dislikes, personal preferences, desires, and habits are part of each man's make-up, whether coming down from prior incarnations or an incident of this. We can outgrow them when the time comes, but can we shrivel them up or extirpate them, and, indeed, should we? The child loses interest in his toy as he becomes older, and another interest arises, fitted to his next time of life. The snake sheds its skin when the proper season arrives, and the man sheds his aims with successive stages of development. Can these changes be forced, and, if so, would they be healthful? Is not each taste or desire natural to the man when it exists, and, being natural, proper? And will it not become effete and drop away when, and only when, his general development advances beyond it? In brief, is any artificial system better than the normal one? If better, is it practicable? These considerations are strengthened by our doctrine that each man must pass through all experiences. If he curtails or mutilates any (I exclude, of course, such as are sinful or injurious to others), he lessens that experience and may have to repeat it. Surely the great experience cannot be self-mutilation.

S.H.C. — There are many replies to this — more than space admits. It is true that Nature, and therefore Occult Science, does nothing by leaps. Yet it is also true that Nature is often aided by science, and thus effects in less time and more perfectly what would otherwise require years. Plants are grafted, manured, and pruned. Breeds of animals are advantageously crossed. Men's characters may be improved by discipline and applied will. The lessons would, no doubt, be in time driven in by repeated sufferings, but no one would recommend so slow and painful a process in preference to intelligent reflection and

a consequent effort after self-control. All education, as distinguished from book-study, is based upon the belief that we can, and should, work into betterment, and not merely drift into it. Theosophic culture has the same basis. It holds that development through effort is right, and that it produces a finer and stronger character, and in shorter time, than does a life without purpose; and it holds also that one may well sacrifice an inferior or transient good to a superior or permanent one. A child may give up a toy for a book, and a man may give up a pleasure for a principle. Whether either *can* do so depends upon the power of his motive. He certainly *will* not do so until the motive has grown to the needed degree of power, and in that sense it may be said that nothing can occur before its proper time; but here again comes in the doctrine of growth through effort, for motive may be developed thus. And so I should say that the question before anyone with conscious aspirations is, whether he thinks the reasons for a vigorous Theosophic life more cogent than those for the "normal" human course, and, if so, whether he is ready to sacrifice to the greater aim the desires and habits consonant with the lesser aim.

L.B. — I should say also, as to experiences, that it is hardly meant that each man must pass through all. That is inconceivable. What is meant, I think, is that he must pass through each type, or class, of experiences. One may have to be a physician in some incarnation, but not necessarily an allopath in one, a homeopath in another, and a surgeon in a third. One may learn the nature of rulership without being successively a Rajah, a President, and a Queen. So in the matters of art and emotion. I do not see that we are to be in turn poets, painters, sculptors, and musicians, though at some time we must learn the principles of all art; nor that we have to experience every shade of taste, desire, passion, but only the general quality common to all. It may very well be, then, that a time may come to each when he thinks that he has had enough of emotional interest, and would prefer, even if not without effort, to reach out after interests less perturbing and more satisfactory.

Question from California — Does the doctrine of Karma give, through our circumstances in this life, any reliable clue to the circumstances of the preceding life or lives? In other words, can we at all conjecture what we were before being what we are?

Paul M. — I always insist that there is anyhow one such clue. The very fact that our eyes have been opened to the truths of Theosophy proves that we have somehow or somewhere acquired the right to so

great a privilege. When we observe that an enormous majority of people are absorbed in purely secular interests; that, of the minority interested in super-sensual truth, most misconceive it or hold it in combination with belittling or misguiding error; and that, in our hemisphere, the number of sincere students of Theosophy is so minute as compared with the secularists or the ordinary religionists; we can hardly ascribe our being of that number to accident or to present merit. Occult Science extrudes the conception of accident, and we often find theosophic aspirations disassociated from rank, high intelligence, large culture, or strong character. The remaining explanation is that they are karmically connected with a creditable past. They imply some degree of spiritual instinct or affinity, and this so contrasts with the materialism around as to almost demand reference to an antecedent source. My contention, then, is that real interest in Theosophy is to be accounted for by good karma in a preceding incarnation. Moreover, I think this one of the most inspiring and exhilarating of thoughts. For, if my interest in the Great Truth is thus to be traced back, two things follow: 1st, I have behind me some certain mass of good karma, and have probably ended many experiences in evil which I should be sorry to repeat; 2nd, I am encouraged to believe that I am now truly on the Path, and that there is hope that my efforts will neither die down nor fail. The effect is inspiring, whether I look backward or forward. And this view of previous karma has special value to beginners in Theosophy, who are disheartened by isolation, or by confused thought, or by the apparent futility of conflict with self. Let them understand that their interest comes from a past of good Karma, and they freshen up to cheeriness and to renewed effort.

E.D.H. — But does not such a view arouse pride? If I am now a Theosophist because hitherto a good man and a better man than my neighbors were, the elation from the fact may ruin me.

Col. — Not at all. It applies to what you were, not to what you are. What you are and what you will be depend on yourself, and you may misuse a spiritual endowment just as you may misuse any other — beauty, talent, and so on.

* * * — Besides, the abuse of a doctrine is no argument against its use. If the doctrine is true and is precious, we can't give it up because somebody may pervert it.

Arjuna — We should always remember what the *Bhagavad-Gītā* says in the 2nd Chap. [v. 40], that "there is no loss or detriment to our efforts in study" and, in another place, that we "take up the thread of

good Karma on each return" [cf. 6:40-4]. But I conceive it an unwise and profitless thing to try to determine what were the circumstances of previous lives.

Faces of Friends



JIRAH DEWEY BUCK
1838-1916

Faces of Friends

[An interesting feature in *The Path* during the years 1893-4 were vignettes of some of the more prominent workers in the Movement, appearing under the title "Faces of Friends."

The inclusion of a sketch by Bertram Keightley on "Jasper Niemand" draws the latter into this circle of outstanding associates of W. Q. Judge. Most of the photos which accompany the articles are reproduced from *The Path* volume noted for each vignette. — COMPILER]

JIRAH DEWEY BUCK
(1838-1916)

[*The Path*, Vol. VII, January 1893, pp. 319-20]

Some years ago *The Path* began to print pictures of friends and workers in the Society, but could not continue the series with regularity because of the expense. Those given were of H. P. Blavatsky, Col. H. S. Olcott, and Mrs. Annie Besant. Col. Olcott's was made from an old picture, and we purpose printing in another issue a picture of him from a late photograph showing how he looks now. Some persons object to any personal matters appearing in a journal like *The Path*, but to see the pictures of fellow-workers who are so far away that it is unlikely we shall ever see them face to face tends to a closer sympathy and to a feeling, however slight, of acquaintance.

Dr. J. D. Buck is one of the old friends of the Society, and is the center around whom the Cincinnati Branch coalesced. He joined the T.S. in its first years. Those who know him always love him, and he has endeared himself to many members of the Society. Many years ago, as H.P.B. was just about to go on the steamer *en route* to India, she wrote him a friendly letter, using the top of a barrel for table, and telling him of her intended departure, and Dr. Buck then thought he would never see her. Later, in the year of her death, he sailed for London with Mrs. Buck and Annie Besant to make H.P.B.'s personal acquaintance. But while they were on the ocean H.P.B.'s body was deserted by its soul, and the travelers saw nothing on arriving but her empty room.

Dr. Buck was for many years the Dean of Pulte Medical College

in Cincinnati, where he is still in active medical practice. His whole family are members of the Society. He was a member of the old Board of Control of the American Section, and has always been actively at work for the Society, having been several years on the Executive Committee. A valued contributor to *The Path*, *The Theosophist*, *Lucifer*, and T.P.S. [Theosophical Publishing Society] series, he is known by name to nearly all of our members. His book, *A Study of Man*,* was written with the end in view of benefitting the Theosophical movement, and numerous small Theosophical tracts have been issued by him. As a black and white picture often misleads, we add that Dr. Buck has a light complexion and light hair; he is over six feet high, almost one of the Anakim.

[*The Path* sketch omitted mention that Dr. Buck was a practicing Homeopathic physician, having graduated from Cleveland Homeopathic College. In 1890 he was President of the American Institute of Homeopathy. For an idea of the variety of topics in his many books see H. P. Blavatsky, *Collected Writings*, III, 499. — COMPILER]

EDWARD BURROUGHS RAMBO
(1845–1897)

[*The Path*, Vol. VII, February 1893, pp. 354–6]

Edward Burroughs Rambo is now the treasurer for the Pacific Coast Committee for Theosophical Work. He is an old friend of ours, yet it was under protest that we obtained facts for this article. It should be known that none of the persons given in this series desired to be written about, but we think it well to have the faces of friends before us when they are so far away.

Mr. Rambo was born in Cincinnati in the year 1845 on the 5th of April, of Quaker parents. He went to public school in the West, and his father died when he was but 13. Later on, with money earned by himself, Rambo went to school again in Providence to the Quaker School, and still later he went into the schooling of the T.S. After various business changes he became connected with the Winchester Arms Co., and in 1882 was sent by them to open their house in San Francisco. He was married in 1870 and left a widower in 1888.

*[*A Study of Man and the Way to Health*, Robert Clarke & Co., Cincinnati, Ohio, 1889.]

Quaker teaching of the "light within" was the main cause for his coming into the T.S. He went into the Presbyterian Church in Chicago, but that was not satisfying to his soul, and he still sought among the primitive Friends the Theosophy he claims is found there. In 1886 from studying the character of a friend he was led to investigate spiritualism, and gave it attention for some years but with no satisfaction, but it made an alteration in his mode of life so that he became a vegetar-



ian and a strict abstainer from alcohol and narcotics; it also led him to believe in continuity if not in immortality. In 1886 he went to a camp-meeting of spiritualists at Oakland, California, and there a speaker showed that reincarnation is the only just and true doctrine of immortality, and he left that meeting convinced of the fact of reincarnation for the thinking man. But still not finding the satisfaction desired, he read Theosophical books, and in 1888 joined the Golden Gate Lodge of the T.S., and there he is still, but not quiet.

As Treasurer of the Committee he is of the greatest use, and when helping in the work of the Branch he often reads papers. But as a steady, calm, and judicious Theosophist, he must meet with grace from all. Such members are wanted. At the Convention held in Boston in 1891 he was the chairman, and there presided at Annie Besant's lecture on her first visit to America. And now in 1893, on his own Coast, he has generously acted for the editor of *The Path* in managing the lecturing tour of Mrs. Besant from Seattle to San Diego. His friends on the

Coast sometimes think him over-careful and backward, but that is well, for he thus acts as a counter-balance to the members who might fly off too far on a tangent. In fact, our Brother Rambo is almost good enough to be a native son of the Golden West.

MAJOR GENERAL ABNER DOUBLEDAY
(1819–1893)

[*The Path*, Vol. VII, March 1893, pp. 372-4]

Major General Abner Doubleday, F.T.S., died at his home in Mendham, New Jersey, on January 26, 1893, of heart failure. He was born on June 26, 1819, at Ballston Spa, N. Y. His father served in Congress during Jackson's Presidency, and his grandfather fought at Bunker Hill and Stony Point. Abner Doubleday was graduated from West Point in 1842, and afterwards served through the Mexican war and later in the Seminole campaign. He was second in command under Major Anderson at Fort Sumter when the last war began, and sighted the first gun fired for its defense on the 12th of April, 1861. During the war he was in continuous active service, and took part in the bloody battle of Gettysburg, and in that military event he was a prominent figure. After the war a series of promotions followed until he was made Brevet Major General on the 13th of March, 1865. Thereafter he was stationed in the South for three years. On the 11th of December, 1873, he was retired from the active list of the U.S. Army at his own request. During succeeding years he wrote many articles relating to the war, as well as two books, *Reminiscences of Forts Moultrie and Sumter** and *Chancellorsville and Gettysburg*.† His body was carried to New York, where it lay in state, and then was taken to Washington and buried in the National Cemetery, escorted by a guard of honor and receiving a military salute. This is the rough record of a noble and gentle life.

Almost immediately after the Theosophical Society was formed he joined its ranks, attended its meetings, met Mme. Blavatsky and Col. Olcott very often, and on their arrival in India was made the President *pro tem* here, with William Q. Judge as Secretary, January 17, 1879. He was often at our meetings, and his beautiful voice was heard many and many a time at the Āryan Branch to which he belonged. His name

* [Harper Bro., New York, 1876; later editions available.]

† [Charles Scribner's Sons, New York, 1882; also online.]



MAJOR GENERAL ABNER DOUBLEDAY
1819-1893

is the second on the roll-book of this Section. A varied experience furnished him with a fund of anecdotes of many strange psychical experiences of his own, and these, told with such gentleness and sweetness, could never be forgotten. The spiritualistic journals claim him as one of their number, but as an old and deep student of Theosophy he was not one of that cult but a genuine theosophist. A gift from him of over seventy books to the Āryan Branch was the nucleus for its present large library.

A translation into English of the *Dogma and Ritual of High Magic* by Éliphas Lévi was made by Gen. Doubleday, and presented to his friend, Bro. Judge, but as yet has not been published. He also translated Lévi's *Fables and Symbols*. Another Theosophical work, yet unfinished, is a complete Index and Digest of the early numbers of *The Theosophist*. Both of the last named are also in the possession of Bro. Judge.

On the 16th of May, 1879, the famous Dayānanda Sarasvatī Swami wrote to the General from Meerut in India, expressing pleasure at hearing that Brother Doubleday had been made president *pro tem*, and sending him brotherly greetings: he also went on to say "I will soon send you the manuscript of three ceremonial degrees based upon Āryan Masonry which will teach western enquirers who may join the Theosophical Society the fundamental principles of primitive Āryan Philosophy." This shows, as said in a former article, that the ritual proposed for the T.S. in the early days was solely for that body and not for the Masons. The Swami further adjures all to have courage and to persevere against every obstacle.

An official letter from the Indian office signed by H. P. Blavatsky and dated the 17th of April, 1880, notified Gen. Doubleday of his election to the office of Vice-President of the Theosophical Society, and is now on file in the office of the General Secretary. After the organization of the Āryan T.S. in New York he was made Vice-President of that Branch, and continued a member of it to the day of his death. Constantly writing to the office and to members of the Society, no one can with truth say he was other than a member of the Theosophical Society, a believer in Theosophical doctrines, and one who ever tried to follow out the doctrines he believed in. It will be difficult to find another such gentle and sincere character as that of Abner Doubleday.*

*[See Blavatsky, *Collected Writings* I, 459-61, for more biographical data.]



JEROME A. ANDERSON
(1847-1903)

[*The Path*, Vol. VIII, April 1893, pp. 8-10]

Our old friend Jerome A. Anderson is now President of the San Francisco T.S., and used to be in the old one, the Golden Gate. He is one of the hard workers who have made the Pacific district famous among us. The picture is as good a one as could be had, but does not show him exactly as he is. He is a slightly-built man who does not look as if he could endure the strain of work we have seen him under. He lives up on the hill near the old Mission and overlooking the city. In his house many theosophists have stayed. There Col. Olcott and William Q. Judge lived while they were in San Francisco in 1891, and from there the Colonel went to the steamer that took him to India. It is a pleasant house on 20th street. The Doctor says that after it was built the astral shell of the builder who committed suicide bothered around a little, making noises, and then suddenly left for other regions of kāma-loka.

Dr. Anderson was born in Indiana, July 25th, 1847. His parents emigrated to Kansas a few years later, in which State he grew up with almost no educational advantages, being far more familiar with Indian war-whoops than with their civilized congener, the college "yell." It must not be supposed that because of this he has acquired no education. His thirst for knowledge was insatiable, and by tallow lamps or the

flame of hickory bark he spent hours poring over books in the evening after the rest of the family had retired.

It is a legend of his childhood that he never learned to read, being found by accident to possess this ability when four years old. Indeed, all his mental acquirements have been more in the nature of reviewing old and familiar studies than in the pursuing of new. Thus almost entirely unaided, this self-education enabled him to become first a teacher, and later a County Superintendent of Schools, in a State which had by this time developed a school system second to none. That this education was thorough is shown by the fact that when he came to California he, without preparation, passed an examination in the Public Schools of that State embracing 27 studies with an average percentage of 96+.

At the age of sixteen he became a substitute for his father in the 16th Kansas Cavalry [State troops] during the campaign necessitated by the invasion of the State by General Price.

Mentally, he was a pure-minded boy of religious inclinations, and became connected with the Presbyterian Church while still young. But he soon abandoned the Christian faith, becoming first a Universalist, then an Agnostic, then a semi-Spiritualist, and lastly a Theosophist. While doubtfully floundering among spiritualistic phenomena, an editor friend sent him a review, published in the Sacramento *Record-Union*, of *The Occult World* by Sinnett. This led to the purchase of the work, followed by that of *Isis Unveiled*. The same friend, then an editorial writer upon the *Morning Call* of San Francisco, and now its Managing Editor, sent him the first copy of *The Path*, which brought him into correspondence with Wm. Q. Judge, through whose influence he entered the Society as a Member-at-Large in 1887.

Dr. Anderson stands, in integrity and professional capacity, among the foremost of San Francisco physicians. Entering primarily the Medical College of Ohio, he completed his studies and took his degree at the Medical Department of the University of Cal., having earned his own expenses throughout by teaching. He has written many medical brochures, the most noted of which was his work upon the "Nutrition of the Foetus," based upon original experiments and fairly marking an epoch in embryological physiology.

He was chosen President of the Alumni Association of the Medical Department of his University, and has been an active member of many regular Medical Associations. At a time, however, when all the honors of his profession lay apparently within his grasp, he deliberately put them aside — retaining only his Fellowship in the San Francisco Gynecological Society—and entered upon that Theosophic work which still employs his best efforts.

Besides medical essays, he has written many short novels and numerous poems. The latter are collected with a view to future publication. He founded *The New Californian*, and edited it during its first year. His last literary work is the publication of a book of over 200 pages upon Reincarnation, which he approaches from the scientific and philosophic aspect his scientific training and natural trend of mind make appropriate.



ALLEN GRIFFITHS
(1853-?)

[*The Path*, Vol. VIII, May 1893, pp. 40-1]

Allen Griffiths was born in St. Louis, Mo., Feb. 8, 1853. His ancestors came from Wales to America and settled in Pennsylvania in 1685. In 1864 his parents crossed the plains in a horse team to Oregon.

At the age of fifteen Bro. Griffiths was caught in a revival in a church there. He went to San Francisco in 1874 and was asked by his church to take a letter of demit, but refused, saying his views had altered; and as that church lets one out by death, by demit, or by expulsion, he supposes he was expelled. In 1877 he graduated as a dentist, and in 1880 married. Investigated "spiritualism," recognized something in it, but had no satisfaction. Just then a friend asked him if he had read *The Occult World*, but even the word "occult" was new. Yet he felt a thrill on hearing the title, and got the book. The first three lines showed him he had the end of the thread he had looked for, and, after

finishing the book, felt he had known all this, and never had a doubt of the great doctrines of Karma, Reincarnation, and the Masters. He then learned of the T.S. and joined the Golden Gate Branch on Dec. 18, 1887, serving in it until March 15, 1892, when he was appointed by the Branches on the Coast as the lecturer for the T.S. there.

Brother Griffiths is now lecturing for the T.S. in California, and has visited nearly all the Branches and towns and had good success in promulgating Theosophy according to his lights in all parts of that District. He is not a large man, has a piercing black eye and, as some think, a very aggressive manner, but that is simply the vast energy that is in the man, as he thoroughly believes in the idea that no man or woman should be forced into Theosophy.

May all his efforts have success!



T. SUBBA ROW
(1856-1890)

[*The Path*, Vol. VIII, July 1893, pp. 102-3]

The late T. Subba Row, B.A., B.L., was a Brahman of high caste, well known in the Theosophical movement and intimate with H.P.B., Col. Olcott, and others in India. The editor of *The Path* met him at Adyar in 1884, and knew how highly he was thought of by all who knew him. He died on the 24th of June, 1890. A very interesting account of him printed in July *Theosophist* of 1890 was written by Col. Olcott and

endorsed by the family before publication. T. Subba Row left no literary work of any great moment, considering his undoubted ability.

His best work was in a series of lectures on the *Bhagavad-Gītā** at the Convention of 1886 in India. But his name is deeply associated with our work, and H.P.B. often referred to him. There is not the slightest doubt that he was personally acquainted with the same Masters of whom H.P.B. so often spoke.

He was of the Niyoga caste of the Smārtha Brahmans. Born on the 6th of July, 1856, he lived but thirty-four years. He was brought up by his uncle, who was the Prime Minister of the Rāja of Pittapur. In his early years no one thought him to be very learned or full of mystical knowledge, but later on he became one of those cases where old knowledge gained in a former life came back. This was in respect to philosophy and Indian religious books, from which he was known to quote as if he had read them all.

As an individual he was genial though reserved, showing signs of power within; and, as Col. Olcott said, the fact that he lived his occult life alone gives strength to the confidential statements he made to his family and friends. His eye was large, deep brown, and brilliant, and although I had only a few conversations with him the impression he made was lasting and pleasant. One little verse he quoted to me never left my memory, and I shall always think of him with gratitude as well as pleasure. He was a friend of the T.S. as well as a member, and though engaged once in a slight controversy in respect to the theory of the constitution of the human being, he deserves a place in our gallery of friendly countenances.

W.Q.J.

BERTRAM KEIGHTLEY

(1860-1945)

[*The Path*, Vol. VIII, August 1893, pp. 143-4]

The name of Keightley is probably as intimately associated with the Theosophical work of H. P. Blavatsky as is that of any other person, and one or other of the two Keightleys has always been working steadily in all parts of the Society's organization. The present article introduces the picture of Bertram Keightley as one of our old friends.

Bertram was born on the fourth of April, 1860, at Birkenhead, England. His father was a solicitor in Liverpool, and he also is a member of the bar. He says that his parents were both influenced to some extent

*[See *Notes on the Bhagavad Gita*, Theosophical University Press, 1978.]

by Swedenborgian thought. His education began at the Charterhouse, a famous school, was then carried on in Germany and France, and finished at Trinity College, Cambridge. There he took the degree of Master of Arts, after mathematical Tripos.

He came into Theosophy quite naturally. Having studied Mesmerism at Cambridge, that led to his reading Éliphas Lévi, and then mediæval mystics and Neo-Platonic writers. Later, having read Mr. Sinnett's *Esoteric Buddhism* and recognizing in it the outline of a system which would coordinate previous study and furnish a complete philosophy, he decided to make the acquaintance of the author. This is another proof of the value of that book. Keightley obtained an introduction to Mr. Sinnett and attended meetings of the local Lodge, and then, early in 1884, was admitted to the Society, together with Archibald Keightley and Mr. and Mrs. Cooper-Oakley, by Col. H. S. Olcott, then in England.

He first met H.P.B. at a special meeting of the London Lodge in Mr. Hood's rooms in Lincoln's Inn, H.P.B. turning up then quite unexpectedly to the astonishment of all, as they supposed her to be in Paris. I may add here that H.P.B. was in Paris just before this meeting, and suddenly informed me that she was ordered to go quickly to the London Lodge, although she was then not feeling well. Brother Keightley spent much of the spring and summer of 1884 in H.P.B.'s company in Paris and England, going with her to Germany. At the same time while in England he met me for the first time, as I was on my way to India.

In 1885 Brother Keightley was Hon. Secretary of the London Lodge until the formation of the Blavatsky Lodge upon the return of H.P.B. to London. In 1887, H.P.B. being sick at Ostende, he went over twice to that city to urge her to come to London and help them, accompanying her back to one of the suburbs of London after the second visit. In the same year he joined with Archibald Keightley and the Countess C. Wachtmeister in forming the celebrated Lansdowne Road household, where H.P.B. lived for a long time. After that he worked with Archibald Keightley, helping H.P.B. on *The Secret Doctrine* from May 1887 until its publication.

According to a request made by H.P.B., Brother Keightley came to New York in the fall of 1889, and visited nearly the greater part of the Branches in the United States, attending the Convention at Chicago in 1890 as special delegate, returning in 1890 to Europe. Then a month afterwards, again at H.P.B.'s request, he went to India, where he was elected General Secretary of the Indian Section, which office he has held since then. While in India he visited all parts of it, and some



BERTRAM KEIGHTLEY
1860 - 1945



DR. ARCHIBALD KEIGHTLEY
1859-1930

DR. HERBERT A. W. CORYN
1863-1927

places several times. In 1891 he came for a brief visit to London, after the death of H.P.B., returning to India shortly afterwards, and leaving India again in January 1893. Being in London in April 1893, he again traveled to America and was a delegate from the European and Indian Sections at the American Convention of that month. Both Bertram and Archibald Keightley have been thus associated with the Society for several years, and while Archibald has not been in India, where Bertram went so often, he has been in Australia where Bertram never went, and both of them have been several times in America, each having visited not only the Eastern but also the extreme Western Coast of the American continent. Brother Keightley is therefore well known to a great many members, who may like once more to see his face or to show his picture to those who have heard of him. His constitution is strong, his energy very great, and his ability to deal with Theosophical doctrines has never been doubted by those who have heard him speak. As he says himself, no one can tell of the future, so that future he leaves to itself.

WILLIAM Q. JUDGE

[A more rounded and up-to-date picture of Bertram Keightley's life is to be found in Blavatsky's *Collected Writings*, IX, 432-5. The sketch there follows his sojourn in India, his stance in the "Judge case," as well as his later disillusionment with the T.S. — COMPILER]

DR. ARCHIBALD KEIGHTLEY

(1859-1930)

[*The Path*, Vol. VIII, September 1893, pp. 177-8]

In our last we gave a picture of Bertram Keightley, and now follow with one of Archibald Keightley. Dr. Keightley was born in Westmoreland, England, on the 19th of April, 1859. His father was Alfred Dudley Keightley of Liverpool, who came of Swedenborgian stock, and Margaret Wakefield, whose parents were Quakers. Like Bertram, he began his education in the Charterhouse, then finished at Pembroke College, Cambridge, where he took the degree of B.A., after Natural Science Tripos. He then took the degree of B.M., licentiate of the Royal College of Physicians, London, and passed as member of the Royal College of Surgeons, England, and Master of Arts and Doctor of Medicine of Cambridge. Within the last two years he also passed the examination required in the State of New York and qualified as a physician under our law, and practiced for awhile in this city. He has also traveled a great deal, both in Europe and America, and took a long trip to New Zealand.

While in college he became interested in the phenomena of Spiritualism, as indicating unseen and unknown forces, and studied the mystical philosophical works in the library there, as well as Neo-Platonic philosophy. While engaged in this he noticed an advertisement of *Esoteric Buddhism*, bought the book, and after reading it was drawn to the subject. An introduction to Mr. Sinnett in 1884 followed, and with others he met to study some of the letters from the Mahatmas received by Mr. Sinnett, and then in the latter's house he met Brother Judge, who was on his way to Paris. He says he first saw H.P.B. at a meeting of the Society arranged to settle questions which had arisen in respect to the management of the movement in London, she coming over suddenly to the meeting unknown to anyone; this is the same meeting referred to at which Bertram Keightley saw her in Mr. Hood's chambers. Later he went with the party and saw H.P.B. off to India.

Later on, having a feeling with others that H.P.B.'s presence was necessary, and she being then at Ostende, he wrote jointly with others to her to come over to London and help in the work, and finally assisted her on her journey to the Capital, where she, Bertram Keightley, Dr. Keightley, and the Countess Wachtmeister joined together in a household at Norwood, which was later removed to 17 Lansdowne Road. This was in 1887, and nearly all his time was taken up then in helping in the editing and correcting of *The Secret Doctrine*. The Blavatsky Lodge and *Lucifer* were started at Norwood, but the greater part of the work was carried on at Lansdowne Road. In the following spring, at H.P.B.'s request, Dr. Keightley went to the first American Convention at Chicago, for which he started on short notice, arriving a little ahead of time, and thus being able to do some work on the Eastern Coast of America for the Society. Directly after that Convention he returned to Europe.

The following year it was proposed that he should again travel, but H.P.B. was against it for a long time. On a certain Sunday night she was opposed to it, but early the next morning at half-past six she summoned Dr. Keightley to her and asked him: "When can you start for America?" to which he replied:

"By the next steamer," and on Tuesday night he was again started for America.

On this visit he went to Chicago, Cincinnati, Boston, Washington, and Philadelphia, and on that occasion first made the acquaintance of his wife. Towards the end of the next year he traveled around the world with his sister for her health, spending six months in New Zealand. From there he went to San Francisco and visited the Branches on the Coast, doing a great deal of lecturing. Came across the continent,

attended the Boston Convention in 1891, and returned to England in the summer of that year. He returned to America shortly before his marriage to Mrs. J. C. Ver Planck, and settled in New York, practicing medicine and lecturing for the Society. In the spring of 1893 he went back to England and began the practice of medicine in London.

Dr. Keightley is well known to very many Theosophists in America and is loved by them all, as his genial ways and sincere character endear him to everyone who makes his acquaintance. Very true is it that the name of Keightley is inseparably associated with our movement.

[A comprehensive outline of H.P.B.'s trusted friend and supporter is supplied in a six-page biographical entry in Vol. IX, pp. 427-32, of the *Collected Writings*. It includes the period after his marriage to Julia Ver Planck, their mutual support for Judge during the London trials, and subsequent literary work in the U.S.A. for many years after Judge's passing. Even though withdrawing from the reorganized T.S. in America, he contributed articles to the *Theosophical Quarterly* while continuing his successful medical career. He passed away on November 18, 1930, some 15 years after his wife.

For a biography of Dr. Herbert Coryn, seated next to Archibald Keightley in the photo, see *Collected Writings*, IX, 410-11. — COMPILER]

G. N. CHAKRAVARTI
(1863-1936)

[*The Path*, Vol. VIII, October 1893, pp. 204-6]

Gyanendra Nath Chakravarti's picture is given this month a little out of order because of his visit to the Parliament of Religions as delegate to the Theosophical Society's Congress, and of course more for the benefit of Western readers than our Indian ones. He is a member of the Branch at Allahabad, India, was brought to an interest in the movement by his uncle, and joined the Society in March 1883 at Cawnpore, in the Chohan T.S.

Almost all the places of pilgrimage in Northern India have been visited by Bro. Chakravarti, but not on pilgrimage. He has been to Hardwar and Hṛishikeśa [Rishikesh] and Tapovana, the latter where Dhruva is said to have performed his *tapas*.

He was born in Benares (Kasi) on the 6th of July, 1863, and is a Brahman of the Sandilya Gotra. His birthday is the same as that of Vāmana (dwarf) Avatar. This means that his Brahmanical descent is from the sage Sandilya. His education began in a mission school at

Benares. Later he passed the entrance examination of Calcutta University in 1877 high in the list, then joined the Muir Central College at Allahabad, which is the best college in the Northwestern Provinces. He took the degree of Master of Arts with first-class honors in physical science, and received a medal and a prize of 100 rupees. At present he holds the chair of Mathematics in the Muir Central College, Allahabad.



For seven years he was Professor of Physical Science in the college at Bareilly. In January 1893 he took the degree of L.L.B., standing first and getting the highest degree taken by anyone since the University was established, and joined the bar at Allahabad in April 1893.

When the project of having a Congress of the T.S. at the Parliament of Religions in Chicago assumed definite shape at the April Convention of the American Section, the question arose as to how we could secure a Brahman to represent India and Theosophy there at the same time. Bro. Bertram Keightley was then in New York and suggested our asking Professor Chakravarti. This was done and at first it seemed that he could not come; indeed that discouraging reply was received. But in June he consented at the risk of losing his caste, and started for London. There he met Brother Dharmapala, Annie Besant, and Miss F. H. Müller, all coming to the Congress, and travelled with them to New York, arriving on the 2nd of September. Not only is he a delegate from India to the Congress, but also was requested by the Managers of the whole Parliament to attend its formal opening on the 11th of Sep-

tember. It adds to the strength of the Theosophical Congress as a part of the Congress, for, as we are informed, he is the only Brahman asked to speak in the general opening exercises of the Parliament.

Hence very fortunate and appropriate indeed is the fact that, before leaving India, three orthodox Brahmanical Societies constituted our Brother Chakravarti as their special delegate to represent Brahmanism at the Parliament. These appointments were made with our Theosophical Congress directly in view, knowing him to be a Theosophist, and it is, we believe, the first time that Brahmanical religious bodies have done such a thing. It is well known that Brahmanism is exclusive and does not indulge in missionizing. The names of the Societies which made the appointment are: Hari Bhakti Prodayini Sabhā of Cawnpore; the Varṇāśrama Dharma Sabhā of Delhi; the Sanātana Dharma Rakhshani Sabhā of Meerut.

As many Western members will wish to know what else may be said of Prof. Chakravarti personally, we will say that he is light in color for an inhabitant of the tropics. In figure he is above medium height and is by no means thin but quite rotund. His manners are gentle, though strongly supported by reserved force and quiet dignity. A black observing eye marks the man who sees all that passes, and when in private he speaks with you on metaphysics his impressive words are carried forward by a firm voice, which, however, is not strong, although with considerable carrying power. The language which he uses is the very best classical English, devoid of flaws, pronounced with but a slight accent, and in public addresses it rises to eloquence. A slight rhythm marks his delivery, and his evident sincerity gives power to all his public Theosophical speeches. We may with truth say that among the members he has met here many love him, and hardly any are there who do not accord him admiration. [Cf. *Echoes*, Vol. I, pp. xlv-v, 476.]

COUNTESS CONSTANCE WACHTMEISTER
(1838–1910)

[*The Path*, Vol. VIII, November 1893, pp. 246-7]

Constance, the Countess Wachtmeister, is a name so well known to members of the Society throughout the world that her picture will certainly have a great interest. Her full name is Constance Georgina Louise de Bourbel de Montpinçon. Her parents were the Marquis de Bourbel, formerly in the French diplomatic service, and Constance Bulkley, to whom she was born on the twenty-eighth of March, 1838, at Florence, Italy. The de Bourbel family is one of the most ancient in

France. Originating from the southeast of France, they settled in Normandy about the year 936 A.D., and have thus a long line of ancestors, among which several were distinguished in French history, especially one Raoul de Bourbel who lived in the reign of Louis XIV.

Having lost her parents at an early age, Constance de Bourbel was sent to England to her aunt, Mrs. Bulkley, of Linden Hill, Berkshire, where she was educated and lived until her marriage in 1863 with her cousin, Count Wachtmeister, then Swedish and Norwegian Minister at the Court of St. James. There she resided for three years, when her husband was called to Copenhagen as minister to the Danish Court, and then after two years, the Count being nominated as Minister of Foreign Affairs, they took up their abode at the official residence in Stockholm. The Countess was then created a "state lady of the land" by the King, and was the last to receive this distinction as the title then became extinct. Count Wachtmeister died in 1871, and she remained in Sweden for several years, spending the winters in warmer climates on account of health. She has one son, the Count Axel Wachtmeister, who was born in 1865. He also is a member of the T.S., and is already well-known to members in California and other places.

In 1879 the Countess began investigations into Spiritualism, but after two years of arduous research found it both unsatisfactory and dangerous. In 1881 she joined the Theosophical Society, and ever since has been a worker for it both in and out of season, through good and evil report. H.P.B. gave her once the office of Corresponding Secretary, but that was declared null by the Council at Adyar — yet it was an honor. She was also Secretary and Treasurer of the Blavatsky Lodge, but gave those offices up to others. For a long time personally she carried on the work of the T.P.S., and revived it until it became able to run itself financially. As a close friend of H.P.B. and one who stood by that noble woman in time of great distress and anxiety both physical and social, the Countess can never be forgotten. She was privileged to see in the presence of H.P.B. and also when not near her many strange manifestations of the occult power and knowledge H.P.B. possessed, such as few have been granted. At every meeting of the Blavatsky Lodge the Countess could be seen as a familiar figure; at Conventions her presence always connected us with the days of our teacher; in private she could and often did relate what she knew of H.P.B. that was of the highest interest and value; and now she is going with Annie Besant to India, where beyond doubt her presence will prove of benefit to all who may meet her. All her work for the T.S., and it is very large and continuous, is done without having any official position, as she prefers to work for it in the ranks as an individual. She has contributed some



COUNTESS CONSTANCE WACHTMEISTER
1838-1910

papers and essays to Lodge work, but the book by which she will be best known is one now in hand giving an account of how H.P.B. wrote *The Secret Doctrine*.

Countess Wachtmeister is now and has been a vegetarian for fourteen years. In person she is of about the medium height, with blonde hair and blue eyes, a voice of pleasant sound, and her face has a singularly sweet expression. As a worker constantly acting she has no equal unless it be Annie Besant, as a friend of the T.S. there is no greater, as a devoted pupil of H.P.B. who is not ashamed of her teacher nor afraid of the convictions that teacher instilled — in all these she will ever be an example for every member of the Society.

[The dedication of the Countess is most clearly revealed in her own *Reminiscences** which Judge refers to above as an account of how H.P.B. wrote *The Secret Doctrine*. Details of her life are summarized on page 448 of Vol. VI of the *Collected Writings*. — COMPILER]

H. DHARMAPALA

(1864–1933)

[*The Path*, Vol. VIII, December 1893, p. 273]

Hewavitarné Dharmapala is a member of the Indian Section of the Theosophical Society, and visited the Chicago Parliament of Religions as the Buddhist delegate to the Parliament and at the request of the Managers of that gathering. Advantage was taken of his visit to have him represent the Ceylon Section of the T.S. in the Theosophical Society Congress in September, and he then appeared on our platform upon two occasions, the last being at the great extra meeting for a general representation of Theosophy to the Parliament, when 4000 people were present. He is also Secretary of the Maha Bodhi Society of India, which has for its object the restoration to the Buddhists of the Buddha Gaya shrine in India, where, however, the Buddhists are not large in number.

Brother Dharmapala's visit enabled many Theosophists to make his personal acquaintance, as he stayed in Brooklyn, N.Y., with the members there, attended their meetings, and spoke to the Āryan T.S. on the same evening with Prof. Chakravarti, Mrs. Besant, and Miss Müller. After the closing of the Parliament he went home by Japan, stopping at San

*[*Reminiscences of H. P. Blavatsky and "The Secret Doctrine,"* Theosophical Publishing Society, London, 1893; 2nd ed., Theosophical Publishing House, Wheaton, IL, 1976.]

Francisco, where he once more met members of the T.S. and lectured publicly for them, causing much favorable comment in the newspapers of the coast. From there he sailed for home, and in his latest letter at



hand just before going to press he expresses the hope of being here again in two years. On all those who met him he made an impression of gentleness, sincerity, and devotion. He is spare in figure, his eyes are black and his complexion very dark. With his oriental face and dressed in the Ceylonese costume he attracted much attention everywhere, and at the Parliament was one of the most noticeable figures.

GEORGE R. S. MEAD
(1863-1933)*

[*The Path*, Vol. VIII, January 1894, pp. 305-6]

George Robert Stowe Mead is the General Secretary of the European Section T.S., and works day in and day out at the Avenue Road Headquarters in London. He is an Englishman and was born in 1863. His father, Col. R. Mead, late deputy Commissioner Her Majesty's Ordnance, is a distinguished Ordnance officer. So George's childhood was spent among soldiers, sailors, cannon shot, shell, guns and bayonets. His education was obtained mostly at King's school, Rochester.

*[Further information may be found in Blavatsky, *Collected Writings*, XIII, 393-7.]

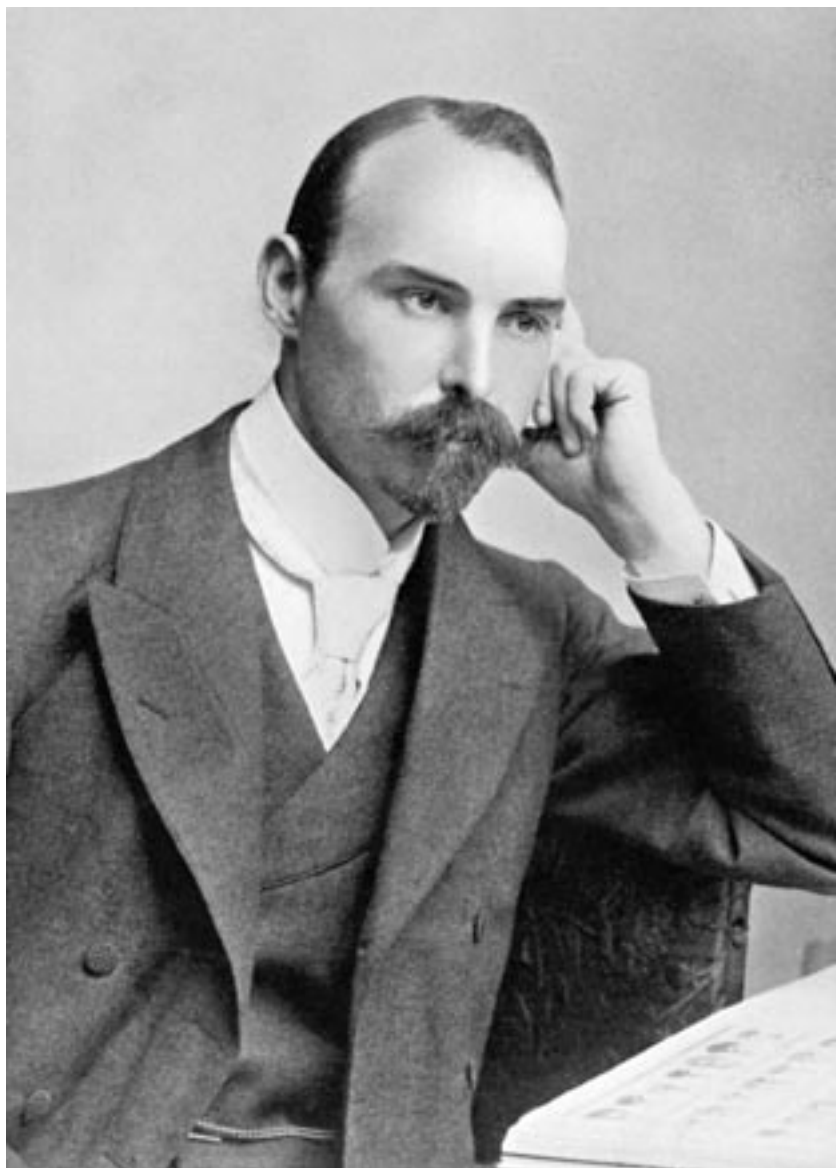
At St. John's College he won school scholarship, and proper Sizarship at Cambridge. He then "went up" destined to read for mathematics supposed to be his forte. Pastors and masters said he must be a "wrangler." But he took the bit in his mouth, threw mathematics to the dogs, and read for Classical Tripos. In that he took classical honors. So far life was aimless and creedless, but unconsciously he was looking for something in life as a reality.

Having become a full-blown A.B. the query was "what to do?" He was offered a chance in an old established practice of an uncle in the law. He refused this, and while looking about taught at a large preparatory school. In 1884 when he went down for Cambridge he read *Esoteric Buddhism*, and then wrote to B. Keightley, saw Mohini, and was put on the track of Hindu philosophy, where he felt as if at home. Then he read all he could find on the subject, with no taste for phenomena, but the latter were also studied as a necessity. After three years of teaching he became restless and resolved on a new path, entering as an undergraduate at Oxford to read for classical honors and take up philosophy so as to get a fellowship and then come out for Theosophy.

After reading fourteen hours a day for five months, rest became necessary, and, the risk in the scheme seeming too great, he went to France to Clermont Ferrand and entered at a small university there, following the literary and philosophical lectures for six months. While there he was able to start many on Theosophy and Spiritualism, and had an epitome of discussions printed in French. This made a small riot, pulpits preaching against Spiritualism. From there he came back to London, taught once more for a year, then left, and met H. P. Blavatsky.

Two days after H.P.B. came to London in 1887, he met her at Norwood. She as usual asked him to stop; all seemed familiar as if he had known them all his life. He spent holidays at Lansdowne Road house, working as was possible. In July 1889 he came to work under H.P.B. for good, giving up all else. Since then, there he has been, and there he also lost that great and good friend whom to know was to admire and revere. No more can be said, as life is all before him, and perhaps he is destined to work long and well for the old T.S.

Mead is strong in word and manner; his eye is bright, clear, and sincere; his voice not unusual; his devotion undoubted. About the medium height, he is built for work and to last. All that we sorrowfully confess is that his hair is just beyond the auburn, like some sunset afterglow.



G. R. S. MEAD
1863-1933



CLAUDE FALLS WRIGHT
(1867-1923)

[*The Path*, Vol. VIII, February 1894, pp. 351-2]

Claude Falls Wright was born September 18th, 1867, in Dublin, Ireland. His mother is an English woman, a member of an old Cheshire family. His father was the nephew of a well-known Crimean General named Falls. He was educated at the High School in Harcourt Street, Dublin, where many well-known Irish theosophists were also taught. Preparing to enter the Civil Service in England he passed one grade, but while waiting for an appointment became an accountant in an Assurance Company. When he was eighteen years old he entered the Royal College of Surgeons to study medicine, but had not completed the first year before he heard of Theosophy through Charles Johnston. This subject then claimed his attention and he went over to London at the age of twenty to see H.P.B., afterwards asking her to advise him about going to India, to which she replied, "Do not go, but come to me and I will teach you," but saying he must first form a Branch, if possible, in Dublin. Acting on this, he gathered persons together, and finally a Branch was formed, which was opened by Brothers Judge and A. Keightley. Since then he has devoted himself entirely to the Society.

He was with H.P.B. for three years, and beside her at the time of her leaving this earth. At one time he was one of her secretaries, and

at another time manager of the Duke Street Publishing Company, now the T.P.S. Almost every picture and ornament in H.P.B.'s room he put up at her request, as well as constructing many of the shelves for them. During the first and last visit H.P.B. paid to No. 17 Avenue Road, next door to the Headquarters, she leaned on Brother Wright's arm as he showed her around the place, and at the time of her death he knelt beside her holding her left hand, and as she passed away took the ring from off her fourth finger. For a long time he was also Secretary of the Blavatsky Lodge in London. After the death of H.P.B. he came to America, arriving in New York seven months to a day after that eventful hour. Since then he has been traveling about the United States, as far north as Minneapolis and south to New Orleans, working at the Headquarters in Madison Avenue when in the city of New York. A great many members of the Society are now personally acquainted with Brother Wright, and his efforts for the Branches have been productive of great benefit, not only to him but also to the organization. His efforts in the Theosophical field in America entitle him to a place in this gallery, as he has visited most of the Branches on the east coast and far to the west, lecturing in the cities visited to large audiences and helping all centers in plans and organization for the purposes of further study. His work in this direction is invaluable and not only is his coming looked for, but constant calls are made for visits. Although Claude Falls Wright is young he has an ancient look due to a slight baldness; his voice is pleasant and insinuating and his birth gives him that touch of humor which enlivens the dullest subject.

[For details on Claude Falls Wright subsequent to the Judge article, until his death by drowning on January 8, 1923, consult the *Collected Writings*, XI, 593-4. — COMPILER]

GEORGE EDWARD WRIGHT
(1851-?)

[*The Path*, Vol. VIII, March 1894, pp. 376-7]

George Edward Wright is an American and is now President of the Chicago T.S. and the Central States Committee for T.S. work. He was born at Perrysburgh, Ohio, April 13th, 1851. His father, who was prominent in educational circles and author of several school books, died in 1853, leaving a widow with four young children to support by her own exertions. This she did by teaching, and gave them a good

education. George took a classical course at Beloit College and Cornell University. Upon leaving college he took up journalism as a profession, and in 1871 went to Chicago where he served as a reporter on several of the city papers, receiving promotion and recognition finally upon the *Chicago Tribune*. He represented this important daily at Philadelphia throughout the Centennial Exhibition in 1876, and the following year went to Europe as war correspondent, representing the *Chicago Tri-*



bune, the *New York Times*, and the Cincinnati *Commercial* during the Russo-Turkish war. Returning, he served upon the editorial staff of the *Tribune*. In 1879 he married, and becoming dissatisfied with newspaper work retired from journalism permanently. In 1882 he founded the Chicago Stock Exchange, and was elected its first Secretary. This institution, keeping pace with Chicago's remarkable growth, has become immensely successful, and he has remained an active member ever since.

In 1886 the tragic death of a brother with unusual phenomena attending it drew his attention towards Occultism, and he began reading in that line, accumulating in this way one of the largest and most valuable occult libraries in the country. Taking up the study of chiromancy, physiognomy, astrology, and kindred sciences, he soon drifted into Theosophical literature, and there found the first really satisfactory solutions to the problems of life. He immediately joined the Theosophical Society, and has been unswervingly devoted to

its welfare from that day. During the months of 1889-90, when the newspapers, especially of Chicago, were filled with abuse of Madame Blavatsky, Brother Wright kept conspicuously posted upon his desk in his public office the following notice:

H. P. BLAVATSKY !

Let the journalistic sots continue to slander, and all the little hounds and reptiles to assail! The time will come when her name will be vindicated and her philosophy appreciated.

Strong words these, but the provocation was great. And how soon has the prophecy been verified!

In 1892 Brother Wright undertook with the General Secretary to secure a place for the T. S. in the World's Parliament of Religions, with what success our readers are aware. He was appointed Chairman of the Committee of Organization, and worked faithfully until our Congress was finished and successful. At our various Conventions he has labored hard with the rest. We thought distant members might like to see the face of the Chairman of the local Committee of our Congress, and this is it.

JASPER NIEMAND

Mrs. Archibald Keightley
(c. 1850-1915)

[*The Path*, Vol. IX, April 1894, pp. 14-17]

[A Sketch contributed by Bertram Keightley]

Among the "Friends" whose faces *The Path* has been presenting to its readers few, if any, have a greater claim to a prominent place than "Jasper Niemand." To most an unknown but dear friend, dear because of the heart-touching help and light which for many have come from the writings bearing this signature — a *nom-de-plume* as all must have known. The personality thus veiled hitherto is that of one personally very dear to many an earnest worker in the T.S.: that of Mrs. Archibald Keightley, more widely known perhaps in the ranks of the T.S. under the name of Mrs. J. Campbell Ver Planck.

Her maiden name in full was Julia Wharton Lewis Campbell, daughter of the Hon. James H. Campbell, a prominent Pennsylvania

lawyer. Her father's was a highly distinguished career. He commanded his regiment during the war; served as member of the U.S. Congress for several terms; held two diplomatic commissions under President Lincoln as U.S. Minister to Sweden and Norway, and subsequently to Bogotá in South America. Her mother was Juliet Lewis, daughter of Chief Justice Ellis Lewis of the Supreme Court of Pennsylvania, a writer of verse possessing great poetical charm and value.

Mrs. Keightley's childhood was chiefly passed among the Pennsylvania mountains, and later on the continent of Europe, where she was educated and entered the society of foreign courts at the early age of sixteen. Even then she had already developed the literary talent for which the members of both branches of her family had been noted, and had displayed for generations in the occupations of their leisure hours. Her early writings consisted of translations from the poems of the present and late Kings of Sweden, in original verse, tales and descriptions published in *Harper's Magazine*, the *Galaxy*, and other periodicals, under her own name as well as the *nom-de-plume* of "Esperance." That the work itself was of fine quality is shown by the fact that full market rates were always gladly paid for it; while the deeper tendencies in the writer's nature are seen in the fact that the spur to exertion lay in the desire to give for the helping of others, some of what she had herself *earned*, and not merely the superfluity of that wealth which the accident of birth — or Karma? — had placed at her command. The child is truly the father of the man — or woman; and how happy must she have been when feeling so early that she could already, by her own efforts, do something to lessen the misery of others?

Miss Julia W. L. Campbell (as she then was) married in 1871 Mr. Philip W. Ver Planck of New York; and six years later, in the course of a single year, she lost her husband and both sons suddenly by a most dramatic series of reverses — including dangers and losses of many kinds. Long and terrible illness followed these sudden blows.

During her recovery Mrs. Ver Planck wrote her two successful plays, "The Puritan Maid" and "Sealed Instructions," the latter having had a marked success during two seasons at the Madison Square Theater, New York, as well as throughout the country.

To turn from the outer to the inner life. By long established family custom, Mrs. Ver Planck belonged to the Episcopal Church — "The Church of England" — but she found no spiritual life there. Indeed, she had ceased to seek for any such life, content apparently with the ideals of literature and art, in a happy domestic and social circle where leisure and refined conditions permitted the cultivation of personal gifts. Yet an interior want now and then made itself felt.



Jasper Niemand.
(Mrs A. Kightley)

JASPER NIEMAND
c. 1850-1915

One day, however, quite by chance as it were, when lunching with her close friend, Mrs. Anna Lynch Botta, the name of Madame Blavatsky was mentioned, and mentioned as that of an exposed fraud. From thence to Theosophy was but a step; Mrs. Ver Planck had never heard of either, and Mrs. Botta, whose circle comprised almost every distinguished member of society at home and abroad (that well-known circle unique in American life), invited her friend to accompany her to hear Mr. Arthur Gebhard speak on Theosophy to Mrs. Ole Bull, Mrs. Celia Thaxter, and others in the drawing room of a friend. The impression made upon Mrs. Ver Planck was so deep that she joined the T.S. within two weeks, and thenceforward began her unceasing work for Theosophy.

Living with her parents at a distance from New York she wrote for the *Path* under the names of "Julius," "August Waldensee," "J," and later on as "Jasper Niemand," as well as unsigned articles, and also corresponded with T.S. enquirers. In those days writers were so few in the Society that they had to take several names, and often one would write up the notes or finish the articles of another.

In answer to some enquirers as to the "Jasper Niemand" writings, Mrs. Keightley writes: "When I began to write articles along these lines, H.P.B. sent me a pen which I always used. The articles were and are always written in full objective consciousness, but at these times there is a feeling of inspiration, of greater mental freedom. The *Letters That Have Helped Me* were received at my Pennsylvania home. They were written for me and for Dr. Keightley — and for the use of others later on — by Mr. W. Q. Judge, at the express wish of H. P. Blavatsky. The letter which is the source of this request, and which conveys assurance of Mr. Judge's qualifications for the office of instructor, purported to be written *through* Madame Blavatsky (it begins 'Says Master'),* and is one of those so ably described by Col. H. S. Olcott in the *Theosophist* for July 1893, where he says that communications from high occult sources received through H.P.B. always resembled her handwriting."

This modification of H.P.B.'s handwriting is decidedly interesting in the above-mentioned letter, whose data amply justify the manner in which "Z" is spoken of in Niemand's preface. Moreover, H.P.B. spoke of her friend Mr. Judge as the "exile" and Annie Besant wrote later on, "You are indeed fortunate in having W.Q.J. as Chief. Now that H.P.B.

*[*Letters That Have Helped Me* (1891, 1905), Theosophical University Press, Pasadena, 1981, 1:68-9, 2:104. From page 104: "For the first year or two no better guide [than W.Q.J.] can be had. For when the 'PRESENCE' is upon him, he knows well that which others only suspect and 'divine'. . ."]

has gone, it is the Americans who have as immediate leader the greatest of the exiles.”*

It is to be hoped that the Editor of *The Path*, a journal so indissolubly connected with the Theosophical writings of the subject of this sketch, will not from personal hesitation exclude from its pages information which is really a moderate statement on behalf of “Jasper Niemand” in reply to questions coming from all parts of the world. The statement would have been made earlier, were it not for a wish, on Jasper Niemand’s part, to continue helpful private correspondence carried on with many persons who [were] addressed under the protection of her impersonality.

After the departure of H.P.B., Mrs. Ver Planck now and again joined the New York staff of workers as a reinforcement during Mr. Judge’s prolonged absences. During one of these periods she met Annie Besant at the Boston Convention of 1891, and there began a friendship destined to evolve as link after link was formed in the chain-mutual of work. Then also was formed the T.S. League of Workers, afterwards inaugurated in Europe.

Mrs. Ver Planck continued to live with her parents in Pennsylvania until the autumn of 1891, when she married Dr. Archibald Keightley of Old Hall, Westmoreland. After a year’s residence in New York they were called to England by the health of Dr. Keightley’s mother.

During Annie Besant’s absence in India, Mrs. Keightley has temporarily taken up a part of her work at the London Headquarters, and in consequence has been residing there for several months.

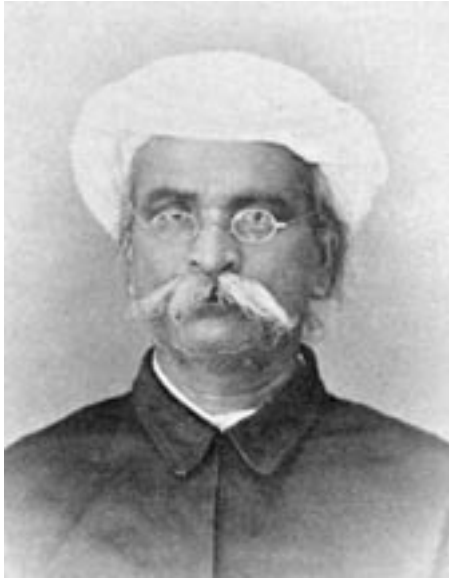
And here this sketch ends for the present. It is not for me to say more, nor to dwell upon the respect and affection which its subject has gained in her new sphere of duty. But I know that I voice the earnest wish of all in expressing the hope that many years of equally fruitful and valuable work for our beloved Cause still lie before her.

BERTRAM KEIGHTLEY.

[Under her married name Julia Wharton Keightley may be found a beautiful description of her adventuresome life in Blavatsky, *Collected Writings*, IX, 435-8. Her birth date is uncertain, but she died in 1915, some fifteen years prior to her husband. His sketch by Judge appears earlier in this section, while the “Faces of Friends” entry for Jasper ap-

*The technical meaning of these titles, “Greatest of the Exiles” and “Friend of all Creatures,” as employed in the East, is totally unknown in the West; the latter being a phrase that has more than once been applied, half in jest, to W.Q.J. by his intimates on account of his often enforced doctrine of “accepting all men and all things” — providing they *work* for Theosophy. — B.K.

peared over Bertram's signature, not Judge's. Still we include it due to her valued connection with Judge and the important footnote concerning his cryptic title, "The Greatest of the Exiles." — COMPILER]



TUKARAM TATYA [PADVAL]
(1836-1898)

[*The Path*, Vol. IX, May 1894, pp. 37-40]

Tukaram Tatya is a Hindu, a member of the Indian Section of the T.S., one of the most earnest and devoted workers we have anywhere. He was born in Bombay in 1836, and belongs to a subsection of the Śudra caste known as the Bhandari class. Members who have read the Oriental Department papers will remember how the Indian castes are divided into many, the original four being much multiplied; as, for instance, the Brahman having now eighty-four divisions. Tukaram's parents came from the west coast of India, near Ratnāgiri. At seven his mother died and at ten his father. After that they were all reduced to poverty through the family property being squandered by a relative. He was adopted by his cousin's wife at the age of thirteen, who supported herself and Tukaram by work. At a mission school he was taught the vernacular, and afterwards at an English school he went as far as the Third Reader. There, as he paid more attention to the Bible lessons, the missionaries thought he would make a Christian, and so allowed

him a monthly stipend of two rupees. This is a common practice of these people. They treated Tukaram kindly, so that he began to look with favor on Christianity and was on the point of joining that faith. But here was the turning point of his life.

At an auction room he met by accident an English gentleman who had been a teacher in a mission school in Bombay, but had resigned because the things he taught were against his conscience and had taken a government position. The missionaries persecuted him for this change and considerably marred his prospects. He had many private talks with Tukaram, telling him that his Christian views were a delusion and that if he "embraced Christianity his condition would be something worse than that of a despised dog, and that once he received baptism he would not even get a crumb from their table; they would show him every attention and kindness as long as he did not become a Christian." This shocked Tukaram and caused him to pause, as the kind friend read him freethought articles and various things about the Pentateuch. The missionaries then began to revile Tukaram and withdrew all help, leaving him destitute. But the kind friend got him a position in a municipal office. He then joined various Hindu societies for reform, but left them. One was the Paramahaṃsa Sabhā, which went to pieces through treachery of a member, and another was Prārthanā Samāj of Bombay. The latter was a prayer society, but as Tukaram got agnostic views he left it.

A few years later, while watching the death of his adopted mother, he began speculating as to what it was that left her body. This led to retrospection and to wondering where his destiny would take him. In this state of mind Tukaram continued until he happened to read *The Theosophist* and see that H.P.B. and Col. Olcott were in India. He read the same things as he had been pondering on, and conceived a desire to see them. With an introduction from his friend, Mr. Martin Wood of the *Times* of India, he visited them, Mr. Wood asking them not to "let Tukaram too deep in the mysteries of the T.S. for fear he might be drawn off from the local politics, in which he had a large share, having already obtained the city municipal franchise."

He visited H.P.B. and Col. Olcott every Sunday, and the closer intimacy formed with them during these frequent visits having disclosed to him nothing that would corroborate the sinister reports then current there regarding them, he determined to know more about them, and this he thought could best be done by joining the T.S. Becoming a member of the Society in Bombay, his relations with them became more and more intimate, he advanced them money under articles, and watched their conduct in the Wimbridge-Bates quarrel, Dāmodar

and his father's quarrel, etc. His convictions of their innocence and spiritual mission were confirmed.

The two founders left Bombay with great disappointment, seeing that the Theosophical Society could not prosper there; the reason for taking this step was, Tukaram thought, that they had placed themselves in wrong hands. They had unfortunately chosen for co-workers Harichandra Chintamon and Mūlji Thakersey, and others; the former had lost their reputation and position from adverse fortune, and many still clung to the belief that H.P.B. and Olcott were foreign spies (Russian and American). For this reason no respectable, educated persons would join the Society.

When the founders decided to make Madras the Headquarters of the movement, H.P.B. feared that the Bombay Branch would die out after they had left the place, and desiring to prevent so disastrous a result taking place, she asked Tukaram to keep up at least a semblance of the Branch by hanging a sign board at the door of his office, even though no members should assemble for a meeting. He did this because he was determined to do all possible to prevent the movement from being hopelessly ruined in Bombay. Shortly afterward the members hired a room in the Fort and removed the Branch from Crow's Nest (H.P.B.'s residence here) to the room, and have been ever since holding meetings in the Fort; they have thus succeeded in making the Branch one of the most active in the country.

He was in the Committee to enquire into the allegations made by the Coulombs and the Missionaries at Madras regarding the Mahatmas and the shrine, and was thoroughly convinced that Madame Coulomb, in acting the part she did, was actuated by base selfish motives and had entered into conspiracy with the Madras missionaries to ruin the Theosophical movement. Tukaram was also present in Madras when Mr. Hodgson had called there to make personal investigations, "and found that he did not at all act with impartiality."

When Bombay Branch was established in the Fort, Tukaram opened, at his own expense, a charitable dispensary called *The Theosophical Homœopathic Charitable Dispensary*, in which he has been dispensing medicines, effecting mesmeric cures on a very large number of patients suffering from incurable diseases of all sorts. This dispensary has made a name, and has now about 12,000 rupees given as donations by patients and charitably disposed persons in recognition of the usefulness of the institution.

In course of time, as Theosophy was more widely known and a general interest aroused in the public mind to know something about Indian ancient scriptures, Tukaram conceived the idea of setting up

a Theosophical publication business, long before a similar idea was decided upon and worked in Europe and America, with the sole object of popularizing among the reading public a taste for reading easily procurable works on those ancient philosophies and religions. He has thus been able to publish the Vedas and other great works on ancient philosophy, metaphysics, yoga, the Upanishads with English translations, besides many other works in vernacular by the greatest Sādhus and Adepts.

Tukaram has still other ideas of promoting the Theosophical movement in India, and hopes in course of time to be able to carry them into effect. We trust he will have complete success.



JAMES MORGAN PRYSE
(1859-1942)

[*The Path*, Vol. IX, June 1894, pp. 90-1]

James Morgan Pryse is our head printer, and he with his brother John must remain immortal among our annals. He came with his brother to New York in July 1888, and enabled the editor of *The Path* to start the Aryan Press for the printing of much needed Theosophical literature.

Brother Pryse was born in New London, a suburb of Cincinnati, Ohio, August 14th, 1859, and is of Welsh descent. His father was a Presbyterian minister in Cincinnati, where James spent his childhood.

Both father and mother were born in Wales. It may be noted that Pryse is also the name of the recent Grand Druid of Wales. Being a minister's son, James went from place to place in America, taking a high-school course and preparing in Latin, Greek, and the like, for a college in Crawfordsville, Indiana. Ill health, overstudy, and trying to do three years' work in a little over one spoiled these plans, and Brother Pryse began to read law. At 17 he was ready for the bar, but not caring to spend four years as a clerk he went to Red Cloud, Nebraska, to the frontier. There for a while he ran a photograph gallery, but sold it out and entered a printing office, learned that business, edited a country paper, and with his brother John published other papers in various towns. They started an office at Anaconda, Montana, sold that out and began a paper at Prescott, Michigan, and St. Paul, Minnesota. From there he went to Florida, and then up to Minnesota, where in January, 1886, he gave up printing and was admitted to the bar in the Circuit Court for the Eighth District of the State.

Intending to practice law he went to Lacrosse, Wisconsin, but took a position as telegraph editor on the *Republican Leader* instead. Becoming what the Americans call "disgruntled" with all things, he joined a socialistic colony going to Sinaloa, Mexico. A year was spent at Hammonton, New Jersey, doing the printing for the colony and helping to organize. While there he got into correspondence with Mrs. Ver Planck, who is now Mrs. A. Keightley, and resolved to work for the T.S. instead of for socialism. Brother Pryse had never taken to any religion nor joined a church, and was too familiar with psychic phenomena to be in sympathy with naturalism, yet took no interest in mere spiritualism, its phenomena being of no use and the utterances of its spirits being nonsense. He had been studying Fourier while holding to pantheism and reincarnation, and the instant he met Theosophy recognized it as that for which he sought. Then began a study of *Isis*, of *The Path*, of all that could be found on Theosophy, as well as an invaluable correspondence with Mrs. Ver Planck. In July 1887 he joined the T.S. at Los Angeles, and met there again his brother, by that time also full of Theosophy. From there both went to Peru and back to Panama, and from there to New York.

In August 1889 Brother Pryse went to London to start the printing office there named the H.P.B. Press, wherein the machinery is American. There he is still at work night and day. He has wandered over most of the States of the U.S., keeping himself foot-free for a possible work in the future. He and his brother cannot be erased, and while our books are read, though no printer's name is on them, yet the soul and the work of James M. Pryse are in them. That he is a printer of

the highest ability no one can deny, that he is a man who has unselfishly worked for the T.S. is a fact that is recorded in the unimpeachable books of Karma. We show his counterfeit presentment. [Cf. Blavatsky, *Collected Writings*, XII, 761-5.]

ISABEL COOPER-OAKLEY

(1854-1914)

[*The Path*, Vol. IX, July 1894, pp. 122-4]

Mrs. Isabel Cooper-Oakley is now well-known personally to Theosophists in all Sections of the Society. She is the daughter of the late Henry Cooper, C.B., Commissioner of Lahore, India, who was made the Governor of Delhi on his deathbed. She was born at Amritsar, Punjab, India, in 1854. Her father, one of the best known men in the Bengal Civil Service, was made a "Companion of the Order of the Bath" at the early age of twenty-eight for distinguished services rendered during the mutiny in India; the Cooper Buildings in Delhi are named after him, and the "Cooper Medal" was struck for him in 1864 by the Indian Government in recognition of great and continued services in the educational questions of India, and especially in regard to the education of women. On her father's side Mrs. Cooper is descended from Baron Cooper of Paulett (Earl of Shaftsbury) and Sir William Burnaby, both old English families. Her father was a nephew of Lord Forbes of Forbes Castle in Aberdeenshire. Her mother was the daughter of Gen. Steel (who married the daughter of Prince Angelo Della Trememondo, an exiled royal family of Tuscany), one of the old families of Steels of West Cumberland, whose mother, Dorothy Ponsonby, was a niece of the Earl of Bessborough. These facts are not given by way of glorification, but for those who wish to know of a person's descent.

Mrs. Cooper-Oakley and her sister Laura passed a great deal of their early life on the Continent. At the age of twenty-three the subject of our sketch met with a severe accident and for two years was unable to walk. This enforced quiet threw all her interests into her studies, and it was during this illness in 1878 that *Isis Unveiled* was lent to her and she began her investigations into Spiritualism with its cognate subjects. Life then took a more serious aspect, and on recovering in 1879 she began to take up public questions, interesting herself in Woman's Suffrage and the Social Purity Alliance. Wishing to study philosophy more deeply, Mrs. Cooper-Oakley determined to go to Girton College, Cambridge, in order to pass through a systematic course.

In 1879 when H.P.B. was passing through London on her way to India Mrs. Cooper-Oakley just missed her. Going on with her studies she passed her "matriculation examination" in 1881 and entered Girton as a student. In 1882 she met Mr. Oakley, who was at Pembroke College, Cambridge, with Dr. Keightley, and they all began their studies together. Together with the Keightleys they wrote to Adyar in 1883 applying for membership in the Theosophical Society, but received no answer. Hearing from Mr. A. P. Sinnett in the autumn of 1883 that H.P.B. was expected in Europe, they determined to visit her upon arrival. Isabel Cooper was married early in June, 1884, to Mr. A. J. Oakley. In March Col. Olcott arrived in London, and then Mrs. Oakley, Dr. Keightley, and Mr. B. Keightley joined the Society.

During the summer of 1884 it was arranged that Mrs. Cooper-Oakley and her husband should accompany H.P.B. on her return to India, and the plan was carried out. They took a house in London where H.P.B., Dr. Keightley, and Miss Laura M. Cooper lived during September and October until the party started for India in November. On the way to India Mrs. Cooper-Oakley spent three weeks in Egypt with H.P.B. and found the period full of intense interest, as H.P.B. was a mine of deep information. Arriving at Adyar, Mrs. Cooper-Oakley says she "had every opportunity of investigating the Coulomb affair and also was an eye witness to Mr. Hodgson's investigations, besides seeing the unfair way in which the S.P.R. representative behaved to H.P.B." *

H.P.B. then fell sick, and Mrs. Cooper-Oakley nursed her through a long and dangerous illness, falling sick herself afterwards and being unable to leave India when H.P.B. was ordered away in February. In May Mrs. Cooper-Oakley was sent home, arriving in the summer of 1885, when H.P.B. sent her a warm and affectionate invitation to come to Würzburg, but owing to bad health and business affairs, Mrs. Cooper-Oakley was unable to leave London, but went to see H.P.B. as soon as the latter came to Norwood. During that summer of 1887 Mrs. Cooper-Oakley held small meetings in her rooms for inquirers, and was studying Theosophy steadily. That autumn she went to India for three months, and later in April, 1888, came back and stayed with H.P.B. in Lansdowne Road for a few weeks, and in 1889 she became one of the household staff.

Continued bad health has prevented Mrs. Cooper-Oakley from doing the work she would like to have done. In 1890 the Headquarters was moved to 19 Avenue Road; the following year H.P.B. left us and her last message for the Society was given to Mrs. Oakley the night

*[Cf. *Lucifer*, Vol VIII, June 1891, p. 280.]



ISABEL COOPER-OAKLEY
1854-1914



EMIL AUGUST NERESHEIMER
1847-1937

but one before she died. At three a.m. she suddenly looked up and said "Isabel, Isabel, keep the link unbroken; do not let my last incarnation be a failure." At the moment of H.P.B.'s death Mrs. Cooper-Oakley was out, but received a telegram recalling her and arrived just ten minutes too late.

Since then she has been to Australia, where she worked among the Theosophists, arousing a great deal of public and private interest and doing much good to the Society. From there in 1893 she returned by way of California, stopping and working there and meeting many members. She arrived in Chicago in September, 1893, in time for the Theosophical Congress of the World's Fair, and took part in that as a speaker at the meetings of the Society. From there she came across to New York and returned home to London in October with the English and Indian delegates who had been at the Theosophical Congress. We leave the record at this point in London where she has been at work ever since, and hope that the future may record services to the Society as long as she shall live. [Cf. biography in Blavatsky, *Collected Writings*, XII, 730-3.]

EMIL AUGUST NERESHEIMER
(1847-1937)

[*The Path*, Vol. IX, August 1894, pp. 145-6]

E. Aug. Neresheimer is at present the Treasurer of the Board of Trustees of the Āryan T.S. of New York. He is a Bavarian of Catholic parents, and was born in Moosburg near Munich, January 2, 1847. At Munich he graduated from a business college, and then learned the silversmith's and jewelry trades in Switzerland, Augsburg, and Berlin. At present he is an importer of diamonds and precious stones in New York.

In 1868 he went to Australia, leaving there in 1870 for California. Two years after reaching California, in 1872, he came to New York and has been there in business ever since, taking trips to Europe very often.

In 1886 Mr. Neresheimer heard of Theosophy from reading *Esoteric Buddhism* which a friend had loaned him, and was particularly struck with the information about Adepts. A foundation for this belief had been laid by nursery tales about great and wonderful beings in India. He had always held theories of his own about the doctrine of correspondences and of the interrelations of the ideal cosmos with the visible

universe. A study of Kant, Hegel, and Schopenhauer was made by him to obtain a mental anchorage, but not successfully. The Theosophical theory came like a key and a revelation, something like a formerly known and lost philosophy. The immediate link with the Theosophical Society began through an abusive article in a daily paper in which were given the name and address of the Secretary in New York, on whom he at once called, and then joined the T.S. in January 1889.

Subsequently he called on H.P.B. in London and had some conversation with her at her rooms in Lansdowne Road, but cannot claim any greater acquaintance with her. He has served on the Executive Committee of the American Section, and from his intimate acquaintance with its work and with that of its General Secretary is qualified to know what this Section is and upon what the growth of Theosophy in the United States depends. Though not a speaker or writer of facility, he is one of those strong men who give a force to those with whom they work. His face does not appear here by his own wish, but because those who know of the great assistance rendered to the work of the Society not only in wise counsel but in many another field desire that readers should see the countenance of a strong friend, a good adviser, a liberal helper, one who is not easy to find in a walk of many days.

ERNEST TEMPLE HARGROVE
(1870-1939)

[*The Path*, Vol. IX, September 1894, pp. 182-4]

This month's face is that of Ernest Temple Hargrove, who, although not known to the whole T.S., has made himself quite well acquainted with very many in the American Section. He came to the eighth Convention at San Francisco in April 1894, traveling across the continent with the General Secretary, and after the Convention all the way up to Seattle, lecturing meanwhile at various places. For that reason and also because he is a friend, we give his counterfeit presentment.

Mr. Hargrove is the second son of James Sidney Hargrove, one of London's best known solicitors. His name has been for a long time connected with literature, several members of it being mentioned in England's *Dictionary of National Biography* as authors of considerable repute. His father's family comes from Yorkshire; on his mother's side he is Scotch, she being an Aird. The best known representative of this line is and has been for some years the member of Parliament for one of the London Constituencies. There is also a fighting streak in his

veins, such men as Lieutenant General Hargrove, Governor of Gibraltar during the war in the early part of the eighteenth century, and Sir Martin Frobisher who fought against the Armada, standing to him as ancestors.

After being educated at several preparatory schools he went to Harrow, where he is said to have spent most of his time reading novels,



but at this date he does not regret it. When eighteen years of age he left Harrow and studied for the diplomatic service; was then offered the choice of going to Cambridge University or traveling abroad. Choosing the latter he went to Australia and visited Tasmania, making a long tour through New Zealand, where some time was spent among the Maoris, returning home by way of Ceylon. Considerable time was then spent in the office of a charter accountant where he was sent to get a general idea of business. He then decided to become a barrister, and is now a member of the Middle Temple.

Mr. Hargrove first heard of Theosophy during the time of the great discussion in the London *Daily Chronicle*. Being at a seaside holiday resort, he saw a placard on a wall with the large heading "Theosophy" advertising a lecture by Mrs. Besant. He did not go to the lecture, but by seeing the word "Theosophy" his whole inner and outer life was changed. Books were then bought on the subject, and he was admitted as a member-at-large without even having the acquaintance of another member. Since then most of his days and a good many of

his nights have been spent at the London Headquarters, helping in the General Office with correspondence, with *The Vāban*, with certain *Lucifer* reviews, and lecturing at various lodges. He was also Treasurer of the Blavatsky Lodge. Since he was nine years old he has traveled a great deal in Europe and other places, and thus has had most of the edges knocked off his distinctive character as an "insular Englishman." To prove this he says he is a great reader of *The Path* and that he has learned more from it than from other sources. For the Society he has written under various *noms de plume*, but not under his own name. He stands six feet two in his stockings, but having grown rather fast he thinks he is rather weedy but hopes under the action of Karma he may fill up in time.

RANGAMPALLI JAGANNATHIAH AND T. A. SWAMINATHA AIYAR

[*The Path*, Vol. IX, December 1894, pp. 278-80]

Two Indian workers are pictured this month who live at Bellary, South India. Rangampalli Jagannathiah is the sitting figure. He was born in May 1852, at Cuttack near Jaggernath, and hence is called Jagannathiah. His father was a native officer in the 30th Madras Infantry. Young Jagannathiah was enlisted in the regiment as a pension boy on his father's death, when the boy was one year old, serving six years. Education was furnished by his cousin, and since his tenth year he has lived in Cuddapah and Bellary. In 1872 he was matriculated from the Government Provincial College, and afterwards served as teacher in the Provincial and Wardlaw Colleges, and as second headmaster in the High School, Secunderabad, Deccan, for eight years. In religion he was a staunch Vishṇava of the Viśiṣṭādvaita School, but read much in science and philosophy until 1874, when reading Buckle's *History of Civilization*, Lubbock's *Prehistoric Times*, and others his faith was shaken, and in 1875 contact with followers of materialism led at last to his joining the National Secular Society of England under Charles Bradlaugh and Mrs. Besant. The Free-thought Union of Madras was then joined.

In 1882 he first heard of Theosophy and the T.S. from a friend who was a Vedāntin and good Sanskrit scholar. This led, after reading the early numbers of *The Theosophist*, to a correspondence with Dāmodar K. Māvalankar, who was at the Adyar Headquarters, and later to a visit there for a discussion of questions. There he met H.P.B., who had in her possession some of his contributions to newspapers. He also worked for awhile on the staff at Adyar. Dāmodar introduced him to



RANGAMPALLI JAGANNATHIAH (b. 1852)
AND T. A. SWAMINATHA AIYAR (b. 1868)

H.P.B., and she discussed Theosophy with him for three days for about three hours a day. He says: "She satisfied me completely. I admired her genius very much, and her fund of knowledge on science, philosophy, and religion. I observed above all that her replies to my questions were complete answers to the main as well as to all possible side questions. On the 30th of December 1882, she asked me if I had anything more to ask. I said, 'None,' and she directed me to search the old Āryan religion and Upanishads, ending by suggesting that I join the T.S., with which I complied." He then began to write for Theosophy.

A question was raised, "Can a Secularist be a Theosophist?" in the *National Reformer* of Mr. Bradlaugh and Mrs. Besant, and Mrs. Besant then wrote strongly against his joining the T.S. He then wrote to Mr. Bradlaugh asking if freethinkers were bound by the dictates of Mrs. Besant, to which Mr. Bradlaugh said No. Mr. Jagannathiah then retired from the Union.

In 1885 he was an Inspector for the T.S. In 1887, with the other subject of this picture, he founded the Sanmārga Samāj on the lines of the T.S., and afterwards declared it a part of the T.S. Old members left, but by persistent work the Society was kept up and an immense amount of work done by both in preaching to the villages in the vernacular. He continued in the government service until July 1894, when being transferred to another post he resigned, trusting to Nature, so that he might continue the work at Bellary with his friend, because he could not fulfill his promise to H.P.B. to work for the T.S. if he left his center of work. There at Bellary he is now, and while the work done is not one that the general T.S. public knows of, as it is in the vernacular, he and his friend keep up a constant preaching to the people, trying to infuse into them the truths of Theosophy for the betterment of their ideas of their own religions. Among other things done is the keeping up of a school well noticed by the Government.

T. A. Swaminatha Aiyar stands beside Jagannathiah, his friend and co-worker. He was born July 1868, at Tiruvadi, Tanjore, on the banks of the Kaveri. This is one of the strongest of the orthodox Brahman centers in Southern India, noted for its Vedic learning and Sanskrit knowledge. People come there to learn the Vedas, and there are about 800 pupils. All these are fed, clothed, and educated gratuitously. The teacher is a renowned man. There is there also a Free Sanskrit College, where the same sort of work is done under the gifts of the Tanjore Mahārāja. The greatest of astrologers and most renowned of poets hail from that small district. Brahmanical ceremonies are rigidly observed in all the houses.

Swaminatha belongs to a Vaidiki, a religious as distinguished from

a lay family, renowned for its religious sacrifices and hence called Dikshita. His father is a native doctor and a proficient mantrika, or one who recites mantrams, and an elder brother is known as a singer of the *Yajur-Veda*.

In his eighth year he was sent to an English school, and later to the Government High School until 1881. At 14 he matriculated from the Native High School of Coimbatore, went to St. Peter's College at Tanjore for four months, and through the first in Arts at the State Government Provincial College of Trichinopoly. In 1884, while there, he joined the Sanmārga Sabhā of that place. Taught school at Trichinopoly and became a clerk in the Revenue Department at Bellary. A natural leaning to religion and mysticism caused a want of companionship in such thought, and that led to acquaintance with Jagannathiah, with whom the Sanmārga Samāj was begun in 1887. This led to the T.S. naturally. After service in the Survey Office, the Government transferred him to Madras, and then he decided, like his friend, that he must be at Bellary, so he resigned and tried the work of a baker there, but this was not successful. Then work was obtained in a mercantile house until 1893, when the pressure of the T.S. work of the Samāj caused him to give that place up, and he too is now devoted to the work of his heart.

By both, all they do is done under stress and strain, which reminds us of the way the work has to be done in America, with little money and few to help. But the unseen, powerful help of the great Initiates of the T.S. is behind this as well as other sincere work for the T.S., and it is to be hoped they will ere long be able to do more without being compelled to pinch and save for the sake of mere existence. Some help has been sent from month to month from American friends who believe in vernacular work in India, since the T.S. as an English movement cannot find the masses there. This has widened out, and may be heard of later as a combined work for India and America helped by the latter, benefitting both in all ways that may flow from the turning up of rare manuscripts of value and by more widely energizing India to help itself. [Cf. Blavatsky, *Collected Writings*, Vol. III, 521-3.]

Pagination Key

(Follows Contents entries of 1st Edition)

1st Ed.	2nd Ed.	1st Ed.	2nd Ed.
1	3	172	183
2	4	174	185
5	7	175	186
7	9	177	188
9	12	179	189
13	15	182	192
14	16	183	193
17	21	184	194
20	24	187	198
24	28	189	199
27	31	191	202
36	40	194	205
39	43	197	208
41	46	202	213
45	49	203	215
49	53	205	217
53	58	211	223
58	64	231	243
63	69	241	253
64	70	260	273
67	73	280	295
70	76	300	315
74	80	320	336
75	82	340	357
77	85	360	377
81	90	373	389
83	83	395	411
85	92	402	418
88	95	403	419
90	97	405	421
94	101	408	424
97	104	411	427
100	106	423	439
105	112	453	471
111	119	454	474
116	125	456	481
125	135	458	485
130	140	460	489
134	143	462	493
139	148	463	496
140	149	464	499
147	156	468	509
154	164	470	513
159	168	471	514
169	179	472	507
170	179	477	529

Bibliography

[Sources cited in the text. Many obscure titles may now be found online or recently reprinted. A list of William Q. Judge's writings may be found in the bio-bibliography in Volume I, pp. lvi-lviii.]

- Alger, William Rounseville, *A Critical History of the Doctrine of a Future Life*, George W. Childs, Philadelphia, 1864; 10th & revised edition (with 6 new chapters), 1878.
- Arabian Nights*, Lady Burton's edition of Sir Richard F. Burton's *Arabian Nights*, translated from the Arabic, 6 vols., Waterloo & Sons, London, 1886.
- Arnold, Edwin, *The Light of Asia, or the Great Renunciation, Being the Life and Teachings of Gautama*, etc., Trübner & Co., London, 1879.
- d'Arpentigny, Casimere Stanislaus, *La Science de la Main, ou Art de Reconnaître les Tendances de l'Intelligence d'Après les Formes de la Main*, 3rd ed., E. Dentu, Paris, 1865.
- The Aryan Path*, [ed. B. P. Wadia], 1930–1960, published by Theosophy Company, Bombay.
- Balk, Uldericus, [title unknown concerning "the lamp of life"], 1611, untraced; referenced in *The Magus: or Celestial Intelligencer* by Francis Barrett, Book II, London, 1801, p. 11, (<http://www.sacred-texts.com/grim/magus/ma204.htm>).
- Barker, Alfred Trevor, comp., *The Mahatma Letters to A. P. Sinnett*, 2nd ed., Rider & Co., London, 1926; reprint, Theosophical University Press, Pasadena, 1992; 3rd ed., Theosophical Publishing House, Adyar, 1962; Chronological Edition, T.P.H., Adyar, 1993.
- Barrows, John Henry, ed., *The World's Parliament of Religions: An Illustrated and Popular Story of the World's First Parliament of Religions, Held in Chicago in Connection with the Columbian Exposition of 1893*, 2 vols., The Parliament Publishing Co., Chicago, 1893.
- Beecher, Edward, Rev., *The Conflict of Ages, or The Great Debate on the Moral Relations of God and Man*, Sampson Low & Co., London, 1853.
- Besant, Annie, *The Seven Principles of Man*, Theosophical Publishing Society, London, 1892.
- Blavatsky, H. P., *Collected Writings*, ed. Boris de Zirkoff, 15 volumes including index, Theosophical Publishing House, Adyar, London, Wheaton, 1950–1991.

- *Isis Unveiled: A Master Key to the Mysteries of Ancient and Modern Science and Theology*, 2 vols., J. W. Bouton, New York, 1877; reprint Theosophical University Press, Pasadena, 1998.
- *The Key to Theosophy: Being a Clear Exposition, in the Form of Question and Answer*, etc., 2nd ed., Theosophical Publishing Society, New York, London, Madras, 1890; reprint, Theosophical University Press, Pasadena, 2002.
- *The Secret Doctrine: The Synthesis of Science, Religion, and Philosophy*, 2 vols., The Theosophical Publishing Company, London, 1888; facsimile reprint, Theosophical University Press, Pasadena, 1999.
- *Theosophical Glossary*, The Theosophical Publishing Society, London, New York, Adyar, Madras, India, 1892.
- *The Voice of the Silence*. Theosophical Publishing Society, London, 1889; reprint, Theosophical University Press, Pasadena, 1992.
- Boehme, Jacob, *Concerning the Three Principles of the Divine Essence*, trans. John Sparrow, H. Blunden, London, 1648; reprint, John Watkins, London, 1910.
- *Dawning of the Eternal Day*, (translated by John Sparrow as *Aurora*), John Streater for Giles Calvert, London, 1656; reprint, John Watkins, London, 1914.
- *De Electione Gratiae and Quaestiones Theosophicae*, trans. John Rolleston Earle, Constable, London, 1930.
- *Forty Questions of the Soul and the Clavis*, trans. John Sparrow, Matth. Simmons, London, 1647; reprint, John Watkins, London, 1911.
- *High and Deep Searching out of the Threefold Life of Man Through the Three Principles*, trans. John Sparrow, H. Blunden, London, 1650; reprint, John Watkins, London, 1909.
- Boyd, Ernest Augustus, *Ireland's Literary Renaissance*, John Lane Co., New York, 1916.
- Buck, Jirah Dewey, *A Study of Man and the Way to Health*, Robert Clarke & Co., Cincinnati, 1889.
- Bulwer-Lytton, Sir Edward, *Zanoni*, Bernhard Tauschnitz, Leipzig, 1842; George Routledge & Sons, London, 1878.
- *A Strange Story*, Sampson Low & Co., London, 1863.
- Burgoyne, Thomas H., *The Light of Egypt, or The Science of the Soul and the Stars*, Volume 1, Religio-Philosophical Publishing House, San Francisco, 1889; Volume 2, H. O. Wagner, Denver, 1900.

- The Canadian Theosophist*, ed. Albert E. S. Smythe, March 1920–February 1947, Toronto.
- The Century* (formerly *Scribner's Monthly*, conducted by J. G. Holland, vols. 1-22, 1870-1881), vols. 23-120, 1881-1930, New York, London.
- Chatterji, Mohini, and Laura Holloway, *Man: Fragments of a Forgotten History*, Reeves & Turner, London, 1885 (reprinted 1887, 1893).
- Collins, Mabel, *Light on the Path*, Reeves & Turner, London, 1885; published serially in *The Theosophist*, annotated by P. Sreenevasrow, June 1885–March 1886, Adyar, Madras, India; reprint, combined with *Through the Gates of Gold*, Theosophical University Press, Pasadena, 1997.
- Conger, Margaret, *Combined Chronology for Use with The Mahatma Letters to A. P. Sinnett and The Letters of H. P. Blavatsky to A. P. Sinnett*, n.p., Washington, DC, 1939; reprint, with First Letter of K.H. to A. O. Hume, and View of the Mahachohan on the T.S., Theosophical University Press, Pasadena, 1973.
- Crawford, Francis Marion, *Mr. Isaacs, A Tale of Modern India*, Macmillan & Co., London, 1882.
- Dante Alighieri, *Inferno*, translated by I. C. Wright, Longmans, London, 1833.
- Desbarolles, Adrien Adolph, *Mystères de la Main, Revelations Completes*, etc., Chez l'Auteur, Paris, (1879) [1,048 pages].
- Detroit Review of Medicine and Pharmacy*, (Dr. Corey on Psychometry), E. B. Smith & Co., Detroit, August 1875, pp. 451-2.
- Dods, John Bovee, *The Philosophy of Electrical Psychology, in a course of twelve lectures*, Fowlers & Wells, New York, 1850.
- Doubleday, Abner, General, *Chancellorsville and Gettysburg*, Scribner & Sons, New York, 1882.
- *Reminiscences of Forts Sumter and Moultrie in 1860-'61*, Harper & Brothers, New York, 1876.
- translator, *Dogma and Ritual of Higher Magic (Haute Magie)* by Éliphas Levi, annotated by Alexander Wilder, published serially in *The Word*, ed. Harold W. Percival, Vol. 16 (Oct. 1912) to Vol. 25 (Sept. 1917), New York, [incomplete].
- Draper, John William, M.D. L.L.D., *History of the Conflict Between Religion and Science*, D. Appleton & Co., New York, 1874.
- Du Potet, Jules Denis de Sennevoy, Baron, *Traité Complet de Magnétisme Animal*, etc. (1834); 3rd ed., Germer Baillièrre, Paris 1856.

- *An Introduction to the Study of Animal Magnetism*, Saunders and Otley, London, 1838.
- The Esoteric, A Magazine of Advanced and Practical Esoteric Thought* (monthly), ed. Hiram Erastus Butler, Esoteric Publishing Co., Boston (later Applegate, California), 1887–1904.
- Five Years of Theosophy: Mystical, Philosophical, Theosophical, Historical and Scientific Essays, selected from "The Theosophist"* (1885), 2nd & revised ed., Theosophical Publishing Society, London, Madras, 1894; reprint, Theosophy Company, Los Angeles, 1975.
- Hardinge Britten, Emma, *Ghost Land, or Researches into the Mysteries of Occultism*, William Britten, Boston, 1876.
- Harper's Magazine*, New York, June 1850 to the present.
- Harris, Rev. Thomas Lake, *The Wisdom of the Adepts: Esoteric Science in Human History*, Privately printed, Fountain Grove, CA, 1884.
- Hunton, William Lee, *Favorite Hymns*, etc., Evangelical Lutheran Church Publishing Board, Philadelphia, 1917.
- The Irish Theosophist*, ed. Daniel Nicol Dunlop, October 1892 – September 1897, Dublin.
- Kaus, Mulla Firuz bin, *The Desatir, or the Sacred Writings of the Ancient Persian Prophets*, etc., Education Society's Press, Bombay, 1888; reprint, Wizards Bookshelf, Minneapolis, 1979.
- Letters from the Masters of the Wisdom*, comp. C. Jinarājadāsa, First Series, 1870–1900, Theosophical Publishing House, Adyar, Madras, (1919); 6th ed., 1988; Second Series, (1925), 2nd ed., 1973.
- Lilly, William, *Introduction to Astrology . . . with Numerous Emendations*, etc. by Zadkiel (Richard James Morrison), H. G. Bohn, London, 1852.
- Lucifer, A Theosophical magazine designed to Bring to Light the Hidden Things of Darkness*, ed. H. P. Blavatsky, London, September 1887–August 1897.
- The Mahabharata of Krishna-Dwaipayana*, trans. Pratapa Chandra Ray, 11 vols., Bharata Press, Calcutta, 1884–94.
- "The Maha-Parinibbana Sutta," in *Oriental Department (Papers)*, Nos. 13–14, June, November 1893, Theosophical Society, American Section, New York.
- Mohyus, Erycius, *Pulvis Sympatheticus, quo Vulnera sanatur absque medicamenti ad partem affectam applicatione et superstitione* (The Sympathetical Powder), Editio nova, Brussels, 1639.

- Morgan, Arthur Ernest, *Edward Bellamy*, Columbia University Press, New York, 1944.
- The Nineteenth Century*, ed. James Knowles (from 1877–1908), London.
- Olcott, Henry Steel, *A Buddhist Catechism, according to the Canon of the Southern Church*, etc., Columbo, Ceylon, The Theosophical Society, London, 1882.
- Old, Walter R. [pseudonym Sepharial], *What is Theosophy? A Handbook for Enquirers into the Wisdom-Religion*, etc., Hay Nisbet & Co., London, 1891.
- Oliphant, Margaret O., *Memoir of the Life of Laurence Oliphant and of Alice Oliphant, his Wife*. 2 vols., William Blackwood & Sons, Edinburgh and London, 1891.
- Oriental Department Papers*, ed. William Q. Judge (from 1891–1896), Aryan Press, New York.
- Paine, Thomas, *Collected Writings: Common Sense, The Crisis, Rights of Man, and Age of Reason*, Library of America, New York, 1995.
- The Path, A Magazine Devoted to Brotherhood, Theosophy in America, and the Study of Occult Science, Philosophy, and Aryan Literature*, ed. William Q. Judge, April 1886 to March 1896 (renamed *Theosophy*), New York.
- Proceedings of the Society for Psychical Research*, Trübner & Co., London, 1883.
- Ptolemy, Claudius, *Tetrabiblos, or Quadripartite, Being Four Books of the Influence of the Stars*, trans. J. M. Ashmand, Davis and Dickson, London, 1822.
- The Ramayana of Tulsi Das* [Gosvami Tulsidas], translated from the original Hindi by F. S. Growse, n.p., Allahabad, 1883.
- Religio-Philosophical Journal*, founded in Chicago in 1865, ed. Col. J. C. Bundy (from 1877 to approximately 1895). In the 1890s the *Journal* moved to San Francisco and a new series (vols. 34–42) began; publication ceased April 22, 1905.
- Ryan, Charles J., *H. P. Blavatsky and the Theosophical Movement*, 2nd & rev. ed., Theosophical University Press, Pasadena, 1975.
- Saint-Martin, Louis Claude de, *Theosophic Correspondence*, William Roberts, Exeter, 1863; reprint, Theosophical University Press, Pasadena, 1991.
- The Saturday Review of politics, literature, science and art*, ed. [successively] by J. D. Cook, P. Harwood, W. H. Pollock, F. Harris; founded 1856, London.

- Sinnett, Alfred Percy, *Esoteric Buddhism* (1883), 5th annotated edition, Chapman & Hall, London, 1885; reprint, Wizards Bookshelf, San Diego, 1995.
- *Karma, a Novel*, Chapman & Hall, London, 1885.
- *The Occult World*, Trübner & Co., London, 1881.
- Société d'Anthropologie de Paris, *Bulletins et Memoires*, 1860-1902, (annual) Paris. See also *Table General des publications de la Société d'Anthropologie de Paris depuis sa foundation*, 1860-1899, (p. 240).
- Stanton, Edward, *Dreams of the Dead*, Lee and Shepard, Boston, 1892.
- Stevenson, Robert Louis, *Strange Case of Dr. Jekyll and Mr. Hyde*, Longmans, Green, and Co., London, 1886.
- Subba Row, T. , *Notes on the Bhagavad Gita*, originally published in *The Theosophist*, Vol. 7, February 1886, and Vol. 8, Feb., March, April, and July, 1887; and in book form by T. Tookaram Tatya, Bombay, 1888; reprint Theosophical University Press, Pasadena, 1978.
- *Collected Writings*, compiled and annotated by Henk J. Spiereburg, 2 vols., Point Loma Publications, San Diego, 2001.
- The Theosophical Congress Held by The Theosophical Society at the Parliament of Religions, World's Fair of 1893, at Chicago, Illinois, September 15, 16, 17, Report of Proceedings and Documents*, American Section Headquarters T.S., New York, 1893.
- Theosophical Siftings*, Theosophical Publishing Society, 1888-1894, London, 18 monographs issued yearly; also in 7 bound volumes, London.
- Theosophical Transactions*, ed. anonymous, Nos. 1-5, March-November, 1697, Philadelphian Society, London.
- The Vāhan*, ed. by W. R. Old, December 1, 1890-July 1, 1891 (15 issues); Second Series (monthly), ed. G. R. S. Mead, August 1, 1891-December 1, 1899, London, continues afterwards.
- Wachmeister, Constance (Countess), *Reminiscences of H. P. Blavatsky and the Secret Doctrine*, Theosophical Publication Society, London, 1893; reprint, Quest Books, Wheaton, IL, 1977.
- "What is Theosophy?" by a Paramahansa of the Himalayas, *The Theosophist*, vol. 3, no. 11, August 1882, Bombay.
- The Writings of George Washington*, collected and edited by W. C. Ford, 14 volumes, G. P. Putnam & Sons, New York, 1889-93.
- Whittle, Mark, *Cosmology: The History and Nature of our Universe*, The Teaching Co., Chantilly, Virginia, 2008.
- Whitman, Walt, *Leaves of Grass*, David McKay, Philadelphia, 1884.

Index

- Abnormal
nothing, under Karmic law, 268
a relative term, 268
- Absolute
See also Parabrahman
abstract space, 296
human monad a ray from the, 226
not understood by Dhyāni-
Chohans, 225
Spirit & Matter co-exist in the, 238,
310, 360, 406
Spirit & Matter differentiations of,
310
Spirit as 1st differentiation of, 238
on spirit “returning” to, 406-7
Unknown and Unknowable, 296
as unmanifest, 310, 360, 407
- Abstract
qualities are also “objective things,”
339
Space & Motion, 296
- Abstraction
of motion & color, 296
Spirit as unconscious, 232
- Action
See also Karma
all, for sake of humanity, 9
bad karma of self-seeking, 351
and inaction, 284
motive for good, 462-3
perform, without concern for
results, 464
sacrifice in, 463
thought causes, 162
three kinds of, 109
- Adam & Eve
allegorical, 112, 268
“Fall” of, 268
- Adept(s)
See also Initiate(s); Mahātma(s);
Masters; Messenger(s)
are incarnated Spirits, 255
are Karma just as we are, 284
can transfer thought to another
brain, 95
cannot alter Karma, 284
come in last quarter of each
century, 9-10, 301
Deva state of some, 375-6
Devachan of others can be entered
by, 382
efflorescence of age, 95, 257
feats of, compared to fakirs, 306-7
forfeits progress if powers are
claimed, 446
founding of U.S. and, 77-8
higher T.S. degrees held by, 258
higher flowers of human race, 135,
414
imitation of, not wise, 405
influence not withdrawn, 433
as Jīvanmuktas, 272, 415
keepers of Wisdom-Religion, 135
live on inner planes, 433
modify only minor currents of
cycles, 259q
not subject to Devachan, 382
only, recognize their chelas, 440
powers acquired naturally, 464
and screen of time, 234
service to Humanity ideal of, 60,
135-6, 259-60
some, greater than others, 441
telegrams or letters claimed from,
445-6
testimony to existence of, 328
triumph of the best in man, 414
of White Path vs. Black, 256-7, 414
- Adhēmar, Count & Countess d’
Enghien phenomena and, 22-4
H.P.B.’s visit to, 21-4
- Æ. *See* Russell, George Wm.
- Age(s)
See also Cycle(s); Yuga(s)
Adept is efflorescence of, 95
Azoic, of Science, 238
Ego connects with body, 302

- of man in palmistry, 100
 New Order of, 78-9
 reverence paralyzed in our, 62
 what is old, 309
- Āgnishvāta Pitṛis. *See* Solar Pitṛis
- Aiyar, T. A. Swaminatha (1868-?)
 biographical sketch, 518-19
- Ākāśa (Skt)
See also Astral Light; Ether
 and 5th element in 5th Round as its
 gross body, 237
 compared to astral light, 232
 as "ether," 237
 fifth Cosmic Principle, 224
 manas proceeds from, 224
 mystery concerning, 239
 projected from the eyes, 72
- Alcohol
 effects of, 278, 377
 morphine more degrading than,
 377
 use and abuse of, 377
 use of, 248
- Alger, Rev. William R. (1822-1905)
 ——— *A Critical History of the
 Doctrine of a Future Life*
 a text used in all denominations,
 159
- Alternation Theory
 of incarnation, 299
- Altruism
 aim of life must be, 416-17
 appeals to Higher Self, 261
 does not interfere with Karma, 245
 essential to man's destiny, 235
 main goal of T.S., 277, 416-17
 on occult path, 264-5, 277
 saves one from danger, 265
- Ambition
 killing, doesn't justify apathy, 352-3
- America
See also United States
 black magicians sprouting in, 258
 cataclysms will split up, 25
 dangerous psychic powers growing
 in, 305
 education in, 82, 86
 germs of 6th sub-race in, 25, 425
 H.P.B. on future of, 24-7
 "new order of Ages" in, 27
 new race forming in, 153, 422, 425
 nursery for coming great Root-
 Race, 24-7, 422, 425
 portion of the 6th continent, 24-5
 theological shackles broken in, 86,
 169
 T.S. work in, 44-5
 why T.S. founded in, 26
- Amida Buddha
 in Japanese Buddhism, 157
- Ammonius Saccas (ca. 175-245 CE)
 as agent of Adepts, 301
- Analogy
 Law of, 367-8
 in this & other worlds, 367-8
- Anandamaya-Kośa document
 lists T.S. representatives at World's
 Fair, 122-3
- Anaxagoras (ca. 420 BCE)
 taught palmistry, 98
- Ancestors
 can't blame, for our Karma, 180
 we are our, 182
- Anderson, Jerome A. (1847-1903)
 biographical sketch, 477-9
- Angels
 fall of, in Boehme's philosophy, 108
- Anger
 as distinguished from indignation,
 455
 overcoming, a step in initiation, 451
 "righteous," 254, 455
- Animal(s)
 defenseless, & moral law, 71-2
 dwell in mental plane, 317
 fate of the anthropoids, 230
 from man's matter, 322, 420-1
 influenced on astral plane by man's
 eidōlons, 420
 location and meaning of, 458-9
 Man before, in 4th Round, 321-2
 Manas is dormant in, 317
 rebirth of man as, 419-21
 reincarnate, 247
 reparation for suffering of, 247
- Annihilation
 in 5th Round of those who choose
 evil, 321

- Anthropoid Apes
 karmically rewarded in a future
 Round, 230
 liberated monads of, 230, 231
- Antinomians
 attitudes of the, 337
- Anxiety
 astrology relieves, 76
 freedom from, 465
 an insidious foe, 76
- Apocalypse. See Revelation*
- Apollonius of Tyana (1st century CE)
 accepted no money for magic, 275
 an Adept, 353
 insulated from astral currents by
 wool, 392
- Apportation
 by astral hand, 313
 depolarization of book in, 313
 powers requisite for, 307
- Arabia
 had her men of science, 92
- Arabian Nights*
 stories echo Lemuria and Atlantis,
 92-3
- Archetypal
 Man on Globe A, 228
 models in astral light, 225
- Architects
 appear when materials ready, 451
- Arnold, Sir Edwin (1832-1904)
 — *Light of Asia*
 gave currency to the term
 Buddhism, 428
 verse discussed, 374-5
- Arpentigny, Casimir Stanislas d'
 (b. 1798)
 — *Le Science de la Main*
 on Chirognomy, 97 & n, 98
 on palmistry, 98-9
- Arūpa-Loka (Skt)
 Rūpa-Loka &, compared, 394
- Ārya Samāj
 founded by a Brahman, 51
- Āryan(s) (Skt)
 investigation of, culture by T.S.,
 189-91
 wisdom of, in man's quest, 84
- Āryan Lodge
 first T.S. "branch" formed, 456-7
 headquarters for American T.S., 45,
 456-7
 Mr. Judge presided over, 439
 secrecy rule in, 454
 summary of discussions at, 439-67
- Āryāvarta
 restoration delayed by caste system,
 113
- Aspiration
 more valuable in despondency than
 when elated, 443
- Astral
 after-death state of slain warrior,
 276-7
 atoms, 42-3
 bell sounds follow H.P.B., 23
 communication, 353
 degraded, attracted to séances, 420
 dreams made in, sphere, 391
 hand, 313
 intoxication, 29
 mental life impressed on, 397
 monad does not reincarnate, 333-4
 music, 23
 protection from, 392
 prototype of man, 225
 rising above the, 397
 senses in sleep, 431
 soul must free itself from, 391, 397
 spine & brain, 38-9
 substance in mesmerism, 33
 travel, 356
 travel in dreams, 402-3
 travel is passive, 391
- Astral Body
 See also Līṅga Śārīra
 alters very little until death, 37-8
 brain has hold on, when awake,
 431-2
 control of, 395
 explains mesmerism, 35
 joins with Kāma after death, 338
 made at conception, 302
 man's accountability for, 420
 model of its outer case, 137
 permeates physical, 34-7, 137
 a sheath of Soul, 41
 sub-divisions of, 41

Astral Light

See also Ākāśa; Ether
 all men see, in dreams, 390
 darkness of Ineffable Light is, 399
 in dreams, 263, 390-1
 electricity a shadow of, 399
 elementals exist in, 72
 ideal prototypes in, 225
 influx of pictures in, 263, 412
 in magnetizing, 72
 not inherently "good," 232
 preserves every thought, 346-7
 as Recorder, 263
 reverses all things, 232
 symbols in the, 413

Astral Plane

lingering on, 276-7
 of man's double, 137

Astral World

black magicians live in, 353
 delusion of, 357, 359

Astrologers

ancient Indian, 103

Astrology

ancient and modern, cp., 15
 Genethliacal, Mundane and
 Atmospheric, 73
 horary, examples of, 74-6
 horary, the most reliable, 73-4
 Karma not negated by, 273
 Mundane, re nations etc., 73
 of Nāḍīgranthams, 101-3
 nativities in, 74
 not soothsaying or divination, 273
 planetary influences in, 273
 planetary influences only are foci,
 15
 President Garfield's death &, 75
 Ptolemy's *Tetrabiblos* influenced by
 Eastern, 76
 relieves anxiety, 76

Atlantean(s)

antiquity of, 352
 Avatāras among, 345-6
 Greeks & Romans an appearance
 of the, 352
 weighty karma of, 224
 were ourselves, 224, 352

Atlantis

one of "five great Continents," 24
 remains of, & other Continents, 24

Ātma(n) (Skt)

illuminates its vehicles, 276
 informing spirit, 236, 274-5
 never incarnated, 275
 not subject to change, 236
 the one principle, 274
 principles are vehicles of, 274
 of upper triad in Devachan, 281
 white magician's talisman is, 94

Ātma-Buddhi (Skt)

-Manas as returning entity, 330-1

Atmospheric

changes & upheavals, 279

Atom(s)

agents of Karma, 226-7
 astral, and embryonic
 development, 423
 "fate" of an, 228
 heat of, 226
 impressions given to, by man, 297,
 420-1
 interchanging of, 145-7, 319-20, 421
 Leucippus on, 223
 man influences evolution of, 420-1
 physical, reincarnate, 42-3, 319-20
 recombination cycle of, 320
 transmigrating of life, 420-1

Aum. *See* OM

Aura

in mesmerism, 33

Authority

Wisdom-Religion uses reason for,
 135

Avatāra(s) (Skt)

may be born to a common mother,
 379
 reincarnation of an, 347

B

Barhishad Pitṛis. *See* Lunar Pitṛis

Barker, A. Trevor [compiler, *The
 Mahatma Letters to A. P. Sinnett*].
See Sinnett, Alfred P.

Barrett, Prof. Wm. F. (1884-1925)

on thought transference, 95

- Barrows, Rev. John Henry (1847-1902)
 ——— *The World's Parliament of Religions*
 chairman at Chicago in 1893, 125
 at Chicago in 1893, 119
 gathered chief dissenting sects there, 172
 opening speech ref., 169
- Beecher, Dr. Edward (1803-1895)
 Rev. Alger and, saw logic of rebirth, 159
 ——— *The Conflict of Ages*
 claims reincarnation is Christian, 453
 reincarnation needed in Christianity, 159
- Beecher, Henry W. (1813-1887)
 brother of Edward, 159
- Behmen. *See* Boehme, Jacob
- Being(s)
 inner man not spiritual, 36
 in other spots of cosmos, 350
 spiritual, pervade universe, 298
- Bellamy, Edward (1850-1898)
 Judge letter to, ref., 152n
- Bengtsson, Sven (1843-1916)
 carver of H.P.B.'s bronze urn, 196 &n
- Besant, Annie (1847-1933)
 assisted in London by "Jasper Niemand," 503
 believed in Brahmanism, 57
 calls Judge "the greatest of exiles," 502
 carried H.P.B.'s ashes to India, 196n
 claims Prayāg letter false, 53, 217
 delegate of European Section to World's Fair, 133
 draws huge crowds, 171
 Olcott's message read by, 134
 ——— *Seven Principles of Man*
 on apportation, 313q
- Bhagavad-Gītā*
 on action, 464
 Adepts & night of Brahmā, 415
 on Brahmā's Day and Night, 108
 on Duty, 371, 463-4
 on effort & study, 467-8
 on future rebirth, 107q
 on Īśvara the Ego, 364-5
 on Karmic bondage, 445
 knower & known & guṇas in, 317 &n
 on lawful war, 376
 on Lord within heart, 110
 on moment of death, 448-9
 on motive for action, 464
 pleasures contrasted in, 378-9
 on power of self-ideation, 274
 on rarity of reaching perfection, 267
 on reincarnations of an Avatāra, 347
 seven points of view on, 109
 sheaths of soul in notes on, 459 &n
 spiritual cultivation of white adept, 414
 Subba Row's notes on, 104
 Supreme One in us, 9
- Bible
See also books of
 reincarnation and/or Karma in, 139, 140-2, 444, 453
 Theosophy in, 140
- Billing, Mrs. M. J. Hollis- (1837-?)
 unusual mediumship of, 69
- Black
 lodge encourages psychism, 11
 represents lower self, 414
- Black Magic
See also Magic; White Magic
 America a future theater of, 258
 of Atlanteans, 231, 346
 in Bhutan, 94
 distinction between White Magic and, 256-8, 290
 Fourth Race dabbled in, 94
 greatest protection against, 415, 417
 as literary theme, 180
 in mental healing, 290
 origin of, 231, 256-7
 on racial destruction by, 11, 345-6
 seeds for, among Westerners, 417
 self & disruption as, 257
 taking pay in, 275
 talismans in, 94
 triumph of selfishness, 256

- U.S. as future theater of, 345-6
- Black Magician(s)
See also Magician(s); White Magician(s)
 accept pay, 275, 450
 on destruction of, 94, 345-6, 415
 fate of, 375
 opposite pole to White Adept, 414
 a potential, within, 414
 prostitutes wisdom to selfish ends, 450
 a rarity in our age, 256-7, 414-15
 treatment of, 256-7, 414-15
 on U.S. as theater of, 345-6
 use of elementals by, 353
- Blavatsky, H. P. (1831-1891)
See also Lucifer
 appeal of her phenomena, 59-60
 ashes divided in 3 lands, 194-7
 ashes now in America noted, 196n
 ashes placed in Ganges, 196n
 attacked by Dr. Coues, 183-4, 200
 Christ Jesus denied by, 266
 on "closing cycle," 9-10
 a conscious messenger, 366
 discarded phenomena later, 356
 disposal of, ashes a problem, 194-5
 expenses for urn solicited, 194
 farewell tribute to, 16-21
 Foulke's claims &, 28-30
 grandest being Judge knew, 156
 had few friends, 20
 Hodgson report &, 408
 Judge first meets, 16
 Judge taught rebirth by, 334
 Keightleys' first meet, 482, 486
 laid down lines of force for Work, 19
 last words about the T.S., 510
 libel suit dropped, 200
 on Life-atoms and reincarnation, 319-20
 loyalty to, 63
 Masters' 1st messenger to us, 216
 never claimed authority, 62
 never disavowed reincarnation, 333-4
 no "successor" to, 28
 not infallible, 59, 380
- Olcott accused, of fraud, 215-17
 Olcott carried Indian portion of, ashes, 196
 over-zealous worship of, 60-1
 phenomena at Enghien &, 22-4
 place in the T.S., 59
 power of lions & sages in, 19, 21
 on psychic powers growing in America, 305
 read astral light, 223
 on real H.P.B., 320
 on right use of psychic powers, 356
 on Those who sent her, 135
 Tibetan training of, 333
 Tibetan training of, verified, 335
 urn for, ashes described, 194-7
 utter devotion to Master, 19
 visits Count d'Adhémar, 21-4
- *Collected Writings*
 on aim of *Lucifer* magazine, 15n
 bio. of A. Keightley in, 487
 bio. of B. Keightley in, 485
 bio. of C. F. Wright in, 497
 bio. of Dr. H. Coryn in, 487 ref.
 bio. of G. R. S. Mead in, 493n
 bio. of Isabel Cooper-Oakley in, 513
 bio. of J. M. Pryse in, 509
 bio. of Julia Keightley in, 503
 on disease, 291q, 294q
 ref. to Collins' "fraud," 254n
 ref. to J. D. Buck in, 472
 ref. to Wachtmeister in, 492
 on "Reincarnations in Tibet," 347 &n
 on "Transmigration of the Life-atoms," 319 &n
- *Isis Unveiled*
 Adepts inspired, 254n
 denied reincarnation of personality, 333-4
 Judge, S.D. and, 21
 taught reincarnation, 333 &n, 334
- *The Key to Theosophy*
 Adepts have no Devachan, 381
 on after-death states, 281
 conclusion on future of T.S., 10
 on cyclical effort of Adepts to help humanity, 301

- *Lucifer*
 on “Genius,” 263
 H.P.B. founded, 15
- *The Secret Doctrine*
 absolute abstract space in, 296
 on Archangels & “The Fall,” 268
 on Atlanteans & cycle of avatāras, 346
 Consciousness as conceived in, 304
 on descent into matter, 345
 on door to human kingdom closed, 314, 419
 on Earth-Chain, 286, 424
Esoteric Buddhism corrected by, 265
 on evolution of man’s vehicles, 274
 on five great continents, 24-6
 great cycles & eras in, 266
 Hermetic teaching discussed by, 331
 Masters dictated, 10, 323
 Masters inspired, 254n
 on meaning of need for “all experience,” 380-1
 on Monad, 315-16
 on moon as deserted planet, 423
 no new “egos” or monads for this planetary chain, 419, 424-7
 originally an archaic MS, 223
 prophecy concerning, 223
 “Rootless Root” proposition of, 323q
 seven forces in man & nature, 270q
 teachings highlighted, 223-39
 triple production of H.P.B., K.H., and M., 323
- *The Theosophical Glossary*
 on Mesmer, 31
- *The Voice of the Silence*
 a key devotional work, 355
- Blind
 clairvoyance in the, 288
- Blind Tom [Wiggins] (1849-1908)
 the musician, 160, 312
- Blood
 cells transmit sensations, 41
- Bodhisattva(s) (Skt)
 at dawn of evolution, 225
- Body
 ancient view of, 301-2
- Ego connects with, at age 7, 302
 ganglion of, register memory of sensations, 41-2
 gestation period of, is shortening, 423-4
 invisible parts of, 301-2
 kept intact by astral body, 38
 magnetic & electric ties of mind to, 288
 not object of student’s care, 405
 partially paralyzed by mesmerism, 33, 37
 physical, constantly changing, 309
 primordial substance is, of Spirits, 239
 in reality does not grow old, 309
 a sheath of Soul, 41-2
- Boehme, Jacob (1575-1624)
 and Esoteric Christianity, 107
 German mystic & shoemaker, 106-12
 idea of Brahm in works of, 108
 major works of, 107n-8n
 as messenger of Masters, 365-6
 on sun & planets, 110-11
 system of classification of, 109-10
- Bombay (India)
 Judge lecture in, 80-2
- Bonney, Charles Carroll (1831-1903)
 accepts T.S. for Parliament of Religions, 125-6
- Boston Convention
 split of branches at T.S., 430-1
- Bow, Arrow & OM
 analogy, 391
- Boyd, Ernest (1887-1946)
 —— *Ireland’s Literary Renaissance*
 editor of, 3 & n
- Bradlaugh, Charles (1833-1891)
 disciples of, in India, 90
- Brahma (or Brahman) (Skt)
 Adepts absorbed into, 257
 idea in Boehme’s work, 108
- Brahmā (Skt)
 Breath of, 225
- Brahman(s) [Brāhmaṇa] (Skt)
 Allāhābād, & message to, 215-17
 can set example for other castes, 250

- false ideas of, towards T.S., 51-2
 must set example for other castes, 113
 Prayāg letter to, 54
 religion of, in India, 50, 250
 spiritual pride among, 113, 372
- Brahmanism**
See also Hinduism
 attitude towards Buddhism, 51-2
 Chakravarti represented, at World's Fair, 122, 124, 489
 corruption of pure, 250
 esoteric, and Buddhism, 54, 430
 idolatry as corruption of pure, 430
 idolatry of exoteric, 430
 influence of T.S. in its spread, 428
 must be born into, 428
 must restore harmony, 113
 nearest the truth, 56
 priesthood of, & T.S., 51
 as proclaimed by Vedantins, 50-1
- Brain**
 carries out orders of the soul, 457
 concerned with present lifetime, 161
 daily impressions on, recur in sleep, 34, 431
 effect of mesmerism on, 34
 fatigue and dreams, 431-2
 reversed images and, 232
 seat of the soul not in, 457
- “Bridge Doctrine”
 of Brahman caste, 157
- Brotherhood**
See also Universal Brotherhood
 aim of Theosophy, 373
 Brahmanical faith on, 250
 community of T. L. Harris, 192
 a fact, 143
 and forgiveness, 253
 freedom of thought leads to, 86
 object of T.S., 81-2, 151, 373
 perfection and, identical, 12
 practice of, & helping lower classes, 373
 spirit of, at World's Fair, 131, 171-2
 T.S. a nucleus for real, 20
 Universal, 143-8, 151-2
 Universal, goal, 139
- The Brotherhood**
See also Lodge
 concerned with soul of man, 135-6
 constantly helps humanity, 259
 gods among, 147
 governs world, 147
 T.S. & next Messenger from, 44
- Brothers**
 all men are, 156
 appeal to live as, 147-8
 Elder, direct forces of salvation, 21
 of T.S. examine all faiths, 154
- Buck, Dr. Jirah D. (1838-1916)**
 biographical sketch, 471-2
 chairman of Theosophical Congress at World's Fair, 164
 ——— *A Study of Man . . .*, 472
- Buddha, Gautama (643?-543? BCE)**
 the “Being of Tathāgata,” 325
 came to reform Hinduism, 347
 on hatred, 254
 Jesus cp. with, 378, 430
 Karma of disciples not interfered with, 442
 on Nirvāṇa, 375
 Śaṅkara reincarnation of, 347-8
 as Savior, 157
 on shunning drugs, 277q
 taught forgiveness, 253
 T.S. must follow advice of, 11
 on thought, 347, 378
 Tsong-kha-pa reincarnation of, 347-8
 urges diligence for salvation, 62
- Buddha-Gayā [Bodh-Gayā]**
 Olcott tries to restore, 428
- Buddhi (Skt)**
 in after-death state, 281
 Manas gravitates to, 281
 “material” when cp. to Ātman, 226
 Spiritual Soul, 137
- Buddhism**
 in America, 428
 Avatāra concept and, 347
 Brahmanical attitude towards, 51-2
 Indian religion and, 52
 no Individuality in, 375
 Prayāg letter on Esoteric, 54-5

- seems pessimistic to Westerners, 429
 superstitions of exoteric, 430
 T.S., Brahmanism and, 57-8, 428
- Buddhist(s)
 Amita Buddha is Savior of, 157
 attempt to restore Buddha-Gayā, 427
 countries influence West, 372
 honor purity of heart above intellect, 394
 Masters not Brahmans or, 54-5
 newspapers call Theosophists, 428
 Olcott a, 51
- Builders
 of global system, 227
 project Humanity, 227
- Bulwer-Lytton, Lord. *See* Lytton, Edward G. Lord Bulwer-Burgoyne, T. H.
 and the "H.B. of L.," 192-3
 ——— *The Light of Egypt*
 an impudent fraud, 193
- C
- Cabalists. *See* Kabbalists
- Cagliostro, Count Alessandro di (1743?-1795?)
 a messenger, 366
 no charlatan, 366
 no imposter, 301
The Canadian Theosophist
 bio. of D. N. Dunlop in, 3
- Capital Punishment
See also Criminal(s)
 different than death by lawful war, 376
 greater evil than crime itself, 285, 369
 as legal murder, 303
 murder not diminished by, 285
 practice deplored, 369
 versus moral laws, 285
- Carnegie, Andrew (1835-1919)
 Karma of success and, 162
- Caste(s)
 abuse not sanctioned by Vedas, 113
- Brahmanical system of, 113
 in Europe, 262
 four Hindu, listed, 262
 system abused in India, 113, 250, 262
- Cataclysms
 on American continent, 25, 345-6
 Black Magic &, 345-6
 not obscurations of the globe, 425
- Catastrophe
 not always evil karma, 256
- Catholic. *See* Roman Catholic Church
- Cause(s)
 danger in repressing, of disease, 292
 of disease from mental plane, 291-2
 of Masters' defined, 10
 of perfection & Brotherhood, 12
- Celibacy
 no necessity for, 389
 violates law of nature, 389
- Cell(s)
 brain, in sleep, 431
 Esoteric Doctrine on, 36
 polarity of, altered, 37
 recollections of, 33-4
- Center(s)
 each man a, of force, 435
- Chain(s)
See also Earth(s); Earth-Chain; Globe(s)
 each globe of, has 7 principles, 286
 Evolutionary, 228, 230-1, 286
 Evolutionary plan for, 233
- Chakravarti, G. N. (1863-1936)
 biographical sketch, 487-9
 as delegate of T.S., 133
 on materialism in the East, 150
 represented Brahmanism at World's Fair, 122, 124, 489
- Character
 on building, 466-7
- Charcot, Dr. Jean M. (1825-1893)
 on Hypnotism, 281
- Charity
 among zealous Theosophists, 253n
 motives for, 462-3
 in not presuming to be a "Karmic Agent," 327

- palliative effect of, 315
 of wish to relieve suffering, 462
 Chatterjee, Mohini M. (1858-1936)
 ——— *Man: Fragments of Forgotten History*
 authority of, questioned, 456 & n
 Chela(s) [celā] (Hindi)
 See also Disciple(s)
 Adept alone knows his, 440
 Adepts help, transfer to new body, 450
 Karmic conflict of, 262
 know stage within, 440
 Mahātmas and, 91
 secret work of, 440
 will reach goal in 7 births, 263
 Chelaship
 concealed, 440
 desire for, 416
 not the object of T.S., 416
 steady desire for, precipitates
 Karma, 262
 Chew-Yew-Tsâng
 inspired by Adept?, 430
 nom-de-plume of E.T. Hargrove, 430
 Chicago World's Fair
 Parliament of Religions at, 119
 Child
 astral body of, made at conception, 302
 Ego of, connects about age seven, 302, 362
 Karma brings, to mother, 302, 434-5
 Karmic relations with parents far-reaching, 435
 mother's influence on body of, 302
 parents and wicked, 434-5
 parents should expose, to
 Theosophy, 453-4
 psychic powers in a, 366-7
 suffering of, 362
 Sunday school dogmas and, 453
 taught dogmatically, 453
 Chinese
 Ancient, knew sidereal cycle, 164
 Chirognomy. *See* Palmistry
 Choice
 between Good or Evil made in 5th Round, 321
 "moment" of, 224, 418
 power of, for race, 259-60
 Chosen
 few are, 10-11, 255
 Christ
 ethics of, & T.S., 155
 no, Jesus, 266
 not represented in Churches, 155
 Christian(s)
 did not originate idea of
 Brotherhood, 143
 era & other great cycles, 265-6
 hymn on heathens, 156
 prophecy on end of the world, 436
 reincarnation taught for 500 years, 142
 should we partake in, festivals?, 285-6
 view of the Ego, 365
 Christianity
 cp. with Theosophy, 452-3
 cycle of, 167
 not alone in claiming a Savior, 157
 Reincarnation & Karma found in, 142
 Christian Science
 See also Metaphysical Healing
 Theosophy &, contrasted, 405
 Church(es)
 do not represent Christ, 155, 452
 Civilization(s)
 Hindu cp. to our, 261-2
 Karma of race and, 447
 rebirth of, 166-7, 414
 Clairvoyance
 imagination and, 300
 question on, in blind, 288
 Clairvoyant
 can see your thoughts, 95
 seeing the future by, 300
 Classification
 system cp. with *Esoteric Buddhism*, 104
 ternary, believed best for Kali-Yuga, 105
 Coin(s)
 experiments with Indian, 83-5

- Coleman, W. Emmette (1843-?)
 enemy to Blavatsky, 182-4
- Collins, Mabel (1851-1927)
 and Coues libel suit, 188n
 H.P.B.'s associate ed. of *Lucifer*, 180
 ——— *Idyll of the White Lotus*
 temptation of Kamen Baka in, 450
 ——— *Light on the Path*
 on authorship of, 254
 on chelaship, 440
 devotional reading of, 464
 on energy of motive, 445
 inspired by Adepts in writing, 188n,
 254
 on man's Karmic struggles, 443
 retracts claim of Adept inspiration,
 254
 on source of, 447
- Color(s)
 abstract, 296
- Comets
 function of, 234
- Compassion
 Adepts, for mankind, 259-60, 272,
 349-50
 of Nirmānakāya, 410
 as true sympathy, 330
- Concentration
 a constant practice, 8
 memory in conflict with, 8
 perfecting, 8-9, 167-8
 poor, among Occidentals, 416-17
- Conditioned Existence
 rising above, 394
- Confession
 cannot wipe out Karma, 441
 no, in Theosophy, 441
- Conscience
 divine, 349
 "voice" of, 364
 What is source of?, 343, 364
- Consciousness
 Cosmic cp. to human, 248-9
 eternal?, 449
 functions on different planes, 317
 raindrop simile, 449
 root of, Unconditioned, 296
 self-perceptive cognition of, 317
 seven states of Cosmic, 248-9
- States & Planes of, 233
- Conservation of Energy
 law of Karma and, 182
- Constitution
 See also Principle(s); Sevenfold
 Division
 Man's sevenfold, related to cosmic
 differentiation, 310
- Constitution of T.S.
 members on, 202-4
 organic law of, 204
- Constitution of U.S.
 Adepts oversaw, 77
- Continent(s)
 dwellers of sixth, 25
 first Imperishable Sacred Land, 24
 remains of, today, 24
 S.D. on "five great," 24-6
- Convictions
 assertion of, is proper, 46-7
- Cooper-Oakley, Isabel (1854-1914)
 biographical sketch, 509-13
 delegate to World's Fair, 133
 H.P.B.'s last message for T.S. given
 to, 510
 interested in Woman's Suffrage,
 509
 nursed H.P.B. in India, 510
- Copts
 only remnants of ancient
 Egyptians, 166
- Corey, Dr.
 experiments in thought
 transference, 96
- Correspondence Class
 course of study, 202-4
 system of study for, 64-6
- Correspondences, Law of
 not cause and effect, 276
- Coryn, Dr. Herbert A. W. (1863-1927)
 bio. of, in *Collected Writings*, 487
 photo with A. Keightley, 484
- Cosmic
 Ākāśa as, Principle, 224
 Consciousness cp. to human, 248-9
 matter & comets, 234
 seven, planes, 233, 248-9
 system cp. to human, 321
- Cosmos

- higher planes in, 233
 man a copy in miniature of, 321
 Coues, Prof. Elliott (1842-1899)
 attack on Theosophy & H.P.B.,
 183-4
 on libel suits against, 188, 200-1
 T.S. presidency ambitions of, 188n
 Coulomb Conspiracy
 Cooper-Oakley on, 510
 predicted, 102
 Tukaram's view of, 506
 Council of Constantinople
 rejected doctrine of rebirth, 142
 Crawford, F. Marion (1854-1909)
 ——— *Mr. Isaacs*
 a theosophical novel, 81
 Creation
See also Evolution
 evolution of worlds, 234-5
 no, of new souls, 419
 Creed
 no dogmas or, in Theosophy, 380
 no, in Theosophy, 151-2
 Cremation
 helps astral to quickly dissipate, 358
 new to Western lands, 194
 preservation of mummies vs., 348
 sanitary benefits of, 358
 Criminal(s)
 denouncing of, 309
 execution of, 285, 303
 revenge of executed, on living, 303,
 369
 Criticism
 a waste of time & energy, 282-3
 Crookes, Sir William (1832-1919)
 London Lodge member, 373
 Crystal
 experiment with Ceylon, 89
 Cultured Classes
 acme of selfishness, 11
 Cures
 metaphysical, 289
 Cycle(s)
 Adepts can know true, 234, 266, 346
 Adepts can only modify minor, 259
 of civilizations and nature, 166-7,
 414
 coincidence of, 266
 cosmic, seem slow, 414
 evolution another word for, 168
 evolution fulfilled by effort not,
 259-60
 expiring, of 1897, 9-10, 433
 govern all worlds, 234, 414
 of great beings in World history,
 346
 Hindus on Great, 164
 idea accepted by science, 164
 of last quarter century effort, 9-10,
 301, 409-10
 of Masters aid to West, 9-10, 433
 must run their rounds, 259q, 414
 overlap each other, 413
 of rebirth, 166
 secret law of, 234
 seventy-five+ years, & *S.D.*, 10
 sidereal, and sub-races, 25
 sidereal, known by ancients, 164,
 234
 of thought & feeling, 167-8
 Cyclic
 depression may be overcome, 167
 effort of Adepts to help humanity,
 9-11, 301, 346
 law, 164, 234, 259, 346
 law of Nature, 167
 laws are just, 414
 return of impressions, 167

D

- Daily Life
 temptations, 418, 451
 Dante Alighieri (1265-1321)
 ——— *Inferno*
 quoted on hope, 262
 Dayānanda Sarasvatī (1825-1888)
 sent T.S. ceremonial degrees based
 on Āryan Masonry, 476
 Death
See also Capital Punishment
 accidental, & Kāma-Loka, 303
 causes for infant, 307-8
 executed criminals' state after, 303
 karma and sudden, 280
 on moment of, 449

- penalty not right, 285
séances & state after, 404
state after, 139
sudden, & higher principles, 303
violent, & Kāma-rūpa, 280
vision reveals soul's purpose, 384, 449
of warrior & criminal cp., 276-7
- Degrees
attained by moral and mental state, 440-1
Higher T.S., held by Adepts, 258
in the T.S., 439-41
- Deity
there is no fall for the Ineffable, 401
- Delusion
of Astral World, 357, 359
hypnotism fosters, 42
- Depression
ending cycles of, 167
- The Desātir*
teaches transmigration, 421 & n
- Desbarrolles, Adrien A. (1801-1886)
gave respectability to palmistry, 97
——— *Les Mystères de la Main*
on Chirognomy, 97 & n
- Desire
See also Kāma
ceases to attract when overcome, 337
deserve before we can, 417
for occult development, 415-16
and passions are not abstract qualities, 339
rebirth and, 339-40
for truth, 9
and will power, 8-9, 289-90
worldly ambition and, 352
- Destiny
and Karma, 271
man's, and altruism, 235
turning point in, of race, 224
- Detachment
from results, 464-5
- Detroit Review of Medicine*
Dr. Corey's experiment, 96
- Deva(s) (Skt)
Adept's fate as a, 375-6
- Devachan [bDe-ba-can] (Tib)
Adepts can enter, of others, 382
Adepts not subject to, 381-2, 450
compared to heaven, 139, 308
a delusive state, 312, 381
as delusory as earth-life, 308
Jivanmuktas do not experience, 272
Kāma-Manasic forms and, 248
Kāma-rūpa separates from higher triad before, 281
length of time in, 294
length of time in, longer than earth-life, 311
locality of, 318-19
not dreaming, 302
period of rest, 139, 311, 381, 396
reminiscence in, 281
for rest, not action, 381
seeds of rebirth, 330
shapes there resemble our real characters, 359
skipping, rare & seldom helpful, 450
soul of infant and, 359
thought and, 311
unmerited suffering &, 332, 336
and victims of violent death, 280
- Devil(s)
never announces his coming, 451
- Devotion
more valuable than money, 205-7
to H.P.B. & Masters, 58-63
- Dharmapala, H. [Anagarika] (1864-1933)
biographical sketch, 492
Buddhist at Parliament of Religions, 129, 171-2
represents Ceylon T.S. at Parliament, 492
secretary of Mahā Bodhi Society, 428, 492
tries to restore Buddha-Gayā, 492
- Dhyāni(s) (Skt)
incarnation of, 268
- Dhyāni-Chohans
Absolute unknown even to, 225
elementals and, 235
evolution of, 232-3, 235
not "personifications" of powers of nature, 225

- Rounds each have their own, 225
 symbolism in hosts of, 226
- Dick, Fred J. (1856-1927)
 initiated by Judge in 1888, 6
 tribute to Judge as martyr, 6
- Diet
See also Vegetarianism
 of vegetarians, 384
- Diplomas
 higher degrees of chelaship require
 no, 440
- Discipline
See also Self-Discipline
 daily life, 451
 self-, 429
 union with divine needs, 306
- Disease(s)
See also Healing; Metaphysical
 Healing
 causes of, on mental planes, 291-2
 cure of, helps evolution, 436
 cyclic recurrence of, 167
 healing of, 436
 magnetic cure of, 288
 physical Karma & imagination as
 causes of, 290-1, 294
 protecting children from, 293
 repression of, 292
 use of will power in cure of, 289-92
- Divine
 "Descent," 401
 Life, within, 270-1, 386, 398-9
 Sophia of Jacob Boehme, 110
 union with, Will, 451
 virtues needed for union with, 306
 will, 392-3
- Divine Wisdom
 not limited by environment, 386
 object of *search* rather than study,
 398
 seek, in all directions, 400
- Divinity
 in ourselves, 270-1, 386, 398-9
- Doctors
 among Theosophists, 471, 478, 485
 help evolution, 436
- Doctrine(s)
 ancient, revived by H.P.B., 135
 few Theosophical, claimed new, 62
 purpose of Theosophical, 20
- Dods, Dr. J. B. (1795-1872)
 gave mesmerism lecture to
 Senators, 32
- Dogmatism
 none in Theosophy, 379-80
 T.S. has no, 46, 130-1, 151-2
- Donations
 large, not encouraged, 206-7
- Doubleday, Maj.-Gen. Abner (1819-
 1893)
 biographical sketch, 474-6
 Civil War books of, 474 & nnn
 donated Āryan Branch library, 476
 as President *pro tem*, 210
- Dragon's Teeth
 analogy, 315
- Draper, John W. (1811-1882)
 ——— *History of the Conflict between
 Religion and Science*
 science of soul has own rules, 90-1
- Dream(s)
 Astral Light &, 263, 391
 causes of, unclear, 263, 431
 forms seen in, 248
 guidance from, 260-1
 inspiration not only in, 263
 Lytton on initiation in, 260
 perceptions unclear in, 391
 reversion of images in, 264
 Sushupti state beyond, 261
 Swapna state cp. with Devachan,
 302
 visions and astral senses, 431
- Drunkard
 karma of, 280
- Du Potet, Baron (1796-1881)
 feats of mesmerism by, 32
- Duality
 rules universally in Nature, 344-5
- Dublin Lodge, T.S.
 focus for Irish Literary
 Renaissance, 3
 founded by Charles Johnston, 3
 Judge a "spiritual Hero" to, 3
 prominent members of, 3
- Dumas, Alexander (1802-1870)
 novels influenced by Cagliostro,
 366

- Dunlop, D. N. (1868-1935)
 editor of *Irish Theosophist*, 3
- Duty
 of another, 326-7, 371
 battle of life and, 353
 each Vedic caste had own, 376
 kindness a, 405
 of Kshatriya caste, 376
 man's, to own atoms, 421
 Masters advice on, 245
 sense of, not ambition, 352-3
 Theosophical, 260, 285
 universal, of humanity, 148
 Upanishads on, 463
- Dweller of the Threshold
 no fiction, 264
- E
- Earth(s)
See also Evolution; Mars; Mercury;
 Venus
 always life on, 238
 a condensation of seven primordial
 principles, 110
 early stages of, 238
 enters new points in space, 165-6
 formation cp. to man's, 231
 has seven principles, 286
 humanity cycles around, 165
 Mars, Mercury and, 228
 monads do not arrive on an empty,
 229-30
 moon is parent of, 427
 moon's spiritual principles
 transferred to, 228
 one of seven globes in earth-chain,
 422
 seven, not 7 globes of chain, 286
 shifting of, axis, 317-18
 stars & planets within astral of, 391
 stars fix destiny of, 16
- Earth-Chain
 archetypal Man on Globe A of, 228,
 233
 Devachan within, 318-19
 evolutionary process on, 228
 kingdoms evolving on, 230-1
- Life-Wave evolves through, 424-7
 seven "fellow-globes" of, 233, 286,
 422, 424
- East
 needs energy of West, 107
- Eastern
 literature often allegorical, 87, 89
 religions older than Western, 155
 T.S. revival of, literature, etc., 89,
 189
- The Eclectic Theosophist* (San Diego)
 on Anandamaya Kośa document,
 122
- Education
 limits conscience, 343
 not crucial to study of Theosophy,
 373
 T.S. views on, 152
- Effects
 overconcern with, of our actions,
 444
- Efflux
 current of, 228
- Effort(s)
 only own, will uplift one, 236-7
- Egg
 universe in form of, 35, 225
- Ego(s)
See also Higher Ego; I; Individual-
 ity; Personality
 after age 7, entangled in body, 302,
 362
 apparent suffering understood by,
 362
 desire deludes, 339
 in Devachan, 312
 God and, 365
 Higher Self or, must triumph, 433
 is Ātma, Buddhi, & Manas, 330
 is responsible if lower self rules,
 312-13
 of lower kingdoms become men,
 361-2
 mother cannot touch, of child, 302
 Nature an aspect of, 365
 no strangers among, 314
 overshadows body, 301
 seeds of rebirth in, 330
 sex evolves from tendencies of, 299

- sub-races express varied stages of, 425-6
- unborn, changeless, & all-knowing, 365
- use matter of previous, and other, 320
- Egotism
of lower self, 433-4
- Egypt
gradual decay of, 414
as silent on Āryan philosophy, 371
- Egyptian(s)
ancient, returning to America, 166
civilization & its decay, 414
Copts are only remains of original, 414
knew cycles of atoms, 320
knew hidden laws, 72, 164
longed for the Gods, 377
measured sidereal cycle, 164-5
mummies, 348
mummies enchain souls, 376-7
mysteries & rites, 450
a small-handed race, 99-100
wiped out as a material race, 166, 414
- Eidōlons
or spooks can assume bestial appearance, 420
- Electricity
an entity, 226
Fohat and, 227
lower fires and, 399
sun's, influences earth, 279
- Element(s)
Esoteric order of, 237
seven cosmical, 224
- Elemental(s)
adepts can use, 312
of "airy" kingdom, 93-4
all, are harmful, 353
compacts with humans, 94
danger of opening door to, 340-1, 353, 403-4
exist everywhere, 432
exist in astral light, 72
exist in astral plane, 353
in forces of nature, 228
generated by other beings, 228
- incorporating *reliquiae* of dead, 404
means for Karma, 72, 297
nature-spirits as, 237, 404
obey laws peculiar to, 432
protection from, 392
Saptarīshis are advanced, 250
seemingly "intelligent beings," 340-1
subject to Karma, 235
as a Succubus, 94
symbols for classes of, 413
transformation of, 297
water, dangerous, 237
what are, 235
- Elementary
beings in man's lower nature, 297
- Elias
came back as John, 141, 158, 453
- Elixir of Life
Devachan and, 396
- Embryo(s)
earlier ages took years to gestate, 423
passes through former evolutionary changes, 423
- Energy
conservation of, 182
of human heart in T.S., 159
- Enghien
H.P.B., W.Q.J., and others at, 21
phenomena at, 22-4
- England
Ireland &, gateways for new race in America, 27
palmistry once prohibited in, 97
- English
influence in America, 26-7
poverty of, language, 105, 324
Sanskrit &, terms combined, 385
- Entity(ies)
Fohat not an, 228
hosts of, in man's totality, 227
- Esoteric
degrees not conferred, 439-40
elements & elementals, 237
rule on Metaphysics, 229
teachings can't be sold, 193
teachings same in all major religions, 430

- work done by Adepts & their chelas, 440-1
- Esoteric Buddhism
See also Sinnett, A. P.
 cp. to secret teachings of Jesus, 430
- Esoteric Section
 in America & H.P.B., 409
 known about in 1875, 409
 papers revealed, 183-4
- Esotericism
 of Kabbalah, Gnosticism, etc., 430
 opening of, in last 25 years of each century, 410
- Essence
 primordial, 239
- Eternal
 Boundless Principle, 323
 Cause is beyond speculation, 323
 Nature or Brahm, 108
- Ether
 elementals move in currents of, 432
 fifth cosmical element, 224, 237
 gross body of Ākāśa, 237
 lower form of Ākāśa, 224
 semi-material, 224
- Ethereal Body. *See* Astral Body
- Ethics
 atomic exchange and, 146-7
 of Buddha and Jesus cp., 378, 396, 430
 nothing new in, of Theosophy, 63
 right, has reasonable basis in Theosophy, 139
- European(s)
 in America, 25-6
 continent and 5th sub-race, 25
- Events
 molding of, by Adepts, 259-60
- Evidence
 of Masters in testimonies, 328
- Evil
 compensation of, 70-2, 182
 good and, as illusions, 410-11
 in heart of disciple as well as man of desire, 447
 inevitableness of, 109
 legislation can cure no, 182
 punishment of, 253-4, 285
 reflected in astral light, 231-2
 remedy for, 285
 remedy to avoid, 293
 Theosophy explains, 70-3
 thought causes sorrow, 293-4
- Evolution
See also Earth-Chain; Race(s); Round(s)
 compels rebirth, 308
 cyclic law of, 168, 259-60
 each period on higher plane, 224
 each period unique, 223
 global, 229-30, 233, 422-3
 impulse to, 230-1, 360
 laggards in, 230
 Mahātmās and human, 250
 of man, 136-9, 229-31, 321-2, 360-2, 425-7
 of man in "fiery dust," 231
 meaning of, 136-8
 of Monad, 229-30, 233
 of monads, 321-2
 perfection of, at 7th Round, 233
 purpose of, 136-7, 233, 360-1
 requires "all experience," 360-1, 380-1
 requires repeated experience, 139
 of Rounds & Races, 422-3
 theosophical scheme of, 168
 Theosophy sounds note of, 170
 through reïmbodiment, 138-9, 160-1, 360-2
 turning point of, 259
- Exaltation
 cycles of, 167
- Execution
 "legal," cp. to murder, 303
- Exoteric
 first degree of T.S. was, 440
 superstitions of Buddhism & Brahmanism, 430
 work involves chelas and laymen, 440
- Experience
 all types of, needed in manvantara, 380-1
- Eye
See also Third Eye
 evil, and astral light, 72
- Ezekiel
 Wheels of, 72

F

- Failure
of fault-finders to correct others, 282
- Fakirs
feats cp. to those of Adepts, 306-7
training of imagination by, 300, 306-7
- Fall
for essence there is no, 401-2, 406-7
of man into generation, 232, 268
for man's inner Deity there is no, 136-7
man's, into ignorance, 401-2
not abnormal, 268
two-fold, in Theology, 268
- Family(ies)
causes of birth in, of sages, 43
- Fate
Karma is not, 271, 273
as Samsāra, 444
- Faults
daily effort to remove our, 417
repair our, not others', 282-3
- Fear
major cause of disease, 291
- Female
characteristics & karmic bias, 299
no alternation from, to male, 298-9
- Finger(s)
characteristics of, in palmistry, 98-9
fashion of raised, 99
related to intellectual life, 98
- Fire
in preceding Rounds, 237
two sorts of, 226
- Fish
a single scale shows identity, 98
- Five Years of Theosophy*
on Tattvas, 270
on transmigration of Life-atoms, 319 &n
- Floods
as karma for nature & man, 255
- Fohat(s)
comprised of entities, 228
- electricity a form of, 227
as many, as there are worlds, 228
- Force(s)
blind, of cyclic law, 259
seven, of Brahm, 108
- Forgiveness
mercy and Karma, 245-6, 326-7
rights and Karma, 253-4
- Form(s)
astral & kāma-manasic, differ, 248
exudes from medium's body, 458
infinite in variety, 367-8
primordial, of everything is like an egg, 225
- Foulke, Henry B.
claimed to succeed H.P.B., 28-30
not a T.S. member, 28-30
- Fraternity, The. *See* The Brotherhood
- Freedom
of thought in America, 86, 169
- Freemasonry
Dayānanda sent degrees based on Āryan, 476
Founders of U.S. knew symbolic degrees of, 78
speaks of "lost word," 225
Theosophy as branch of, 35, 225
U.S. seal inspired by, 79 &n
- Fullerton, Alexander (1841-1913)
acting editor of *The Path*, 47
handled *Forum* with Judge, 253
summary of T.S. history 354 &n-57
- Funds
tempts cupidity of man, 205
T.S. has no corporate, 205

G

- Galatians*
on sowing & reaping, 139
- Galaxy
Sun's orbit around, 165n
- Garfield, James A. (1831-1881)
astrology and death of, 75
- Gautama. *See* Buddha
- Gāyatrī*
an aid to self-culture, 464
translation of, 464

- Generation
 evolutionary cause of, 268
 “Fall” into, 232, 268
 one principle involved in, 274
- Genesis*
 on living soul, 401
- Genii (or djin)
 elemental spirits which Solomon
 cast in Red Sea, 93
 released from iron pot, 93-4
- Genius
 Blavatsky on, 263
- Gestation
 time will be less in future, 423-4
- al-Ghazālī (1059-1111)
 nature of soul &, 91
- Ghost(s)
 or spooks of the séances, 420
- Gichtel, Johann Georg (1638-1710)
 vision of stray thought, 301
- Globe(s)
 See also Planet(s)
 Archetypal Man on, 228
 development of original plan on,
 233
 each, in chain is septenary, 286,
 422-3
 first and 7th, are archetypal, 233
 is creation of monad, 230
 Mars a sleeping, 427
 seven races traverse 7 rounds on
 seven, 422
 stars and planets within astral of
 this, 391
- Gnosticism
 secret teachings of Jesus, 430
- God
 alleged appearances of, 266
 calling upon, at death, 449
 can only be infinite if man
 included, 310
 Ego and, 365
 first teachers of man as, 239
 Higher Self is, 35
 idea of “loving,” repels many, 349-
 50
 just and merciful, 158
 man is, incarnate, 12, 361
 Man, Universe and, one whole, 360
 as means of salvation, 157
 no Fall for, or Deity, 401-2
 no personal, in Theosophy, 239
 realizing, via human perfectibility,
 12
 search for, 395
 subjugation to will of, 400-1
 true Will is, 393
 universal belief in, explained, 239
 we are, 361
 within each man, 270-1
- Gods
 man can be as the, 147, 161-2
 robbing the, 275
- Good
 cannot force, but plant seeds of,
 443
 consorting with, people, 291
 Evil and, both illusory, 410-11
 Karma defined, 249, 295
 mankind must choose, or Evil in
 5th Round, 321
 occult path brings out, & evil
 Karma, 264-5
 some men inherently, 264
- Gospels
 on reincarnation, 141-2
- Gravity
 changed in apportionation, 313
- Great Lodge. *See* Lodge
- Great Orphan. *See* Humanity
- Griffiths, Allen (1853-?)
 biographical sketch, 479-80
- Guru(s) (Skt)
 require no confession from chelas,
 441

H

- Hand(s)
 astral, in apportionation, 313
 description of, in palmistry, 99-100
 destiny of man in lines of, 100
 small, built civilizations, 99-100
- Harding, Burcham
 lecturer for Theosophy, 218

- Hardinge-Britten, Mrs. Emma (1823-1899)
 misguided spiritist who denied reincarnation, 451
 ——— *Ghost Land* . . . [ed]
 medium for writer of, 451-2 & n
- Hargrove, Ernest Temple (1870-1939)
 biographical sketch, 514-15
 Chew-Yew-Tsâng revealed as, 430
 treasurer of Blavatsky Lodge, 515
- Harper's Monthly* (N.Y.)
 editorial on Karma in, 180-2
- Harris, Thomas Lake (1823-1906)
 alleged community of, 192
 power over L. Oliphant, 192
- Hate
 Buddha on, 254
- Haṭha-Yoga (Skt)
 dangers of, 246-7, 416
 Hindus of today bring only, 371
 no benefit without a guide, 416
- Healer(s)
 changes in astral currents of, 292-3
 have hit upon a law, 304-5
 metaphysical, in danger of Black Magic, 290
 spiritual, and money, 275
- Healing
See also Diseases; Metaphysical Healing
 money and, 275
 not condemned by Theosophists, 436
- Health
 moral aspects, 290-1
 restoring, naturally, 292
- Heart
See also Heart Doctrine
 arteries & astral nerve leading from, 458
 better tool than intellect, 400
 Buddhists honor, above intellect, 394
 Intellect and, useless beyond a certain point, 395-6, 400
 pulsation of, and tides, 226
 soul's seat in, 458
 of T.S. is work, not money, 150
 way to open, 395
- Heat
 two sorts of, 226
- Heaven
 "ambient," in ancient astrology, 15
 diet & kingdom of, 371
 Eastern teaching of, 154
 hell &, in Christianity, 154
 hell and, relative to man's thoughts, 363
 virtue leads only to, 283
- Heber, Bishop Reginald (1783-1826)
 hymn on heathens composed by, 156q
- Hell
 Buddhist teaching on, 154, 363
 Christian teaching of, 154
 earth as, 363
 Kāma-Loka as, 363
 mental suffering and, 363
- Heredity
 cannot explain musical genius, 160
 as discipline & reward, 161
 Karma and reincarnation cp. to, 180-2
 reincarnation and, 160
- Hermetic Axiom(s)
 séance phenomena and, 331-2
- Hermetic Brotherhood of Luxor
 a spurious occult society, 193
- Hierarchy(ies)
 of caste, 262
 celestial, 235
 of Elementals, 235
 Lipikas, Adepts, & men progress in, 227
 of progressed souls, 231
 in T.S., 258
- Hieroglyphs
See also Symbolism
Path reference to Theosophical, 435 & n
- Higher Ego
See also Buddha
 in Devachan, 248
- Higher Manas
 separates from Kāma-rūpa, 281
- Higher Self
 aid from, via dreams, 260-1

- continual war between lower and, 433-4
 in Devachan, 281-2
 Emerson's Over-Soul is, 460
 inner man far from, 34
 is conscience, 343, 364
 is God in man, 35, 310
 Karma and, 295, 342-3, 351
 must conquer Lower Self, 433-4
 not swayed by mesmerizer, 33, 35
 obscured by descent into matter, 325
 pilgrimage of the already Divine, 359-61
 reliance on, 349, 433-4
 Hijo, G. (pseud.). *See* Griscom, C. A.
 Hindu(s)
 civilization declining, 261-2
 confused with Buddhists, 52
 on great cycle of Universe, 164
 healers on dangers of yoga, 292-3
 Judge urged, to translate Aryan philosophy, 106
 on mastering vital centers, 457
 members of T.S., 53
 metaphysical acumen of, 371
 more evolved spiritually, 261
 Theosophists and needed reforms, 114
 too active intellectually, 112
 Hinduism
 See also Brahmanism
 Buddhism and, in Prayāg letter, 54-8
 mistaken ideas on, 52
 reverence for animals, 420
 serpent worship in, 267
 History
 profane and religious, has tradition of Masters, 328
 Hodgson, Richard (1855-1905)
 accuses Blavatsky of fraud, 408
 investigates letters from Adepts, 408
 and unfair S. P. R. investigation, 510
 Hollis-Billing, Mary J. (1837-?). *See* Billing
 Homeopathic Medicine
 Dr. J. D. Buck practiced, 472
 Huc, Abbé E. R. (1813-1860)
 visit to Tartary, 155
 Human(s)
 consciousness, 248-9
 destiny & altruism, 235
 Jñānis as ordinary, 235-6
 Kingdom closed to any new Monads, 314
 laws and Karma, 285
 life-wave traverses globe chain, 424
 matter of, shared over lifetimes, 319-20
 Monad, 226, 229-31, 314
 not confined to this Globe, 226, 235
 Humanity
 See also Man; Mankind
 all actions for sake of, 9
 Atlanteans reborn as present, 224, 352
 on desire to help, 395
 Devachan and work for, 396
 efforts of Adepts for, 259-60, 272, 329-30, 410
 the Great Orphan, 21, 272, 349-50
 rebirth acquaints us with whole of, 314
 self-produced, 349
 service of Self hidden in, 5
 Humbleness
 importance of, 451-2
 practice of, 429
 in wearing the "yellow robe" internally, 454
 Hunton, Wm. Lee (1864-1930)
 Favorite Hymns compiler, 156n
 Huxley, Prof. Thomas (1825-1895)
 on superior beings, 329
 Hyderabad
 visited by Judge in 1884, 84
 Hyperborean
 remains in North Asia, 24
 Hypnotism
 See also Mesmerism
 delusion fostered by, 42
 makes one a puppet, 399
 Mesmerism and, 31-9
 should be law against, 280-1
 use of will and imagination in, 307

- Hypnotist(s)
 imposes his mind to inhibit his subject, 385
 should be competent physicians says Charcot, 281
- I
- I
See also Ego(s); Individuality; Personality
 illusory sense of, 419
 manifestation of a continuous entity, 390
- Idea(s)
 man sees only, 385
 three great, of Movement, 12
 as "voluntary visitors," 78
- Idiocy
 Karma of, 71-2
 shown in palmistry, 100
- Idolatry
 not necessary, 249
- Illness
 remedy for, 291-2
- Illumination
 direct way to, or Theosophia, 391
- Illusion(s)
 "I" is an, 419
 and imagination, 300-1
 material world an, 407
 Western concept of old Hindu doctrine of, 411
- Image(s)
 in Astral Light, 23
 in dreams, 263-4
 -making power, 269-70, 300, 307
- Imagination
 a cause of diseases, 290-1
 cultivation of, and will, 269-70
 fakir's feats performed through, 300, 306-7
 use of, in precipitation, 300
 What is?, 300
- Immortality
 for individual consciousness, 449
 taught in every religion, 159
 unending struggle to achieve, 267
- Immutable Principle
 the Rootless Root, 323
- Imperishable Sacred Land
 at North Pole, 24
- Impersonality
 self-discipline of, 429
- Impulse(s)
 for mental life beyond Astral, 397
 passions and, 339
 to evolution, 230-1, 360
 to the living from executed criminals, 369
- Inaction
 in deed of mercy, 284
- Incarnation
 Ātma never in, 274-5
 balance-sheet of Karma and, 295-6
 in both sexes needed by Ego, 298-9
 considered a misfortune, 295
 moment of grand, 255
 not possible to skip, 449-50
 as types of experiences, 466
- India
 ancient storehouse of Āryan philosophy, 371-2
 Brahmans of, re T.S. as engine of Buddhism, 51
 caste system in, 113
 cause of decadence of, 112-13
 destiny of, 80-2, 88-9, 91
 H.P.B.'s & Olcott's mission to, 209-10
 knowledge needed on social life in, 190
 "Land of Mysteries," 86
 Masters & Brahmans in, 50-1
 spiritually degraded, 56, 372
 T.S. activity in, 429, 432
 true religion in books of, 50
 Western discovery of treasures of, 50, 87-9
- Indian(s)
 American, beliefs & Hindu cosmogony, 25
 ancient, astrologers, 103
 disciples of Bradlaugh, 90
 "Guardians of the Gods," 267
 influence on West, 50-1
 our debt to, sages, 106

- Individualism
 in America & Black Magic, 257-8
 in variety of occupations, 380
- Individuality
 achieved by evolution of Divine Spark, 380
 in Buddhism, 375
 compared with personality, 334, 390
 on loss of, 449
 is manifestation of an entity, 390
 raindrop simile, 449
- Infallibility
 belief in own, not a mark of sainthood, 402
- Infancy
 causes for death in, 307-8
 does not pertain to soul, 359
 immediate rebirth after death in, 359
 in "world of spirits" delusive, 359
- Infinite
 Eternal Cause and, 323
 has no attributes, 310, 323q
- Ingratitude
 basest of vices, 60
- Initiate(s)
 bound by evolution, 135
 don't proclaim themselves, 193
 don't sell Esoteric teachings, 193
 preserve Wisdom-Religion, 135
- Initiation(s)
 Adepts only in higher degrees of T.S., 258
 basic virtues for, 451
 daily, prepares one for higher, 417-18, 451
 trials of, 450
- Innovations
 Adept influence on, 259-60
 dark shadow follows all, 10
- Insanity
 inability to correlate soul and body, 287
 obsession a form of, 287
- Insects
 karma of tormenting, 70-1
- Inspiration
 through dreams, 263
- Instinct
 is recollection, 161
- Intellect
 cultivate both, & heart, 395-6
 must serve the heart, 394
 wide, & Occultism, 277
- Intuition(s)
 how cultivated, 369-70
 how illumination or, cultivated, 391, 395
 not a sense, 370
 reason and, 435-6
- Invocation
 T.S. has no ceremonial, 148
- Ireland(s)
 Dublin Lodge, 3
 influence on America, 27
 Literary Renaissance movement, 3 & n
 remnant of ancient Atlantis, 27
- Irish Literary Renaissance
 Theosophists part of, 3
The Irish Theosophist
 aim as a magazine, 3
 Founder of, and Irish Literary Renaissance, 3
- Īśvara
 karma and, 407-8
- J
- Jains
 reverence for animals, 420
- James*
 on Spirit, 167
- Jesus (ca. 100 BCE)
 cp. with Buddha, 378, 430
 educated by Essenes, 378
 forgiveness taught by, 253
 instructed from Egypt, 396
 no, with a divine mission, 266
 on perfectibility of man, 12
 reincarnation and, 141-2
 taught same ethics as Theosophy, 452
 on temptation, 442
 on thought & deed, 378
- Jews
 believed in reincarnation, 141

- Jinarājādāsa, C. (1875-1953), compiler
 ——— *Letters from the Masters of the Wisdom, 1st Series*
 T.S. not for occult arts, 415 &n-16
- Jīva(s) (Skt)
 confusion of term, 407
 Karma and, 407-8
 as “life-principle,” 407
- Jīvanmukta(s) (Skt)
 helps Humanity through T.S., 272
 liberated state of, 272, 408
 at new day of Brahmā, 257, 415
 not destroyed at night of Brahmā, 415
 or White Adepts, 257
- Jīvātman (Skt)
 Karma causes connection of, with matter, 407
 so-called soul spirit, 407
- Jñāni(s) (Skt)
 attracted to earth from higher regions, 236
 H.P.B. a, 236
 work as ordinary humans, 235-6
- Job*
 on brotherhood with all life, 70q
 on deep sleep, 260
 mentions palmistry, 97-8
 on mystic path, 107
- John the Baptist
 was Elias reborn, 141, 158, 453
- Johnston, Charles (1867-1931)
 founder of Dublin Lodge, 3
- Johnstown Flood
 and karma, 255
- Judaism
 secret teaching in its Kabbalah, 430
- Judge
 not any man, 254
- Judge, Frederick H.
 astrology and death of, 75-6
- Judge, William Q. (1851-1896)
See also The Path
 advice to Hyderabad branch, 85
 Æ’s regard for, 3-4, 5-6
 Astrology experience of, 74-6
 born of Christian parents, 80
 chaired European T.S. Convention, 44-5
- on concealing Masters’ names, 45
 as editor of *The Path*, 198-9
 favors ternary division for this age, 105
 “greatest of the exiles,” 502-3 &n
 H.P.B. taught, reincarnation, 334
 hoped for world disarmament, 81
 on India and British rule, 81
 lectures in India, 80-9
 letter to 2nd annual convention, 44-5
 meets H.P.B., 16
 modesty & power of, 439
 not Jasper Niemand, 47-8
 one of T.S. Founders, 86
 praised by P. Iyaloo Naidu, 85
 Prayāg letter and, 54-8, 215-17
 president of Āryan Lodge, 439
 represented T.S. at World’s Fair, 121
 S.D., *Isis Unveiled* and, 21
 sailed for London after H.P.B.’s death, 47
 served eternal Self, 5
 a “spiritual Hero,” 3
 as “successor” to Olcott, 114n
 T.S. first object and, 81-2
 travels to India, 69, 80
 tributes for, 3-6
 valued men by their work, 5
 vegetarianism injurious to, 384
- *Epitome of Theosophy*
 on Adepts who become Devas, 375-6
 on spiritual training, 336-7
- *Letters That Have Helped Me*
 on resignation, 411 &n
 suggested by H.P.B., 502
- *Ocean of Theosophy*
 apparent contradiction in, 361-2
 corrected on rebirth, 353
 on egoic stature in Manvantara, 361-2
 on evolution of earth-chain, 422 &n
 teaching as a whole therein, 362
 written in very few days, 354
- *Yoga Aphorisms . . .*
 cited, 7n

Justice

- criminal, system is karma, 285
- in doctrine of Karma, 70-1, 139
- in evil affecting sensitives, 231-2
- Karma is mercy and, 158, 342
- self-styled Karmic agents &, 325-6

K

Kabbala(h) [Qabbālāh] (Heb)

- Great Light and, 107
- Hebrew, on word, 225
- holds key to occult numbers, 229
- secret religion of Jews, 430

Kabbalists

- refuse to divulge psychic experiences, 69

Kali-Yuga (Skt)

- See also* Yuga(s)
- black adepts come later in, 257, 415
- length of, 257
- seeds of black magic in, 257
- ternary division of principles and, 105
- White Adepts preceded black in, 257, 415

Kāma (Skt)

- See also* Desire; Kāma-Rūpa
- blends with astral body after death, 338
- cause for Ego's embodiment, 302
- sympathy and, 330

Kāma-Loka (Skt)

- Hell is a stage of, 363
- many different states of, 333
- purgatory?, 281
- recognition of friends in, 305, 333
- some unaware of death in, 333
- state is still quite physical, 308, 333
- suffering in, 281, 305
- suicides stay longer in, 280
- victims of violent death stay longer in, 303

Kāma-Manas (Skt)

- See also* Lower Manas
- Sanskrit for lower manas, 385

Kāma-Mānasic Entity

- more real than dreams, 247-8

Kāma-Rūpa(s) (Skt)

- degraded, attracted to séances, 280, 353
- dissipates after death, 280, 420
- gravitates to animal kingdom, 420-1
- how formed, 337-8
- how Manas separates from, 281-2
- separation of higher triad from, 281
- suffering of the, 281
- of suicides and violent deaths, 280
- as vehicles for mediumistic séances, 280

Kamma. *See* Karma

- Kardec, Allan (pseud, of Rivail, Hippolyte L.D., 1803-1869)
- H.P.B. denied *personal* reincarnation as taught by, 334

Karma (Skt)

- as action, 295-6, 407, 412, 443-4, 445, 462-3
- Adepts themselves are, 284
- on agents of, 226
- of all manifestation, 255
- all share common, 245
- balance sheet of, 295-6, 332, 342, 351, 448
- of beggary, 70-1
- Biblical ref. to, 139, 162-3, 444
- the Brothers do not interfere with, 455
- cannot be avoided or mislaid, 442, 446
- cannot be deposited like money in a bank, 351
- cannot interfere with, 245
- conversion of energy of, 447
- as cosmic law, 343
- as destiny not immutable, 271
- destiny?, 447-8
- determines sex, 299
- of diseases from past life, 291-2
- as Divine Law, 446
- "dragon's teeth" of future, 315
- draws us out of Svarga, 408
- on entering occult path, 264-5
- as ethical causation, 139, 162, 447-8
- explains class differences, 162

- family, racial, national, etc., 435, 443, 461
 and fear of retaliation, 341-2
 field of, not just body, 407, 442
 forgiveness and, 245-6, 326-7
 good & bad cp., 295-6, 314, 342, 351, 447-8
 good, of working for Humanity, 417
 governs astrology, 273
 includes altruistic acts, 245, 350-1, 405
 of inflicting pain, 71-2, 315
 of judging others, 326-7, 405
 as justice with mercy, 158, 246, 342
 latent during Pralaya, 408
 Law of Compensation, 70, 139, 412, 448
 Lipikas and, 227
 of material world, 256
 moral & spiritual, 180-2, 350-1, 412, 447-8
 motivation governs, 343, 351, 407, 462-3
 natural law of, 70-1
 not cause of incarnation, 295
 not interfering with, 237, 284, 404-5, 442
 not just reward and punishment, 255, 412, 448
 not retaliation, 341-2
 of past affinities and enmities, 314-15, 447-8
 produced thro' ignorance, 407-8
 rules entire universe, 227, 273, 407
 simile for, 70
 stored up from past, 442, 446-7
 of the world, 412, 443
 three principal kinds of, 255-6, 463
 "Topics in," 325n
 of unmerited suffering, 332, 335-6
- Karmic
 all are, "agents," 325-7
 balancing of, causes, 271
 bloom and fruit, 444-5, 447-8
 effects, 271, 444-5
 propensities, 447-8
 real, agents need training, 326-7
 retaliation from enmity, 313-15
 reward, 342, 445
 reward in Devachan, 336
 stamina, 444
- Kāśyapa. *See* Mahā-Kāśyapa
- Keightley, Archibald (1859-1930)
 biographical sketch, 485-7
 married Julia Ver Planck, 487
- Keightley, Bertram (1860-1945)
 biographical sketch, 481-5
 General Secretary T.S., 432
- Keightley, Julia (1855?-1915)
 biographical sketch, 499-503
 H.P.B. asked Judge to send *Letters That Have Helped Me* to, 502
 Jasper Niemand not W. Q. Judge, 47-8
nom-de-plumes of, 500, 502
 receives Master's message, 48
 tribute to Judge, 5
 wrote poetry & plays, 500
- Kerning. *See* Krebs, Johann Baptiste
- Kether Malkhuth*. *See* Ibn Gebirol
- Khandalavala, Navroji D.
 President of Poona Lodge, 83
 reports Judge's lecture, 82-3
- Kingdom(s)
 mineral, vegetable, animal and man, 228, 230, 322
 monads encased in lower, 230, 231
 regular progression from lowest to highest, 322
- Kings
 Adept, of Egypt and mummification, 348
- Kirchberger, Nicolas A. (Baron de Liebestorf) (1739-1799)
 agent of Adepts, 301
- Knife
 analogy in occult feats, 307
- Knot
 of heart, 457
 "philosophical," in palmistry, 99
- Knower
 and the Known, 317
- Knowledge
 compared to virtue, 283
 of good and evil, 402
 true Will speeds to, 391
- Krishṇa (d. 3102 BCE)

- appeared in days of Kansa, 345-6
 both good and evil, 109
 calling upon, at death, 448-9
 Kshatriya(s) (Skt)
 duty of, 376
 Kunte, Mahadev Moreshvar (1835-1888)
 translated some of Patañjali, 83
 on youth of India, 83
- L
- Lamas
 rebirth of high, 450
 Lamasery
 retreat to, form of selfishness, 454
 Language
 poverty of English, 105, 324
 Law(s)
 Adepts follow White, 257
 all comes to us by, 335-6
 all is under, not chance, 138
 ancient Egyptians knew hidden, 72
 of causation, 158
 of Compensation explains
 inequities, 70-3
 of cycles, 164-5, 259
 Lodge helps in search for, 304-5
 natural, of karma, 70-1
 of Nature, 158
 of Nature & Brotherhood, 87
 One Fundamental, of Occult
 Science, 226
 punitive, and Karma, 285
 as restoration of harmony, 71
 submission to Higher, 182
 T.S. does not make, 152-3
 Laya Center(s) (Skt)
 primordial substance in, 234
 sidereal principles pass through,
 234
 Lead
 sacred to Saturn, 446
 used as a talisman, 446
 Legislation
 T.S. has nothing to do with, 153
 truth cannot be known by, 153
- Lemuria
 as 3rd Great Continent, 24
 Lester, Leonard (1870-1952)
 on W.Q.J. as teacher, 439
 Leucippus (5th century BCE)
 on lateral motion of atoms, 223
 Life
 daily, our real initiation, 417-18, 451
 every, has a moment of choice, 418
 on living a theosophical, 395, 417,
 466
 meditation throughout entire, 7-8
 pervades universe, 297
 reverence for animals, 420
 T.S. belief in Unity of, 203
 yielding to small vexations of, 451
 Life-Atoms. *See* Atom(s)
 Life-Wave(s)
 evolve through Earth-Chain, 424-7
 Light
 “gracious,” of Boehme, 111
 Great, leaves traces, 107
Light on the Path. *See* Collins, Mabel
 Like
 produces like maxim, 331
 Lilly, William (1602-1681)
 predicted great fire of London, 74
 — *Introduction to Astrology*
 on Horary Astrology, 74
 Lipika(s) (Skt)
 compared with Builders, 227
 highest Adepts know little about,
 227
 Lives
 interchanging, 146-7
 why we don’t remember past, 161
 Lodge
 communication with, 10
 cyclic help for man, 9-10
 door to, closed in 1897, 9-10
 Great, helps good people, 304-5
 Master’s, & cyclic help for man, 301
 White, opposed to psychic
 development, 11
 Loka(s) (Skt)
 Rūpa and Arūpa, 394
 London
 fire, forecast by stars, 15, 74
 plague predicted by Lilly, 74

- Love
 Adept's embody spirit, unity and, 257
 karma and, 315
 patriotism and, 374
- Lower Manas
See also Kāma-Manas; Manas
 Higher Ego and, 297
 must be subjected to Higher, 297
 physical memory of, 281-2
- Lower Nature
 on control by Higher Ego, 297
- Lower Self
See also Lower Manas; Personality
 Higher Self must triumph over, 433-4
- Loyalty
 to H.P.B., 63
 to theosophical cause, 44
- Lucifer
 morning-star as, 15
- Lucifer* (London)
 on disease & imagination, 291q
 on founding of, 115 & n, 180
- Luke*
 on humbleness, 452q
 on pride, 452
- Lytton, Edward George Lord
 Bulwer- (1803-1873)
 ——— *A Strange Story*
 on dreams, 260
 ——— *Zanoni*
 on dweller of threshold, 264
 man more than body in, 105
- M
- Machell, Reginald W. (1845-1927)
 designed H.P.B.'s urn, 196n
- Magic
See also Black Magic; White Magic
 distinction between Black and White, 290
- Magic Bracelet
 in palmistry, 100
- Magician(s)
See also Black Magician(s); White Magician(s)
- Black & White cp., 256-8, 414
 metamorphosis by, 94
- Magnet
 analogy, 338
- Magnetic Affinity
 between elementals & man, 404
- Magnetism
See also Hypnotism; Mesmerism
 can remedy obsession, 288
 in cure of disease, 289
 metal prevents, 93
 stifling, of modern world, 115n
- Mahā Bodhi Society
 not a T.S. Section, 428
 tries to return Buddha-Gayā to Buddhists, 427-8, 492
- Mahābhārata*
 written in allegories, 89
- Mahā-Parinibbana Sutta*
 Buddha's advice in, 63 & n
- Mahātma(s) (Skt)
See also Adept(s); Master(s)
 above all Philosophies, 56
 compared to Saptarīshis, 250
 human evolution, 250
 not criticizing words of, 47
 psychical powers of, 88, 91
 on terms Adept, Initiate &, 374
 tradition records existence of, 328
 true ring of letter from, 216
- The Mahatma Letters. See* Sinnett, Alfred P.
- Maji (1827-?)
 great Indian yoginī, 298
- Man
See also Humanity; Mankind
 Archetypal, 228
 began as "fiery dust," 231
 character of, as seen in hand, 97-100
 classifications of, cp., 104-6
 constitution derived from Cosmos, 310
 a continuous entity, 390
 crown of all evolution, 161-2
 distinct in having Manas, 317
 5th Round "*Rubicon*" for, 321
 first in 4th Round, 231, 322
 flower of evolution, 136

- gestation period of, shortening, 423-4
 a God incarnate, 12, 136-7, 147, 310, 361
 great destiny, 235
 inner or astral, not spiritual, 36
 "know thyself," 386, 429
 know thyself to know all men, 398
 latent psychic powers in, 88
 made of millions of lives, 36
 mistaken view of transmigration, 420-1
 not "fallen," 232, 268, 361
 on occult path, 264
 once a, always a, 419
 planetary influences on, 15-16
 potentially a God, 147, 163, 310
 progress of inner, 433
 responsible for life atoms, 146-7, 420-1
 sevenfold nature of, 137, 310
 a Soul, 40, 90, 161
 ternary division of, 104-5
 the thinker, 138
 troubles of every, partly our own, 309
 true aim of, 355
 unity of, 143-8
 universe in miniature, 137, 403
 unseen help from Adepts to, 329-30, 433
- Manas (Skt)**
See also Higher Manas; Lower Manas
 conflict between higher and lower, 298
 connects Ego with the body, 302
 essential to the Self, 317
 in 5th Round, fully evolved, 224, 321
 fully developed in 5th Race, 368
 guided by ātma-buddhi, 364
 or mind, 137
 proceeds from Ākāśa, 224
 seat of real memory in Higher, 282
 seeds of thought in, 347
 union with Buddhi our true aim, 355
- Manifestation**
- black magicians swallowed up at close of, 257
 cycles of, 234, 345
- Mankind**
 Adepts help for, unseen, 329-30, 410
 Atlanteans reborn in present, 224, 352
 can only be lifted gradually, 329
 evolution of, not automatic, 259-60
 majority of, are bad, 264
 Nirmāṇakāyas' devotion to, 410
- Manuscript(s)**
 newly discovered, to come, 223
 some *S.D.* doctrines found on ancient palm leaves, 223
- Manvantara(s) (Skt)**
See also Cycle(s); Pralaya(s); Yuga(s)
 continuity of each succeeding, 223, 267
 Divine Spark individualized in, 380
 Hierarchy transferred in next, 235
 Karma of indifference, 321
 man a miniature of, 321
 perfection is goal of each, 267, 380-1
 soul may live during entire, 306
- Mark**
 Jesus queried about rebirth, 141
- Marriage**
 celibacy and, compared, 389
 fear of its hindrance to occult development, 389
 lessons of heart gained by, 389
 a question for family forum, 246
 in some life for all Adepts, 389
 T.S. views on, 153
- Mars**
 Boehme on formation of, 111
 and Mercury in *S.D.*, 228
 no satellites of, 229
 in obscurity, 427
- Master(s)**
See also Adept(s); Mahātma(s)
 are living men, 12
 condemn thirst for phenomena, 403
 cyclic help by, 9-10, 301
 on declaration of belief in, 47

- exemplify man's perfectibility, 12, 60
 exist as facts, 46-7, 328-9
 fidelity to, 46
 help the T.S., 46
 on Karma, 245
 messages and H.P.B., 215-17
 on messages claimed to be from, 445-6
 neither exoteric Brahmans nor Buddhists, 54-5
 on Olcott as head of T.S. until his death, 201-2
 plan for world at large, 11
 proclamations of belief in, 47, 328
 program of, and T.S., 19
 seal, 48
 traditions abound in Europe and Asia about, 328
 warning about psychic powers, 11
 why T.S. founded by, in America, 114
 work to uplift humanity, 329-30
- Materialization**
 does not negate Hermetic axiom, 332
 medium as agent for, 331
- Matter**
See also Prakṛiti
 atomic structure of, 146-7
 of bodies used by later Egos, 320
 "descent" into, 345, 360, 401-2
 during Pralaya, 225, 345
 man's cast-off, used by lower kingdoms, 322
 mesmerizer exudes subtle, 33
 permeable by 6th sense, 237
 permutations of, 319-20
 potentiality of, 40, 232
 reused by Soul in next life, 43
 Spirit and, co-eternal, 136, 232, 238
 Spirit needs experience in, 232, 360, 401
 three dimensions of, 237
- Matthew**
 on diet, 390
 golden rule, 163
 Jesus queried about rebirth, 141
 on karmic stamina, 444
 on kingdom of God, 356
 on perfection of man, 365
- Maugraby**
 a Black magician, 94
- Māvalankar, Dāmodar K. (1857-?)**
See also Eek, Dr. Sven
 prophecy on departure of, 102
- Māyā (Skt)**
 of material world, 407, 411
- Mead, G. R. S. (1863-1933)**
 biographical sketch, 493-4
 on two paths to Nirvāṇa, 327 &n
Vāban's ed. statement by, 243
- Meditation**
 control of vital currents &, 269
 daily, suggested, 417
 on fame, money & power, 7
 on Highest Self, 9
 mysterious power & dreams, 261
 obstructions to, 372
 in Patañjali's *Yoga Aphorisms*, 7
 purify desire in life-, 8-9
 two sorts of, 7
- Medium(s)**
 control of entity through, spleen, 458
 evils attracted to, 279-80
 holds back the departed, 394
 ignorant of source of phenomena, 357-8
- Mediumship**
 accusations of irresponsible, 215-16
 dangers of premature, 357-8
 evil consequences of, 279-80, 394, 403-4
 explanation by "controls" of, 458
 illumination is not, 367
 irresponsible, 29, 357-8
 not a blessing, 367
- Memory(ies)**
 animals have, of pain inflicted, 72
 brain, differs from soul, 281
 every organ has its own kind of, 41-2
 main obstacle to meditation, 8, 372
 Occultism and, 277
- Men**
 majority inherently bad, 264
- Mental**

- positions & Karma, 254
- Mental Science. *See* Christian Science
- Mercury
fed by solar substance, 111
- Mars &, occultly related to Earth, 228
no satellites for, 229
in planetary wheel of Jacob Boehme, 111
- Mesmer, Anton (1734-1815)
agent of brotherhoods, 31
mesmerism antedates, 31
Society of Harmony founded by, 301
- Mesmerism
See also Hypnotism
Ben Franklin condemns, 31-2
cures by, 31, 289
Dods revived, in America, 32
Du Potet's "secret" work on, 32
Higher Self not influenced by, 33, 35
Hypnotism and, 31-40
Mesmer only rediscovered, 31
opposition & investigations into, 32
proves that soul exists, 91
Senate lectured on, 32
- Mesmerizer
aura of, 33
cannot touch Higher Self, 33
escaping control of, 39
fluid thrown off by, 33
grossness of, 35
misled unless a trained seer, 36
- Message(s)
"Master's seal" and, 48
on Masters', to H.P.B., 215-16
Master's, to J. Niemand, 48
- Messenger(s)
cyclic appearance of, 10
H.P.B. as, of Masters, 215-16
recorded in each century, 301
- Metal(s)
breaks magnetic connection, 93
lead, sacred to Saturn, 446
- Metaphysical Healing
See also Healing
dangers of, 290-3
heals by mind only, 436
- Metaphysics
Adepts emphasize need for, 229
little errors in, cause great problems, 323
- Metempsychosis. *See* Reincarnation(s)
- Middle-classes
support Theosophy most, 373
- Migration(s)
bird, cp. to human life-wave, 426-7
- Millionaire(s)
Karma of an altruistic, 350-1
- Mind
See also Manas; Thought(s)
alone suffers or enjoys, 336
an entity, 338
magnetic & electric ties of body to, 288
reading, 95-7
real life of the, 162
seeds left in, by thoughts, 347
Theosophical doctrines leaven, 20
- Mind Cure
and Christian Science, 405
defects of, 290-3, 410-11
Theosophy &, contrasted, 436
- Mines
not found by psychic senses, 271
- Missionaries
corruption of East by, 150
- Moggallāna
Buddha's disciple, 442
murder of, 442
- Mohammedan(s)
See also Islamism
devotees, on the soul, 457
- Mohyus, Erycius (also Eryci Mohyi)
——— *Sympathetical Powder of . . .*
on mesmerism, 31
- Moksha
means release from bondage, 408
- Monad(s) (Lat)
are globes in various stages, 229-30
do not "land" on empty Earth, 229-30
door into human kingdom closed for new, 231, 314, 419
on earth chain become human, 228
evolutionary course of, 229-30

- evolutionary plan alters in 3rd round, 322
 human, defined, 230-1
 limited number in each manvantara, 230, 314, 419
 loss of soul not, 306
 of preceding chain become human on Globe A, 228
 same, in all kingdoms it traverses, 315-16
- Money**
 altruistic expenditure of, 350-1
 dangers of large corporate funds to T.S., 205-6
 dedicated to T.S. work, 205-7
 desire for, 330
 healing practice and, 275
- Monsters**
 parentage of, 379
- Moon(s)**
 corpse of our old planetary chain, 228
 a deserted planet, 228, 423
 in final pralaya, 427
 globe of a previous manvantara, 423
 influence on men's bodies, 111-12
 monthly cycle, 165
 progenitor of our globe, 228, 427
 spiritual principles transferred to earth chain, 228
 sun produces, says Boehme, 111-12
- Moral(s)**
 condemnation is immoral, 282
 of curing vs. control of others, 289
 discord caused by inflicting pain, 71-2
 nature-spirits have no, 404
- Morality**
 high, needed to practice yoga safely, 337
 Karma accords, of so-called "rights," 254
 T.S. progress and, 403
- Morgan, Arthur E. (1878-1975)**
 ——— *Edward Bellamy*
 excerpt of Judge letter, 152n
- Morphine**
 more degrading than alcohol, 377
- Moses**
 an Adept, 441
 law of, is retaliatory, 341
- Moslem(s)**
 scholars represented at World's Fair, 129
- Mother(s)**
 influence and reincarnation, 302
 karma brings child to, 302, 379
 milk of, and body of child, 302
 use of will on children, 289-90
- Motive(s)**
 developing true, exercises Will, 395
 energy expended on high, same as on low, 445
 psychic capacities and, 393
 right, protects against black magicians, 415
 source of good, 463-4
 try our best for others, 349
 trying for better, 395, 441, 463, 466
- Müller, F. Max (1823-1900)**
 gave only exoteric significance of Āryan literature, 87
- Mumbai. See Bombay**
- Mummification**
 and cremation contrasted, 348
 not to chain soul to body, 376-7
- Music**
 Buddha and, 324
- Mystery(ies)**
 of primordial substance, 239
 upon entering Occult Way, 400
- Mystic(s)**
 power of self-ideation, 274
- Myth(s)**
 Devil or serpent, 92
 reverberations of ancient times, 93

N

- Nāḍī(s) (Skt)**
 preparation of, 103
- Nāḍīgranthams (Skt)**
 Indian astrological prophecy, 101-3
- Naidu, Iyalu**
 notes on Judge's talk, 83-5
- Napoleon I (1769-1821)**
 downfall seen in heavens, 15

- Nāstikism [non-belief]
 Prayāg letter does not induce, 55
- Nation(s)
 have gone out like torches, 259q
 psychological inheritance of, 262
- Nature
See also Prakṛiti
 Boehme's scheme of, 108
 control over, not transferable, 29
 duality of, 344-5
 ebb and flow in, 167
 forms in, change, 368
 harmony with, 71-2, 226
 laws of, impartial, 87
 mercy in heart of, 245
 no intentions in, only laws, 268-9
 one vast machine, 76
 as relentless & destructive, 350
 unaided fails, 269
 unity of, 226
 wisdom of, is Theosophy, 380
- Nebular Evolution
 cp. to human evolution, 231
- Necessity
 orbit of, 72
- Neophyte. *See* Chela(s)
- Neresheimer, Emil A. (1847-1937)
 Āryan T.S. Treasurer, 513
 biographical sketch, 513-14
 at World's Fair, 122
- Nerve(s)
 altering of, in mesmerism, 38
 astral body & astro-, 38
- Nervous Fluid
 and astral senses, 37
- The New Californian* (San Francisco)
 founded by Jerome Anderson, 479
- New Order of Ages
 Thomas Paine and, 78-9
 U.S. Great Seal and, 79 & n
- New Race
 forming in America, 25-8
- New Testament. *See* Bible
- Newton, Henry J. (d. 1896)
 early treasurer of T.S., 434
- New York, *The Sun*
 libel by Coues and, 188-9
 makes retraction of Coues' libel,
 200-1
- prints Judge's defense of H.P.B.,
 200
 T.S. criticized in, 188
- New York T.S.
 emphasis on Spiritualism, 69
- Niemand, Jasper. *See* Keightley, Julia
- Nirmānakāya(s) (Skt)
 influences mankind from behind
 scenes, 410
 reincarnate for good of world, 227
 no sex to, 410
 as surviving spiritual principles, 227
- Nirvāṇa (Skt)
 avoidance of Karma in, 70
 longings end in, 394
 Nirmānakāyas give up, 410
 pralaya for globe chain, 425
 refined selfishness in, 327, 351
 two paths to, 327
 will all reach?, 375
- Number(s)
 developing inner senses and, 105
 Dhyaṇi-Chohans and, 226
- O
- Obscuration(s)
 cp. with sleep, 425
 Mars is now in, 427
 Rounds, rings and, of deserted
 planets, 424-7
- Obsession
 capital punishment one cause of,
 303, 369
 includes insanity, 287
 magnetism can cure, 288
 phenomena of, 287-8
- Occult Arts. *See* Occultism
- Occult Development
 desire for, not commended, 277,
 415, 417
- Occult Phenomena. *See* Phenomena
- Occult Powers. *See* Occultism;
 Psychic Powers; Psychism
- Occult Science
 One Fundamental Law of, 226
 prerequisites for, 307, 416-17
- Occultism
See also Practical Occultism

- brings out latent good & evil,
264-5
and cultured classes, 11
demands will, intellect & memory,
277
depressing influences in, 395
difficult among Westerners, 416-17
dreams & visions as one begins in,
397
false claims of progress in, 446
for the few, 244, 416-17
on life of, 395
Masters know Laws of, 415-16
not Theosophists' goal, 277, 416
preparation for, 417
pursuit of, 264-5, 397, 415-16
pursuit of, and ethics, 243-4
spurious, 446
spurious, of false prophets, 193
T.S. not a school for, 277, 415-17
tobacco use and, 278
true, based on ethics & philosophy,
244
Will used in, 391
- Ocean
raindrops &, simile, 449
tides in great, of Nature, 167
- Olcott, Henry S. (1832-1907)
disagrees with Judge's views on
India, 114n, 115n
envied H.P.B., 215-17
H.P.B. not understood by, 320
H.P.B.'s first Western disciple, 215
on "Indian Sybilline Books," 101
Judge as successor to, 114n
Judge nominates, for president, 208
on magnetic cures, 289
Mahā Bodhi director, 428
a Master's tribute to, 202
Nāḍigranthams described by, 101
a parent to T.S., 44
as President & Founder, 209-10
resignation revoked, 44, 201
on Theosophical Congress, 171-2
on T.S. split in America, 431
World's Fair message, 134
——— *Buddhist Catechism*
a great work, 51
- Old Testament. *See* Bible
- Old, Walter R. (1864-1927)
——— *What is Theosophy?*
geological theories discussed in,
317-18
- Oliphant, Laurence (1829-1888)
T. L. Harris and, 192
- Oliphant, Margaret (1828-1897)
——— *Memoir of the Life of Laurence
Oliphant . . .*, 192n
- OM [or AUM] (Skt)
correct pronunciation of, 406
- Omnipresent
Infinite principle, 296, 323
- Open Path
versus secret, 327
- Organ(s)
ethereal centers of, 34
inner, 33-4
- Oriental
is no heathen, 170
religions at World's Fair, 129, 170
- Oriental Department
purpose & its beginnings, 189-91
taken over by European section,
191
- Oriental Library, Adyar
and Oriental Department, 190
T.S. archives of Indian Section,
189-90
- Origen (185?-254?)
believed in reincarnation, 158
- Orthodoxy
Masters & Ṛishis are beyond, 56
- P
- Pacific Ocean
home of future peaceful Race, 25
- Pain
ladder of, can aid soul, 245-6
pleasure &, both needed, 400-1
- Paine, Thomas (1737-1809)
and Adept influence, 77-9
——— *The Age of Reason*
envisions America's future, 78
——— *Common Sense*
American independence inflamed
by, 78

- *Rights of Man*
 quoted on new order of ages, 79
- Palm, Baron Henry L. de (1809-1876)
 cremation and funeral of, 80
- Palmistry
 in Chaldean *Book of Job*, 98
 D'Arpentigny & Desbarolles &, 97-9
 of Gypsies aided by clairvoyance, 97
 notes on, 97-100
 well known in India, 98
- Pantheists
 Deists & Theists, all welcome in T.S., 86-7
- Paracelsus (1493?-1541)
 on lead as talisman, 446
- Parent(s)
 duty to influence child, 453-4
 karma of, & wicked child, 434-5
 power to influence child, 302, 435
- Parliament of Religions
 at Chicago World's Fair (Columbian Exposition), 119, 122, 127-8
 conception of, 169
 message from Olcott to T.S. Congress at, 134
 scientific aspects of T.S., not emphasized at, 156-7
 summary of events at, 168-70
 topics of lectures, 127-8
 a triumph for T.S., 133
- Past
 knowing of, lives profitless, 468
- Patañjali (ca. 650 BCE)
See also Rāja-Yoga
- *Yoga Sūtras*
 altruism the condition for studying, 416
 conditions for practicing, 416
 describes Ego as Spectator, 364-5
 Judge version cited, 7n
 Kunte translated part of, 83
 moral life basis of yoga, 337
 rules for meditation in, 7
 study of, needed, 407, 416
 on three kinds of karma, 463
 Will only inferred in, 8
- Path(s)
 alcohol & drugs obstruct, 278
 altruism & virtue bases of, 441
 finding the, 370-1, 400
 first step on, 337, 399
 foundation of occult, 244
 of occultism, 264-5, 398-9, 451
 overanxiety about one's, 370-1
 teachers' advice for treading, 278
 two, to Nirvāna, 327
 of wisdom & virtue, 278
- The Path* (New York)
 Fullerton as acting publisher, 47
 Jasper Niemand and, 48
 most subscribers not in T.S., 199
 ref. to H.P.B. article in, on reincarnation, 334
- Patience
 a step toward initiation, 451
- Patriotism
 a high sentiment, 374
 no defence needed for, 374
 of Thomas Paine, 78
 universality of love and, 374
- Paul, St. (1st century CE)
 concerning next incarnation of, 383-4
 on Karma, 140, 162-3
 once a persecutor, 384
 says some become a law unto themselves, 337
- Perfected Men
 H.P.B. and, 135-6
- Perfection
 Cause of Sublime, 12
 human, and Brotherhood, 12
 human, and immortality, 267
 of Initiates, 136
 of lower man, 419
 purpose of each manvantara is, 267
 of Spirit, 406
- Periodicity
 of evolutionary plan, 223
 manvantaric, 345
- Persecutions
 religious, 343
 stain pages of history, 144
- Personality
See also Lower Self

- alteration of, in obsession, 287
 blind to Ego or true Self, 365
- Phenomena
See also Precipitation(s); Psychic Powers
 astral music signals, 23
 demand for, 60
 discarded in T.S., 356
 excluded from Parliament of Religions, 125-6
 force of, & types of, 329
 H.P.B.'s bell, 23
 H.P.B.'s early, not mistakes, 19
 not proof to skeptic, 403
 of obsession, 287-8
 perfume often part of, 22
 pretended messages or, 446
 proper investigation of, 357-8, 402-3
 requisites for occult, 307
 rose, at Enghien, 22
 rule against claims of, 446
 of seeing elementals, 432
 types of, and elementals, 340
- Philanthropy
 altruism or, basis and goal of T.S., 277, 416
 benefits of, 351
- Philosophers
 who believed in soul, 90
- Philosophy
 craze for Indian, 371-2
 Eastern, and the West, 371
 Eastern literature and, 89
 Eastern, needed by West, 87
 foundation of occult path, 244
 of Jacob Boehme, 107-12
- Physicians
 helping evolution of the race, 436
- Pictures
 in astral light, 263, 412
 precipitated, of H.P.B., 29
 and recollections before sleep, 432
- Pilgrimage(s)
 why Man's, if already divine, 359-61
- Pineal Gland
 former and future use of, 368
 functioned as third eye, 458
- Plane(s)
See also World(s)
 confusion of *states* with, 248-9
 cosmical, correspond to 7 states of consciousness, 233, 248-9
 principles &, compared, 341
 seven, of differentiation, 136, 233
 as states of consciousness, 233
- Planet(s)
See also Globe(s)
 "dead," as objective, 225
 develop under cyclic law, 234
 during minor & great pralaya, 224-5
 on eccentric movements of, 268
 as "foci" in astrology, 15
 moon not one of seven, 423
 other, within astral of this earth, 391
 sevenfold evolution on each, 422-3
 stars influence greater than, 15-16
- Planetary
 chain & its pralaya, 424-5
 life-forms vary on other, chains, 368
 scheme of evolution, 233-5, 422
- Pleasures
Bhagavad-Gītā on three kinds, 379
 turn to poison in the end, 378-9
- Polarity
 of cells altered in mesmerism, 37
 of objects altered in apportionation, 313
- Pole(s)
 alteration of, 318, 412
 North, & Imperishable Sacred Land, 24
- Poona Lodge
 Judge visit of 1884, 82-3
- Pope
 Tibetan, cp. to Catholic, 155
- Population
 apparent increases, 418
 destruction by Nature, 350
- Poverty
 on sympathy for, 330
- Power(s)
See also Psychic Powers
 Adept never claims to have, 446
 evolutionary decree of new, 305

- true, given to server of humanity,
395
- Practical Occultism
See also Occultism
uses powers only for others, 395
- Practical Theosophy
advice to new student, 398-9
- Prakṛiti (Skt)
See also Nature
Purusha and, 108
- Pralaya(s) (Skt)
Great & Minor, 224-5
Karma latent during, 408
matter during, 225
Nirvāṇa as a planetary, 425
obscuration compared to, 424-5
periodic embodiment after each,
345
plan for next Manvantara in, 223
planets intact during minor, 224-5
when does it occur?, 425
- Prāṇa (Skt)
as vital force, 269
- Prayāg Letter
authorship of, 54-8, 215-17
Besant's view of, 53-4, 217
Buddhism & Brahmanism the same
esoterically in, 55
- Prayer(s)
T.S. has no, or doxology, 149
to Father "in secret," 149
- Precipitation(s)
See also Phenomena
Adepts on, of letters, 300
imagination used in, 300, 307
mediumistic, 29
of pictures not uncommon, 29
- Pride
one who has, must fail, 452
spiritual, of Hindus, 113-14
- Primordial Substance
of our globe, 239
- Principle(s)
See also Ātma(n); Buddhi; Manas
Ākāśa as 5th universal, 224
Boehme calls, "tinctures," 109
of deceased sidereal body freed,
234
distinct from plane it operates on,
341
higher, torpid after sudden death,
303
Lodge helps in search for, 304-5
of man, 310
of moon, 228
mysterious, hinted, 239
omnipresent Infinite, 296, 323
One, only, 274
sevenfold, 137-8
sheaths of soul &, 459-60
on ternary & sevenfold, 104-5
Universal Cosmic, & elements, 224
Universal in Boehme, 110
Unknown, Eternal, 136, 323-4
- Progress
forfeited if claimed, 446
natural & artificial, 465-6
no one path for, 465
true, on inner planes, 433
unnecessary to know our inner, 433
- Propensities
converting the energy of, 447
good and evil, 447-8
- Prophecy(ies)
about America, 24-8
a "lugubrious," 436
pure motive in, 367
- Prophets
false, 192
- Protestants
persecutions of, and by, 144
- Prototype(s)
of man in astral, 225
pre-existence of, 423
- Pryse, James Morgan (1859-1942)
biographical sketch, 507-8
H.P.B. Press started by, 508
printer for Āryan Press, 507
- Psychic(s)
Black Lodge fosters, growth, 11
gifts are added after spiritual
powers developed, 356
inheritance in child, 366-7
motive in, development, 393, 416
realm to be entered from above not
below, 355
search for treasure, 271

- study confined to Psychological Research Congress, 125-6
- Psychic Powers
 dangerous for selfish Americans, 305
 dangerous without altruism, 11
 training of, 88, 246-7, 356-8, 416
- Psychic World
 full of delusion, 357
- Psychical Research Society
See Society for Psychical Research
- Psychism
 dangers & deceptions, 247, 357-8, 416
 investigation of, 357-8, 416
 irresponsible, 43, 246-7
 latent in man, 88
 overestimated, 356-7
- Psychometry
 experiments with Indian coin & seal, 84
 experiments with ostrich eggs, 89
 proves soul's existence, 91
- Ptolemy, Claudius (2nd century CE)
 ——— *Tetrabiblos*, 76
- Public Opinion
 on rising above, 397
- Punishment
 capital, reform needed, 285
 causes for, 159-60
 fondness for, increases evil, 254
 and Karma, 284, 336
 for reviling a righteous man, 70-1
- Pure-Land Buddhist Sect
 Amita Buddha and, 157
- Purification
 effort needed for, 236-7
 sorrow & pain needed for, 349
 of thought as well as body, 399
- Puritans
 little influence in U.S. founding, 77
- Purusha (Skt)
 Supreme Abode both, and Prakṛiti, 108

Q

- Qabbālāh. *See* Kabbala(h)
- Qualities
 guṇas compared, 109

- Quotations
 constant use not helpful, 62-3
Qur'an. See *Koran*

R

- Race(s)
See also Earth-Chain; Root-Race(s)
 abandon globe when egos advance, 424-5
 Black Lodge seeks to wreck, 11
 both physical & spiritual, 426
 European fifth sub-, 25
 future, much taller, 26
 intermixture of, 25-7
 new element to develop with fifth, 368
 new, in America, 25-8
 Root, sub-, & offshoots, 25-8, 422
 why they die out, 425-7
- Rājas (Skt)
 as bad action, 109
 pleasure leads to poison, 379
- Rāma
 as Savior, 157
- Rāmāyaṇa*
 written in allegories, 89
- Rambo, E. B. (1845-1897)
 biographical sketch, 472-4
- Ranade, Rao Bahadur Mahadev Govind (1842-1901)
 on Founders of T.S., 83
- Rangampalli, Jagannathiah (1852-?)
 biographical sketch, 516-19
- Ray(s)
 only Adept recognizes chela of his, 440
 similar, among students, 456
- Reason
 intuition and, 435-6
 limits of, 323
- Rebirth. *See* Reincarnation(s)
- Recollection
 as hindrance to meditation, 372
 memory and, cp., 281
- Reform(s)
 of caste system needed in India, 113-14

- moral, versus political & social, 285, 386
 as temporary cures, 182, 285, 386
 Theosophic truth will, humanity, 185
- Reincarnation(s)
 accepted in time of Jesus, 160, 453
 all have had numerous, 419
 of animals, 247
 Bible references to, 139, 141-2, 158, 159, 453
 clergy on, 159
 creation of new souls not, 419
 cycle of 1,500 years, 166
 desire for life one cause of, 339
 Egos all in touch through, 314
 in every religion, 160
 evolution requires, 138
 higher Lamas may have immediate, 450
Isis Unveiled did not deny, 334
 Jivanmukta does not need, 272
 Kardec school on *personal*, 334
 Karmic ties relate to, 314-15
 lost chord of Christianity, 160
 of man as an animal, 419-21
 of monads, 321-2
 Mozart's early ability explained by, 160
 purpose of, 267, 307-8
 reïmbodiment or, 138, 160
 result of prior conduct, 182
 of Romans & Greeks today, 352
 sex and, 249, 298-9
 short, has purpose, 307-8, 450
 taught in early Christianity, 138, 158-60
 vindicates Nature, 138
- Religion(s)
 See also Parliament of Religions; Wisdom-Religion
 bigoted, deaden conscience, 343
 cycles of, 167
 highest, is Truth, 203
 of India, 50-2, 87-9
 keys to unlocking, 157-8
 new, to be Theosophical, 428
 One, behind all, 154-5
 and Science, 84
 Science and, should never be separated, 135
Religio-Philosophical Journal (Chicago)
 attacks on Blavatsky, 182-3
 Religious
 conflict with Science, 84
 persecution & conscience, 343
 Reminiscence
 in Devachan, 281
 as "memory of the soul," 281
 Resignation
 total, mental, 411
 Retaliation
 implies a person, not a law, 342-3
 Karma is not, 341-2
 Revelation
 rebirth implied in, 141-2
 Reverence
 for H.P.B., 60-2
 little, in our Age, 62
 Right(s)
 rule that leads to, 349
 on so-called equal, 253-4
 Rishi(s) (Skt)
 above all *systems* of philosophy, 56
 knew Sidereal cycles, 234
 Rites or Rituals
 See also Initiation(s); Mystery(ies)
 Egyptian, 450
 Roman(s) and Greek(s)
 as Atlanteans reborn, 352
 styles evident today, 352
 Roman Catholic Church
 achievements of, foster dogmas, 205
 claim only true Christianity, 169
 persecutions of, and by, 144
Romans
 on internal conflict, 378
 on lawlessness, 337
 Roosevelt, F. D. (1882-1945)
 Great Seal and, 79n
 Root
 the "Rootless," 323-4
 Root-Race(s)
 See also Race(s)
 America to usher in 6th, 24-5, 422

- Round(s)
 animals get man's cast-off coating
 in 4th, 322
 anthropoids at close of 4th, 230-1
 Archetypal Man on Globe A in 1st,
 228
 choice for good or evil in 5th, 321
 difference between a "Ring" and a,
 422-3
 each, has its own Dhyānis, 225
 Earth-Chain completed at end of
 7th, 424-5
 element of ether in 5th, 224, 237
 fire in preceding, 237
 4th, develops man, 322
 kingdoms pass through lowest to
 highest, 322
 life in early, 238, 321-2
 man appears first in 4th, 322
 meaning of one, 422
 model for future, set on 1st, 233,
 321-2
 new element at end of 4th, 224
 no new human monads in 4th, 314,
 322
 and obscurations, 424-7
 perfection realized at close of 7th,
 233
 plan of monadic evolution alters in
 the 3rd, 322
 on stream of monads in first two,
 322
- Row, T. Subba. *See* Subba Row, T.
- Royal Asiatic Society
 on Buddhism, 375
- Rule(s)
 of great teachers imply free choice,
 461
 occult, re. claims of power, 446
 occult, re. "seventh seat," 451-2
 of secrecy abolished by T.S. in
 India, 454
- Rūpa(s) (Skt)
 influence mediumistic séances, 353
- Rūpa-Loka (Skt)
 Arūpa-Loka cp. to, 394
- Russell, George Wm. (Æ) (1867-1935)
 concerned over future of T.S., 3
 and Dublin Lodge, 3
- formed *The Hermetic Society*, 3
 Henry Wallace and, 79n
 Judge esteemed by, 3-4, 5-6
 poetic tribute to Judge, 4
 on W.Q.J. as adept in sacred lore, 3
- Ryan, Charles J. (1865-1949)
 ——— *H. P. Blavatsky and the
 Theosophical Movement*
 on Boston vote of American
 Section, 431n
- S
- Sacred
 Imperishable Land, 24
 syllable OM, 406
- Sacrifice
 of lower to higher ego, 461
 voluntary, on altar of Life, 463
- Sage(s)
 causes for birth in family of, 43
 debt to great, 106
 on imitating Adepts and, 405
- Saint-Germain, Count de (18th C.)
 a messenger, 301, 366
- Saint-Martin, Louis Claude, Comte
 de (1743-1803)
 on Jacob Boehme, 110q
 a messenger, 301, 366
Theosophic Correspondence . . . of,
 112 &n
- Saintship
 on claims of, 402
- Salvation
 an illogical scheme, 350
- Sāṃkhyā Sāra*. *See* Vijñāna Bhikshu
 Śaṃsāra (Skt)
 as wheel of rebirths, 444
- 2 *Samuel*
 on wisdom, 283
- Śaṅkarāchārya (509-477 BCE)
 came to reform Hinduism, 347-8
- Sanmārga Samāj
 founded on T.S. lines, 518
- Sanskrit
 more metaphysical than English,
 106, 324

- Sanyama [Saṃyama] (Skt). *See*
Concentration
- Saptarishis or Star Rishis
deflect development, 250
not human but elementals, 250
- Sattva (Skt)
true action, 109
- Saturn
lead is sacred to, 446
source of corporeal nature, 111
- Savior(s)
Buddhist, before Christian, 157
man his own, 157
in religions of India, 157
- Science(s)
See also Occult Science
a book of Nature, 90
brotherhood greater than, 148
conflict with religion, 84
denies soul, 90
modern, defective, 87, 90, 322
progress and, 90
of soul has own rules, 91
- Scientist(s)
confirm theory of Polar shift, 318
dogmatic, 95
err on value of imagination, 270
ignorant of true cycles, 234
laughed at Theosophy, 373
in Psychological Research Society
experiment, 96
- Seal
Master's, not crucial to authenticate
messages, 48
Solomon's, 93
- Séance(s)
See also Mediumship; Phenomena
"controls" of mediums at, 458
executed criminals & suicides at,
303-4
Judge on attending, 86
Nāḍigranthams at a, 101
nefarious suicides at, 280, 303-4
permeability of matter seen at,
237-8
phenomena & Hermetic theory,
331-2
reliquiae of departed soul at, 404
- Secrecy
pledge published, 434
rule of, in T.S. & its branches,
454-5
- Secret(s)
Mss. rediscovered, 223
teachings of major religions are
same, 430
- Secret Doctrine
Jacob Boehme a witness to, 107, 109
synthetic view needed to master,
109
- The Secret Doctrine*
See Blavatsky, H. P.
- Secunderabad (India)
Judge's visit to, 85-92
second W.Q.J. lecture there, 90
- Seer(s)
and astral senses, 43
untrained, 39
- Self
See also Higher Self
-consciousness, 304, 317
Culture, 462
on forgetting, 429, 462
on forgetting lower, 397
-ideation, 274
its vehicles and the, 274
its vehicles and the all-pervading,
460
Judge served the One eternal, 5
as Knower & the Known, 317
"lower" must be merged in
"Higher," 460
as Manas-Buddhi-Ātman, 317
study doesn't depend on condi-
tions, 386
- Self-Discipline
practical exercise in, 429
- Selfishness
always makes bad Karma, 351
black magic triumph of, 256-7
inaction plants germs of, 284
in magic arts usage, 275
pursuit of Nirvāṇa and, 327, 351
seeking seclusion a form of, 454
"Self-culture" not always, 462
- Selflessness
speeds spiritual progress, 441

- Selves
 aspects of One principle, 274
- Sensation(s)
 delusions of, 42
 physical & astral, 41-2
 rebirth occurs unless overcome, 325
- Sense(s)
 astral, 36-7, 41-2
 Sixth, 237
- Sensitives. *See* Medium(s)
- Sensual Music
 to be avoided, 324-5
- Sepharial. *See* Old, Walter R.
- Septenary
 constitution of man, 137, 248-9, 310
 cosmic differentiations, 310
- Serpent(s)
 symbolism, 267, 451
 worship in Hindu religion, 267
- Service
 not seclusion is true path, 454
 of Self hidden in Humanity, 5
 T.S. members and, 170
- Seven
 Ego connects to body at age, 302
 a perfect number, 235
 planes of manifestation, 136
- Sevenfold Division
 of Boehme, 109-10
 constitution of man and, 248-9, 310
 in *Esoteric Buddhism*, 104-5
 of man, 137, 248-9, 310
 of spirit-matter, 136, 310
- Sex(es)
 how Ego chooses, 249
 no alternation of, 298-9
 no, on Spiritual plane, 410
- Sheath(s)
 astral, after death, 338
 bodily & astral, 41-3, 137
 constructed by Soul, 40
 of the soul & principles, 459
- Shells
 of gross persons & elementals, 340
 in séances resemble the deceased, 331-2
- Siddhi(s) (Skt)
 occult rule on, 446
- Sidereal
 body, & its principles, 234
 influences & Karma, 273
 particles (or atoms), 420
- Sidereal Cycle
 known by ancients, 165, 234
- Sin(s)
 in earthly vehicle, 312
 punishment and, 159-60
 Saintship and, 402
 washing away, 155
- Sinnett, Alfred P. (1840-1921)
 Adept's letters to, investigated by the S.P.R., 408
 on "expiring Cycle," 9
 on 5th-Round "*Rubicon*," 321
 Judge criticizes words of, 11
 on Kāma-Loka, 393
- *Esoteric Buddhism*
 distinctly Brahmanical, 51
 on early global periods, 238
 on highest development, 278q
 on human life-wave, 238
 on later incarnations of Buddha, 347
 not free of error, 105, 261, 274
 not textbook of Theosophy, 456
 one of our best works, 265
 "The Progress of Humanity" in, 321 & n
 sevenfold classification in, 104-5, 274
- *Karma*
 on astral spectres of dead, 403-4 & n
- *The Mahatma Letters to . . .*
 on untold evils, 279
- *The Occult World*
 on Adepts and human progress, 259q, 329-30
 on demand for phenomena, 60 & n
 K.H. on stifling magnetism of Hindus, 115n
 T.S. not hall for Occultism, 277q
 value of K.H. letters in, 48
- Skandha(s) (Skt)
 Kāma & the related, 302
 return when we emerge from Devachan, 315

- Sleep
 appeal to Higher Self before, 261
 brain impressions in, 34, 397, 431-2
 frees soul from bodily cage, 397
 knowledge gained in dreamless, 391
 Soul not in Devachan in, 302
 visions before, 397
- Society for Psychical Research
 accusations against H.P.B., 408
 Hodgson report and, 408
 on senile attacks by, 61
 on thought transference, 96
- Socrates (ca. 470-399 BCE)
 despised in his own times, 383
- Solar
 cycle, 165
 impregnation of Mercury, 111
 phenomena and earth, 279
- Solar Plexus
 controls organic life, 457
- Solomon (ca. 1000-933 BCE)
 buried wicked genii in the Red Sea, 93
 power in seal of, 93
 reckoned as an adept, 93
- Soma Juice
 Buddha quoted on, 277
- Soul(s)
See also Buddhi; Higher Ego;
 Higher Manas
 acts through seven sheaths, 41, 459
 ascending greatness of, 227
 confused with spirit, 370, 459
 confused with spirit & "jīva," 407
 connecting bond with spirit, 306
 constructs own sheaths, 40
 creation vs. reincarnation of, 418-19
 duality of Supreme, 108
 fall into matter, 401-2
 father of human will, 393
 on freeing the, 391
 idea in all religions, 90-1, 154
 immortality of, 163, 306
 longings of, for perfection, 136
 loss of, 236, 306, 375
 Man is a, 40, 90, 161
 manvantaric duration of, 306
 no special creation of a, 419
 not permanent, 306
 object of, 411
 parentless, 349
 powers of, can be dangerous, 11
 qualities, 161
 recycles matter, 43
 reincarnation of, 42-3, 138, 161, 334
 remembrance of former lives, 161
 rules of its own, 91
 seat of the, 457-9
 in sleep, not in Devachan, 302
 Theosophical Movement a cry of
 the, 6
 "Thread," 334
 transmigration of, 420
 value of unvexed, 451
 why so few great, living now?,
 383-4
- Soulless Being(s)
 description and causes of, 236
- Sound(s)
 and Mercury acc. to Boehme, 111
 resolve into one harmonious tone,
 383
- Space
 absolute abstract, 296
 bare subjectivity of, 296
- Sparrow, John (1615-1670)
 translator of Boehme, 107n-8n
- Spencer, Herbert (1820-1903)
 on altruism, 350
- Spheres
 two ways to ascend to higher, 391
- Spinal Column
 double, in future race, 368
- Spirit
See also Purusha
 coeternalness with matter, 238
 confused with soul, 370, 406-7, 459
 a differentiation of SPACE, 238
 diverse definitions of, 324
 existence in matter, 255, 345
 "Fall" into generation, 232
 father of true will, 393
 focalizes in man, 136
 inseparable from matter, 136, 227,
 232, 238
 knows no suffering, 419
 loss of soul from, 306
 and matter co-eternal, 232

- never is seen, 404
 not embodied in matter except in
 case of Mahātma, 255, 406
 One, in all, 306
 opposite pole of matter, 232, 238
 reascends to higher state, 345
 re-ascent to, 419
reliquiae at séances, 404
 soul & body of Christians, 137
 of supersensuous regions, 235-6
- Spiritism
 proper term for spiritualism, 86
- Spiritist(s)
See also Spiritualists
 writer of *Ghost Land* a misguided,
 451
- Spiritual
 advance may cause discard of old
 body, 236
 attainment & marriage, 389
 beings, differ only in degree, 298
 misuse of, endowment, 467
 perfection needed by lower man,
 not spirit, 419
 pride & its danger, 452, 467
 on, progress, 236-7
 quickening, progress, 441
 superior to psychic matters, 355-6
- Spiritual Culture
 ABC of, 399
 drugs & spirits obstruct, 278
- Spiritual Soul. *See* Buddhi
- Spiritualism
See also Mediumship; Phenomena;
 Séance(s)
 materializations in, via astral shells
 of the dead, 331
 phenomena of, vs. spirit of enquiry,
 84
 proves existence of soul, 91
 wonders of, in India, 94
- Spiritualists
 deal with elementals, 94
 Judge parted ways with, 86
 soul-awakening of former, 354-5
- Spirituality
 more important than psychism,
 355-8
- Spleen
 function unknown by Science, 90
 a seat of the soul, 458
- Stanton, Edward (pseud.)
 ——— *Dreams of the Dead*
 on Kāma-Loka, 333 & n
- Star(s)
 first are comets, 234
 influence us more than planets, 15-
 16
 Karma rules even the, 273
 within astral of this globe, 391
- States of Consciousness
 confused with “planes,” 248-9
- Stevenson, Robert Louis (1850-1894)
 how, stories were inspired, 180
- Stone(s)
 of destiny, 27
- Storms
 sunspots & electrical, 279
- Study
 Divine Wisdom not a subject for,
 398
 more than reading & writing, 386
- Subba Row, T. (1856-1890)
 biographical sketch, 480-1
Idyll of the White Lotus &, 450n
 mastery of English by, 106
 on Nāḍigranthams, 101
 questions sevenfold classification
 of modern Theosophy, 104-5
 ——— *Notes on the Bhagavad Gita*
 lectures now in print, 481 & n
- Sub-Race(s)
See also Race(s); Root-Race(s)
 development, 422
 dying out of, 425-6
 European fifth, 25
- Successorship
 claims to, 28-30
- Succubus
 and elementals, 94
- Suffering
 duty to relieve, 405
 everyone a partial cause of world's,
 309
 on so-called unmerited, 332
 on unmerited, 335-6
- Suicide(s)
 astral personalities of, 303

- drawn into séances from Kāma-Loka, 280, 303-4
 life-span completed in Kāma-Loka, 303
 mediumship and, 303
- Sun
 "Door of the," 110
 draws earth into new spaces, 165-6
 enormous orbit of, 165 & n, 166
 first a comet, 234
 heart of life, 110
 relation to planets, 110-11, 234
 spots & electrical storms, 279
- Sunday School
 Theosophists' children and, 453
- Supreme
See also Absolute; Supreme Soul
 Abode neither Purusha alone nor Prakriti, 108
 path to the, 283
 principle is Ātman, 274
 Universe itself is Karma of the, 407
- Supreme Self
 humanity represents, 9
- Supreme Soul
 and its duality, 108
 object of soul is union with, 411
- Sushupti (dreamless sleep) (Skt)
 deep sleep visions in, 260
- Svapna (dreaming) (Skt)
 dreaming as cp. to Devachan, 302
- Svarga (Skt)
 heaven of Brahmanism, 408
 Karma draws us back to rebirth from, 408
- Swedenborg, Emmanuel (1688-1772)
 in advance of his times, 366
 Devachanic visions of, 308, 359
- Symbols
 in the Astral Light, 412-13
- Symbolism
 and Numbers, 226
 of temple guardians and cobra, 267
- Sympathy
 a disease for some, 330
 for spiritual loss of wrongdoer, 253-4
 true, derived from spiritual nature not desire, 330
- Systems
 of worlds, 234-5
- T
- Tales
 Oriental fantasies not just fiction, 92-4
 of Red Sea in *Arabian Nights*, 92-3
- Talisman(s)
 Ātman is, of white magician, 94
 cannot deter Karma, 446
 lead used as a, 446
- Tamas (Skt)
 indifferent action, 109, 445
- Tanḥā (Skt)
 as cause of rebirth, 339-40
- Tartary
 Romish rituals in, 155
- Tattva(s) (Skt)
 elements comprising Universe, 270
 study of, discouraged, 270
- Tatya [Padval], Tukaram (1836-1896)
 biographical sketch, 504-7
- Teaching(s)
 assimilation of, 9-10
 extinguished after 1897?, 9-10
- Telepathy
 Blavatsky and, 22
- Temptation(s)
 Jesus on, 442
 of occult student, 450
 twelve, of Egyptian mysteries, 450
 yearning for greater, when daily, not yet mastered, 450-1
- Theosophical Congress
Report of Proceedings at World's Fair, 125-8
 selections from, 125-34
 summary of, 168-73
The Theosophical Forum (New York)
 correspondence class and, 64
 distributed free, 253
The Theosophical Forum (Point Loma & Covina)
 Leonard Lester on Judge's Āryan T.S., 439
- Theosophical Movement
 "a cry of the soul," 6

- depends on unity & aspiration, 217
 energy of human heart in, 150
 first text representing, 265
 genius of, 380
 great ideas of, 12
 greater than any T.S., 204, 219
 a human development, 204
 ideal of best workers for, 60
 "middle class" support for, 373
 neither Eastern nor Western, 150
 note of evolution voiced by, 170
 origins of, 151
 periodically made in each century,
 410
 preparing the ground for, 409-10
 records of, in every age, 301
 on unknown head of the, 455
 willfully misrepresented, 91
 worldly struggles of, 19, 149-51, 373
- Theosophical Siftings*
Epitome quoted, 375
 "Topics in Karma," 325n
- Theosophical Society
 Adepts stand by, 417
 in America after split, 217-19
 Āryan lodge Headquarters, 205
 autonomy of branches & sections
 of, 211-12
 Branch activities, 186-7, 429, 439
 Branch news needed, 199
 Brotherhood chief object of, 416-17
 Cairo effort collapse, 114n
 chief objects of, 87-8
 "Closing Cycle" and the, 9-10
 Congress summary & reports
 regarding World's Fair, 168-73
 correspondence class formed, 64-6
 danger of fast growth to, 170
 degrees in, 258, 439-40
 diploma proves active in 1893, 213-
 14
 discussion of side-issues in, 382
 dogmatism would endanger, 46, 60,
 380
 and education, 152
 an elective body, 30, 408
 first object of, 42, 91, 416-17, 454,
 461-2
 founding date discrepancies, 208-13
- Fullerton's summary of its
 evolution, 354-7
 "Heathen," 156
 H.P.B.'s office in, now extinct, 29-
 30
 H.P.B.'s vision of future, 19
 historical data on, 208-13, 354-7
 India and, 84, 84, 88-9, 210, 429
 is international, 50, 408
 Judge represents, at World's Fair,
 121, 133, 150-6
 Karma and destiny of, 58
 large funding would jeopardize,
 150, 206-7
 list of first officers, 209
 Master wants Olcott head of, until
 death, 201-2
 Masters uphold, 10, 417
 meant to be a selfless nucleus, 20
 needs martyrs in India, 114-15
 neutral to all religions, 57
 newspaper view of, in 1875, 151
 no dogmatic creeds in, 46, 380
 no doxology in, 149
 no salaries in, 150, 151, 206
 non-sectarian, 85, 130, 151-2, 203,
 204
 not bound by any system of
 reform, 386
 not Buddhist, 57
 not college or hall of Occultism,
 277, 416
 obeys but makes no laws, 152-3
 objects explained, 87-8
 occult powers and, 417
 Olcott's resignation revoked by, 44,
 201-2
 organization of, 204, 208-13, 354-6,
 409, 457
 Pantheists, Deists & Theists in,
 86-7
 "Parent," non-existing, 409, 456-7
 poverty, yet growth of, 205
 preservation of Vedas by, 52
 relation of *Esoteric Buddhism* to, 265
 Russell's fears of 1922, may nurse
 black arts, 3
 Second object of, 87
 Secrecy rule of, abolished, 454

- service to, 244
 split during Boston Convention, 430-1
 Third object of, 88, 354-7
 unites Science & Religion, 133, 156-7
 Universal Brotherhood its one doctrine, 144, 151, 203, 455, 461-2
 Universality of, 87, 130-1, 454
 unsectarian, 10, 57, 153-4
 writers few in early days, 502
 Theosophical Society and Universal Brotherhood
 on relation to the T.S., 213
Theosophical Transactions
 old book of Dr. Buck's, 301
 Theosophist(s)
 in America will prevail, 19
 and Christian festivals, 285-6
 debate trivial questions, 311-12
 duties of every, 285, 373
 Hindu, 112-14
 meditation each day urged for, 417
 no compilations when, gather, 62-3
 "paper & straw," 184
 seek perfection for self and all others, 267
 sought as earnest workers, 20
 struggle with nominal, 19
 Theosophical influence of each, 170
 true, belongs to no cult or sect, 398
The Theosophist (Bombay [Mumbai] & Adyar)
 Five Years of Theosophy from, 270 & n
 Theosophy
 for all classes, 373
 attraction to, 466-7
 basis of, 202-3
 as branch of Masonry, 35, 225
 common man and, 373
 compared to Christianity, 452-3
 dabblers in, 247
 definitions, 86
 ethics of, not new, 139
 first text on, 265
 going beyond study of, 398-9
 key ideas not original, 61-2
 leavens mind of the times, 20
 Motto of, 203
 no greater system of practice, 399
 no single criterion of, 380
 not a "cult," 399
 not just for cultured, 373
 offered to all, 260
 old as the hills, 86
 on perfectibility of the race, 136
 and phenomena in France, 22
 purpose of, 373
 reunites religion & science, 135
 a scientific religion, 156-7
 sounds note of human evolution, 170
 teachings of Jesus and, 452
 or Theosophia, 391, 398
 types of workers for, 59
 Unknown Eternal postulated by, 136
 what is work for, 244
 wisdom of the Gods, 380
 Thinker
 man is the, 138, 317, 385
 Third Eye
 an external organ once, 368
 as seat of soul?, 458
 Thought(s)
 are things, 346
 cause woe or bliss, 138-9
 character of, and sex determination, 299
 clarity of, and mesmerism, 39
 concentration in, transference, 96-7
 Devachan and, 311
 evil, in left-hand magic, 231
 evil, leads to evil act, 293-4
 freedom of, 86
 life & after-life a result of, 363-4
 mental deposits & astral impressions, 231-2
 outer self as puppet of own, 399
 pictures made by, 346-7
 precedes Karma, 162, 444-5
 purification of, needed, 399
 reading, 95-7, 395
 seeds of acts, 347, 444-5
 Theosophists need independent, 62-3

- transference among children, 95-6
- Tibet
 H.P.B.'s training in, 333, 335
 influence in West, 372
 "pope" & rituals compared to
 Catholic rites, 155
- Tiger
 in crystal experiment, 89
- Tobacco
 abuse of, 278
 not protective in Occultism, 278
- Tracts
 and T.S. circulars, 185-6
- Trance
 on mesmeric, 33-5
- Translators
 limitations of Western, 89
 Max Müller cited, 87
 of *The Theosophist* into Urdu, 85
- Transmigration
 of lives in our bodies, 420-1
 origin of belief in, 420-1
 of souls not taught by ancient
 Hindus, 419-20
- Triad
 Higher, after death, 281
- Trinity
 the real, in man, 137-8
- Trivialities
 on discussion of, 312
- Truth(s)
 all faiths had origin in, 154-5, 170
 can be found regardless of
 conditions, 386
 intense desire for, 9
 Masters help seekers after, 329
 no one creed exemplifies, 170
 no religion higher than, 203
 one, in beginning, 154
 open to all men, 163, 386
 sweeter than pleasures, 379
 T.S. motto on, 203
- Tsong-kha-pa (1357-1419)
 a reincarnation of Buddha, 347
- U
- Unconscious
 of European philosophy, 296
- Union
 of East & West, 88, 190
 Q & A brings closer, 179
 with divine, 306
- United States
See also America
 birth of new race in, 153
 Black Magic in, 345-6
 Declaration of Independence &
 Constitution of, 77
 freedom of thought in, 86
 laws and people of, 153
 revolution and Theosophical
 Movement, 77-9
 Spiritualism in, 86
- Unity
 Adepts represent love, spirit and,
 257
 of all life, 203, 226
 of man on all planes, 145-7
 radical, of Ultimate Essence, 226
 of religion & science, 135
- Universal Brotherhood
See also Brotherhood
 aim of T.S. to form a nucleus of, 20,
 82, 139, 142, 151, 203, 416-17
 denial of, dangerous, 144-5
 a fact in nature, 143-8
 and original T.S. name, 213
 a theme of, at World's Fair, 127-31
 violated constantly, 143
- Universe
 built by number, 229
 conscious & intelligent, 136
 as egg, 35, 225
 evolving from Unknown, 168
 is "Karma of the Supreme," 407
 no vacuum in, 297
 a vast ideation, 336
- Unknown and Unknowable
 Absolute, 225, 296
 Principle, 136
 Principle symbolized, 296
 Universe, 168
- Unmerited Suffering
 Devachan and, 332, 336
 there is no, 335-6
- Upanishad(s)
See also *Gāyatrī*

- Gāyatrī* quoted from, 464
 on heart's knot, 457
 on radiations from Great All, 419
 yoga based on, dangerous, 246-7
 Urn of H.P.B.
 American design for, by Judge, 197
 crafted by Herr Bengtsson, 196 &
 description, 194-7
 designed by R. Machell, 196n
 Utopia(s)
 Bellamyites, and T.S., 152

V

- Vacuum
 no, in Universe, 297
The Vāhan
 editorial policy by Mead, 243
 means "vehicle," 243
 Vedas
 cp. to Buddhism on lawful warfare,
 376
 sub-division of highest caste not
 sanctioned by, 113
 Vedic Religion
 has a warrior caste, 376
 Vegetarian(s)
 Judge a, for 9 years, 384
 too self-watchful, 371
 Vegetarianism
 cautions on diet of, 384
 motives for, 370-1
 spirituality not dependent upon,
 385, 389-90
 Vehicles
See also Sheath(s)
 of man as aspects of Ātma, 274
 Venus
 from Sun's effluvia, 111
 her old moons sublimated, 229
 in Seventh Round, 229
 Ver Planck, Mrs. Julia Campbell. *See*
 Keightley, Julia
 Vicarious Atonement
 none in Karma, 245
 Violence
 effects of war or crime, 276-7
 victims of, after death, 280

- Virtue(s)
See also Morality
 as companion to wisdom, 278
 compared to wisdom, 283
 Vision(s)
 before sleep, 397
 at death, 384
 at death of past life, 449
 fatigue and, 431-2
 of night & day, 263
 of night or dreams, 260, 397
 Thomas Paine's, 78-9
 uncontrollable except by occultist,
 397
 Viśishtādvaitism
 on karma, 249, 407-8, 463

W

- Wachtmeister, Countess Constance
 (1838-1910)
 biographical sketch, 489-92
 ——— *Reminiscences of H.P.B. . . .*
 how H.P.B. wrote *The Secret*
Doctrine, 492 &n
 on Tibetan training of H.P.B., 335
 Wallace, Henry A. (1888-1965)
 Great Seal and, 79n
 Theosophy and, 79n
 War
 effects on astral plane, 276-7
 ideal of Brotherhood &, 144
 lawful, of Vedic religion, 376
 Warner, Charles D. (1829-1900)
 Editor of *Harper's Monthly*, 180
 on karma & reincarnation, 180-2
 Washington, George (1732-1799)
 influenced Thomas Paine to write
Common Sense, 78
 urged support for Paine, 78
 Wealth
 Karma of giving away, 350-1
 Webster, Daniel (1782-1852)
 Great Seal and, 79
 Weight
 depolarized by astral hand, 313
 West
 discovers treasures of the East, 50,
 87-9

- needs spirituality of East, 106
selfishness of, 113
- Western
appreciation for East, 87, 89, 371
appreciation for Eastern philosophy, etc., 189-90
bigotry & dogmatism, 169
craze for India, 371-2
few occultists among, people, 416
fondness for staked path, 7
materialism, 82
mind not fitted for Yoga, 416-17
new era in, Occultism, 11
Occultism a hodgepodge, 243-4
Philosophy on nature of soul, 90
rājasika quality, 115
religions cp. to Eastern, 154-5
translations not always genuine, 87, 89
- Westminster Abbey
stone of destiny, 27
- Wheels
Ezekiel's, analogy, 72
- White Magic
Black Magic and, 231-2, 275, 290
done for pay is Black Magic, 275
in literature, 180
spirit, unity and love is, 257
- White Magician(s)
beyond fear of destruction, 94
black and, cp., 256-7, 414
need no talisman, 94
- Whitman, Walt (1819-1892)
quoted, 451
- Whittle, Dr. Mark (b. 1956)
——— *Cosmology* . . .
on sun & galaxy, 165n
- Will
acts according to desire, 8, 289-90
control of vital currents by, 269-70
direct way to illumination, 236-7, 391, 395
doctrine of Free, 460-1
force and imagination, 269-70
free choice and, 461
how to strengthen, 8-9, 269-70, 395, 451
little in our teachings on, 8
Occultism and true, 277, 391
subjugation to God's, 400-1
transforming human into Divine, 392-3, 451
on true, 392-3, 395
true, is God, 393
universal & lacks moral quality, 8
- Winterburn, Dr. Charles
charged no fee for astrology, 74
Judge on accurate astrology of, 74-6
- Wisdom
life's struggles no barrier to study of Divine, 386
love of, 398
of nature is Theosophy, 380
no, in too zealous personal loyalty, 60
Theo Sophia, 398
virtue and, needed, 278, 283
- Wisdom-Religion
Adepts preserve the ancient, 135
never lacks a witness, 107
reason is authority in, 135-6
- Woman(en)
equal rights at World's Fair, 127
H.P.B. chose incarnation as, 320
tendencies of, 299, 400
- Woman's Branch
T.S. and, at World's Fair, 127
- Wool
an occult protection, 392
- Word(s)
See also Sound(s); Vāch
or Logos, 225
as seeds of Karma, 444-5
- Work
evolution fulfilled by, for humanity, 259-60
ideal of those who, for Theosophy, 60
method of, for Theosophy, 58-9, 244
not with body but mind and heart, 406
secret, of Adepts & chelas, 440
- World(s)
See also Globe(s); Plane(s)
all, governed by karma, 256, 273
later, evolve from first model, 233

- lifting Karma of, 245
- other, in this globe, 391
- other, vary from our, 368
- on seven planes of consciousness, 233
- Suns cool down to, 234
- Wright, Claude Falls (1867-1923)
 - biographical sketch, 496-7
 - lecture tours of, 218
 - popular lecturer, 218
 - speaker at World's Fair, 134
 - on T.S. work, 149
- Wright, George E. (1851-?)
 - biographical sketch, 497-9
 - letter to, as head of Chicago T.S., 125-6
 - reports on T.S. convention, 126

Y

- Yeats, Wm. Butler (1865-1939)
 - member of Dublin Lodge, 3
- Yoga (Skt)
 - See also* Haṭha-Yoga

- dangers of, practices, 246-7
- Occidentals not fit for, 416-17
- Patañjali's system of, 407
- Yogi(s) (Skt)
 - altruism must be motive for, 416
 - as dabblers in psychic powers, 246-7
 - dangers to Western, 416
 - few, among modern Hindus, 371-2
 - few as guides to West, 416
 - few true, brought by Hindus to West, 371
 - Maji a great woman, 298
 - Sabapathi Swami, etc., 246
- Yuga(s)
 - major and minor, 259q
 - man of this, has difficulty with sevenfold nature, 105

Z

- Zadok
 - one of Judge's pen-names, 390

ECHOES *of the* ORIENT

VOLUME III

*The Writings of
William Quan Judge*



This volume is divided into five sections, the first a series of articles introducing theosophical concepts which Judge wrote for *Kate Field's Washington*, under the title "Echoes from the Orient." Sections 2-4 contain tracts and pamphlets issued by Judge — including his highly-esteemed "Epitome of Theosophy" — as well as articles in newspapers and journals other than those in the first two volumes, and miscellanea (extracts, undated articles, etc.). The fifth and largest section, comprising nearly half the volume, is devoted to "Suggestions and Aids" issued to students of the Eastern School of Theosophy, founded by H.P.B. with Judge's assistance in 1888. These papers deal with matters more directly pertinent to theosophists, as well as with the core purposes of the Theosophical Society and its founders, the Mahatmas. That H.P.B. had full confidence in Judge's integrity and competence as a teacher is made clear by her statement (*Echoes* 3:414):

. . . 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 *Antah-karana* [connecting link] between the two *Manas(es)* [minds], the American thought & the Indian — or rather the trans-Himālayan — Esoteric Knowledge. *Dixi*.

H.P.B. ∴

Whatever the subject, Judge's writing is invariably down to earth,

cutting right through rigid thinking and the nonsense of pseudo-occultism. It is refreshing to read clear, simply-worded sentences free of the misty "sweetness and light" or clever but vague language that characterizes much new-age literature today. As straightforward as Judge is, his perspective is clearly rooted in a larger philosophic background, oriented towards universal brotherhood, innate human dignity, and the inestimable worth of altruistic motive and service. Never condescending, but always the Esotericist, a student/teacher with whom we can easily relate, Judge transmits the perennial wisdom in a way that encourages us to broaden our views and thus to see in everyone and everything vibrant expressions of the divine force permeating the universe.

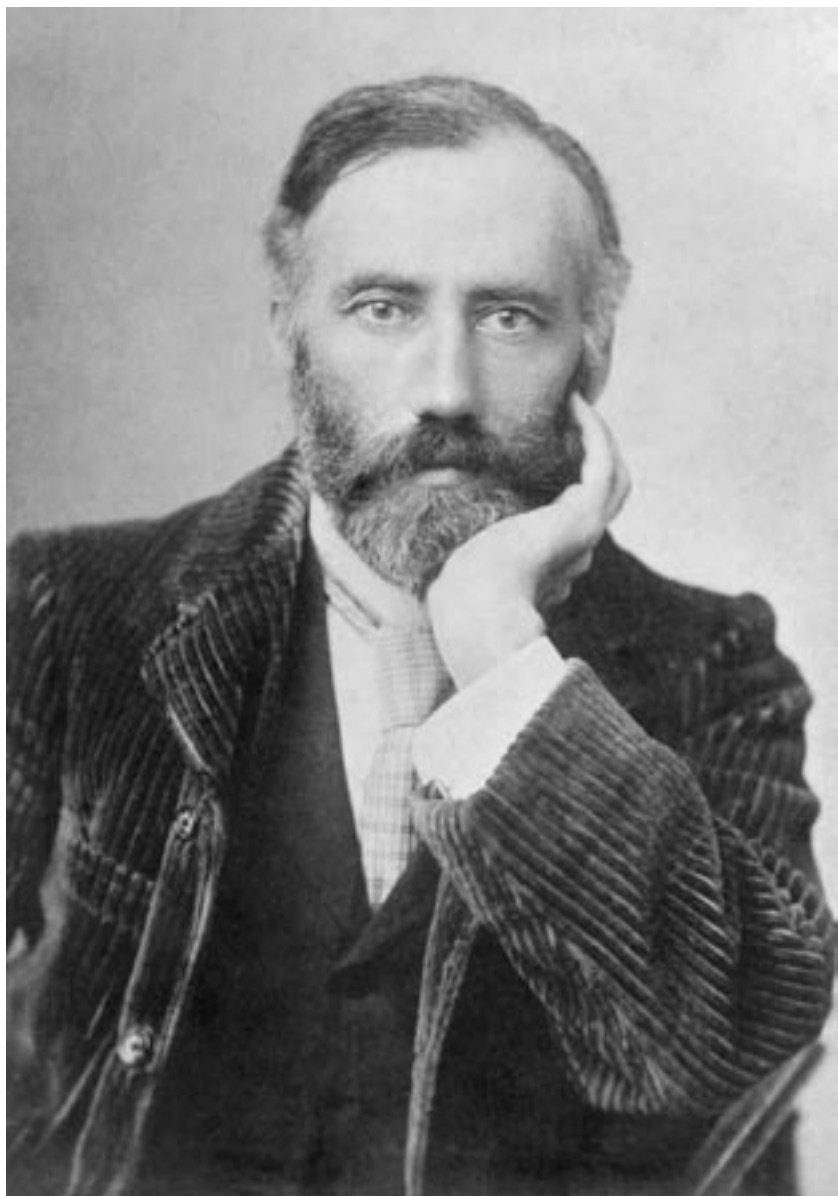
WILLIAM QUAN JUDGE (1851-1896) was born in Dublin, Ireland, and emigrated with his family to America in 1864. A lawyer by profession, he was a co-founder of the Theosophical Society in New York City in 1875, becoming General Secretary of its American Section in 1886 and President of the Theosophical 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."



He told me he had read of my work among the poor and had gone down there to see it for himself. He had found it, so far, practical and valuable, he said; but also had divined my discontent with it and my hunger for something that would go much deeper, removing the causes of misery and not merely relieving the effect. . . . Fully and accurately to describe him would be beyond my power, he so stood out above the run of men in deep wisdom and lofty nobility of character. He had made theosophy the living power in his life, and none could be so bitter against him as to exhaust his tolerance or his compassion.

It was he who first gave me glimpses of the power of thought and made me realize what it will do to build or ruin the destiny of a human being. And in doing so, he showed me how to find in theosophy solution of all the problems that had vexed me: how it points the way to the right treatment of the downtrodden and outcast of humanity, and to the real remedies for poverty, vice, and crime. On all these subjects the first word of theosophy is this: he who would enter upon the path that leads to truth must put new interpretations on the failings and mistakes of his fellowmen. He must come to understand the law of eternal justice — karma, that “whatsoever a man soweth, that shall he also reap” — and to know the necessity it implies for an unconquerable compassion.

— KATHERINE TINGLEY, *My First Meeting
with William Quan Judge*



WILLIAM QUAN JUDGE
1851-1896

ECHOES *of the* ORIENT

The Writings of William Quan Judge

VOLUME III

Compiled by Dara Eklund



THEOSOPHICAL UNIVERSITY PRESS
PASADENA, CALIFORNIA



THEOSOPIICAL UNIVERSITY PRESS
POST OFFICE BOX C
PASADENA, CALIFORNIA 91109-7107
www.theosociety.org
(626) 798-3378 tupress@theosociety.org
2011

Second and Revised Edition
Copyright © 1987, 2010 by Dara Eklund. All rights reserved.

PDF eBook ISBN 978-1-55700-201-3

Library of Congress Cataloging-in-Publication Data

Judge, William Quan, 1851-1896.

Echoes of the Orient : the writings of William Quan Judge /
compiled by Dara Eklund. — 2nd and rev. ed.

p. cm.

Includes bibliographical references and index.

ISBN 978-1-55700-195-5 (cloth., v.1 : alk. paper) — ISBN 978-
1-55700-196-2 (cloth., v.2 : alk. paper) — ISBN 978-1-55700-197-9
(cloth., v.3 : alk. paper) — ISBN 978-1-55700-194-8 (pbk., v.4,
cumulative index : alk. paper)

1. Theosophy. I. Eklund, Dara. II. Title.

BP525.J77 2008

299'.934—dc22

2008042215

NOTE: Each title links to its opening page.

Contents

List of Illustrations	xii
Foreword	xiii

SECTION I

Echoes from the Orient	3
----------------------------------	---

SECTION II

TRACTS AND PAMPHLETS

[Practical Theosophy — COMP.]	52
An Epitome of Theosophy	53
Theosophy as a Guide in Life	69
The Necessity for Reincarnation	73
The Theosophical Society	77
“The Self is the Friend of Self and also Its Enemy”	82
Theosophical Study and Work	88
Talk on Karma	98
Chairman’s Closing Address	101
Things Common to Christianity and Theosophy.	104

SECTION III

NEWSPAPER AND JOURNAL ARTICLES

[W.Q.J. and the Press — COMP].	115
The Theosophist in Ceylon	117
Fiery Skies and Ancient Philosophers	118
Psychometry	119
Koot Hoomi	121
The So-Called Exposé of Madame Blavatsky	123
The Application of Theosophical Theories	125
Matters Touching Theosophy	127
Theosophy as a Cult in India	129
Theosophical Studies	132
“The Hidden Way” and Theosophists	135
The Astral Light	135
Blavatsky Still Lives	138
The Astral Light	143
An Added Word	147
A Review of <i>The Secret Doctrine</i>	148
“Reply to the Attack on Madame Blavatsky”	150
“Madame Blavatsky’s Income”	152
No End and No Beginning	152
An American Experiment	156
Religion and Reform From a Theosophical Viewpoint	159
Tenets of Theosophy	163

What Theosophy Is	166
Karma and Ethics	168
India's Wonder-Workers	170
Wisdom of the Gods	173
Reincarnation	178
The Inner Constitution of Man	186
Theosophy and Epidemics	192
Madame Blavatsky in India	195
Theosophic Duties	203
The Esoteric She	204
Hypnotism and Theosophy	212
The T.S. and Its Basis	216
Suicide is Not Death	218
By Astral Hand	222
The Dwellers on High Mountains	225

SECTION IV

MISCELLANEOUS ARTICLES AND EXTRACTS

Theosophy Defined	233
About <i>The Secret Doctrine</i>	238
[Book Introduction]	242
On Argument.	244
Karma and Reincarnation	245
Illusions of Time and Space	248

Esoteric Buddhism	250
Of Seeing and Not Seeing Spooks	254
Sayings of Jesus	255
[On Healing]	256
What is Occultism?	257
Occultism.	258
Hindu Theosophy and Professor Buchanan	265
Papyrus—The Gem	267

SECTION V

EASTERN SCHOOL OF THEOSOPHY

SUGGESTIONS AND AIDS

[Compiler's Introduction]	273
[On Probation and Pledge Fever]	274
An Important Cycle — Study of the Instructions — the OM	283
Examination Paper I	287
Notice from H.P.B.	288
Correspondence Group Questions & Answers	289
Remarks on Examination Paper I	294
Care of Instructions — Inducing Persons to Join the E.S.	300
Methods of Group Study	300
As to Marriage	302
The Antaḥkaraṇa	302
The Brain and its Ventricles	303
The Lower Self	304

The Pāramitās	305
Practicing Magic	305
The Mystery of the Moon	306
Haṭha Yoga Practices	308
Table of Vibrations	309
The Use of the Word [OM]	310
Conduct of Group Meetings	311
Law of Correspondences	312
Sundry Queries	314
[On Rule about Complaints]	316
Astral Light Earth's Liṅga-Śarīra	317
Doctrine of Transmigration	318
The Two Virgins Dolma	318
Bases and Aspects — [Auric Envelope]	319
As to Kāma-Rūpa	320
Sundry Queries	321
Keeping the Rules	324
The Four Basic Principles & Three Aspects	325
Yoga Practices	327
Spiritually and Intellectually Evil	328
Some Answers about Kāma-Rūpa	330
Group Study	331
The Seven Worlds	332
On "Vāch"	335

[E.S. After H.P.B.] — E.S. — Order	339
On the Organs	347
Replies on Kāma-Rūpa.	352
The Status of the E.S.T.	354
Padmapāṇi	356
Correct Answers to Examination Paper No. 2.	361
[E.S. Office Notices]	370
Duties of Group Presidents & Secretaries	371
Meditation—The Antaḥkaraṇa	372
The School & Correspondence Group	375
Answers to Correspondence	377
Group Visits	384
Answers to Correspondence	384
[Masters & the Eastern School of Theosophy]	391
A Time for Meditation	394
Answers to Correspondence	394
Remarks on Examination Paper No. 3	402
We Have Not Been Deserted	411
Words From Masters	413
Have Patience with the Office	414
The Double-Page Diagram	415
[Meeting with a Mahatma]	418
Relation of E.S.T. to the T.S.	421
Seeking Occult Teachings Elsewhere	423

Who and What are the Masters?	424
Recall of the Instructions	428
Something to Study	430
The School Under Trial	432
The Greatest Occult Truths	433
[On E.S.T. Headship]	439
The “Spiritual Will”	442
Of Rosicrucian and Other Bodies	443
Astral Bodies	444
Nirmāṇakāyas	449
The Best Teacher	452
Council for Eastern Division	453
Meditation	453
Beware [of Psychic Practices]	457
East and West	458
A Few Words Personal	460
Intellectual Gymnastics — There is an Age Limit	460
Alone & Having Nothing — Astral Body & Spleen	461
Lunar Pitris	462
Ethics and Occultism	465
Pagination Key to 1st Edition	467
Bibliography	469
Index	475

Illustrations

William Quan Judge	frontispiece
William Q. Judge (pencil sketch)	185
Delegates to Parliament of Religions, 1893	211
W. Q. Judge's Deathbed Message	223
The Chateau at Enghien	240
Mr. Judge, taken in London, 1891	270
William Quan Judge	401

Foreword

The standing of William Quan Judge as an esotericist is self-evident to one who observes his astute answers and explanations to students of the Esoteric Instructions of H. P. Blavatsky. Those are available in Volume XII of her *Collected Writings* and are crucial to fostering a truly Theosophical way of living. They are remarkably enhanced by W. Q. Judge's commentaries upon them. His simply-penned articles which precede them will clarify the deeper teachings presented in Section V as *Eastern School of Theosophy: Suggestions and Aids*. The entire booklet of *E.S.T. Suggestions and Aids* was provided by Boris de Zirkoff a few years before he passed away.

The present century finds more and more teachings of the Eastern Wisdom Schools pouring into the West and with the aid of Nancy and David Reigle, as well as Randell C. Grubb, we have tried to respect the Sanskrit and Tibetan terminology as standardized today.

Naturally, a great number of fellow-students must be thanked for their assistance, including those who contributed to our first edition. Much of the material for this particular volume would not have been located without the generous sharing of archival materials by the Theosophical Society, Pasadena. Just as Kirby and John Van Mater gave valued advice concerning Esoteric Section items printed in our first edition, Will Thackara has continued such background assistance with this, our new edition. Acknowledgment also extends to the Theosophical Society, Wheaton, for sharing archival materials.

Our revised edition is indebted to all those diligent co-workers mentioned in volumes I and II of this new edition. As in these earlier volumes, editorial changes have been minimal: punctuation, spelling, and foreign terms have been modernized. We have provided further references from online sources and texts not available for the first edition of the series.

We thank again all those friends and associates at the T.S. Pasadena headquarters who participated in researching, proofreading, and producing this edition; namely: Randell C. Grubb, Will and Regina

Thackara, Ina and Jim Belderis, Nancy Coker, Mark and Nhilde Davidson, David Blaschke and David Wietersen.

Patrice Hughes again deserves credit for the series cover design and Richard Robb for the comprehensive bibliography. My husband Nicholas Weeks is deeply thanked for his extensive online searching for sources, as well as expansion of the revised index.

Our heartfelt appreciation goes to all those earnest students who realize that the only way to rectify any wrong done to Judge is by a life of charity and forgiveness to all.

Dara Eklund
October 10, 2010

Echoes from the Orient

Echoes from the Orient

[The reasons for choosing the series title *Echoes of the Orient* were provided in Volume I of this set. In that volume we distinguished our compilation from the series of articles William Q. Judge submitted to *Kate Field's Washington*. No selection of the works of Judge, however, would be complete without this broad outline of Theosophical teachings, which was subsequently printed in booklet form. — COMPILER]

Antecedent Words

The title for these articles was chosen by Miss Kate Field when they were first sent for publication in her new paper, *Kate Field's Washington*, in January 1890, and to her belongs all the credit for an appropriate name. The use of the *nom de plume* "Occultus" was also the suggestion of Miss Field, since it was intended that the personality of the author should be hidden until the series was completed.

The restrictions upon the treatment of the subject growing out of the popular character of the paper in which they were published precluded the detail and elaboration that would have been possible in a philosophical or religious periodical. No pretense is made that the subject of Theosophy as understood in the Orient has been exhaustively treated, for, believing that millions of years have been devoted by the sages who are the guardians of Theosophical truth to its investigation, I think no one writer could do more than to repeat some of the echoes reaching his ears.

WILLIAM Q. JUDGE

New York, *September 1890*

DEDICATED TO
HELENA PETROVNA BLAVATSKY
WITH LOVE
AND GRATITUDE
BY
THE AUTHOR

Echoes from the Orient

A Broad Outline of Theosophical Doctrines

I

What appears to the Western mind to be a very strange superstition prevails in India about wonderful persons who are said to be of immense age, and who keep themselves secluded in places not accessible to the ordinary traveler. So long has this been current in India that the name applied to these beings is well known in the Sanskrit language: "Mahatma," a compound of two words, *mahā*, great, and *ātma*, soul. The belief in the existence of such persons is not confined to the ignorant, but is shared by the educated of all castes. The lower classes look upon the Mahatmas as a sort of gods, and think most of their wonderful powers and great age. The pundits, or learned class, and educated Hindus in general, have a different view; they say that Mahatmas are men or souls with unlimited knowledge of natural laws and of man's history and development. They claim also that the Mahatmas — or Rishis, as they sometimes call them — have preserved the knowledge of all natural laws for ages, not only by tradition among their disciples, but also by actual records and in libraries existing somewhere in the many underground temples and passages in India. Some believers assert that there are also stores of books and records in secluded parts all over that part of Tibet which is not known to Europeans, access to them being possible only for the Mahatmas and Adepts.

The credence given to such a universal theory grows out of an old Indian doctrine that man is a spiritual being — a soul, in other words — and that this soul takes on different bodies from life to life on earth in order at last to arrive at such perfect knowledge, through repeated experience, as to enable one to assume a body fit to be the dwelling-place of a Mahatma or perfected soul. Then, they say, that particular soul becomes a spiritual helper to mankind. The perfected men are said to know the truth about the genesis of worlds and systems, as well as the development of man upon this and other planets.

Were such doctrines held only in India, it would be natural to pass the subject by with this brief mention. But when it is found that a large body of people in America and Europe hold the same beliefs, it is interesting to note such an un-Western development of thought. The Theosophical Society was founded in New York in 1875, with the avowed object of forming a nucleus for a Universal Brotherhood, and

its founders state that they believe the Indian Mahatmas directed them to establish such a society. Since its foundation it has gained members in all countries, including people of wealth as well as those in moderate circumstances, and the highly cultured also. Within its ranks there flourish beliefs in the Mahatmas of India and in Reincarnation and its twin doctrine, Karma. This last holds that no power, human or divine, can save one from the consequences of acts performed, and that in this life we are experiencing the results due to us for all acts and thoughts which were ours in the preceding incarnation.

This has brought out a large body of literature in books and magazines published in the United States, England, India, and elsewhere. Newspapers are published in the interest of the new-old cult in the vernacular of Hindustan and also in old Ceylon. Even Japan has its periodicals devoted to the same end, and to ignore so widespread a movement would bespeak ignorance of the factors at work in our development. When such an eminent authority as the great French savant, Émile Burnouf, says that the Theosophical movement must be counted as one of the three great religious influences in the world today, there is no need of an excuse for presenting its features in detail to readers imbued with the civilization of the West. [Cf. *BCW* X:63-81.]

II

In my former paper I merely hinted at the two principal doctrines promulgated by the Theosophical Society; it is well now to notice the fact that the Society itself was organized amid a shout of laughter, which at intervals ever since has been repeated. Very soon after it launched forth, its president, Col. H. S. Olcott, who during our late war was a familiar figure in Washington, found a new member in Baron Henry Louis de Palm, who died and obligingly left his body to the Colonel to be cremated. The funeral was held at Masonic Hall, New York, and attracted great attention. It was Theosophical in its character. Col. Olcott presided, a Spiritualist offered an invocation, and a Materialist read a service. All this, of course, drew forth satire from the press, but served the purpose of gaining some attention for the young Society. Its history since then has been remarkable, and it is safe to say that no other similar body in this century has drawn to itself so much consideration, stirred up such a thinking among people on mystical subjects, and grown so rapidly amid the loudest derision and against the fiercest opposition, within the short space of fifteen years.

While the press has been sneering and enemies have been plotting, the workers in the Society have established centers all over the world,

and are today engaged persistently in sending out Theosophical literature into every nook and corner of the United States. A glance at the Theosophical map shows a line of Branches of the Society dotting a strip of this country which reaches from the city of New York to the Pacific Coast; at either end this belt spreads out to take in Boston and New Orleans in the East and San Francisco and San Diego in the West; while near the middle of the continent there is another accumulation of centers. This is claimed to be strictly and mystically Theosophical, because at each end of the magic line of effort and at its central point there is an accumulation of nuclei. It is a fact that the branches of the Society in America are rapidly running up into the first hundred. For some little time there existed in Washington a Branch of the Society called the Gnostic, but it never engaged in any active work. After it had been once incontinently dissolved by its president, who thereafter withdrew, leaving the presidency in the hands of another, the governing body of the American Theosophists formally dischartered the Gnostic, and its members joined other Branches. There is, however, today a Washington Branch named boldly after the much lauded and belittled Mme. H. P. Blavatsky, while the Theosophical map shows an accumulation of influences in Washington that point to an additional Branch, and inquiry in official quarters discloses the fact that the matter is already mooted.

The Theosophical map of which I have spoken is a curiosity, an anomaly in the nineteenth century. Few of the members are allowed to see it; but those who are say that it is a register of the actual state, day by day, of the whole United States Section — a sort of weather map, with areas of pressure and Theosophical humidity in all directions. Where a Branch is well founded and in good condition, the spot or sensitive surface shows clearness and fixity. In certain places which are in a formative condition there is another appearance symptomatic of a vortex that may soon bring forth a Branch; while, wherever the principle of disintegration has crept into an existing organization, there the formerly bright and fixed spots grow cloudy. By means of this map, those who are managing the real growth of the movement can tell how it is going and aid it intelligently. Of course all this sounds ridiculous in our age; but whether true or false, there are many Theosophists who believe it. A similar arrangement would be desirable in other branches of our civilization.

The grand theories of the Theosophists regarding evolution, human races, religions and general civilization, as well as the future state of man and the various planets he inhabits, should engage our more serious attention; and of these I propose to speak at another time.

III

The first Echo from the burnished and mysterious East which reverberated from these pages sounded the note of Universal Brotherhood. Among the men of this day such an idea is generally accepted as vague and Utopian, but one which it will do no harm to subscribe to; they therefore quickly assent, and as quickly nullify the profession by action in the opposite direction. For the civilization of today, and especially of the United States, is an attempt to accentuate and glorify the individual. The oft-repeated declaration that any born citizen may aspire to occupy the highest office in the gift of the nation is proof of this, and the Mahatmas who guard the truth through the ages while nations are decaying, assert that the reaction is sure to come in a relapse into the worst forms of anarchy. The only way to prevent such a relapse is for men to really practice the Universal Brotherhood they are willing to accept with the tongue. These exalted beings further say that all men are — as a scientific and dynamic fact — united, whether they admit it or not; and that each nation suffers, on the moral as well as the physical plane, from the faults of all other nations, and receives benefit from the others also even against its will. This is due to the existence of an imponderable, tenuous medium which interpenetrates the entire globe, and in which all the acts and thoughts of every man are felt and impressed, to be afterward reflected again. Hence, say the Adepts, the thoughts or the doctrines and beliefs of men are of the highest importance, because those that prevail among people of a low character are just as much and as easily reflected upon the earth as are the thoughts and beliefs of persons occupying a higher plane of culture.

This is a most important tenet, if true; for, with the aid of the discoveries just now admitted by science respecting hypnotism, we are at once able to see that an enormous hypnotizing machine is about. As this tenuous medium — called by the men of the East “Ākāśa,” and by the medieval philosophers the “Astral Light” — is entirely beyond our control, we are at the mercy of the pictures made in it and reflected upon us.

If to this we add the wonderfully interesting doctrine of Reincarnation, remembering also that the images made in the Astral Light persist for centuries, it is at once seen that upon returning again to earth-life we are affected for good or evil by the conduct, the doctrine and the aspirations of preceding nations and men. Returning here now, for instance, we are moved, without our knowledge, by the impressions made in the Astral Light at the time when the Indians, the Spaniards,

and the harsh Puritans lived upon the earth. The words of the immortal Shakespeare —

The evil that men do lives after them;
The good is oft interred with their bones,
— [*Julius Caesar*, Act iii, 2, 80.]

receive a striking exemplification under this doctrine. For, as the evil thoughts and deeds are the more material and therefore more firmly impacted into the Astral Light, while the good, being spiritual, easily fade out, we are in effect at the mercy of the evil done. And the Adepts assert that Shakespeare was, unconsciously to himself, inspired by one of their own number. I shall refer again to this branch of the subject. The scheme of evolution put forth by these beings and their disciples is so broad, deep and far-reaching as to stagger the ordinary mind. It takes in with ease periods of years running up into trillions and quadrillions. It claims that man has been on earth for millions of years more than science yet is willing to admit. It is not bound by the narrow scheme of biblical chronologists, nor startled by the magnificent age of civilizations which disappeared long ago. The keepers of this doctrine say that they and their predecessors lived in those older times, and have preserved not only the memory of them, but also complete records. These records, moreover, are not merely on perishable paper and palm leaf, but on imperishable stone. They point to such remains as the statues twenty-seven feet high found on Easter Island; to rows of gigantic statues in Asia, that by their varying heights show the gradual diminution of human stature, which kept pace with other degenerations; and, to crown all, they say that they possess today in the East the immense and well-guarded collections of records of all sorts. Not only are these records said to relate to the physical history of man, but also to his astral and spiritual evolution.

Before closing this paper, I can only indicate one of their basic doctrines in the scheme of evolution. That is, that the evolution of the inner, astral form of man came first in order, and continued for an immense number of years before his physical structure was built up around it. This, with other portions of the doctrine, is vital and will aid much in an understanding of the complex questions presented to us by the history of the human race, both that which is known and that which is still resting on conjecture.

IV

The records to which I referred in my last paper, as having been kept by the Adepts and now in the possession of their present represen-

tatives and successors — Adepts also — relate not only to the birth of planets in this solar system, but also to the evolution and development of man, through the various kingdoms of nature, until he reaches the most perfect condition which can be imagined. The evolution of the human being includes not only the genesis of his mortal frame, but, as well, the history of the inner man, whom they are accustomed to call the real one.

This, then, brings us to a very interesting claim put forward for the Wisdom Religion, that it pretends to throw light not only upon man's emotions and mental faculties, but also upon his prenatal and postmortem states, both of which are of the highest interest and importance. Such questions as, "Where have I come from?" and, "What shall be my condition after death?" trouble and confuse the minds of all men, ignorant or cultured. Priests and thinkers have, from time to time, formulated theories, more or less absurd, as to those prenatal and postmortem states, while the Science of today laughs in derision at the idea of making any inquiry into the matter whatever. Theologians have offered explanations, all of which relate only to what they suppose will happen to us after death, leaving entirely out of view and wholly unanswered the natural question, "What were we before we were born here?" And, taking them on their own ground, they are in a most illogical position, because, having once postulated immortality for the soul — the real man — they cannot deny immortality in either direction. If man is immortal, that immortality could never have had a beginning, or else it would have an end. Hence their only escape from the dilemma is to declare that each soul is a special creation. But this doctrine of a special creation for each soul born upon the earth, is not dwelt upon or expounded by the priests, inasmuch as it is deemed better to keep it discreetly in the background.

The Wisdom Religion, on the other hand, remains logical from beginning to end. It declares that man is a spiritual being, and allows of no break in the chain of anything once declared immortal. The Ego of each man is immortal; "always was existent, always will be, and never can be non-existent"; appearing now and again, and reappearing, clothed in bodies on each occasion different, it only appears to be mortal; it always remains the substratum and support for the personality acting upon the stage of life. And in those appearances as mortal, the questions mooted above — as to the prenatal and postmortem states — are of vital interest, because knowledge or ignorance concerning them alters man's thought and action while an actor on the stage, and it is necessary for him to know in order that he may so live as to aid in the grand upward sweep of the evolutionary wave.

Now the Adepts have for ages pursued scientific experimentation and investigation upon those lines. Seers themselves of the highest order, they have recorded not only their own actual experiences beyond the veil of matter, on both sides, but have collected, compared, analyzed and preserved the records of experiences of the same sort by hundreds of thousands of lesser seers, their own disciples; and this process has been going on from time immemorial. Let Science laugh as it may, the Adepts are the only true scientists, for they take into account every factor in the question, whereas Science is limited by brain-power, by circumstance, by imperfection of instruments, and by a total inability to perceive anything deeper than the mere phenomena presented by matter. The records of the visions and experiences of the greater and lesser seers, through the ages, are extant today. Of their mass, nothing has been accepted except that which has been checked and verified by millions of independent observations; and therefore the Adepts stand in the position of those who possess actual experimental knowledge of what precedes the birth of the Ego in a human form, and what succeeds when the "mortal coil" is cast away.

This recording of experiences still goes on; for the infinity of the changes of Nature in its evolution permits of no stoppage, no "last word," no final declaration. As the earth sweeps around the sun, it not only passes through new places in its orbit, but, dragged as it is by the sun through his greater orbit, involving millions of millions of years, it must in that larger circle enter upon new fields in space and unprecedented conditions. Hence the Adepts go farther yet and state that, as the phenomena presented by matter today are different from those presented a million years ago, so matter will in another million of years show different phenomena still. Indeed, if we could translate our sight to that time, far back in the past of our globe, we could see conditions and phenomena of the material world so different from those now surrounding us that it would be almost impossible to believe we had ever been in such a state as that then prevailing. And the changes toward the conditions that will prevail at a point equally remote in advance of us, in time, and which will be not less than those that have occurred, are in progress now. Nothing in the material world endures absolutely unchanged in itself or its conditions, even for the smallest conceivable portion of time. All that *is*, is forever in process of *becoming* something else. This is not mere transcendentalism, but is an old established doctrine called, in the East, "the doctrine of the constant, eternal change of atoms from one state into another."

V

The ancient doctrine of the constant, eternal change of every atom from state to state, is founded upon, or rather grows out of, another which postulates that there is no such thing as dead matter. At every conceivable point in the universe there are lives; nowhere can be found a spot that is dead; and each life is forever hastening onward to higher evolution. To admit this, we must of course grant that matter is never perceived by the eye or through any instrument. It is but the phenomena of matter that we recognize with the senses, and hence, say the sages, the thing denominated "matter" by us is an illusion. Even the protoplasm of the schools is not the original matter; it is simply another of the phenomena. This first original matter is called by Paracelsus and others primordial matter, the nearest approach to which in the Eastern school is found in the Sanskrit word *mūlaprakṛiti*. This is the root of matter, invisible, not to be weighed, or measured, or tested with any instrument of human invention. And yet it is the only real matter underlying all the phenomena to which we erroneously give its name. But even it is not dead, but full of the lives first referred to.

Now, bearing this in mind, we consider the vast solar system, yet vast only when not compared with the still greater aggregation of stars and planets around it. The great sidereal year covered by the sun in going through the twelve signs of the zodiac includes over 25,000 mortal years of 365 days each. While this immense circuit is being traversed, the sun drags the whole solar system with him around his own tremendous orbit, and we may imagine — for there are no observations on the point — that, while the 25,000 years of travel around the zodiac have been passing, the solar system as a whole has advanced along the sun's own orbit only a little distance. But after millions of years shall have been consumed in these progresses, the sun must bring his train of planets to stellar space where they have never been before; here other conditions and combinations of matter may very well obtain — conditions and states of which our scientists have never heard, of which there never has been recorded one single phenomenon; and the difference between planetary conditions then and now will be so great that no resemblance shall be observed.

This is a branch of cyclic law with which the Eastern sages are perfectly familiar. They have inquired into it, recorded their observations, and preserved them. Having watched the uncountable lives during cycles upon cycles past, and seen their behavior under different conditions in other stellar spaces long ago left behind, they have some

basis upon which to draw conclusions as to what will be the state of things in ages yet to come.

This brings us to an interesting theory offered by Theosophy respecting life itself as exhibited by man, his death and sleep. It relates also to what is generally called "fatigue." The most usual explanation for the phenomenon of sleep is that the body becomes tired and more or less depleted of its vitality and then seeks repose. This, says Theosophy, is just the opposite of the truth, for, instead of having suffered a loss of vitality, the body, at the conclusion of the day, has more life in it than when it waked. During the waking state the life-waves rush into the body with greater intensity every hour, and, we being unable to resist them any longer than the period usually observed, they overpower us and we fall asleep. While sleeping, the life-waves adjust themselves to the molecules of the body; and when the equilibrium is complete we again wake to continue the contest with life. If this periodical adjustment did not occur, the life current would destroy us. Any derangement of the body that tends to inhibit this adjustment is a cause of sleeplessness, and perhaps death. Finally, death of the body is due to the inequality of the contest with the life force; it at last overcomes us, and we are compelled to sink into the grave. Disease, the common property of the human race, only reduces the power of the body to adjust and resist. Children, say the Adepts, sleep more than adults, and need earlier repose, because the bodily machine, being young and tender, is easily overcome by life and made to sleep.

Of course, in so short an article, I cannot elaborate this theory; but, although not probably acceptable now to Science, it will be one day accepted as true. As it is beginning to be thought that electricity is all-pervading, so, perhaps, ere long it will be agreed that life is universal even in what we are used to calling dead matter.

As, however, it is plain to any observant mind that there seems to be more or less intelligence in the operations of this life energy, we naturally approach another interesting Theosophical doctrine as to the beings and hierarchies directing this energy.

VI

While studying these ancient ideas, we may as well prepare ourselves to have them clash with many long-accepted views. But since Science has very little save conjecture to offer when it attempts to solve the great problems of genesis and cosmogenesis, and, in the act of denying old dogmas, almost always starts with a hypothesis, the Theosophists may feel safe. In important matters, such as the heat of the sun

or the history of the moon there is no agreement between scientists or astronomers. Newton, Pouillet, Zöllner, Secchi, Fizeau, Waterston, Rosetti, and others all differ about the sun, the divergence between their estimates of its heat being as high as 8,998,600 degrees.

If we find the Adepts stating that the moon is not a mass thrown off from the earth in cooling, but, on the contrary, is the progenitor of this globe, we need not fear the jeers of a Science that is as uncertain and unsafe in many things as it is positive.

Had I to deal only with those learned men of the schools who abide by the last utterance from the mouths of the leaders of Science, I should never attempt the task of speaking of the beings and hierarchies who guide the lives of which I wrote in my last. My pen would drop from a hand paralyzed by negations. But the spiritual beliefs of the common people will still be in vogue when the learned materialist has passed away. The great Immanuel Kant said:

I confess I am much disposed to assert the existence of Immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where nor when, yet be proved that the human soul stands, even in this life, in indissoluble connection with all immaterial natures in the Spirit world, that it reciprocally acts upon these, and receives impressions from them.*

And the greater number of men think so also.

That there are hierarchies ruling in the universe is not a new idea. It can be easily found today in the Christian Church. The early fathers taught it, St. Paul spoke of it, and the Roman Catholic Church has it clearly now in the Book of Ritual of the Spirits of the Stars. The four archangels who guard the four cardinal points represent the groups of rulers in the ancient system, or the heads of each group. In that system the rulers are named Dhyāni-Chohans. Although the Theosophical philosophy does not postulate a personal God, whether extra- or intra-cosmic, it cannot admit that Nature is left unaided in her work, but asserts that the Dhyāni-Chohans aid her, and are constantly occupied in directing the all-pervading life in its evolutionary movement. Mme. Blavatsky, speaking on this subject in her *Secret Doctrine* [I:118], quotes from the old *Book of Dzryan* [Stanza V. 4] thus:

AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE (*and*) THE
LIPIKA — IN THE MIDDLE WHEEL.

The four angles are the four quarters, and the “middle wheel” is the

*[*Träume eines Geistersehers* . . . , Hartknoch, Riga & Mitau, 1766.]

center of space, and that center is everywhere, because as space is illimitable, the center of it must be wherever the cognizing consciousness is. And the same author, using the Disciple's *Catechism*, writes:

What is it that ever is? Space, the eternal Anupapādaka. What is it that ever was? The Germ in the Root. What is it that is ever coming and going? The Great Breath. Then, there are three Eternals? No, the three are one. That which ever is is one; that which ever was is one, that which is ever being and becoming is also one: and this is Space.
— [*The Secret Doctrine* I:11]

In this parentless and eternal space is the wheel in the center where the Lipika are, of whom I cannot speak; at the four angles are the Dhyāni-Chohans, and doing their will among men on this earth are the Adepts — the Mahatmas. The harmony of the spheres is the voice of the Law, and that voice is obeyed alike by the Dhyāni-Chohan and the Mahatma — on their part with willingness, because they are the law; on the part of men and creatures because they are bound by the adamant chains of the law which they do not understand.

When I said that nothing could be spoken about the Lipika, I meant that, because of their mysterious nature and incomprehensible powers, it is not possible to know enough to say anything with either sense or certainty. But of the Dhyāni-Chohans and the Adepts we may know something, and are often given, as it were, tangible proof of their existence. For the Adepts are living men, using bodies similar to ours; they are scattered all over the earth in all nations, they know each other, but not according to mere forms and Masonic signs of recognition, unless we call natural, physical, and astral signs Masonic. They have times when they meet together and are presided over by some among their number who are more advanced in knowledge and power than the rest; and these higher Adepts again have their communications, at which that One who presides is the highest; from these latter begins the communication with the Dhyāni-Chohans. All in their several degrees do that work which pertains to their degree, and although only to the Highest can be ascribed any governance or guidance of nature and mankind, yet the very least occupies an important place in the whole scheme. Freemasons and the numerous mock-Rosicrucians of the day will probably not unanimously accept this view, inasmuch as these Adepts have not submitted to their ritual; but that there has always been a widespread — and, if you please, a sometimes sneaking — belief in such beings and orders, is not difficult to discern or prove.

VII

An old argument for the existence of an extra-cosmic — a personal — God, is this very intelligence that appears to pervade nature, from which the conclusion is drawn that there is a being who is the intelligent director. But Theosophy does not admit any such God, for he is neither necessary nor possible. There are too many evidences of implacability in the operations of nature for us to be able for very long to cherish the notion of a personal God. We see that storms will rage and overwhelm good and bad together; that earthquakes have no respect for age, sex, or rank, and that wherever a natural law has to act it will do so regardless of human pain or despair.

The Wisdom Religion in postulating hierarchies such as those I have previously referred to, does not thereby outline a personal God. The difference between the personal God — say Jehovah for one — and the Lipika with the hosts of the Dhyāni-Chohans, is very great. Law and order, good sense, decency and progress are all subservient to Jehovah, sometimes disappearing altogether under his beneficent sway; while in the Wisdom Religion the Dhyāni-Chohans can only follow the immutable laws eternally traced in the Universal Mind, and this they do intelligently, because they are in fact men become gods. As these eternal laws are far-reaching, and as Nature herself is blind, the hierarchies — the hosts at the angles — have to guide the evolutionary progress of matter.

In order to grasp the doctrine better, let us take one period of manifestation such as that we are now in. This began millions of millions of years ago, succeeding a vast period of darkness or hibernation. It is called Chaos in the Christian scheme. And preceding that period of sleep there were eternally other periods of activity or manifestation. Now, in those prior periods of energy and action the same evolutionary progress went on, from and out of which came great beings — men perfected and become what to us are gods, who had aided in countless evolutions in the eternal past. These became Dhyāni-Chohans and took part in all succeeding evolutions. Such is the great goal for a human soul to strive after. Before it the paltry and impossible rewards of the Christian heaven turn to dross.

The mistake must not be made of confining these great evolutionary periods and the beings spoken of, to our miserable earth. We are only in the [earth] chain. There are other systems, other spaces where energy, knowledge and power are exercised. In the mysterious Milky Way there are spots vast in size and incomprehensibly distant, where

there is room for many such systems as ours; and even while we now watch the assemblage of stars, there is some spot among them where the vast night of death is spreading remorselessly over a once fair system.

Now these beings, under the sway of the law as they are, seem perhaps to be sometimes implacable. Occasions are met when to mortal judgment it would seem to be wise or just to save a city from destruction, or a nation from decay, or a race from total extinction. But if such a fate is the natural result of actions performed or a necessary step in the cyclic sweep, it cannot be averted. As one of the Masters of this noble science has written:

We never pretended to be able to draw nations in the mass to this or that crisis in spite of the *general drift of the world's cosmic relations*. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished *according to the established order of things*. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. If we had the powers of the imaginary Personal God, and the universal and immutable laws were but toys to play with, then, indeed, might we have created conditions that would have turned this earth into an Arcadia for lofty souls. [italics added]*

And so in individual cases — even among those who are in direct relations with some Adept — the law cannot be infringed. Karma demands that such and such a thing should happen to the individual, and the greatest God or the smallest Adept cannot lift a finger to prevent it. A nation may have heaped up against its account as a nation a vast amount of bad Karma. Its fate is sure, and although it may have noble units in it, great souls even who are Adepts themselves, nothing can save it, and it will “go out like a torch dipped in water.”

Such was the end of ancient Egypt, of whose former glory no man of this day knows aught. Although to us she appears in the historical sky as a full-risen sun, she yet had her period of growth, when mighty Adepts sat upon the throne and guided the people. She gradually reached a high point of power and then her people grew material; the Adepts retired; pretended Adepts took their place, and gradually her glory waned until at last the light of Egypt became darkness. The same story was repeated in Chaldea and Assyria and also upon the surface of our own America. Here a great, a glorious civilization once flourished, only to disappear as the others did; and that a grand development of

*[*The Occult World*, by A. P. Sinnett, TPH, London, 1984, p. 118; “First Letter of K.H. to A. O. Hume,” *Combined Chronology*, TUP, Pasadena, 1973, p. 35.]

civilization is beginning here again is one of the operations of the just and perfect law of Karma to the eye of the Theosophist, but one of the mysterious workings of an irresponsible providence to those who believe in a personal God who giveth the land of other men to the good Christian. The development of the American nation has a mysterious but potent connection with the wonderful past of the Atlanteans, and is one of those great stories outlined in the book of fate by the Lipika to whom I referred last week.

VIII

Among the Adepts, the rise and fall of nations and civilizations are subjects which are studied under the great cyclic movements. They hold that there is an indissoluble connection between man and every event that takes place on this globe, not only the ordinary changes in politics and social life, but all the happenings in the mineral, vegetable, and animal kingdoms. The changes in the seasons are for and through man; the great upheavals of continents, the movements of immense glaciers, the terrific eruptions of volcanoes, or the sudden overflowings of great rivers, are all for and through man, whether he be conscious of it, or present, or absent. And they tell of great changes in the inclination of the axis of the earth, past and to come, all due to man.

This doctrine is incomprehensible to the Western nineteenth century, for it is hidden from observation, opposed to tradition, and contradicted by education. But the Theosophist who has passed beyond the elementary stages knows that it is true nevertheless. "What," says the worshipper of Science, "has man got to do with the Charleston earthquake, or with the showers of cosmic dust that invade our atmosphere? Nothing."

But the Adept, standing on the immeasurable height where centuries lie under his glance, sees the great cycles and the lesser ones rolling onward, influenced by man and working out their changes for his punishment, reward, experience and development.

It is not necessary now to try to make it clear how the thoughts and deeds of men effect any changes in material things; that I will lay down for the present as a dogma, if you please, to be made clear later on.

The great subject of cycles has been touched upon, and brings us close to a most fascinating statement made by the Theosophical Adepts. It is this, that the cycles in their movement are bringing up to the surface now, in the United States and America generally, not only a great glory of civilization which was forgotten eleven thousand or more years ago, but also the very men, the monads — the egos, as they call them — who were concerned so many ages since in developing

and bringing it to its final lustre. In fact, we of the nineteenth century, hearing of new discoveries and inventions every day, and dreaming of great advances in all arts and sciences, are the same individuals who inhabited bodies among the powerful and brilliant, as well as wicked, Atlanteans, whose name is forever set immortal in the Atlantic Ocean. The Europeans are also Atlantean monads; but the flower, so to speak, of this revival or resurrection, is and is to be on the American continent. I will not say the United States, for mayhap, when the sun of our power has risen again, there may be no United States for it to rise upon.

Of course, in order to be able to accept in any degree this theory, it is essential that one should believe in the twin Theosophical doctrines of Karma and Reincarnation. To me it seems quite plain. I can almost see the Atlanteans in these citizens of America, sleepy, and not well aware who they are, but yet full of the Atlantean ideas, which are only prevented from full and clear expression by the inherited bodily and mental environment which cramps and binds the mighty man within. This again is Nemesis-Karma that punishes us by means of these galling limitations, penning up our power and for the time frustrating our ambition. It is because, when we were in Atlantean bodies, we did wickedly, not the mere sordid wicked things of this day, but high deeds of evil such as by St. Paul were attributed to unknown spiritual beings in high places. We degraded spiritual things and turned mighty powers over nature to base uses; we did *in excelsis* that which is hinted at now in the glorification of wealth, of material goods, of the individual over the spiritual and above the great Man — Humanity. This has now its compensation in our present inability to attain what we want or to remove from among us the grinding-stones of poverty. We are, as yet, only preparers, much as we may exalt our plainly crude American development.

Herein lies the very gist of the cycle's meaning. It is a preparatory cycle with much of necessary destruction in it; for, before construction, we must have some disintegration. We are preparing here in America a new race which will exhibit the perfection of the glories that I said were being slowly brought to the surface from the long forgotten past. This is why the Americas are seen to be in a perpetual ferment. It is the seething and bubbling of the older races in the refining-pot, and the slow coming up of the material for the new race. Here, and nowhere else, are to be found men and women of every race living together, being governed together, attacking nature and the problems of life together, and bringing forth children who combine, each one, two races. This process will go on until in the course of many generations there will be produced on the American continents an entirely new race; new

bodies; new orders of intellect; new powers of the mind; curious and unheard-of psychic powers, as well as extraordinary physical ones; with new senses and extensions of present senses now unforeseen. When this new sort of body and mind are generated — then other monads, or our own again, will animate them and paint upon the screen of time the pictures of 100,000 years ago.

IX

In dealing with these doctrines, one is compelled now and then to greatly extend the scope and meaning of many English words. The word “race” is one of these. In the Theosophical scheme, as given out by the sages of the East, seven great races are spoken of. Each one of these includes all the different so-called races of our modern ethnology. Hence the necessity for having seven great root-races, sub-races, family races, and countless offshoot races. The root-race sends off sub-races, and these divide into family groups; all, however, being included in the great root-race then undergoing development.

The appearance of these great root-races is always just when the world’s development permits. When the globe was forming, the first root-race was more or less ethereal and had no such body as we now inhabit. The cosmic environment became more dense and the second race appeared, soon after which the first wholly disappeared. Then the third came on the scene, after an immense lapse of time, during which the second had been developing the bodies needed for the third. At the coming of the fourth root-race, it is said that the present human form was evolved, although gigantic and in some respects different from our own. It is from this point — the fourth race — that the Theosophical system begins to speak of man as such.

The old book quoted by Mme. Blavatsky has it in this wise:

“THUS TWO BY TWO, ON THE SEVEN ZONES, THE THIRD (*Race*) GAVE BIRTH TO THE FOURTH” . . . and,

“THE FIRST (*Race*) ON EVERY ZONE WAS MOON-COLOURED (*yellow-white*); THE SECOND, YELLOW, LIKE GOLD; THE THIRD RED; THE FOURTH, BROWN, WHICH BECAME BLACK WITH SIN.”* — [S.D. II:227]

Topinard, in his *Anthropology*, gives support to this, as he says that there are three fundamental colors in the human organism — red, yellow, and black. The brown race, which became black with sin, refers to the Atlantean sorcerer race of which I spoke in my last; its awfully

*[H.P.B.’s footnote on p. 227 of the S.D., Vol. II, clarifies this Stanza X of the *Book of Dzyan*.]

evil practices, both mental and physical, having produced a change in the color of the skin.

The evolution of these seven great races covers many millions of years, and it must not be forgotten that when the new race is fully evolved the preceding race disappears, as the monads in it have been gradually reincarnated in the bodies of the new race. The present root-race to which we belong, no matter what the sub-race or family we may be in, is the fifth. It became a separate, distinct and completely-defined race about one million years ago, and has yet many more years to serve before the sixth will be ushered in. This fifth race includes also all the nations in Europe, as they together form a family race and are not to be divided off from each other.

Now, the process of forming the foundation, or great spinal column, for that race which is to usher in the sixth, and which I said is now going on in the Americas, is a slow process for us. Obligated as we are by our inability to judge or to count except by relativity, the gradual coming together of nations and the fusion of their offspring over and over again so as to bring forth something new in the human line, is so gradual as to seem almost without progress. But this change and evolution go on nevertheless, and a very careful observer can see evidences of it. One fact deserves attention. It is the inventive faculty displayed by Americans. This is not accorded much force by our scientists, but the Occultist sees in it an evidence that the brains of these inventors are more open to influences and pictures from the astral world than are the brains of the older nations. Reports have been brought to me by competent persons of children, boys and girls, who were born with most abnormal faculties of speech, or memory or otherwise, and some such cases I have seen myself. All of these occur in America, and many of them in the West. There is more nervousness here than in the older nations. This is accounted for by the hurry and rush of our civilization; but such an explanation really explains nothing, because the question yet remains, "Why is there such hurry and push and change in the United States?" Such ordinary arguments go in a circle, since they leave out of sight the fundamental reason, so familiar to the Theosophist, that it is human evolution going on right before our eyes in accordance with cyclic laws.

The Theosophical Adepts believe in evolution, but not that sort which claims an ape as our ancestor. Their great and comprehensive system is quite able to account for rudimentary muscles and traces of organs found complete only in the animal kingdom without having to call a pithecoïd ape our father, for they show the gradual process of building the temple for the use of the divine Ego, proceeding

ceaselessly, and in silence, through ages upon ages, winding in and out among all the forms in nature in every kingdom, from the mineral up to the highest. This is the real explanation of the old Jewish, Masonic, and archaic saying that the temple of the Lord is not made with hands and that no sound of building is heard in it.

X

It is well now to say, more definitely than I have as yet, a few words of the two classes of beings, one of which has been much spoken of in Theosophical literature, and also by those on the outside who write of the subject either in seriousness or in ridicule. These two classes of exalted personages are the Mahatmas and Nirmāṇakāyas.

In respect to the Mahatmas, a great many wrong notions have currency, not only with the public, but as well with Theosophists in all parts of the world.

In the early days of the Theosophical Society the name Mahatma was not in use here, but the title then was "Brothers." This referred to the fact that they were a band of men who belonged to a brotherhood in the East. The most wonderful powers and, at times, the most extraordinary motives were attributed to them by those who believed in their existence.

They could pass to all parts of the world in the twinkling of an eye. Across the great distance that India is from here they could precipitate letters to their friends and disciples in New York. Many thought that if this were done it was only for amusement; others looked at it in the light of a test for the faithful, while still others often supposed Mahatmas acted thus for pure love of exercising their power. The Spiritualists, some of whom believed that Mme. Blavatsky really did the wonderful things told of her, said that she was only a medium, pure and simple, and that her Brothers were familiar spooks of séance rooms. Meanwhile the press in general laughed, and Mme. Blavatsky and her Theosophical friends went on doing their work and never gave up their belief in the Brothers, who after a few years came to be called Mahatmas. Indiscriminately with Mahatma, the word Adept has been used to describe the same beings, so that we have these two titles made use of without accuracy and in a misleading fashion.

The word Adept signifies proficiency, and is not uncommon, so that, when using it, some description is necessary if it is to be applied to the Brothers. For that reason I used Theosophical Adepts in a previous paper. A Mahatma is not only an Adept, but much more. The etymology of it will make the matter clearer, the word being strictly Sanskrit, from *mahā*, great, and *ātma*, soul — hence Great Soul. This does not

mean a noble-hearted man merely, but a perfected being, one who has attained to the state often described by mystics and held by scientific men to be an impossibility, when time and space are no obstacles to sight, to action, to knowledge or to consciousness. Hence they are said to be able to perform the extraordinary feats related by various persons, and also to possess information of a decidedly practical character concerning the laws of nature, including that mystery for science — the meaning, operation, and constitution of life itself — and concerning the genesis of this planet as well as of the races upon it. These large claims have given rise to the chief complaint brought forward against the Theosophical Adepts by those writers outside of the Society who have taken the subject up — that they remain, if they exist at all, in a state of cold and selfish quietude, seeing the misery and hearing the groans of the world, yet refusing to hold out a helping hand except to a favored few; possessing knowledge of scientific principles, or of medicinal preparations, and yet keeping it back from learned men or wealthy capitalists who desire to advance commerce while they turn an honest penny. Although, for one, I firmly believe, upon evidence given me, in all that is claimed for these Adepts, I declare groundless the complaint advanced, knowing it to be due to a want of knowledge of those who are impugned.

Adepts and Mahatmas are not a miraculous growth, nor the selfish successors of some who, accidentally stumbling upon great truths, transmitted them to adherents under patent rights. They are human beings trained, developed, cultivated through not only a life but long series of lives, always under evolutionary laws and quite in accord with what we see among men of the world or of science. Just as a Tyndall is greater than a savage, though still a man, so is the Mahatma, not ceasing to be human, still greater than a Tyndall. The Mahatma-Adept is a natural growth, and not produced by any miracle; the process by which he so becomes may be to us an unfamiliar one, but it is in the strict order of nature.

Some years ago a well-known Anglo-Indian, writing to the Theosophical Adepts, queried if they had ever made any mark upon the web of history, doubting that they had. The reply was that he had no bar at which to arraign them, and that they had written many an important line upon the page of human life, not only as reigning in visible shape, but down to the very latest dates when, as for many a long century before, they did their work behind the scenes. To be more explicit, these wonderful *men* have swayed the destiny of nations and are shaping events today. Pillars of peace and makers of war such as Bismarck, or saviors of nations such as Washington, Lincoln, and Grant, owe their

elevation, their singular power, and their astonishing grasp upon the right men for their purposes, not to trained intellect or long preparation in the schools of their day, but to these very unseen Adepts, who crave no honors, seek no publicity and claim no acknowledgment. Each one of these great human leaders whom I have mentioned had in his obscure years what he called premonitions of future greatness, or connection with stirring events in his native land.

Lincoln always felt that in some way he was to be an instrument for some great work, and the stray utterances of Bismarck point to silent hours, never openly referred to, when he felt an impulse pushing him to whatever of good he may have done. A long array of instances could be brought forward to show that the Adepts have made "an inefaceable mark upon diverse eras." Even during the great uprising in India that threatened the English rule there, they saw long in advance the influence England and India would have in the affairs of the world through the very psychic and metaphysical changes of today, and often hastened to communicate, by their own occult and wonderful methods, the news of successes for English arms to districts and peoples in the interior who might have risen under the stimulus of imaginary reports of English disasters. At other times, vague fears were spread instantly over large masses of the Hindus, so that England at last remained master, even though many a patriotic native desired another result. But the Adepts do not work for the praise of men, for the ephemeral influence of a day, but for the future races and man's best and highest good. [However, see H.P.B.'s "Adepts and Politics," *Collected Writings* VI:15-20.]

XI

For an exhaustive disquisition upon Adepts, Mahatmas and Nir-māṇakāyas, more than a volume would be needed. The development illustrated by them is so strange to modern minds and so extraordinary in these days of general mediocrity, that the average reader fails to grasp with ease the views advanced in a condensed article; and nearly everything one would say about Adepts — to say nothing of the Nir-māṇakāyas — requiring full explanation of recondite laws and abstruse questions, is liable to be misunderstood, even if volumes should be written upon them. The development, conditions, powers, and function of these beings carry with them the whole scheme of evolution; for, as said by the mystics, the Mahatma is the efflorescence of an age. The Adepts may be dimly understood today, the Nir-māṇakāyas have as yet been only passingly mentioned, and the Mahatmas are misconceived by believers and deniers alike.

But one law governing them is easy to state and ought not to be difficult for the understanding. They do not, will not, and must not interfere with Karma; that is, however apparently deserving of help an individual may be, they will not extend it in the manner desired if his Karma does not permit it; and they would not step into the field of human thought for the purpose of bewildering humanity by an exercise of power which on all sides would be looked upon as miraculous. Some have said that if the Theosophical Adepts were to perform a few of their feats before the eyes of Europe, an immense following for them would at once arise; but such would not be the result. Instead of it there would be dogmatism and idolatry worse than have ever been, with a reaction of an injurious nature impossible to counteract.

Hypnotism — though by another name — has long been known to them. The hypnotic condition has often aided the schemes of priests and churches. To compel recognition of true doctrine is not the way of these sages, for compulsion is hypnotism. To feed a multitude with only five loaves would be easy for them; but as they never act upon sentiment but continually under the great cosmic laws, they do not advance with present material aid for the poor in their hands. But, by using their natural powers, they every day influence the world, not only among the rich and poor of Europe and America, but in every other land, so that what does come about in our lives is better than it would have been had they not had part therein.

The other class referred to — *Nirmāṇakāyas* — constantly engage in this work deemed by them greater than earthly enterprises: the betterment of the soul of man, and any other good that they can accomplish through human agents. Around them the long-disputed question of Nirvana revolves, for all that they have not been distinctly considered in it. For, if Max Müller's view of Nirvana, that it is annihilation, be correct, then a *Nirmāṇakāya* is an impossibility. Paradoxically speaking, they are in and out of that state at one and the same time. They are owners of Nirvana who refuse to accept it in order that they may help the suffering orphan, Humanity. They have followed the injunction of the *Book of the Golden Precepts*: "Step out from sunlight into shade, to make more room for others."*

A greater part is taken in the history of nations by the *Nirmāṇakāyas* than anyone supposes. Some of them have under their care certain men in every nation who from their birth are destined to be great factors in the future. These they guide and guard until the appointed time. And such protégés but seldom know that such influence is about them,

*[*The Voice of the Silence*, translated by H.P.B., Fragment II, p. 32.]

especially in the nineteenth century. Acknowledgment and appreciation of such great assistance are not required by the Nirmānakāyas, who work behind the veil and prepare the material for a definite end. At the same time, too, one Nirmānakāya may have many different men — or women — whom he directs. As Patañjali puts it [Book IV, 5], “In all these bodies one mind is the moving cause.”*

Strange, too, as it may seem, often such men as Napoleon Buona-parto are from time to time helped by them. Such a being as Napoleon could not come upon the scene fortuitously. His birth and strange powers must be in the order of nature. The far-reaching consequences going with a nature like his, unmeasurable by us, must in the eastern Theosophical philosophy be watched and provided for. If he was a wicked man, so much the worse for him; but that could never deter a Nirmānakāya from turning him to his uses. That might be by swerving him, perchance, from a path that would have plunged the world into depths of woe and been made to bring about results in after years which Napoleon never dreamed of. The fear of what the world might think of encouraging a monster at a certain point never can deter a sage who sees the end that is best. And in the life of Napoleon there are many things going to show at times an influence more powerful than he could grapple. His foolhardy march to Moscow was perhaps engineered by these silent campaigners, and also his sudden and disastrous retreat. What he could have done had he remained in France, no present historian is competent to say. The oft-doubted story of the red letter from the Red Man just when Napoleon was in a hesitating mood, may have been an encouragement at a particular juncture. “Whom the gods would destroy, they first make mad.” Nor will the defeat at Waterloo be ever understood until the Nirmānakāyas give their records up.

As a change in the thought of a people who have been tending to gross atheism is one always desired by the Sages of the Wisdom Religion, it may be supposed that the wave of spiritualistic phenomena resulting now quite clearly in a tendency back to a universal acknowledgment of the soul, has been aided by the Nirmānakāyas. They are in it and of it; they push on the progress of a psychic deluge over great masses of people. The result is seen in the literature, the religion and the drama of today. Slowly but surely the tide creeps up and covers the once dry shore of Materialism, and, though priests may howl, demanding “the suppression of Theosophy with a firm hand” and a venal press may try to help them, they have neither the power nor the knowledge

*[See Mr. Judge’s interpretation of *The Yoga Aphorisms of Patañjali*, Aryan Press, New York, 1889.]

to produce one backward ripple, for the Master hand is guided by omniscient intelligence propelled by a gigantic force, and — *works behind the scene.*

XII

There have been so many secret societies during the Christian era, by whom claims were made to knowledge of nature's secret laws, that a natural question arises: "In what do the Theosophic Eastern Sages differ from the many Rosicrucians and others so often heard of?" The old bookshelves of Germany are full of publications upon Rosicrucianism, or by pretended and genuine members of that order, and today it is not uncommon to find those who have temerity enough to dub themselves "Rosicrucians."

The difference is that which exists between reality and illusion, between mere ritualism and the signs printed by nature upon all things and beings passing forever up the road to higher states of existence. The Rosicrucian and Masonic fraternities known to history rely upon outward signs and tokens to indicate the status in the order of their members, who, without such guarantees, are only uninitiated outsiders.

But the Sages we speak of, and their disciples, carry with them the indelible mark and speak the well-known words that show they are beings developed under laws, and not merely persons who, having undergone a childish ordeal, are possessed of a diploma. The Adepts may be called rugged oaks that have no disguise, while the undeveloped man dabbling in Masonic words and formulas is only a donkey wearing a lion's skin.

There are many Adepts living in the world, all of whom know each other. They have means of communication unknown to modern civilization, by using which they can transmit to and receive from each other messages at any moment and from immense distances, without using any mechanical means. We might say that there is a Society of Adepts, provided that we never attach to the word "society" the meaning ordinarily conveyed by it. It is a society which has no place of meeting, which exacts no dues, which has no constitution or by-laws other than the eternal laws of nature; there are no police or spies attached to it and no complaints are made or received in it, for the reason that any offender is punished by the operation of law entirely beyond his control — his mastery over the law being lost upon his infringing it.

Under the protection and assistance and guidance of this Society of Adepts are the disciples of each one of its members. These disciples are divided into different degrees, corresponding to the various stages

of development; the least developed disciples are assisted by those who are in advance of them, and the latter in a similar manner by others, until the grade of disciple is reached where direct intercourse with the Adepts is possible. At the same time, each Adept keeps a supervisory eye upon all his disciples. Through the agency of the disciples of Adepts many effects are brought about in human thought and affairs, for from the higher grades are often sent those who, without disclosing their connection with mysticism, influence individuals who are known to be main factors in events about to occur.

It is claimed that the Theosophical Society receives assistance in its growth and the spreading of its influence from the Adepts and their accepted disciples. The history of the Society would seem to prove this, for unless there were some hidden but powerful force operating for its advantage it would have long ago sunk into obscurity, destroyed by the storm of ridicule and abuse to which it has been subjected. Promises were made, in the early history of the Society, that assistance would at all times be rendered, and prophecies were hinted that it would be made the target for vilification and the object of opposition. Both prophecies have been fulfilled to the letter.

In just the same way as a polished diamond shows the work which gives it value and brilliancy, so the man who has gone through probation and teaching under the Adepts carries upon his person the ineffaceable marks. To the ordinary eye untrained in this department, no such indications are visible; but those who can see describe them as being quite prominent and wholly beyond the control of the bearer. For this reason that one who has progressed, say, three steps along the way, will have three marks, and it is useless to pretend that his rank is a step higher, for, if it were, then the fourth mark would be there, since it grows with the being's development. Now, as these signatures cannot be imitated or forged, the whole inner fraternity has no need for concealment of signs. No one can commit a fraud upon or extract from them the secrets of higher degrees by having obtained signs and passwords out of a book or in return for the payment of fees, and none can procure the conferring of any advancement until the whole nature of the man exactly corresponds to the desired point of development.

In two ways the difference between the Adept fraternity and worldly secret societies can be seen — in their treatment of nations and of their own direct special disciples. Nothing is forced or depends upon favor. Everything is arranged in accordance with the best interests of a nation, having in view the cyclic influences at any time prevailing, and never before the proper time. When they desire to destroy the chains forged by dogmatism, they do not make the error of suddenly

appearing before the astonished eyes of the people; for they know well that such a course would only alter the dogmatic belief in one set of ideas to a senseless and equally dogmatic adherence to the Adepts as gods, or else create in the minds of many the surety that the devil was present.

XIII

The training of the disciple by the teachers of the school to which the Theosophical Adepts belong is peculiar to itself, and not in accord with prevailing modern educational ideas. In one respect it is a specialization of the pilgrimage to a sacred place so common in India, and the enshrined object of the journey is the soul itself, for with them the existence of soul is one of the first principles.

In the East the life of man is held to be a pilgrimage, not only from the cradle to the grave, but also through that vast period of time, embracing millions upon millions of years, stretching from the beginning to the end of a Manvantara, or period of evolution, and as he is held to be a spiritual being, the continuity of his existence is unbroken. Nations and civilizations rise, grow old, decline, and disappear; but the being lives on, spectator of all the innumerable changes of environment. Starting from the great All, radiating like a spark from the central fire, he gathers experience in all ages, under all rulers, civilizations, and customs, ever engaged in a pilgrimage to the shrine from which he came. He is now the ruler and now the slave; today at the pinnacle of wealth and power, tomorrow at the bottom of the ladder, perhaps in abject misery, but ever the same being. To symbolize this, the whole of India is dotted with sacred shrines, to which pilgrimages are made, and it is the wish of all men in that so-called benighted land to make such a journey at least once before death, for the religious duties of life are not fully performed without visiting such sacred places.

One great reason for this, given by those who understand the inner significance of it, is that the places of pilgrimage are centers of spiritual force from which radiate elevating influences not perceptible to the pigsticking, wine-drinking traveller. It is asserted by many, indeed, that at most of the famous places of pilgrimage there is an Adept of the same order to which the Theosophical Adepts are said to belong, who is ready always to give some meed of spiritual insight and assistance to those of pure heart who may go there. He, of course, does not reveal himself to the knowledge of the people, because it is quite unnecessary, and might create the necessity for his going elsewhere. Superstitions have arisen from the doctrine of pilgrimages, but, as that is quite likely

to come about in this age, it is no reason why places of pilgrimage should be abolished, since, if the spiritual centers were withdrawn, good men who are free from superstition would not receive the benefits they now may have. The Adepts founded these places in order to keep alive in the minds of the people the soul idea which modern Science and education would soon turn into agnosticism, were they to prevail unchecked.

But the disciple of the Adept knows that the place of pilgrimage symbolizes his own nature, shows him how he is to start on the scientific investigation of it and how to proceed, by what roads and in which direction. He is supposed to concentrate into a few lives the experience and practice which it takes ordinary men countless incarnations to acquire. His first steps, as well as his last, are on difficult, often dangerous places; the road, indeed, "winds up hill all the way," and upon entering it he leaves behind the hope for reward so common in all undertakings. Nothing is gained by favor, but all depends upon his actual merit. As the end to be reached is self-dependence with perfect calmness and clearness, he is from the beginning made to stand alone, and this is for most of us a difficult thing which frequently brings on a kind of despair. Men like companionship, and cannot with ease contemplate the possibility of being left altogether to themselves. So, instead of being constantly in the company of a lodge of fellow-apprentices, as is the case in the usual worldly secret society, he is forced to see that, as he entered the world alone, he must learn to live there in the same way, leaving it as he came, solely in his own company. But this produces no selfishness, because, being accomplished by constant meditation upon the unseen, the knowledge is acquired that the loneliness felt is only in respect to the lower, personal, worldly self.

Another rule this disciple must follow is that no boasting may be indulged in on any occasion, and this gives us the formula that, given a man who speaks of his powers as an Adept or boasts of his progress on the spiritual planes, we can be always sure he is neither Adept nor disciple. There have been those in the Theosophical Society who gave out to the world that they were either Adepts in fact or very near it, and possessed of great powers. Under our formula it follows that they were mere boasters, with nothing behind their silly pretensions but vanity and a fair knowledge of the weaknesses as well as the gullibility of human nature; upon the latter they play for either their profit or pleasure. But, hiding themselves under an exterior which does not attract attention, there are many of the real disciples in the world. They are studying themselves and other human hearts. They have no diplomas, but there resides in them a consciousness of constant help

and a clear knowledge of the true Lodge which meets in real secrecy and is never found mentioned in any directory. Their whole life is a persistent pursuit of the fast-moving soul which, although appearing to stand still, can distance the lightning; and their death is only another step forward to greater knowledge through better physical bodies in new lives.

XIV

Looking back into the past, the nineteenth-century historian finds his sight speedily striking a mist and at last plunging into inky darkness. Bound down in fact by the influence of a ridiculous dogmatism which allows only some six thousand years for man's life on earth, he is unwilling to accept the old chronologies of the Egyptians or Hindus, and, while permitting the assumption of vast periods for geological changes, he is staggered by a few millions of years more or less when they are added to the length of time during which humanity has peopled the globe. The student of Theosophy, however, sees no reason why he should doubt the statement made by his teachers on this subject. He knows that the periods of evolution are endless. These are called *Manvantaras* because they are between two *Manus*, or, two men.

These periods may be called waves whose succession has no cessation. Each grand period, including within it all the minor evolutions, covers 311,040,000,000,000 human years; under a single *Manu* the human years come and go, 306,720,000 in number, and the lesser *yugas* — or ages — more immediately concerning us, comprise of solar years 4,320,000. During these solar revolutions the human races sweep round and round this planet. Cave-dwellers, lake-dwellers, and those of a neolithic or any other age appear and disappear over and over again, and in each of those we who now read, write, and think of them were ourselves the very *Egos* whose past we are trying to trace.

But, going deep into geological strata, the doubt of man's existence contemporaneously with the *plesiosaurus* arises because no fossil *genus homo* is discovered in the same stratum. It is here that the theories of the Theosophist come in and furnish the key. Those hold that before man developed any physical body he clothed himself with an astral form; and this is why H. P. Blavatsky writes in her *Secret Doctrine* [II:1]: “. . . it teaches the birth of the *astral before the physical body*, the former being the model for the latter.” At the time of the huge antediluvian animals they absorbed in their enormous bodies so much of the total quantity of gross matter available for frames of sentient beings that the astral man remained without a corporeal frame, as yet unclothed “with coats of skin.” For this reason he could exist in the same place with

those huge birds and reptiles without fear. Their massive proportions inspired him with no terror, and by their consumption of food there was no lessening of his sustenance. And, therefore, being of such a composition that he left no impression upon mud or plastic rock, the death of one astral body after another left no fossil and no mark to be unearthed by us in company with the very beasts and birds which were his contemporaries.

Man was all this time acquiring the power to clothe himself with a dense frame. He threw off astral bodies one after another, in the ceaseless pursuit, each effort giving him a little more density. Then he began to cast a shadow, as it were, and the vast, unwieldy animal world — and others as well — felt more and more the draughts made upon it by the coming man. As he thickened they grew smaller, and his remains could not be deposited in any stratum until such time as he had grown to sufficient hardness. But our modern anthropologists have not yet discovered when that was. They are ready enough to make definite statements, but, learned as they are, there are surprises awaiting them not so far off.

While, therefore, our explorers are finding, now and then, the remains of animals and birds and reptiles in strata which show an age far greater than any assigned to the human race, they never come upon human skeletons. How could man leave any trace at a stage when he could not press himself into the clay or be caught by soft lava or masses of volcanic dust? I do not mean, however, to say that the period of the plesiosaurus is the period of the man of astral body devoid of a material one. The question of exact period may well be left for a more detailed account; this is only to point to the law and to the explanation for the non-appearance of man's remains in very early geologic strata. But the Theosophic Adepts insist that there are still in the earth bony remains of man, which carry his first appearance in a dense body many millions of years farther back than have yet been admitted, and these remains will be discovered by us before much time shall have rolled away.

One of the first results of these discoveries will be to completely upset the theory as to the succession of ages, as I may call it, which is given and accepted at the present time, and also the estimation of the various civilizations that have passed from the earth and left no trace except in the inner constitution of ourselves — for it is held that *we are those very persons*, now in different bodies, who so long ago lived and loved and died upon the planet. We began to make Karma then, and have been under its influence ever since, and it seems fitting that that great doctrine should be taken up at another time for a more careful examination.

XV

The Oriental doctrine of reward and punishment of the human Ego is very different from the theological scheme accepted throughout Christendom, since the Brahmans and Buddhists fix the place of punishment and compensation upon this earth of ours, while the Christian removes the "bar of God" to the hereafter. We may not profitably stop to argue upon logic with the latter; it will be sufficient to quote to them the words of Jesus, St. Matthew, and the Psalmist. "With what measure ye mete, it shall be measured unto you again," said Jesus [*Matt* 7:2]; and Matthew declares that for every word, act, and thought we shall have to answer, while David, the royal poet, sang that those who serve the Lord should never eat beggar's bread. We all know well that the first two declarations do away with the vicarious atonement; and as for the Jewish singer's notion, it is negated every day in any city of either hemisphere.

Among the Ceylonese Buddhists the name of the doctrine is *Kamma*; with the Hindus it is *Karma*. Viewed in its religious light, it "is the good and bad deeds of sentient beings, by the infallible influence or efficacy of which those beings are met with due rewards or punishment, according as they deserve, in any state of being."* When a being dies, he emits, as it were, a mass of force or energy, which goes to make up the new personality when he shall be reincarnated. In this energy is found the summation of the life just given up, and by means of it the Ego is forced to assume that sort of body among those appropriate circumstances which together are the means for carrying out the decrees of *Karma*.

Hence hell is not a mythical place or condition after death in some unknown region specially set apart by the Almighty for the punishment of his children, but is in very truth our own globe, for it is on the earth, in earth-lives experienced in human bodies, that we are punished for bad deeds previously done, and meet with happiness and pleasure as rewards for old merit.

When one sees, as is so common, a good man suffering much in his life, the question naturally arises, "Has *Karma* anything to do with it, and is it just that such a person should be so afflicted?" For those who believe in *Karma* it is quite just, because this man in a previous life must have done such acts as deserve punishment now. And, similarly, the wicked man who is free from suffering, happy and prosperous, is so because in a previous existence he had been badly treated by his fellows or had experienced much suffering. And the perfect justice of *Karma*

*The Rev. T. P. Terunnanse, High-Priest at Dodanduwa, Ceylon.

is well illustrated in his case because, although now favored by fortune, he, being wicked, is generating causes which, when he shall be reborn, will operate then to punish him for his evil-doing now.

Some may suppose that the Ego should be punished after death, but such a conclusion is not logical. For *evil deeds committed here on the objective plane could not with any scientific or moral propriety be punished on a plane which is purely subjective*. And such is the reason why so many minds, both of the young and old have rejected and rebelled against the doctrine of a hell-fire in which they would be eternally punished for commission of sin on earth. Even when unable to formulate the reason in metaphysical terms, they instinctively knew that it would be impossible to remove the scene of compensation from the very place where the sin and confusion had been done and created. When the disciples of Jesus asked him if the man who was born blind was thus brought into the world for some sin he had committed, they had in mind this doctrine of Karma, just as all the Hindus and Buddhists have when they see some of their fellows crippled or deformed or deprived of sight.

The theory above hinted at of the person at death throwing out from himself the new personality, so to speak, ready to await the time when the Ego should return to earth seeking a new body, is a general law that operates in a great many other instances besides the birth or death of a being. It is that which is used by the Theosophists to explain the relations between the moon and the earth. For, as the moon is held by them to be the planet on which we lived before reaching the earth and before there was any such earth whatever; and that, when our so-called satellite came to die, all the energy contained in it was thrown out into space, where in a single vortex it remained until the time came for that energy to be again supplied with a body — this earth — so the same law prevails with men, the single units in the vast aggregate which is known among advanced Theosophists as the great Manu. Men being, as to their material envelope, derived from the moon, must follow the law of their origin, and therefore the Buddhist priest says, as quoted: “At the death of a being nothing goes out from him to the other world for his rebirth; but by the efficacy — or, to use a more figurative expression, by the ray — of influence which Karma emits, a new being is produced in the other world very identical with the one who died away,” for in this “new being” is held all the life of the deceased. The term “being,” as applied to it, may be taken by us with some qualification. It is more properly a mass of energy devoid of conscience and crowded with desires of the person from whom it emanated; and its special province is to await the return of the individuality and form for that the new body in which it shall suffer or enjoy. Each man is therefore his own creator

under the great Cosmic laws that control all creations. A better term in place of "creation" is "evolution," for we, from life to life, are engaged in evolving out of the material provided in this *Manvantara* new bodies at every turn of the wheel of rebirth. The instruments we use in this work are desire and will. Desire causes the will to fix itself on objective life; in that plane it produces force, and out of that comes matter in its objective form.

XVI

Very many Western people say that this Oriental doctrine of Karma is difficult to understand, being fit only for educated and thoughtful persons. But in India, Ceylon and Burmah, not to mention other Asiatic countries, the whole mass of the people accept and seem to understand it. The reason for this lies probably in the fact that they also firmly believe in Reincarnation, which may be said to be the twin doctrine to Karma. Indeed, the one cannot be properly considered without keeping the other in view, for Karma — whether as punishment or reward — could have no actual or just operation upon the Ego unless the means for its operation were furnished by Reincarnation.

Our deserts are meted out to us while we are associating in life with each other, and not while we are alone, nor in separateness. If being raised to power in a nation or becoming possessed of wealth is called a reward, it would lose all value were there no people to govern and no associated human beings with and upon whom we could spend our wealth and who might aid us in satisfying our manifold desires. And so the law of Reincarnation drags us into life again and again, bringing with us uncounted times the various Egos whom we have known in prior births. This is in order that the Karma — or causes — generated in company with those Egos may be worked out, for to take us off separately into an unknown hell, there to receive some sort of punishment, or into an impossible serio-comic heaven to meet our reward, would be as impossible as unjust. Hence, no just-hanged murderer absolved by priest for praising Jesus can escape. He, together with his victim, must return to this earth, each to aid the other in adjusting the disturbed harmony, during which process each makes due compensation. With this doctrine we restore justice to her seat in the governance of men, for without it the legal killing of the murderer after condemnation is only a half remedy, since no provision is made by the State for the being hurled out of the body nor for the dependants he may have left behind, and, still further, nothing is done for those who in the family of the murderer survive him.

But the Theosophical sages of all ages push the doctrine of Karma

beyond a mere operation upon incarnated men. They view all worlds as being bound together and swayed by Karma. As the old Hindu book, the *Bhagavad-Gītā*, says, "all worlds up to that of Brahman are subject to Karma" [8:16]. Hence it acts on all planes. So viewing it, they say that this world as it is now conditioned is the actual result of what it came to be at the beginning of the *pralaya* or grand death which took place billions upon billions of years ago. That is, the world evolves just as man does. It is born, it grows old, it dies, and is reincarnated. This goes on many times, and during those incarnations it suffers and enjoys in its own way for its previous evolutions. For it the reward is a greater advance along the line of evolution, and the punishment is a degraded state. Of course, as I said in a former article, these states have man for their object and cause, for he is the crown of all evolution. And, coming down from the high consideration of great cosmic spaces and phenomena, the Theosophist is taught to apply these laws of Karma and Reincarnation to every atom in the body in *especial* and apart from the total Karma. Since we are made up of a mass of lives, our thoughts and acts affect those atoms or lives and impress them with a Karma of their own. As the Oriental thinkers say, "not a moment passes without some beings coming to life in us, acquiring Karma, dying, and being reincarnated."

The principal divisions of Karma are three in number. One sort is that now operating in the present life and body, bringing about all the circumstances and changes of life. Of this we see illustrations every day, with now and then strange climaxes which throw upon the doctrine the brightest light. One such is immortalized in India by a building erected by the favored son of fortune, as we would say, and thus it came about. A Rajah had a very strange dream, so affecting that he called upon his soothsayers for interpretation. They said that their horoscopes showed he was required next day to give an immense sum of money to the first person he should see after awaking, their intention being to present themselves at an early hour. Next day the King arose unusually early, stepped to his window, threw it open, and there before him was a *chaṇḍāla* sweeping up the dirt. To him he gave a fortune, and thus in a moment raised him to affluence from abject poverty. The *chaṇḍāla* then built a huge building to commemorate his sudden release from the grinding chains of poverty.

Another class of Karma is that which is held over and not now in operation because the man does not furnish the appropriate means for bringing it into action. This may be likened to vapor held in suspension in the atmosphere and not visible to the eye, but which will fall as rain upon the earth the moment conditions are ripe.

The last chief class is that Karma which we are making now, and which will be felt by us in future births. Its appropriate symbol is the arrow shot forward in the air by the archer.

XVII

The spirit is not affected by Karma at any time or under any circumstances, and so the Theosophical Adepts would not use the terms "cultivation of the Spirit." The Spirit in man, called by them *Īśvara*, is immutable, eternal and indivisible — the fundamental basis of all. Hence they say that the body and all objects are impermanent and thus deluding to the soul whenever they are mistaken for reality. They are only real on and for this plane, and during the time when the consciousness takes them up here for cognition. They are therefore relatively real, and not so in an absolute sense. This can easily be proved from dreams. In the dream state we lose all knowledge of the objects which while awake we thought real, and proceed to suffer and enjoy in that new state. In this we find the consciousness applying itself to objects partaking, of course, of the nature of the experiences of the waking condition, but at the same time producing the sensations of pleasure and pain while they last. Let us imagine a person's body plunged in a lethargy extending over twenty years and the mind undergoing a pleasant or unpleasant dream, and we have a life just of that sort, altogether different from the life of one awake. For the consciousness of this dreamer the reality of objects known during the waking state is destroyed. But as material existence is a necessary evil and the one in which alone emancipation or salvation can be obtained, it is of the greatest importance and hence Karma which governs it and through whose decrees emancipation may be reached must be well understood and then be accepted and obeyed.

Karma will operate to produce a deformed or deficient body, to give in a good body a bad disposition or *vice versa*; it will cause diseases, hurts or annoyances, or bring about pleasures and favorable situations for the material frame. So we sometimes find with a deformed or disagreeable body a most enlightened and noble mind. In this case the physical Karma is bad and the mental good.

This leads us to the sort of Karma that works upon the mental plane. At the same time that an unfavorable Karmic cause is showing forth in the physical structure, another and better sort is working out in the mind and disposition or has eventuated in conferring a mind well balanced, calm, cheerful, deep, and brilliant. Hence we discover a purely physical as compared with an entirely mental Karma. Purely

physical would be that resulting, say, from a removal from the ground of fruit peel which might otherwise cause some unknown person to fall and be hurt. Purely mental might be due to a life spent in calm, philosophical thought and the like.

There is in one of the Hindu books a strange sentence respecting this part of the subject, reading: "Perfection of body, or superhuman powers, are produced by birth, or by herbs, or by incantations, penances, or meditations."*

Among mental afflictions esteemed as worse than any bodily hurt or loss is that Karma from a preceding life which results in obscurity of such a character that there is a loss of all power to conceive of the reality of Spirit or the existence of soul — that is, materialism.

The last field of operation for this law may be said to be the psychical nature. Of this in America we have numerous examples in mediums, clairvoyants, clairaudients, mind-readers, hysteriacs, and all sorts of abnormal sensitives. There could be no clairvoyant according to the Oriental scheme if the person so afflicted, using as I think the proper term, had not devoted much of previous lives to a one-sided development of the psychical nature resulting now in powers which make the possessor an abnormality in society.

A very strange belief of the Hindu is that one which allows the possibility of a change of state by a mortal of such a character that the once man becomes a *Deva* or lesser god. They divide nature into several departments, in each of which are conscious powers or entities, called *Devas*, to put it roughly. Yet this is not so far apart from the ideas of some of our best scientific men who have said there is no reason why in each ray of the spectrum there might not be beings to us unseen. Many centuries ago the Hindu thinker admitted this, and, pushing further on, declared that a man might through a certain sort of Karma become one of these beings, with corresponding enjoyment and freedom from care, but with the certainty, however, of eventually changing back again to begin the weary round of birth over again.

What might be called the doctrine of the nullification of Karma is an application in this department of the well-known law in physics which causes an equilibrium when two equal forces oppose each other. A man may have in his Karmic account a very unpleasant cause and at the same time a cause of opposite character. If these come together for expression at the same time they may so counteract each other as that neither will be apparent and the equilibrium is the equivalent of both. In this way it is easy to understand the Biblical verse: "Charity covereth

*[*Yoga Sutras of Patañjali*, Book IV, verse 1.]

a multitude of sins,"* as referring to the palliative effect of charitable deeds as opposed to deeds of wickedness, and giving a reason for the medieval knight devoting some of the years of his life to almsgiving.

In the *Bhagavad-Gītā*, a book revered by all in India, the highest place is given to what is called *Karma-Yoga* or the Religion of the Performance of Works and Duty, and there it is said: "He who, unattached to the fruits of his actions, performs such actions as must be done, is both renouncer and devotee, not he who kindles no sacrificial fires and performs no ceremonies. . . . He who remains inert, restraining the organs of action, and pondering with his heart on objects of sense, is called a false pietist of bewildered soul. But he who, restraining his senses by his heart, and being free from interest in acting, undertakes active devotion through the organs of action is praiseworthy."†

XVIII

That the doctrine of Karma is unjust, unsympathetic, and fatalistic has been claimed by those who oppose it, but such conclusions are not borne out by experience among those races who believe in it, nor will the objections stand a close examination. The Hindus and Buddhists thoroughly believe in Karma, convinced that no one but themselves punishes or rewards in this or any life, yet we do not find them cold or unsympathetic. Indeed, in the relations of life it is well known that the Hindu is as loving and tender as his American brother, and there are as many instances of heroic self-sacrifice in their history as in ours. Some go further than this and say that the belief in Karma and Reincarnation has made the Hindu more gentle in his treatment of men and animals than are the Europeans, and more spiritual in his daily life. Going deeper into their history, we find the belief in Karma side by side with material works of great magnitude, whose remains to this day challenge our wonder, admiration, and respect; it is doubtful whether we could ever show such triumphs over nature as can be seen at any time in the rock-cut temples of Hindustan. So it would appear that this doctrine of ours is not likely to produce bad or enervating effects upon the people who accept it.

"But," says an objector, "it is fatalism. If Karma is Karma, if I am to be punished in such and such a manner, then it will come about so whether I will or not, and hence I must, like the Turk, say 'Kismet,' and

* [1 Peter, 4:8.]

† [See J. Cockburn Thomson's translation of 1855, Ch. VI, verse 1, & Ch. III, vv. 6-7. A month after *Echoes* was printed Judge came out with his own translation of the *Gītā*.]

do nothing." Now, although the Mohammedan doctrine of Kismet has been abused as fatalism, pure and simple, it was not held by the Prophet nor by his greatest disciples, for they taught that it was law and not fate. And neither is Karma amenable to this objection. In the minds of those who, having vaguely apprehended Karma as applying to one life only, do not give the doctrine its true majestic, endless sweep, fatalism is the verdict. When, on the other hand, each man is seen as the fashioner of the fate for his next fleeting earth personality, there can be no fatality in it, because in his own hand is the decree. He set in motion the causes which will inevitably have certain results. Just as easily he could have made different causes and thus brought about different results.

That there are a repellent coldness and want of tenderness in a doctrine which thus deals out inflexible justice and compels us to forever lose our friends and beloved relatives, once death has closed the door, is the feeling of a few who make sentiment their rule in life. But while sentiment and our own wishes are not the guiding laws of nature, there is no reason even on the sentimental ground for this objection; it is due to a partial knowledge of the doctrine which, when fully known, is found to be as full of opportunity for the exercise of what is dear to the heart as any other theory of life. The same law that throws us into life to suffer or enjoy, as may be deserved, decrees that the friends and the relatives who are like unto each other must incarnate together, until by reason of differentiation of character they cannot under any law of attraction remain in company. Not unless and until they become different do they separate from each other. And who would wish to be eternally tied to the side of uncongenial relatives or acquaintances merely because there was an accident of birth!

For our aid, also, this law works well and ceaselessly. "Those whom you help will help you in other lives," is the declaration. In ages past, perhaps, we knew those who long since have passed up to greater heights. The very moment in the long series of incarnations we come near to where they are pursuing their pilgrimage, they at once extend assistance, whether that be on the material or moral planes. And it makes no difference whether one or the other is aware of who is assisting or who is being assisted. Inflexible law guides the current and brings about the result. Thus the members of the whole human family reciprocally act on one another, forced into it by a law which is as kind as it is great, which turns the contempt we bore in the past into present honor and opportunity to help our fellows.

There is no favoritism possible in nature; no man has any privilege or gift which he has not deserved, either as a reward or a compensation. Looking at the present life spread before our limited vision, we may see,

perhaps, no cause why there should be any such reward to an unworthy man, but Karma never errs and will surely repay. And it not only rewards, but to it solely belong those compensations which we with revenge attempt to mete out. It is with this in view that the holy writ of the Christian says, "Vengeance is mine, I will repay," for so surely as one hurts another so is the certainty of Karma striking the offender — but let the injured one beware that he does not desire the other punished, for by Karma will he be punished also. So from all this web of life and ceaselessly revolving wheel, Karma furnishes the escape and the means of escape, and by reincarnation we are given the time for escape.

XIX

In the Egyptian *Book of the Dead*, chapter X describes the place where, after death, disembodied souls remain in different degrees of perfection. Some are shown as taking wheat three cubits high, while others are only permitted to glean it — "he gleaned the fields of Aan-roo."* Thus some enjoy the perfection of spiritual bliss, while others attain only to minor degrees in that place or state where divine justice is meted out to the soul.

Devachan is the land of reward; the domain of spiritual effects. The word spiritual here refers to disembodiment; it must only be used as relative to our material existence. The Christian demonstrates this fact by the material *entourage* of his heaven. In *The Secret Doctrine* [I:39], H. P. Blavatsky says: "Death itself is unable to deliver man from it [Karma], since death is simply the door through which he passes to another life on earth, after a little rest on its threshold — Devachan." Devachan, then, is the threshold of life. In the Hindu system it is etymologically the place of the gods, Indra's heaven. Indra is the regent of heaven, who gives to those who can reach his realm long-enduring gifts of happiness and dominion. The *Bhagavad-Gītā* [9:20-1] says: "After enjoying felicity for innumerable years in the regions of Indra, he is born again upon this earth."

For the purpose of this article, we assume that the entire man, minus the body, goes to Devachan. This, however, is not so. The *post-mortem* division of our sevenfold constitution given by Theosophy is exact. It exhibits the basis of life, death and reincarnation. It shows the composite being, man, in analogy with that other composite being, nature. Both are a unity in diversity. Man, suspended in nature, like her, divides and reunites. This sevenfold division will be treated in a future article.

*[Several renditions. See *BCW* X:55-62, and Bibliog., pp. 413-15.]

Devachan, being a state of prolonged subjective happiness after the death of the body, is plainly the heaven of the Christian, but with a difference. It is a heaven made scientifically possible. Heaven itself must accord with the divine laws projected into nature. As sleep is a release from the body, during which we have dreams, so death is a complete separation and release, after which in Devachan we dream until, on being again incarnated in a new body on earth, we come once more into what we call waking existence. Even the human soul would weary of the ceaseless round of rebirths, if some place or state were not provided in which rest could be obtained, in which germinating aspirations, restricted by earth-life, could have their full development. No energy can be annihilated, least of all a psychic energy; these must somewhere find an outlet. It is found in Devachan; this realization is the rest of the soul. Its deepest desires, its highest needs are there enjoyed. There every hope blooms out in full and glorious flower. To prolong this blissful state, Hindu books give many incantations and provide innumerable ceremonies and sacrifices, all of them having for end and aim a long stay in Devachan. The Christian does precisely the same. He longs for heaven, prays that he may go there, and offers up to his God such propitiatory rites and acts as seem best to him, the only difference being that he does not do it half so scientifically as the Hindu. The Hindu is also more vivid in his conception of this heaven than the Christian is. He postulates many places or conditions adapted to the energetic and qualitative differences between souls. Kāma-loka and other states are where concrete desires, restricted by life in the body, have full expression, while in Tribhuvana the abstract and benevolent thinkers absorb the joys of lofty thought. The orthodox heaven has no such proviso. It also ignores the fact that a settled monotony of celestial existence would exhaust the soul — would be stagnation, not growth. Devachanic life is development of aspiration, passing through the various stages of gestation, birth, cumulative growth, downward momentum, and departure to another condition, all rooted in joy. There is nothing in the mere fact of death to mould a soul anew. It is a group of psychic energies, and heaven must have something in common with these, or why should it gravitate there? Souls differ as men do. In Devachan each one receives that degree of bliss which it can assimilate, its own development determines its reward. The Christian places all the snuffy old saints as high as other holy souls, sinking genius to the level of the mediocre mass, while the Hindu gives infinite variety of occupation and existence suited to grave and gay, the soul of genius or of poetry. No one sits in undesired seats, nor sings psalms he never liked, nor lives in a city which might pall upon him if he were forever

compelled to walk its pearly streets. The laws of cause and effect forbid that Devachan should be monotonous. Results are proportionate to antecedent energies. The soul oscillates between Devachan and earth-life, finding in each conditions suited to its continuous development, until, through effort, it reaches a perfection in which it ceases to be the subject of the laws of action and reaction, becoming instead their conscious co-worker.

Devachan is a dream, but only in the sense in which objective life can be called such. Both last until Karma is satisfied in one direction, and begins to work in the other. The Devachanee has no idea of space or time except as he makes for himself. He creates his own world. He is with all he ever loved, not in bodily companionship, but in one to him real, close and blissful. When a man dies, the brain dies last. Life is still busy there after death has been announced. The soul marshals up all past events, grasps the sum total, the average tendency stands out, the ruling hope is seen. Their final aroma forms the keynote of Devachanic existence. The lukewarm man goes neither to heaven nor hell. Nature spews him out of her mouth. Positive conditions, objective or subjective, are only reached through positive impulsion. Devachanic distribution is governed by the ruling motive of the soul. The hater may, by reaction, become the lover, but the indifferent have no propulsion, no growth.

XX

It is quite evident to the unprejudiced inquirer that Christian priests for some reason or other studiously ignore the composite nature of man, although their great authority, St. Paul, clearly refers to it. He spoke of body, soul, and spirit, they only preach of body and soul; he declared we had a spiritual body, they remain misty as to the soul's body and cling to an absurd resurrection of the material casket. It became the duty of Theosophists to draw the attention of the modern mind once more to the Oriental division of man's constitution, for through that alone can an understanding of his state before and after death be attained. The division laid down by St. Paul is threefold, the Hindu one is of a sevenfold character. St. Paul's is meant for those who require broad outlines, but do not care to inquire into details. Spirit, soul, and body, however, include the whole seven divisions, the latter being a more complete analysis; and it is suspected by many deep thinkers that Paul knew the complete system but kept it back for good reasons of his own.

An analysis of body discloses more than mere molecular structure, for it shows a force or life or power that keeps it together and active

throughout its natural period. Mr. Sinnett, in his *Esoteric Buddhism*, attempting to bring to his countrymen some knowledge of the Eastern system, called this *Prāṇa* or *Jīva*; others, however, call it *Prāṇa* alone, which seems more appropriate, because the human aspect of the life force is dependent upon *Prāṇa*, or *breath*.

The *spirit* of St. Paul may be taken for our purposes to be the Sanskrit *Ātma*. Spirit is universal, indivisible, and common to all. In other words, there are not many spirits, one for each man, but solely one spirit which shines upon all men alike, finding as many souls — roughly speaking — as there are beings in the world. In man the spirit has a more complete instrument or assemblage of tools with which to work. This spiritual identity is the basis of the philosophy; upon it the whole structure rests; to individualize spirit, assigning to each human being his own spirit, particular to him and separate from the spirit of any other man, is to throw to the ground the whole Theosophic philosophy, will nullify its ethics and defeat its object.

Starting, then with *Ātma* — spirit — as including the whole, being its basis and support, we find the Hindu offering the theory of sheaths or covers of the soul or inner man. These sheaths are necessary the moment evolution begins and visible objects appear, so that the aim of the soul may be attained in conjunction with nature. In this way, through a process which would be out of place [to describe] here, a classification is arrived at by means of which the phenomena of life and consciousness may be explained.

The six vehicles (adopting Mr. Sinnett's nomenclature) used by the spirit and by means of which the Ego gains experience are:

Body, as a gross vehicle.
Vitality, or *Prāṇa*.
Astral Body, or *Liṅga Śarīra*.
Astral Soul, or *Kāma Rūpa*.
Human Soul, or *Manas*.
Spiritual Soul, or *Buddhi*.

The *Liṅga Śarīra* is needed as a more subtle body than the corporeal frame, because the latter is in fact only stupid, inert matter. *Kāma Rūpa* is the body, or collection, of desires and passions; *Manas* may be properly called the mind, and *Buddhi* is the highest intellection beyond brain or mind. It is that which discriminates.

At the death of the body, *Prāṇa* flies back to the reservoir of force; the astral body dissipates after a longer period and often returns with *Kāma Rūpa* when aided by certain other forces to séance-rooms, where it masquerades as the deceased, a continual lie and ever-present snare.

The human and the spiritual soul go into the state spoken of before as *Devachan* or heaven, where the stay is prolonged or short according to the energies appropriate to that state generated during earth-life. When these begin to exhaust themselves, the Ego is gradually drawn back to earth-life, where through human generation it takes up a new body, with another astral body, vitality, and animal soul.

This is the "wheel of rebirth," from which no man can escape unless he conforms to true ethics and acquires true knowledge and consciousness while living in a body. It was to stop this ceaselessly revolving wheel that Buddha declared his perfect law, and it is the aim of the true Theosophists to turn his great and brilliant "Wheel of the Law" for the healing of the nations.

XXI

High in the esteem of the Hindu stands the serpent, both as a symbol and a creature. Moving in a wavy line, he figures the vast revolution of the Sun through eternal space carrying the rapidly whirling Earth in her lesser orbit; periodically casting his skin, he presents a visible illustration of renewal of life or reincarnation; coiling to strike, he shows the working of the law of Karma-Nemesis which, with a basis in our actions, deals an unerring blow. As a symbol with tail in mouth, forming a circle, he represents eternity, the circle of necessity, all-devouring Time. For the older Initiates he spoke to them also of the astral light which is at once devilish and divine.

Probably in the whole field of Theosophic study there is nothing so interesting as the astral light. Among the Hindus it is known as *Ākāśa*, which can also be translated as ether. Through a knowledge of its properties they say that all the wonderful phenomena of the Oriental Yogis are accomplished. It is also claimed that clairvoyance, clairaudience, mediumship, and seership as known to the Western world are possible only through its means. It is the register of our deeds and thoughts, the great picture gallery of the earth, where the seer can always gaze upon any event that has ever happened, as well as those to come. Swimming in it as in a sea are beings of various orders and also the astral remains of deceased men and women. The Rosicrucians and other European mystics called these beings Sylphs, Salamanders, Gnomes, Undines, Elementals; the Hindu calls them Gandharvas or celestial musicians, Yakshas, Rākshasas and many more. The "spooks" of the dead — mistaken by Spiritualists for the individuals who are no more — float in this *Ākāśic* substance, and for centuries have been known to the mystical Hindu as *Bhūta*, another name for devil, or

Piśācha, a most horrible devil — neither of them any more than the cast-off soul-body nearest earth, devoid of conscience and powerful only for evil.

But the term “astral light,” while not new, is purely of Occidental origin. Porphyry spoke of it when referring to the celestial or soul-body, which he says is immortal, luminous, and “star-like”; Paracelsus called it the “sidereal light”; later it grew to be known as astral. It was said to be the same as the *anima mundi* or soul of the world. Modern scientific investigators approach it when they speak of “luminiferous ether” and “radiant matter.” The great astronomer, Camille Flammarion, who was a member of the Theosophical Society during his life, speaks of the astral light in his novel *Uranie* and says:

The light emanating from all these suns that people immensity, the light reflected through space by all these worlds lighted by these suns, *photographs* throughout the boundless heaven, the centuries, the days, the moments as they pass. . . . From this it results that the histories of all the worlds are travelling through space without disappearing altogether; and that all the events of the past are present and live forever in the bosom of the Infinite.*

Like all unfamiliar or occult things the astral light is difficult to define, and especially so from the very fact that it is called “light.” It is not the light as we know it, and neither is it darkness. Perhaps it was said to be a light because when clairvoyants saw by means of it, the distant objects seemed to be illuminated. But as equally well distant sounds can be heard in it, heavy bodies levitated by it, odors carried thousands of miles through it, thoughts read in it, and all the various phenomena by mediums brought about under its action, there has been a use of the term “light” which while unavoidable is none the less erroneous.

A definition to be accurate must include all the functions and powers of this light, but as those are not fully known even to the mystic, and wholly *terra incognita* for the scientist, we must be content with a partial analysis. It is a substance easily imagined as imponderable ether which, emanating from the stars, envelopes the earth and permeates every atom of the globe and each molecule upon it. Obeying the laws of attraction and repulsion, it vibrates to and fro, making itself now positive and now negative. This gives it a circular motion which is symbolized by the serpent. It is the great final agent, or prime mover, cosmically speaking, which not only makes the plant

*[Translated by Mary J. Serrano, pp. 44-5, Cassell Publishing Company, New York, 1890.]

grow but also keeps up the diastole and systole of the human heart.

Very like the action of the sensitive photographic plate is this light. It takes, as Flammarion says, the pictures of every moment and holds them in its grasp. For this reason the Egyptians knew it as the Recorder; it is the Recording Angel of the Christian, and in one aspect it is Yama, the judge of the dead in the Hindu pantheon, for it is by the pictures we impress therein that we are judged by Karma.

As an enormous screen or reflector the astral light hangs over the earth and becomes a powerful universal hypnotizer of human beings. The pictures of all acts good and bad done by our ancestors as by ourselves, being ever present to our inner selves, we constantly are impressed by them by way of suggestion and go then and do likewise. Upon this the great French priest-mystic, Éliphas Lévi, says:

We are often astonished when in society at being assailed by evil thoughts and suggestions that we would not have imagined possible, and we are not aware that we owe them solely to the presence of some morbid neighbor; this fact is of great importance, since it relates to the manifestation of conscience — one of the most terrible and incontestable secrets of the magic art. So diseased souls have a bad breath, and vitiate the moral atmosphere, that is to say, they mingle impure reflections with the astral light which penetrates them, and thus establish deleterious currents.*

There is also a useful function of this light. As it preserves the pictures of all past events and things, and as there is nothing new under the sun, the appliances, the ideas, the philosophy, the arts and sciences of long buried civilizations are continually being projected in pictures out of the astral into the brains of living men. This gives a meaning not only to the oft-recurring "coincidence" of two or more inventors or scientists hitting upon the same ideas or inventions at about the same time and independently of each other, but also to other events and curious happenings.

Some self-styled scientists have spoken learnedly of telepathy, and other phenomena, but give no sufficient reason in nature for thought-transference or apparitions or clairvoyance or the hundred and one varieties of occurrences of an occult character noticed from day to day among all conditions of men. It is well to admit that thought may be transferred without speech directly from one brain to another, but how can the transference be effected without a medium? That medium is the astral light. The moment the thought takes shape in the brain it

**Dogme et Rituel de Haute Magie* [Vol. I, Chap. viii, p. 207 in the 2nd ed., Paris, 1861.]

is pictured in this light, and from there is taken out again by any other brain sensitive enough to receive it intact

Knowing the strange properties of the astral plane and the actual fate of the sheaths of the soul spoken of in another article, the Theosophical Adepts of all times gave no credit to pretended returning of the dead. Éliphas Lévi learned this well and said: "The astral light combining with ethereal fluids forms the astral phantom of which Paracelsus speaks. This astral body being freed at death, attracts to itself and preserves for a long time, by the sympathy of likeness, the reflection of the past life; if a powerfully sympathetic will draws it into the proper current it manifests itself in the form of an apparition" [*op. cit.*; see Vol. I, Chap. v & vi]. But with a sensitive, abnormally constituted person present — a medium in other words, and all of that class are nervously unbalanced — the strong will is not needed, for the astral light and the living medium's astral body recall these soulless phantoms, and out of the same reservoir take their speech, their tones, their idiosyncrasies of character, which the deluded devotees of this debasing practice are cheated into imagining as the returned self of dead friend or relative.

Yet all I have referred to here are only instances of a few of the various properties of the astral light. So far as concerns our world it may be said that astral light is everywhere, interpenetrating all things; to have a photographic power by which it grasps pictures of thoughts, deeds, events, tones, sounds, colors, and all things; reflective in the sense that it reflects itself into the minds of men; repellent from its positive side and attractive from the negative; capable of assuming extreme density when drawn in around the body by powerful will or by abnormal bodily states, so that no physical force can penetrate it. This phase of its action explains some facts officially recorded during the witchcraft excitement in Salem. It was there found that although stones and other flying objects came toward the possessed one they always fell as it were from the force of gravity *just at the person's feet*. The Hindu Yogi gives evidence of a use of this condensation of the astral light when he allows arrows and other projectiles to be thrown at him, all of them falling at his feet no matter how great their momentum, and the records of genuine Spiritualistic phenomena in the United States furnish similar experiences.

The astral light is a powerful factor, unrecognized by science, in the phenomenon of hypnotism. Its action will explain many of the problems raised by Binet, Charcot and others, and especially that class in which two or more distinct personalities seem to be assumed by the subject, who can remember in each only those things and peculiarities

of expression which belong to that particular stratum of their experience. These strange things are due to the currents in the astral light. In each current will be found a definite series of reflections, and they are taken up by the inner man, who reports them through speech and action on this plane as if they were his own. By the use of these currents too, but unconsciously, the clairvoyants and clairaudients seem to read in the hidden pages of life.

This light can therefore be impressed with evil or good pictures, and these are reflected into the subconscious mind of every human being. If we fill the astral light with bad pictures, just such as the present century is adept at creating, it will be our devil and destroyer, but if by the example of even a few good men and women a new and purer sort of events are limned upon this eternal canvas, it will become our Divine Uplifter.

Section II

Tracts and Pamphlets

PRACTICAL THEOSOPHY

[William Q. Judge was our first Theosophical pamphleteer. He was tireless in seeking new methods to reach the common man with practical Theosophy. Besides this, he knew how to tap the ethical roots of an expanding new nation. Thus the movement grew and thrived under his direction in America. We include with his tracts and leaflets, in the following section, several branch papers and addresses, as well as an article on practical work in America. His chairmanship of the 2nd annual European Convention expressed the verve of the country he represented. — COMPILER]

An Epitome of Theosophy

[We open this section with “A Theosophical Tract” — originally issued in December 1887 — later to be known as *An Epitome of Theosophy*. An outline of it was printed in *The Path*, Vol. II, January 1888, pp. 320-4, for those wishing to order it from the Āryan T.S. of New York. It was compiled under the direction of Mr. Judge and due to popular demand he later revised and enlarged it for publication in England, an effort endorsed by H.P.B. In the summer of 1888 it was issued by the Theosophical Publication Society of London, and since then has been published by several Theosophical groups. — COMPILER]

Theosophy, the Wisdom-Religion, has existed from immemorial time. It offers us a theory of nature and of life which is founded upon knowledge acquired by the Sages of the past, more especially those of the East; and its higher students claim that this knowledge is not imagined or inferred, but that it is a knowledge of facts seen and known by those who are willing to comply with the conditions requisite for seeing and knowing.

Theosophy, meaning knowledge of or about God (not in the sense of a personal anthropomorphic God, but in that of divine “godly” wisdom), and the term “God” being universally accepted as including the whole of both the known and the unknown, it follows that “Theosophy” must imply wisdom respecting the absolute; and, since the absolute is without beginning and eternal, this wisdom must have existed always. Hence Theosophy is sometimes called the Wisdom-Religion, because from immemorial time it has had knowledge of all the laws governing the spiritual, the moral, and the material.

The theory of nature and of life which it offers is not one that was at first speculatively laid down and then proved by adjusting facts or conclusions to fit it; but is an explanation of existence, cosmic and individual, derived from knowledge reached by those who have acquired the power to see behind the curtain that hides the operations of nature from the ordinary mind. Such Beings are called Sages, using the term in its highest sense. Of late they have been called Mahatmas and Adepts. In ancient times they were known as the Rishis and Mahā-rishis — the last being a word that means Great Rishis.

It is not claimed that these exalted beings, or Sages, have existed

only in the East. They are known to have lived in all parts of the globe, in obedience to the cyclic laws referred to below. But as far as concerns the present development of the human race on this planet, they now are to be found in the East, although the fact may be that some of them had, in remote times, retreated from even the American shores.

There being of necessity various grades among the students of this Wisdom-Religion, it stands to reason that those belonging to the lower degrees are able to give out only so much of the knowledge as is the appanage of the grade they have reached, and depend, to some extent, for further information upon students who are higher yet. It is these higher students for whom the claim is asserted that their knowledge is not mere inference, but that it concerns realities seen and known by them. While some of them are connected with the Theosophical Society, they are yet above it. The power to see and absolutely know such laws is surrounded by natural inherent regulations which must be complied with as conditions precedent; and it is, therefore, not possible to respond to the demand of the worldly man for an immediate statement of this wisdom, insomuch as he could not comprehend it until those conditions are fulfilled. As this knowledge deals with laws and states of matter, and of consciousness undreamed of by the "practical" Western world, it can only be grasped, piece by piece, as the student pushes forward the demolition of his preconceived notions, that are due either to inadequate or to erroneous theories. It is claimed by these higher students that, in the Occident especially, a false method of reasoning has for many centuries prevailed, resulting in a universal habit of mind which causes men to look upon many effects as causes, and to regard that which is real as the unreal, putting meanwhile the unreal in the place of the real. As a minor example, the phenomena of mesmerism and clairvoyance have, until lately, been denied by Western science, yet there have always been numerous persons who know for themselves, by incontrovertible introspective evidence, the truth of these phenomena, and, in some instances, understand their cause and rationale.

The following are some of the fundamental propositions of Theosophy:

The spirit in man is the only real and permanent part of his being; the rest of his nature being variously compounded. And since decay is incident to all composite things, everything in man but his spirit is impermanent.

Further, the universe being one thing and not diverse, and everything within it being connected with the whole and with every other thing therein, of which upon the upper plane (below referred to) there is a perfect knowledge, no act or thought occurs without each portion

of the great whole perceiving and noting it. Hence all are inseparably bound together by the tie of Brotherhood.

This first fundamental proposition of Theosophy postulates that the universe is not an aggregation of diverse unities but that it is one whole. This whole is what is denominated "Deity" by Western Philosophers, and "Para-Brahma" by the Hindu Vedāntins. It may be called the Unmanifested, containing within itself the potency of every form of manifestation, together with the laws governing those manifestations. Further, it is taught that there is no creation of worlds in the theological sense; but that their appearance is due strictly to evolution. When the time comes for the Unmanifested to manifest as an objective Universe, which it does periodically, it emanates a Power or "The First Cause" — so called because it itself [Parabrahma] is the rootless root of that Cause, and called in the East the "Causeless Cause." The first Cause we may call Brahmā, or Ormazd, or Osiris, or by any name we please. The projection into time of the influence or so-called "breath of Brahmā" causes all the worlds and the beings upon them to gradually appear. They remain in manifestation just as long as that influence continues to proceed forth in evolution. After long aeons the outbreathing, evolutionary influence slackens, and the universe begins to go into obscurity, or pralaya, until, the "breath" being fully indrawn, no objects remain, because nothing *is* but Brahma. Care must be taken by the student to make a distinction between Brahma (the impersonal Parabrahma) and Brahmā the manifested Logos. A discussion of the means used by this power in acting would be out of place in this Epitome, but of those means Theosophy also treats.

This breathing-forth is known as a Manvantara, or the Manifestation of the world between two Manus (from Manu, and Antara "between") and the completion of the inbreathing brings with it Pralaya, or destruction. It is from these truths that the erroneous doctrines of "creation" and the "last judgment" have sprung. Such Manvantaras and Pralayas have eternally occurred, and will continue to take place periodically and forever.

For the purpose of a Manvantara two so-called eternal principles are postulated, that is, Purusha and Prakṛiti (or spirit and matter), because both are ever present and conjoined in each manifestation. Those terms are used here because no equivalent for them exists in English. Purusha is called "spirit," and Prakṛiti "matter," but this Purusha is not the Unmanifested, nor is Prakṛiti matter as known to science; the Āryan Sages therefore declare that there is a higher spirit still, called Purushottama. The reason for this is that at the night of Brahmā, or the so-called indrawing of his breath, both Purusha and Prakṛiti are

absorbed in the Unmanifested; a conception which is the same as the idea underlying the Biblical expression — “remaining in the bosom of the Father.”

This brings us to the doctrine of Universal Evolution as expounded by the Sages of the Wisdom-Religion. The Spirit, or Purusha, they say, proceeds from Brahmā through the various forms of matter evolved at the same time, beginning in the world of the spiritual from the highest and in the material world from the lowest form. The lowest form is one unknown as yet to modern science. Thus, therefore, the mineral, vegetable, and animal forms each imprison a spark of the Divine, a portion of the indivisible Purusha.

These sparks struggle to “return to the Father,” or in other words, to secure self-consciousness and at last come into the highest form, on earth, that of man, where alone self-consciousness is possible to them. The period, calculated in human time, during which this evolution goes on embraces millions of ages. Each spark of divinity has, therefore, millions of ages in which to accomplish its mission — that of obtaining complete self-consciousness while in the form of man. But by this is not meant that the mere act of coming into human form of itself confers self-consciousness upon this divine spark. That great work may be accomplished during the Manvantara in which a Divine spark reaches the human form, or it may not; all depends upon the individual’s own will and efforts. Each particular spirit thus goes through the Manvantara, or enters into manifestation for its own enrichment and for that of the Whole. Mahatmas and Rishis are thus gradually evolved during a Manvantara, and become, after its expiration, planetary spirits, who guide the evolutions of other future planets. The planetary spirits of our globe are those who in previous Manvantaras — or days of Brahmā — made the efforts, and became in the course of that long period Mahatmas.

Each Manvantara is for the same end and purpose, so that the Mahatmas who have now attained those heights, or those who may become such in the succeeding years of the present Manvantara, will probably be the planetary spirits of the next Manvantara for this or other planets. This system is thus seen to be based upon the identity of Spiritual Being, and, under the name of “Universal Brotherhood,” constitutes the basic idea of the Theosophical Society, whose object is the realization of that Brotherhood among men.

The Sages say that this Purusha is the basis of all manifested objects. Without it nothing could exist or cohere. It interpenetrates everything everywhere. It is the reality of which, or upon which, those things called real by us are mere images. As Purusha reaches to and embraces

all beings, they are all connected together; and in or on the plane where that Purusha is, there is a perfect consciousness of every act, thought, object, and circumstance, whether supposed to occur there, or on this plane, or any other. For below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man's "spiritual nature"; this is frequently said to be as susceptible of culture as his body or his intellect.

This upper plane is the real register of all sensations and experiences, although there are other registering planes. It is sometimes called the "subconscious mind." Theosophy, however, holds that it is a misuse of terms to say that the spiritual nature can be cultivated. The real object to be kept in view is to so open up or make porous the lower nature that the spiritual nature may shine through it and become the guide and ruler. It is only "cultivated" in the sense of having a vehicle prepared for its use, into which it may descend. In other words, it is held that the real man, who is the higher self — being the spark of the Divine before alluded to — overshadows the visible being, which has the possibility of becoming united to that spark. Thus it is said that the higher Spirit is not in the man, but above him. It is always peaceful, unconcerned, blissful, and full of absolute knowledge. It continually partakes of the Divine state, being continually that state itself, "conjoined with the Gods, it feeds upon Ambrosia." The object of the student is to let the light of that spirit shine through the lower coverings.

This "spiritual culture" is only attainable as the grosser interests, passions, and demands of the flesh are subordinated to the interests, aspirations and needs of the higher nature; and this is a matter of both system and established law.

This spirit can only become the ruler when the firm intellectual acknowledgment or admission is first made that IT alone is. And, as stated above, it being not only the person concerned but also the whole, all selfishness must be eliminated from the lower nature before its divine state can be reached. So long as the smallest personal or selfish desire — even for spiritual attainment for our own sake — remains, so long is the desired end put off. Hence the above term "demands of the flesh" really covers also demands that are not of the flesh, and its proper rendering would be "desires of the personal nature, including those of the individual soul."

When systematically trained in accordance with the aforesaid system and law, men attain to clear insight into the immaterial, spiritual world, and their interior faculties apprehend truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason. Or, in the words used by some of them, "They are able

to look directly upon ideas;" and hence their testimony to such truth is as trustworthy as is that of scientists or philosophers to truth in their respective fields.

In the course of this spiritual training such men acquire perception of, and control over, various forces in Nature unknown to other men, and thus are able to perform works usually called "miraculous," though really but the result of larger knowledge of natural law. What these powers are may be found in Patañjali's "Yoga Philosophy" [Book III].

Their testimony as to supersensuous truth, verified by their possession of such powers, challenges candid examination from every religious mind.

Turning now to the system expounded by these sages, we find, in the first place, an account of cosmogony, the past and future of this earth and other planets, the evolution of life through elemental, mineral, vegetable, animal, and human forms, as they are called.

These "passive life elementals" are unknown to modern science, though sometimes approached by it as a subtle material agent in the production of life, whereas they are a form of life itself.

Each Kalpa, or grand period, is divided into four ages or yugas, each lasting many thousands of years, and each one being marked by a predominant characteristic. These are the Satya-Yuga (or age of truth), the Tretā-Yuga, the Dvāpara-Yuga, and our present Kali-Yuga (or age of darkness), which began five thousand years back. The word "darkness" here refers to spiritual and not material darkness. In this age, however, all causes bring about their effects much more rapidly than in any other age — a fact due to the intensified momentum of "evil," as the course of its cycle is about rounding towards that of a new cycle of truth. Thus a sincere lover of the race can accomplish more in three incarnations during Kali-Yuga, than he could in a much greater number in any other age. The darkness of this age is not absolute, but is greater than that of other ages; its main tendency being towards materiality, while having some mitigation in occasional ethical or scientific advance conducive to the well-being of the race, by the removal of immediate causes of crime or disease.

Our earth is one of a chain of seven planets, it alone being on the visible plane, while the six others are on different planes, and therefore invisible. (The other planets of our solar system belong each to a chain of seven.) And the life-wave passes from the higher to the lower in the chain until it reaches our earth, and then ascends and passes to the three others on the opposite arc, and thus seven times. The evolution of forms is coincident with this progress, the tide of life bearing with it the mineral and vegetable forms, until each globe in turn is ready to

receive the human life-wave. Of these globes our earth is the fourth.

Humanity passes from globe to globe in a series of Rounds, first circling about each globe, and reincarnating upon it a fixed number of times. Concerning the human evolution on the concealed planets or globes little is permitted to be said. We have to concern ourselves with our earth alone. The latter, when the wave of humanity has reached it for the last time (in this, our Fourth Round), began to evolute man, subdividing him into races. Each of these races when it has, through evolution, reached the period known as "the moment of choice" and decided its future destiny as an individual race, begins to disappear. The races are separated, moreover, from each other by catastrophes of nature, such as the subsidence of continents and great natural convulsions. Coincidentally with the development of races the development of specialized senses takes place; thus our fifth race has so far developed five senses.

The Sages further tell us that the affairs of this world and its people are subject to cyclic laws, and during any one cycle the rate or quality of progress appertaining to a different cycle is not possible. These cyclic laws operate in each age. As the ages grow darker the same laws prevail, only the cycles are shorter; that is, they are the same length in the absolute sense, but go over the given limit in a shorter period of time. These laws impose restrictions on the progress of the race. In a cycle, where all is ascending and descending, the Adepts must wait until the time comes before they can aid the race to ascend. They cannot, and must not, interfere with Karmic law. Thus they begin to work actively again in the spiritual sense, when the cycle is known by them to be approaching its turning point.

At the same time these cycles have no hard lines or points of departure or inception, inasmuch as one may be ending or drawing to a close for some time after another has already begun. They thus overlap and shade into one another, as day does into night; and it is only when the one has completely ended and the other has really begun by bringing out its blossoms, that we can say we are in a new cycle. It may be illustrated by comparing two adjacent cycles to two interlaced circles, where the circumference of one touches the center of the other, so that the moment where one ended and the other began would be at the point where the circumferences intersected each other. Or by imagining a man as representing, in the act of walking, the progress of the cycles; his rate of advancement can only be obtained by taking the distance covered by his paces, the points at the middle of each pace, between the feet, being the beginning of cycles and their ending.

The cyclic progress is assisted, or the deterioration further permit-

ted, in this way; at a time when the cycle is ascending, developed and progressed Beings, known in Sanskrit by the term "Jñānis," descend to this earth from other spheres where the cycle is going down, in order that they may also help the spiritual progress of this globe. In like manner they leave this sphere when our cycle approaches darkness. These Jñānis must not, however, be confounded with the Mahatmas and Adepts mentioned above. The right aim of true Theosophists should, therefore, be so to live that their influence may be conducive for the dispelling of darkness to the end that such Jñānis may turn again towards this sphere.

Theosophy also teaches the existence of a universal diffused and highly ethereal medium, which has been called the "Astral Light" and "Ākāśa." It is the repository of all past, present, and future events, and in it are recorded the effects of spiritual causes, and of all acts and thoughts from the direction of either spirit or matter. It may be called the Book of the Recording Angel.

Ākāśa, however, is a misnomer when it is confused with Ether or the Astral Light of the Kabbalists. Ākāśa is the noumenon of the phenomenal Ether or Astral Light proper, for Ākāśa is infinite, impartite, intangible, its only production being Sound.*

And this Astral Light is material and not spirit. It is, in fact, the lower principle of that cosmic body of which Ākāśa is the highest. It has the power of retaining all images. This includes a statement that each thought as well as word and act makes an image there. These images may be said to have two lives. First, their own as an image. Second, the impress left by them in the matrix of the Astral Light. In the upper realm of this light there is no such thing as space or time in the human sense. All future events are the thoughts and acts of men; these are producers in advance of the picture of the event which is to occur. Ordinary men continually, recklessly, and wickedly, are making these events sure to come to pass, but the Sages, Mahatmas, and the Adepts of the good law, make only such pictures as are in accordance with Divine law, because they control the production of their thought. In the Astral Light are all the differentiated sounds as well. The elementals are energetic centers in it. The shades of departed human beings and animals are also there. Hence, any seer or entranced

*Ākāśa in the mysticism of the Esoteric Philosophy is, properly speaking, the female "Holy Ghost," "Sound" or speech being the Logos — the manifested Verbum of the unmanifested Mother. See *Sāṅkhyasāra*, Preface, p. 33 et seq. [*Sāṅkhyasāra* by Vijñāna Bhikshu, ed. by Fitzedward Hall, Asiatic Society of Bengal, Calcutta, 1862].

person can see in it all that anyone has done or said, as well as that which has happened to anyone with whom he is connected. Hence, also, the identity of deceased persons — who are supposed to report specially out of this plane — is not to be concluded from the giving of forgotten or unknown words, facts, or ideas. Out of this plane of matter can be taken the pictures of all who have ever lived, and then reflected on a suitable magneto-electrical surface, so as to seem like the apparition of the deceased, producing all the sensations of weight, hardness, and extension.

Through the means of the Astral Light and the help of Elementals, the various material elements may be drawn down and precipitated from the atmosphere upon either a plane surface or in the form of a solid object; this precipitation may be made permanent, or it may be of such a light cohesive power as soon to fade away. But the help of the elementals can only be obtained by a strong will added to a complete knowledge of the laws which govern the being of the elementals. It is useless to give further details on this point; first, because the untrained student cannot understand; and second, the complete explanation is not permitted, were it even possible in this space.

The world of the elementals is an important factor in our world and in the course of the student. Each thought as it is evolved by a man coalesces instantly with an elemental, and is then beyond the man's power.

It can easily be seen that this process is going on every instant. Therefore, each thought exists as an entity. Its length of life depends on two things: (a) The original force of the person's will and thought; (b) The power of the elemental which coalesced with it, the latter being determined by the class to which the elemental belongs. This is the case with good and bad thoughts alike, and as the will beneath the generality of wicked thoughts is usually powerful, we can see that the result is very important, because the elemental has no conscience and obtains its constitution and direction from the thought it may from time to time carry.

Each human being has his own elementals that partake of his nature and his thoughts. If you fix your thoughts upon a person in anger, or in critical, uncharitable judgment, you attract to yourself a number of those elementals that belong to, generate, and are generated by this particular fault or failing, and they precipitate themselves upon you. Hence, through the injustice of your merely human condemnation, which cannot know the source and causes of the action of another, you at once become a sharer of his fault or failing by your own act, and the spirit expelled returns "with seven devils worse than himself."

This is the origin of the popular saying that “curses, like chickens, come home to roost,” and has its root in the laws governing magnetic affinity.

In the Kali-Yuga we are hypnotized by the effect of the immense body of images in the Astral Light, compounded of all the deeds, thoughts, and so forth of our ancestors, whose lives tended in a material direction. These images influence the inner man — who is conscious of them — by suggestion. In a brighter age the influence of such images would be towards Truth. The effect of the Astral Light, as thus molded and painted by us, will remain so long as we continue to place those images there, and it thus becomes our judge and our executioner. Every universal law thus contains within itself the means for its own accomplishment and the punishment for its violation, and requires no further authority to postulate it or to carry out its decrees.

The Astral Light by its inherent action both evolves and destroys forms. It is the universal register. Its chief office is that of a vehicle for the operation of the laws of Karma, or the progress of the principle of life, and it is thus in a deep spiritual sense a medium or “mediator” between man and his Deity — his higher spirit.

Theosophy also tells of the origin, history, development, and destiny of mankind.

Upon the subject of Man it teaches:

First. That each spirit is a manifestation of the One Spirit, and thus a part of all. It passes through a series of experiences in incarnation, and is destined to ultimate reunion with the Divine.

Second. That this incarnation is not single but repeated, each individuality becoming reembodied during numerous existences in successive races and planets of our chain, and accumulating the experiences of each incarnation towards its perfection.

Third. That between adjacent incarnations, after grosser elements are first purged away, comes a period of comparative rest and refreshment, called Devachan — the soul being therein prepared for its next advent into material life.

The constitution of man is subdivided in a septenary manner, the main divisions being those of body, soul, and spirit. These divisions and their relative development govern his subjective condition after death. The real division cannot be understood, and must for a time remain esoteric, because it requires certain senses not usually developed for its understanding. If the present sevenfold division, as given by Theosophical writers is adhered to strictly and without any conditional statement, it will give rise to controversy or error. For instance, Spirit is

not a seventh principle. It is the synthesis, or the whole, and is equally present in the other six. The present various divisions can only be used as a general working hypothesis, to be developed and corrected as students advance and themselves develop.

The state of spiritual but comparative rest known as Devachan is not an eternal one, and so is not the same as the eternal heaven of Christianity. Nor does "hell" correspond to the state known to Theosophical writers as Avīchi.

All such painful states are transitory and purificatory states. When those are passed the individual goes into Devachan.

"Hell" and Avīchi are thus not the same. Avīchi is the same as the "second death," as it is in fact annihilation that only comes to the "black Magician" or spiritually wicked, as will be seen further on.

The nature of each incarnation depends upon the balance as struck of the merit and demerit of the previous life or lives — upon the way in which the man has lived and thought; and this law is inflexible and wholly just.

"Karma" — a term signifying two things, the law of ethical causation (Whatsoever a man soweth, that shall he also reap [*Gal* 6:7]); and the balance or excess of merit or demerit in any individual, determines also the main experiences of joy and sorrow in each incarnation, so that what we call "luck" is in reality "desert" — desert acquired in past existence.

Karma is not all exhausted in a single life, nor is a person necessarily in this life experiencing the effect of all his previous Karma; for some may be held back by various causes. The principle cause is the failure of the Ego to acquire a body which will furnish the instrument or apparatus in and by which the meditation or thoughts of previous lives can have their effect and be ripened. Hence it is held that there is a mysterious power in the man's thoughts during a life, sure to bring about its results in either an immediately succeeding life or in one many lives distant; that is, in whatever life the Ego obtains a body capable of being the focus, apparatus, or instrument for the ripening of past Karma. There is also a swaying or diverging power in Karma in its effects upon the soul, for a certain course of life — or thought — will influence the soul in that direction for sometimes three lives, before the beneficial or bad effect of any other sort of Karma can be felt. Nor does it follow that every minute portion of Karma must be felt in the same detail as when produced, for several sorts of Karma may come to a head together at one point in the life, and, by their combined effect, produce a result which, while, as a whole, accurately representing all the elements in it, still is a different Karma from each single component

part. This may be known as the nullification of the postulated effect of the classes of Karma involved.

The process of evolution up to reunion with the Divine is and includes successive elevation from rank to rank of power and usefulness. The most exalted beings still in the flesh are known as Sages, Rishis, Brothers, Masters. Their great function being the preservation at all times, and when cyclic laws permit, the extension of spiritual knowledge and influence.

When union with the Divine is effected, all the events and experiences of each incarnation are known.

As to the process of spiritual development, Theosophy teaches:

First. That the essence of the process lies in the securing of supremacy, to the highest, the spiritual, element of man's nature.

Second. That this is attained along four lines, among others —

(a) The entire eradication of selfishness in all forms, and the cultivation of *broad, generous* sympathy in, and effort for, the good of others.

(b) The absolute cultivation of the inner, spiritual man by meditation, by reaching to and communion with the Divine, and by exercise of the kind described by Patañjali, *i.e.*, incessant striving to an ideal end.

(c) The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit.

(d) The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results for Divine law.

Third. That while the above is incumbent on and practicable by all religiously disposed men, a yet higher plane of spiritual attainment is conditioned upon a specific course of training, physical, intellectual, and spiritual, by which the internal faculties are first aroused and then developed.

Fourth. That an extension of this process is reached in Adeptship, Mahatmaship, or the states of Rishis, Sages, and Dhyāni-Chohans, which are all exalted stages, attained by laborious self-discipline and hardship, protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine.

As to the rationale of spiritual development it asserts:

First. That the process takes place entirely within the individual himself, the motive, the effort, and the result proceeding from his own inner nature, along the lines of self-evolution.

Second. That, however personal and interior, this process is not unaided, being possible, in fact, only through close communion with the supreme source of all strength.

As to the degree of advancement in incarnations it holds:

First. That even a mere intellectual acquaintance with Theosophic truth has great value in fitting the individual for a step upwards in his next earth-life, as it gives an impulse in that direction.

Second. That still more is gained by a career of duty, piety, and beneficence.

Third. That a still greater advance is attained by the attentive and devoted use of the means to spiritual culture heretofore stated.

Fourth. That every race and individual of it reaches in evolution a period known as "the moment of choice," when they decide for themselves their future destiny by a deliberate and conscious choice between eternal life and death, and that this right of choice is the peculiar appanage of the free soul. It cannot be exercised until the man has realized the soul within him, and until that soul has attained some measure of self-consciousness in the body. The moment of choice is not a fixed period of time; it is made up of all moments. It cannot come unless all the previous lives have led up to it. For the race as a whole it has not yet come. Any individual can hasten the advent of this period for himself under the previously stated law of the ripening of Karma. Should he then fail to choose right he is not wholly condemned, for the economy of nature provides that he shall again and again have the opportunity of choice when the moment arrives for the whole race. After this period the race, having blossomed, tends towards its dissolution. A few individuals of it will have outstripped its progress and attained Adeptship or Mahatmaship. The main body, who have chosen aright, but who have not attained salvation, pass into the subjective condition, there to await the influx of the human life-wave into the next globe, which they are the first souls to people; the deliberate choosers of evil, whose lives are passed in great spiritual wickedness (for evil done for the sheer love of evil *per se*), sever the connection with the Divine Spirit, or the Monad, which forever abandons the human Ego. Such Egos pass into the misery of the eighth sphere, as far as we understand, there to remain until the separation between what they had thus cultivated and the personal Īśvara or divine spark is

complete. But this tenet has never been explained to us by the Masters, who have always refused to answer and to explain it conclusively. At the next Manvantara that Divine Spark will probably begin again the long evolutionary journey, being cast into the stream of life at the source and passing upward again through all the lower forms.

So long as the connection with the Divine Monad is not severed, this annihilation of personality cannot take place. Something of that personality will always remain attached to the immortal Ego. Even after such severance the human being may live on, a man among men — a soulless being. This disappointment, so to call it, of the Divine Spark by depriving it of its chosen vehicle constitutes the “sin against the Holy Ghost” [Mark 3:28-30] which its very nature forbade it to pardon, because it cannot continue an association with principles which have become degraded and vitiated in the absolute sense, so that they no longer respond to cyclic or evolutionary impulses, but, weighted by their own nature, sink to the lowest depths of matter. The connection, once wholly broken, cannot in the nature of Being be resumed. But innumerable opportunities for return offer themselves throughout the dissolving process, which lasts thousands of years.

There is also a fate that comes to even Adepts of the Good Law which is somewhat similar to a loss of “heaven” after its enjoyment for incalculable periods of time. When the Adept has reached a certain very high point in his evolution he may, by a mere wish, become what the Hindus call a “Deva” — or lesser god. If he does this, then, although he will enjoy the bliss and power of that state for a vast length of time, he will not at the next Pralaya partake of the conscious life “in the bosom of the Father,” but has to pass down into matter at the next new “creation,” performing certain functions that could not now be made clear, and has to come up again through the elemental world; but this fate is not like that of the Black Magician who falls into Avīchi. And again between the two he can choose the middle state and become a Nirmāṇakāya — one who gives up the bliss of Nirvana and remains in conscious existence outside of his body after its death; in order to help Humanity. This is the greatest sacrifice he can do for mankind. By advancement from one degree of interest and comparative attainment to another as above stated, the student hastens the advent of the moment of choice, after which his rate of progress is greatly intensified.

It may be added that Theosophy is the only system of religion and philosophy which gives satisfactory explanation of such problems as these:

First. The object, use, and inhabitation of other planets than this

earth, which planets serve to complete and prolong the evolutionary course, and to fill the required measure of the universal experience of souls.

Second. The geological cataclysms of earth; the frequent absence of intermediate types in its fauna; the occurrence of architectural and other relics of races now lost, and as to which ordinary science has nothing but vain conjecture; the nature of extinct civilizations and the causes of their extinction; the persistence of savagery and the unequal development of existing civilizations; the differences, physical and internal, between the various races of men; the line of future development.

Third. The contrasts and unisons of the world's faiths, and the common foundation underlying them all.

Fourth. The existence of evil, of suffering, and of sorrow — a hopeless puzzle to the mere philanthropist or theologian.

Fifth. The inequalities in social condition and privilege; the sharp contrasts between wealth and poverty, intelligence and stupidity, culture and ignorance, virtue and vileness; the appearance of men of genius in families destitute of it, as well as other facts in conflict with the law of heredity; the frequent cases of unfitness of environment around individuals, so sore as to embitter disposition, hamper aspiration, and paralyze endeavor; the violent antithesis between character and condition; the occurrence of accident, misfortune and untimely death — all of them problems solvable only by either the conventional theory of Divine caprice or the Theosophic doctrines of Karma and Reincarnation.

Sixth. The possession by individuals of psychic powers — clairvoyance, clairaudience, etc., as well as the phenomena of psychometry and stativolism [self-hypnotism].

Seventh. The true nature of genuine phenomena in spiritualism, and the proper antidote to superstition and to exaggerated expectation.

Eighth. The failure of conventional religions to greatly extend their areas, reform abuses, reorganize society, expand the idea of brotherhood, abate discontent, diminish crime, and elevate humanity; and an apparent inadequacy to realize in individual lives the ideal they professedly uphold.

The above is a sketch of the main features of Theosophy, the Wisdom-Religion. Its details are to be found in the rapidly-growing literature upon the subject.

Practical Work In The American Section

[In *The Theosophist* supplement to Vol. XI, of April 1890, there appeared an account of Mr. Judge's branch work. He reported on his tract scheme and upon the enormous distribution of *An Epitome of Theosophy*. Mr. Judge emphasized that Theosophy is not only for its members but is an enlightening and "reforming agency"; that a "Private" Branch seems almost a contradiction in terms. The article mentioned an appeal in *The Path* magazine for "Theosophists willing to work" to join in a "Tract-Mailing scheme," which resulted in 90,000 tracts being sent out. An earlier appeal appeared in an editorial: "Theosophical Tracts, a suggestion," in the August 1889 issue of *The Path*, Vol. IV, p. 154, from which we quote:

Earnest Theosophists, of small means and opportunity, often inquire what one thing they can do to further the spread of Truth and contribute to the upbuilding of the Society. There is certainly one which is simple, inexpensive, and often most efficient, and which can be systematically carried on in precise proportion to spareable funds. It is the mailing of a Theosophical tract to any name in any place in any State. . . .

Judge goes on to describe two tracts, *An Epitome of Theosophy* reproduced above and *Theosophy as a Guide in Life* which follows. These were reprinted, with donations making possible further reprints. He announced that future tracts would appear successively as pamphlets, and went on in his editorial to state:

In the press, in private correspondence, and in social life, a Theosophist on the alert for an opportunity to sow seed finds many a name whereto may be sent a circular. It simply requires to be folded, placed in a stamped envelope, addressed, and mailed. The donor is unknown. Possibly the circular may be wasted; yet who can foretell that? The ground may be altogether ready for the sowing.

Of the two tracts referred to, there have been sold within the last two months: of the *Epitome of Theosophy* — 1024 copies; of *Theosophy as a Guide in Life* — 2254 copies. From *The Path* office there have now been issued, of the former about 10,000, of the latter about 6,000. The latter is perhaps more fitted for the general public use, but almost every Theosophist could keep on hand a small supply of each, and be prepared to use either when opportunity arose.

In light of massive advertising in today's world, we marvel at the enterprising spirit of those early Theosophists. — COMPILER]

Theosophy as a Guide in Life

[Tract probably written by Mr. Judge.]

This is a practical age, and every system or theory is challenged to give proofs of what it may accomplish in action. How very little is gained by mere belief is the standing reproach to Churches. Their diversified Creeds have been steadily evolving through the centuries as new problems in theology or science arose, and today the separated sects have an outfit of every possible belief on every possible theme. No small proportion of these themes are in regions remote from practical life, as also from any means of proof. They concern such questions as the number and nature of Divine Beings, the character and bearing of the Divine Will, the fixedness of the future life, the best form of ecclesiastical sacraments, etc. — all of them with little facility of demonstration and with no utility when demonstrated. Moreover, it is quite evident that, whether there be One God or Three, whether He predestinates or not, whether evil-doers are damned eternally or temporarily, whether Baptism is efficacious towards pardon, the various sects have not made this earth more worthy of the Divine care or diminished the evils which religion should cure. As conservators of morals, abaters of sin, regenerators of society, Churches are assuredly a lamentable failure. It is not merely that society remains unregenerated, but that nobody now expects them to regenerate it. A copious provision of minute creeds has clearly done nothing to extirpate evil.

This being so, it is just as certain that the addition of another creed will not do so. The two classes interested in human progress are the philanthropic and the devout, and both, when any unfamiliar scheme for such progress is submitted to them, are sure to point out that mere beliefs have wholly failed. They say, with entire correctness, that not a new platform or Church is needed, but something with an object and an impulsion hitherto untried. If Theosophy has no better aim than have the sects, if it imparts no motive stronger than do they, if it can show no results more distinct and valuable, it may as well be rejected now as after a futile trial. But, on the other hand, if it holds out a better prospect and a finer spur, if it can prove that these have actually operated where conventional ones have failed, it is entitled to a hearing. The doctrinal question is subordinate, though, of course, an ethical system is more hopeful if upon a rational basis.

Let us see if the unfamiliar system known as "Theosophy," and which has lately received so much attention from the thinking world,

possesses any qualities warranting its substitution for the religions around it. They have not reformed mankind; can It?

Now 1st — *Theosophy abolishes the cause of all of the sin, and most of the misery, of life.* That cause is selfishness. Every form of dishonesty, violence, outrage, fraud, even discourtesy, comes from the desire to promote one's own ends, even if the rights of others have to be sacrificed thereby. All aggression upon fellow-men, all attempts to appropriate their comfort, possessions, or plans, all efforts to belittle, outshine, or humiliate them, express the feeling that self-gratification is to be sought before all else. This is equally true of personal vices, as well as of that personal contempt for Divine authority which we may call "impiety." Hence the root of all evil conduct towards God, towards other men, or towards one's self is self-love, self-love so strong as to sacrifice everything rather than its own indulgence.

From this indulgence follow two things. First, the pains of envy, disappointment, jealousy, and all the mean and biting passions which attend the ever-present thought of self; and the utter loss of all those finer, gentler joys which are the fruit of beneficence and altruism. Second, the restraining measures which society, for its own protection, is obliged to put upon aggression in its coarser forms — the workhouses, jails, and gibbets from which no land of civilization and churches is free. And if we wish to realize what would be the effect of a universal reign of unselfishness among men, we may picture a land without courts, prisons, and policemen, a society without speculation, chicanery, or deceit, a community whereof every heart was as vacant of envy and guile as it certainly would be of unhappiness and pain. The root of universal sorrow would be eradicated, the stream dried at its source.

Now this is what Theosophy enjoins. Its cardinal doctrine is the absolute equality of human rights and the universal obligation to respect them. If my neighbor's possessions — of feeling, property, happiness, what not — are as much to be regarded as are mine, and if I feel that, I shall not invade them. Still more. If I perceive the true fraternity of man, if I am in accord with the law of sympathy it evokes, if I realize that the richest pleasure comes from giving rather than receiving good, I shall not be passively unaggressive, I shall be actively beneficent. In other words, I shall be a true philanthropist. And in being this I shall have gained the highest reach of happiness to self, for "he that loseth his life, the same shall save it" [cf. *Luke* 9:24]. You say that this is a Christian text? Very well; it is also the epitome of Theosophy.

Then 2nd — *Theosophy sounds ceaselessly the truth that every act of right or wrong shall receive its due reward.* Most religious systems say otherwise. Usually they provide a "vicarious" plan by which punish-

ment is to be dodged and unearned bliss secured. But if awards may be transferred, so may duties, and thus chaos is introduced into the moral order of the universe. Moreover, the palpable injustices of human life, those injustices which grieve the loving heart and sting the bitter one, are unaccounted for. All the inequalities and paradoxes and uncertainties so thick around us are insoluble. *Why* evil flourishes and good withers may not be known. Night settles down on the most important of human questions.

Theosophy illuminates it at once. It insists that moral causes are no less effective than are physical, and that its due effect, in harm or benefit, is infallibly attached to every moral act. There is no escape, no loss, no uncertainty; the law is absolutely unflinching and irresistible. Every penny of debt must be paid, by or to the individual himself. Not by any means necessarily in one life, but somewhere and somehow along the great chain is rigorous justice done; for the effect of causes generated on the moral plane may have to exhaust themselves in physical circumstances.

If unselfishness constitutes the method towards social regeneration, Karma — for such is the name of this doctrine of justice — must constitute its stimulus. Nothing fails — no good, no evil, can die without its fruit. The result of a deed is as certain as the deed. How can a system be unpractical when it abolishes every bar to the law of causation, and makes practice the key to its whole operation?

Then 3rd — *Theosophy holds that every man is the framer of his own destiny.* All the theological apparatus of “elections” and “predestinations” and “foreordinations” it breaks indignantly to bits. The semi-material theories of “luck,” and “fate,” and “chance” fare no better. Every other theory which shifts responsibility or paralyzes effort is swept away. Theosophy will have none of them. It insists that we can be only that which we have willed to be, that no power above or below will thwart or divert us, that our destiny is in our hands. We may perceive the beauty of that conception of the future which embodies it in a restoration to the Divine fullness through continuous purgation of all that is sensuous and selfish and belittling, and, so perceiving, may struggle on towards that distant goal; or self-besotted, eager only for the transient and the material, we may hug closely our present joys, heedless alike of others and of Karmic law; but, whatever be the ideal, whatever the effort, whatever the result, it is ours alone. No Divinity will greet the conqueror as a favorite of Heaven; no Demon will seize the lost in a predestined clutch. What we are we have made ourselves; what we shall be is ours to make.

Here comes in the fact of Reincarnation. No one life is adequate

to a man's development. Again and again must he come to earth, to taste its quality, to lay up its experience and its discipline, each career on earth determining the nature of its successor. Two things follow: 1st, our present state discloses what we have accomplished in past lives; 2nd, our present habits decide what the next life shall be. The formative power is lodged in us; our aspiration prompting, our will effecting, the aim desired. Surely it is the perfection of fairness that every man shall be what he wishes to be!

Of all the many schemes for human melioration which history has recorded and humanity tried, is there one so rational, so just, so impartial, so elevating, so motived, as that presented by Theosophy? Artificial distinctions and conceptions are wholly expunged. Fanciful ambitions have absolutely no place. Mechanical devices are completely absent. The root of all separations and enmities — selfishness — is exposed and denounced. The inflexibility of moral law is vigorously declaimed. The realization of individual aim is made entirely individual. Thus sweeping away every artifice and annulling every check devised by theologians, opening the path to the highest ideal of religious fervor, insuring that not an item is lost in the long account each man runs up in his many lives, handing over to each the determination and the acquirement of his chosen aim, Theosophy does what no rival system has done or can do — affirms the moral consciousness, vindicates the moral sense, spurs the moral motive. And thus it is both practical and practicable.

Thus, too, it becomes a guide in life. Once given the aim before a man and the certainty that every act affects that aim, the question of the expediency of any act is at once determined. Is an act selfish, unfraternal, aggressive? It is then untheosophical. Is it conducive to unselfishness, spirituality, progress? Then Theosophy affirms it. The test is simple and uncomplicated, and, because so, feasible. He who would be guided through the intricacies of life need seek no priest or intercessor, but, illuminated with the Divine Spirit ever present in his inner man, stimulated by the vision of ultimate reunion with the Supreme, assured that each effort has its inseparately-joined result, conscious that in himself is the responsibility for its adoption, may go on in harmony, hope, and happiness, free from misgivings as to justice or success, and strong in the faith that he who has conformed to Nature and her laws shall be conformed to the destiny which she predicts for *Man*.

The Necessity for Reincarnation

[This unsigned tract is attributed to Mr. Judge.]

To most persons not already Theosophists, no doctrine appears more singular than that of Reincarnation, *i.e.*, that each man is repeatedly born into earth-life; for the usual belief is that we are here but once, and once for all determine our future. And yet it is abundantly clear that one life, even if prolonged, is no more adequate to gain knowledge, acquire experience, solidify principle, and form character, than would one day in infancy be adequate to fit for the duties of mature manhood. Any man can make this even clearer by estimating, on the one hand, the probable future which Nature contemplates for humanity, and, on the other, his present preparation for it. That future includes evidently two things — an elevation of the individual to god-like excellence, and his gradual apprehension of the Universe of Truth. His present preparation therefore consists of a very imperfect knowledge of a very small department of one form of existence, and that mainly gained through the partial use of misleading senses; of a suspicion, rather than a belief, that the sphere of supersensuous truth may exceed the sensuous as the great universe does this earth; of a partially-developed set of moral and spiritual faculties, none acute and none unhampered, but all dwarfed by non-use, poisoned by prejudice, and perverted by ignorance; the whole nature, moreover, being limited in its interests and affected in its endeavor by the ever-present needs of a physical body which, much more than the soul, is felt to be the real “I.” Is such a being, narrow, biased, carnal, sickly, fitted to enter at death on a limitless career of spiritual acquisition?

Now, there are only three ways in which this obvious unfitness may be overcome: a transforming power in death, a post-mortem and wholly spiritual discipline, a series of reincarnations. There is evidently nothing in the mere separation of soul from body to confer wisdom, enoble character, or cancel dispositions acquired through fleshliness. If any such power resided in death, all souls, upon being disembodied, would be precisely alike — a palpable absurdity. Nor could a post-mortem discipline meet the requirement, and this for nine reasons: (a) the soul’s knowledge of human life would always remain insignificant; (b) of the various faculties only to be developed during incarnation, some would still be dormant at death and therefore never evolve; (c) the unsatisfactory nature of material life would not have been fully demonstrated; (d) there would have been no deliberate conquest of the

flesh by the spirit; (*e*) the meaning of Universal Brotherhood would have been very imperfectly seen; (*f*) desire for a career on earth under different conditions would persistently check the disciplinary process; (*g*) exact justice could hardly be secured; (*h*) the discipline itself would be insufficiently varied and copious; (*i*) there would be no advance in the successive races on earth.

There remains, then, the last alternative, a series of reincarnations — in other words, that the enduring principle of the man, endowed during each interval between two earth-lives with the results achieved in the former of them, shall return for further experience and effort. If the nine needs unmet by a merely spiritual discipline after death are met by reincarnation, there is surely a strong presumption of its actuality.

Now, (*a*) *Only through reincarnations can knowledge of human life be made exhaustive.* A perfected man must have experienced every type of earthly relation and duty, every phase of desire, affection, and passion, every form of temptation and every variety of conflict. No one life can possibly furnish the material for more than a minute section of such experience.

(*b*) *Reincarnations give occasion for the development of all those faculties which can only be developed during incarnation.* Apart from any questions raised by Occult doctrine, we can readily see that some of the richest soul-acquirements come only through contact with human relations and through suffering from human ills. Of these, sympathy, toleration, patience, energy, fortitude, foresight, gratitude, pity, beneficence, and altruism are examples.

(*c*) *Only through reincarnation is the unsatisfying nature of material life fully demonstrated.* One incarnation proves merely the futility of its own conditions to secure happiness. To force home the truth that all are equally so, all must be tried. In time the soul sees that a spiritual being cannot be nourished on inferior food, and that any joy short of union with the Divine must be illusionary.

(*d*) *The subordination of the Lower to the Higher nature is made possible by many earth-lives.* Not a few are needed to convince that the body is but a case, and not a constituent, of the real Ego; others, that it and its passions must be controlled by that Ego. Until the spirit has full sway over the flesh, the man is unfit for a purely spiritual existence. We have known no one to achieve such a victory during this life, and are therefore sure that other lives need to supplement it.

(*e*) *The meaning of Universal Brotherhood becomes apparent only as the veil of self and selfish interest thins,* and this it does only through that slow emancipation from conventional beliefs, personal errors, and

contracted views which a series of reincarnations effects. A deep sense of human solidarity presupposes a fusion of the one in the whole — a process extending over many lives.

(f) *Desire for other forms of earthly experience can only be extinguished by undergoing them.* It is obvious that any one of us, if now translated to the unseen world, would feel regret that he had not tasted existence in some other situation or surroundings. He would wish to have known what it was to possess rank or wealth or beauty, or to live in a different race or climate, or to see more of the world and society. No spiritual ascent could progress while earthly longings were dragging back the soul, and so it frees itself from them by successively securing and dropping them. When the round of such knowledge has been traversed, regret for ignorance has died out.

(g) *Reincarnations give scope for exact justice to every man.* True awards must be given largely on the plane whereon they have been incurred, else their nature is changed, their effects are impaired, and their collateral bearings lost. Physical outrage has to be checked by the infliction of physical pain, and not merely by the arousing of internal regret. Honest lives find appropriate consequence in visible honor. But one career is too short for the precise balancing of accounts, and many are needed that every good or evil done in each may be requited on the earth where it took place.

(h) *Reincarnations secure variety and copiousness to the discipline we all require.* Very much of this discipline comes through the senses, through the conditions of physical life, and through psycho-physiological processes — all of which would be absent from a postmortem state. Considered as training or as penal infliction for wrong done, a repeated return to earth is needful for fulness of discipline.

(i) *Reincarnations ensure a continuous advance in the successive races of men.* If each newborn child was a new soul-creation, there would be, except through heredity, no general human advance. But if such child is the flower of many incarnations, he expresses an achieved past as well as a possible future. The tide of life thus rises to greater heights, each wave mounting higher upon the shore. The grand evolution of richer types exacts profusion of earth-existences for its success.

These points illustrate the universal maxim that "Nature does nothing by leaps." She does not, in this case, introduce into a region of spirit and spiritual life a being who has known little else than matter and material life, with small comprehension even of that. To do so would be analogous to transferring suddenly a ploughboy into a company of metaphysicians. The pursuit of any topic implies some preliminary acquaintance with its nature, aims, and mental requirements; and the

more elevated the topic, the more copious the preparation for it. It is inevitable that a being who has before him an eternity of progress through zones of knowledge and spiritual experience ever nearing the central Sun, should be fitted for it through long acquisition of the faculties which alone can deal with it. Their delicacy, their vigor, their penetrativeness, their unlikeness to those called for on the material plane, show the contrast of the earth-life to the spirit-life. And they show, too, the inconceivability of a sudden transition from one to the other, of a policy unknown in any other department of Nature's workings, of a break in the law of uplifting through Evolution. A man, before he can become a "god," must first become a perfect man; and he can become a perfect man neither in seventy years of life on earth, nor in any number of years of life from which human conditions are absent.

The production of a pure, rich, ethereal nature through a long course of spiritualizing influence during material surroundings is illustrated in agriculture by the cotton plant. When the time arrives that it can bear, the various vitalities of sun and air and ground and stalk culminate in a bud which bursts apart and liberates the ball within. That white, fleecy, delicate mass is the outcome of years of adhesion to the soil. But the sunlight and the rain from heaven have transformed heavy particles into the light fabric of the boll. And so man, long rooted in the clay, is bathed with influences from above, which, as they gradually pervade and elevate him, transmute every grosser element to its spiritual equivalent, purge and purify and ennoble him, and, when the evolutionary process is complete, remove the last envelope from the perfected soul and leave it free to pass forever from its union with the material.

It is abundantly true that "except a man be born again he cannot see the kingdom of God" [*John* 3:3]. Re-birth and re-life must go on till their purposes are accomplished. If, indeed, we were mere victims of an evolutionary law, helpless atoms on whom the machinery of Nature pitilessly played, the prospect of a succession of incarnations, no one of which gave satisfaction, might drive to mad despair. But Theosophy thrusts on us no such cheerless exposition. It shows that reincarnations are the law for man because they are the condition of his progress, which is also a law, but tells him that he may mould them and better them and lessen them. He cannot rid himself of the machinery, but neither should he wish to. Endowed with the power to guide it for the best, prompted with the motive to use that power, he may harmonize both his aspirations and his efforts with the system that expresses the infinite wisdom of the Supreme, and through the journey from the temporal to the eternal tread the way with steady feet, braced with the

consciousness that he is one of an innumerable multitude, and with the certainty that he and they alike, if they so will it, may attain finally to that sphere where birth and death are but memories of the past.

The Theosophical Society

INFORMATION FOR INQUIRERS

[A four-page leaflet.]

The Theosophical Society has been in existence since November, 1875, having been then founded in New York with the following objects:

First — To form the nucleus of a UNIVERSAL BROTHERHOOD OF HUMANITY, without distinction of race, creed, caste, or color.

Second — To promote the study of Āryan and other Eastern literatures, religions, and sciences, and demonstrate the importance of that study.

Third — To investigate unexplained laws of nature and the psychical powers latent in man.

The Society appeals for support and encouragement to all who truly love their fellow-men and desire the eradication of the evils caused by the barriers raised by race, creed, or color, which have so long impeded human progress; to all scholars, to all sincere lovers of TRUTH, *wheresoever it may be found*, and to all philosophers, alike in the East and in the West; and lastly, to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to make the sacrifices by which alone a knowledge of them can be attained.

The Society represents no particular creed, is entirely unsectarian, and includes professors of all faiths. No person's religious beliefs are interfered with, and all that is exacted from each member is the same toleration of the views of others which he desires them to exhibit towards his own.

The Society, as a body, eschews politics and all subjects outside its declared sphere of work, the rules stringently forbidding members to compromise its strict neutrality in these matters.

As a condition precedent to membership, belief in and adherence to the first of the above named objects is required; as to the other two, members may pursue them or not, as they see fit. The act of joining the Society, therefore, carries with it no obligation whatever to profess belief in either the practicability of presently realizing the brotherhood

of mankind, or in the superior value of Āryan over modern science, or the existence of occult powers latent in man. It implies only intellectual sympathy in the attempt to disseminate tolerant and brotherly feelings, to discover as much truth as can be uncovered by diligent study and careful experimentation, and to essay the formation of a nucleus of a Universal Brotherhood.

The promoters of the Society's objects do not declare that in our time there can be established on earth a loving brotherhood of peoples and governments. Nor do they expect or desire to sweep away at one blow the various distinctions which now exist in society and government. They believe that, in the natural order of things, with the progress of enlightenment, whatever is an obstacle and encumbrance to the development of human knowledge and happiness will pass away, as the morning mist before the sun.

What the Society hopes and means to achieve is the bringing together of a large body of the most reasonable and best educated persons of all extant races and religious groups, all of whom shall accept and put into practice the theory that, by mutual help and a generous tolerance of each other's preconceptions, mankind may be benefitted largely and the chances for discovering hidden truth greatly improved.

The Society sows the seed, leaving it to germinate in the fullness of time, for the benefit of future generations. It represents all creeds and every branch of science, for it believes that science and true religion should be one; it is the opponent of bigotry, no matter where, and the foe of vice, together with whatever tends towards its propagation. At the same time, a man whose past has been bad cannot be refused admittance, if he has a sincere desire to improve himself while he endeavors to benefit mankind. Nor in its members does it look for saint-like perfection, insisting only that each shall, as nearly as he can, live up to his best ideal.

The last of the three objects of the Society appeals to many persons, but not to the greater number. There are both exoteric and esoteric activities, or circles, or groups, at work in the Society, and some persons are desirous of seeking, that they may obtain, psychic powers. The rules for such pursuits are laid down with minuteness in the ancient Hindu books, to which all seekers are referred. No sacred teacher can be supplied to aspirants, nor messages sent to or conveyed from the Adepts. Those who are thus seeking for powers should know that within themselves lies the key to unlock the door; that the very first step toward the place where that key may be found is the acquirement, in truth, of the feeling of universal brotherhood, and that the selfish desire to obtain psychic powers is a bar to such attainment.

At the same time, however, there are many devoted members in various countries who have acquired some information as to ways and means of investigation, and who are so bound up in the work that they consider it their sacred duty to help all inquirers, and, as far as possible, to put all Theosophists who ask them on the same road they themselves are trying to tread.

The Headquarters are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library and a spacious hall wherein the General Council meets annually in Convention, on the 27th of December.

Many Branches of the Society have been formed in various parts of the world, and new ones are constantly being organized. Each Branch frames its own by-laws and manages its own local business without interference from Headquarters; provided only that the fundamental rules of the Society are not violated. All Branches in America and the West Indies are under the jurisdiction of the American Section; in Europe, India, Ceylon, etc., are other Sections; these are all under the jurisdiction of the General Convention held in India. Each Section is autonomous.

The President of the Society is Col. H. S. Olcott, in India; the Vice-President, William Q. Judge, New York.

Throughout the world there are about 250 branches.

The American Section includes at this date (June 1893) the 76 Branches in the United States, which are located in most of the principal cities and in many of the smaller towns. Addresses may be obtained from the General Secretary, as below.

In addition to the Branch members there are "members-at-large," in all parts of the United States, who are not in Branches.

The Annual Convention of the American Section is held on the fourth Sunday of April. At each Convention an Executive Committee of seven is elected, and during the year administers the affairs of the Section under the Constitution and Laws passed in Convention. The General Secretary is William Q. Judge, 144 Madison Ave., New York, N.Y.

The literature of the Society is extensive and varied. Among books recommended are:

Isis Unveiled, 2 vols., by H. P. Blavatsky

Secret Doctrine, 2 vols., by H. P. Blavatsky

Key to Theosophy, by H. P. Blavatsky

Esoteric Buddhism, by A. P. Sinnett

Purpose of Theosophy, by Mrs. A. P. Sinnett
Patañjali's Yoga Aphorisms, (American Edition by W.Q.J.)
Bhagavad Gita, (American Edition by W.Q.J.)
Occult World, by A. P. Sinnett
Theosophy, Religion, and Occult Science, Lectures by Col. H. S. Olcott
Light on the Path, by Mabel Collins
Magic, White and Black, by Dr. F. Hartmann
Reincarnation, by E. D. Walker
The Wilkesbarre Letters on Theosophy, by [A. Fullerton], Āryan T.S.
The Indianapolis Letters on Theosophy, by [A. Fullerton], Āryan T.S.
The Voice of the Silence, by H. P. Blavatsky
Why I Became a Theosophist, by Mrs. Annie Besant
The Light of Asia, by Sir Edwin Arnold
Karma, by A. P. Sinnett
Hints on Esoteric Theosophy, No. 1, [by A. O. Hume]
Seven Principles of Man, by Mrs. Annie Besant
Reincarnation, by Mrs. Annie Besant
Echoes From the Orient, by Wm. Q. Judge
The Ocean of Theosophy, by Wm. Q. Judge
Theosophy and its Evidences, by Mrs. Annie Besant

Its Magazines are

The Theosophist, published at Madras, India
Lucifer, edited and published at London by Annie Besant
The Path, published at New York by William Q. Judge

There are also other publications in Ceylon and France.

A CIRCULATING LIBRARY of Theosophical books has been established in New York by private subscription, information as to which can be obtained by addressing the Theosophical Library.

Some foundation is therefore thought to exist for the claim that the Society offers to all who earnestly aspire, as well as to investigators, unusual opportunities and assistance in personal development, besides furnishing a permanent organization with widespreading branches, for those who are solely concerned in propagating and enforcing Universal Brotherhood.

Persons may become either members of any Branch they please, or of the Society at-large without joining a Branch.

It is considered desirable that all persons sympathizing with any one of the Society's objects, still more if convinced of the truth of

Theosophy and solicitous to sustain it, should become members. Mr. Sinnett closes his *Occult World* with an urgent appeal that every one interested should take this step. The importance to the Cause of a large body of supporters, and to the individual of organic union with the Body, cannot be overstated. For administrative purposes members are either Branch members or members-at-large.

Applicants become members by entering a Branch or by being admitted as "at-large." In either case an application has to be signed and to be endorsed by two active members in good standing. Branch Presidents and the General Secretary have the right to admit members-at-large. Applications to enter a Branch must be made to the Branch officers. Any member-at-large can affiliate with a Branch by which he is accepted, and those in Branches may sever that connection if they see fit and be demitted as "at-large." Entrance fee for members-at-large is \$2.00, the annual dues \$1.00, and diploma fee 50 cents. Branches charge their own dues in addition. All members receive the yearly Report, such documents as are from time to time issued from the General Secretary's office, and a copy of *The Forum*, an occasional pamphlet containing questions and answers upon Theosophical topics, and which it is intended to issue monthly as near as may be. They are also entitled to the use (under the Rules) of the Circulating Theosophical Library established at the Headquarters, 144 Madison Ave., New York. Additions to this Library are published in *The Path*.

Inquirers and applicants are requested to address the General Secretary at the address given below, enclosing a stamp, and will receive from him further information or application blanks.

WILLIAM Q. JUDGE
General Secretary American Section

***“The Self is the Friend of Self
and also Its Enemy.”***

[A paper read before the Āryan T.S., June 6, 1890, by William Q. Judge, and printed as Paper No. 5 of the Department of Branch Work, T.S. American Section, in New York, August 1890.]

This sentence in the *Bhagavad-Gītā* [6:5] has been often passed over as being either meaningless or mysterious; on one hand worthless to consider, and on the other hand impossible. Some students have, however, made good use of the teaching contained in it. It is a verse that bears directly upon Theosophy as applied to our daily life, and therefore may well be scrutinized tonight.

It indicates two selves, one the enemy and also the friend of the other. Evidently, without the suggestions found in Theosophy, two selves in one person cannot seem otherwise than meaningless, except in those cases, admitted by Science, where there is an aberration of the intellect, where one lobe of the brain refuses to work with the other, or where there is some cerebral derangement. But after a little study of the constitution of man — material and spiritual — as we find it outlined in the Wisdom-Religion, we easily see that the higher and the lower self are meant.

The next injunction, to “raise the self by the self,” clearly points to this; for, as a thing cannot raise itself without a fulcrum, the self which will raise us must be the higher one, and that which is to be raised is the lower.

In order to accomplish this task we must gain an acquaintance with the self which is to be raised. The greater and more accurate that acquaintance is, the quicker will proceed the work of elevating the being who attempts it.

Let us for a moment look at the obstacles in the way, the reasons why, with so many, their understanding of themselves is so plainly deficient.

Everyone knows that he can see the defects in the actions and character of other men better than his own. Some, of course, there are who do not allow that they have defects.

St. James says that a man looketh in a glass and straightway forgetteth what manner of man he is [1:23-4]. While I have often doubted this, yet it is true in respect to that looking-glass which is often by others held up to us to see ourselves in. We see for a moment our appearance, and then forget it.

There are some things, however, as to which it is often impossible

for us to know ourselves. Such of our tones as are harsh or disagreeable we often cannot hear as others do. For there is hardly anything so difficult as to really hear our own voice in its entirety of tone and accent. We are so accustomed to it that we cannot tell whether it be pleasing or repellent, musical or discordant. We have to rely upon the statements of those who hear it. Indeed, I doubt seriously if anyone can ever fully hear, in the way those to whom we speak do, the tones of his voice, because it is conveyed to us not only through the medium of the outer ear which receives the vibrations made without us, but we receive it in addition through the vibrations made within all through the skull, and hence it must ever be a different voice for ourselves. So it would not be profitable to pay too much attention to the sound of our voice if we do so to the exclusion of that inner attitude which nearly always determines the tone in which we speak; for if our feelings be kind and charitable, it is more than likely that the vocal expression of them will correspond. The cultivation of the voice, so far as it is possible, can safely be left to those teachers who aim to soften and polish it.

By taking a few examples from among the many about us and assuming that they represent possible defects and peculiarities of our own, we may arrive at something useful in our Theosophic life.

Here is one who will constantly tell you that several others are always very fond of talking of themselves and their affairs, and appear to take no interest in the conversation unless it has themselves for center. And after thus depicting the failing of the others, this person — man or woman — immediately proceeds to show that that is his own particular fault, for from that moment the burden of the conversation is “I” or “my” affairs.

Our next subject is one who talks a great deal about altruism and brotherhood, but would not give a dollar to any good cause. Not perhaps from intentional niggardliness, but from sheer habit of not giving and not helping.

Here is another who exemplifies the prominent defect of the century, inattention. He listens to you, but only hears a part, and then, when repeating what he says he heard you say, he gives a version entirely at variance with yours. Or, listening to an argument or discussion, he only attends to that part which being familiar to him strikes him favorably.

Next we have the bigot who, while exalting freedom of thought and the unity of all men, displays most frightful bigotry.

Then there is another who illustrates a variety of the first to which I referred — the man who wishes apparently only to impose his own views upon you, and is careless about knowing what your opinions may be.

Here is the partisan who favors such a school or set. Nothing can be said against them, no defect may be pointed out. Partisanship clouds it all.

Now all of these are only samples; but in some degree every one of us has them all, perhaps slightly, but still there. They are all the result of the predominance of the lower self, for they all show a disposition to put the personal *I* to the front. They are the present triumph of the lower self over the efforts of the higher. They may be abated in some degree by attention to their outer expression, but no real progress will be gained unless work upon the hidden plane is begun. Such a defect as that one of not listening long to another man's views, but hurrying to tell him what you think yourself, is one that affects the acquiring of new ideas. If you constantly tell others what you think, you are gaining nothing. For your experience and views are your own, well known to you. The repeated expression of them only serves to imprint them more strongly on your mind. You do not receive any of the new lights that other minds might cast upon your philosophy if you gave them the opportunity.

There are other factors in our constitution which are powerful for the production of faults. Every man has two lines of descent. One is that which comes through his parents and has to do with his mental and physical make-up. This line may run back into the most strange and peculiar places, and be found winding in and out among manners and minds not suspected by us. Suppose your physical line of descent comes through Danes or Norwegians and mine through the French. There will be to some extent a want of sympathy and appreciation on the mental plane between us. Of course this effect will not be apparent if the period of time is long since our blood ran in those bodies, but still there will be left some trace of it. There will be a tendency always for the physical, including the brain, to show the characteristics which result from the preponderance of inherited faculties and dispositions. These characteristics belong wholly to the physical plane, and are carried down from the centuries past by inheritance, affecting the particular body you may inhabit in any one incarnation. It is your Karma to have that sort of physical environment about your inner self. Now the obstacles to the perception of truth and to the acquirement of knowledge of self which are in consequence of the physical inheritance, are difficult to perceive, involving much study and self-examination for bringing them to light. But they are there, and the serious Theosophist will search for them. These differences in the physical body, which we will call for the time differences in inheritance, are of the highest importance. They resemble the differences between telescopes or mi-

croscopes made by different opticians, and tend to cause us to see truth clearly or blurred, or surrounded by many-colored mists. What we most desire to have is a mental telescope that is not only powerful, but also devoid of the colors which achromatic quality only will dispel.

The second line of descent is that one which belongs purely to the inner man; that is, the psychical line. It is obscure, and, indeed, can only be discovered and defined by an adept or a trained seer whose clairvoyance permits him to see that intangible yet powerful thread which has so much to do with our character. It is just as important as the physical descent, in fact more so, because it has to do with the ever-living man, whereas the physical tenement is selected by or follows upon the actions which the inner man compelled the former body to perform. So it may be altered at any time with ease if we live in obedience to the higher law.

Passing from the broad line of descent in a nation, we find each individual governed also by the family peculiarities and faults, and they are not as easy to define as those that are national, since few men are in possession of any facts sufficient to ascertain the general family tendencies.

Coming down now to ourselves, it is almost axiomatic that each one's mind acts in a *way peculiar to itself*. There is a tendency that daily grows stronger after our earlier years for the mind to get into a rut, its own rut or mode of looking at things and ideas. This is of great importance. For the man who has freed his mind so that it is capable of easily entering into the methods of other minds is more likely to see truth quicker than he who is fixed in his own ways.

We must then at once constitute ourselves our own critics and adversaries, for it is not often that anyone else is either willing or capable to take that part for us.

Our first step and the most difficult — for some, indeed, impossible — is to shock ourselves in such a manner that we may quickly be able to get out of, or rather understand, our own mental methods. I do not mean that we must abandon all our previous training and education, but that we shall so analyze all our mental operations as to know with certainty, to easily perceive, the actual difference in method between ourselves and any other person. This is a thing seldom undertaken or accomplished by men nowadays. Each one is enamored of his own mental habits, and disinclined to admit that any other one can be better. When we have become acquainted with this mental path of ours, we are then in position to see whether in any particular case our view is false.

This is the psychological and metaphysical equivalent of that scien-

tific process which classifies and compares so as to arrive at distinguishing differences in things in order that physical laws may be discovered. For while we remain in ignorance of the method and path of our mind's action, there is no way in which we can compare with other minds. We can compare views and opinions, but not the actual mechanics of the thought. We can hear doctrines, but are unable to say whether we accept or reject from right reasoning or because our peculiar slant on the mental plane compels us to ratiocinate wholly in accordance with a mental obliquity acquired by many years of hurried life.

The value of thus understanding our own mental bias so that we can give it up at will and enter into the bias of another's mind is seen when we consider that each of us is able to perceive but one of the many sides which truth presents. If we remain in the rut which is natural, we pass through an entire life viewing nature and the field of thought through but one sort of instrument. But by the other practice we may obtain as many different views of truth as the number of the minds we meet. When another human being brings his thoughts before us, we may not only examine them in our way, but also take his method and, adopting his bias for the time as our own, see just that much more.

It is very easy to illustrate this from ordinary life. The novelist sees in the drawing-rooms of society and the hovels of the poor only the material that may serve as the basis for a new book, while the social schemer drives thought of hovels away and sees in society only the means of gratifying pride and ambition, yet the artist can only think of the play of color and arrangement of figures, the harmony that delights his artistic sense.

The plain man of affairs is not attracted by the complex events of every day which have no relation to his business, whereas the student of Occultism knows that very obscure events point to other things yet in the future. In every stratum of society and every art or profession we constantly have it brought home to us that each man looks at any subject from but one or two standpoints, and when a well-balanced mind is found looking at events and men and thoughts freely from all sides, everyone sees at once a superiority in the person, albeit they may not be able to explain it.

But it is in Theosophic study especially that it is wise for us to constitute ourselves our own critics and to adopt as far as possible the practice of leaving our own mental road and taking up some other. The truth is simple and not so difficult to arrive at if we will follow the advice of the Hindu Upanishad and cut away error. Error grows largely out of notions and preconceptions educated into us by our teachers and our lives.

The influence of these preconceptions is seen every day among those Theosophists who are seeking for more books to read upon Theosophy. Their minds are so full of old notions which are not violently expelled, that truth cannot be easily perceived. But if they read fewer new books and spent more time in re-reading those first attempted, meanwhile studiously endeavoring to enter into all of the author's thought, much more progress would be gained.

Take, for instance, *The Key to Theosophy*. It is full of all the main doctrines of the Wisdom-Religion, and of hints towards others. Many persons have read the book and then sought another. They say that they have mastered it. Yet if you put to them some questions or listen to their own, it is apparent that only that part of the work which in some way coincides with their own previous training and line of thought has been grasped. Now this is just the part they need not have dwelt upon, because, being like to themselves, it may at any time be understood. But if one will ever stand as one's own critic, then those parts which seem obscure will be attacked, and, being viewed from all sides, may be soon turned into a possession. And just because such has not been the practice, it has come to be the fact that some extremely valuable presentations of doctrine and philosophy remain buried in earlier Theosophical books and magazines, while those who once read them have gone feverishly on to other works and forgotten that which might have enlightened them.

The Theosophist who delights to call himself practical and logical, an abhorrer of mysticism, should try to see what the mystical Theosophist means, and the mystic one should read carefully the words of the practical member to the end that he may counterbalance himself. A wholly practical or entirely mystical mind is not well balanced. And as long as the logical and practical man in our ranks scouts mysticism and never reads it, so long will he remain deformed and unbalanced in the eyes of those who see both sides, because he is wrapped up in ideas and methods that are only right in their own domain. The attitude of mind proposed is not to be observed only toward our literature and the philosophy studied; it is to be that of every hour and applicable to our dealings with our fellow-men. It will lead us to discern the common failing of refusing to consider the thoughts expressed by another because his or her personality is disagreeable to us. Often in our ranks we can find those who never pay any attention to certain other members who they have decided cannot reason properly or talk clearly. Now aside from all considerations of charity and politeness, there is an occult law much lost sight of, and that is that everyone is led insensibly by Karmic law to address others on these topics and to afford an opportu-

nity to the person addressed of taking a leap, so to say, out of his own favorite way, and considering life as seen through the eyes of another. This is often brought about, if we permit it, through the endeavor to control the irritation or dullness caused by the way in which the other person presents the thought in his mind. But if we refuse to use the opportunity, either by absolutely running away or by covering our minds with a hard coat of indifference, the new and bright idea just trembling into the field of our consciousness is thrown back and lost in the dark recesses of the mental plane. Or, taking another view, we may under Karmic law be the one and only person just then fitted to elucidate our brother's idea, and we remain still the debtor to him if we do not accept the opportunity. On either hand the result is demerit.

Let us, then, conquer self in the field indicated, and thus turn the inward insidious enemy and deceiver into the friend and constant guide.

Theosophical Study and Work

[This article was first published in November 1890 as No. 8 of the *Branch Papers* issued by the American Section of the Theosophical Society. It was reprinted in *The Theosophical Movement*, March 17, 1951, pp. 83-8.]

The birth and life of a Branch of the Theosophical Society are very like to those of an individual. As with persons so with a body of theosophists engaged in theosophical endeavor and study, the parentage and the subsequent environment have much to do with the continuance of life and with the power of the influence exerted over the units which compose the association, as well as that which radiates from the Branch to others outside. And in a Theosophical Society its authorship is divided among all those who come together in order to start and carry it on. If the authors of its being are unintelligent, or confused, or uncertain, or self-seeking in the formation of the Society, its life and work will be the same. Growth will be stopped, influence hindered, and results — nothing. The work and influence of a Branch hinge upon the knowledge of theosophical doctrine, upon the motives, ideas, and ideals of the members, and so we have to consider what is the knowledge required and what should be the aims, ideas, and ideals of those who form and are to work in a Branch T.S. An inquiry should also be made into the methods which ought to be adopted as well as those that are to be avoided.

The work of a Branch has two objective points where it is intended, in the theosophical order of things, that its help and influence are to be felt. The first is in and among its members, and the other upon that portion of the world which lies within its purview. If, as I firmly believe, the theory of Universal Brotherhood is based upon a law — a fact in nature, that all men are spiritual beings who are indissolubly linked and united together in one vast whole, then no Branch, no individual theosophist, can be regarded as without significance and influence, nor is any member justified in supposing that he or she is too obscure, too unprogressed, to be of any benefit to the movement and thus to mankind at large.

The fact that a branch T.S. is a body of individuals makes stronger the certainty that by means of the subtle link which, under the law of unity, connects together all the men who are on this planet, a wider and more potent influence for good or evil may be exerted through a Branch than through any single individual. For just as man is composed of atoms descended to him in various lines from many forefathers, all of which have a part in the influence he exerts, so a Branch is a being composed of the atoms — its members — included within its borders. And it is no fancy, no fantastic dream, to say that this being may be intelligent, or forceful, or weak, or wicked as a whole, just as it is made the one or the other by its component parts. And the declarations made by the adepts respecting individual theosophists should have weight with such a body. Those Beings have said that each member can aid the movement by explaining its fundamental doctrines or at least by doing away with misconceptions, and that no single unit in the whole should be so ignorant as to suppose that he or she has a special karma of his own unconnected with the rest. Not a single good example in theosophic life is lost, They say, but every one of us affects not only the immediate associates but also projects into the great universal current an influence that has its weight in the destiny of the race. Some of these golden words are as follows:

Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. . . . [Hence, if the motive be for yourself it is selfish and] can only generate a double effect — good and bad — and will either nullify your good actions or turn them to some other man's profit. . . . There is no happiness for one who is ever thinking of self and forgetting other selves. . . .

— [BCW XI:168-9]

This is all applicable to a Branch in its totality, for it is an intelligent

being quite as much under the government of karma as any individual. It will feel the karma of its actions, and the responsibility will rest upon the members who have neglected or obeyed the dictates of theosophic duty. And the karma of the entire international body will react upon it for benefit or the reverse, according to the good, bad, or indifferent karma which the Branch may have acquired by its course of action. It is a part of the whole, and no portion can be exempt from the influence belonging to the total mass of workers. Thus a Branch which has been indifferent, or selfish, or full of doubt or disloyalty regarding the ideals it promised to follow, will attract out of the international theosophic karma just enough to accentuate its weakness and doubt, and on the other hand a Branch which has worked hard, unselfishly, and earnestly will attract the good from the whole sum of karma, and that, added to its own, will enable it to resist bad effects and will further strengthen the vital elements in its own corporate body.

The good or bad karma of the whole Theosophical Society may be figured as surrounding it from one end of the world to the other in the shape of layers or spheres of light or darkness. The light is good karma and the darkness is bad. Those units — Branches — which contain the elements of light within them will attract from the sphere of light as much of that as they are capable of holding, and the darkness will be drawn in by those which have darkness already. Thus we are all, theosophically speaking, keepers and helpers of each other, not only in the United States but in England, in Bombay, in Calcutta, in Madras. If we do not do our duty it may happen that some struggling Branch in some far off place will by reason of its newness or weakness be the recipient, not of help but of damage from us. Each Branch is separately responsible for its own actions, and yet every one is helped or injured by every other. These reciprocating influences work on the real though unseen plane where every man is dynamically united to every fellow man. And I am not uncharitable in saying that if the Indian Branches had worked more for the far-distant United States when it was unable to stand alone, we should now be the possessors of more in the way of elucidation and statistics and other aids from that far-distant land than we can show. But even if the early-formed United States' Branches had worked with more zeal and energy toward the real ends of the Society, we should have been able earlier to materially aid and comfort our sincere brother and sacrificing worker, Col. H. S. Olcott. And now the newer Branches of the Society in this country have a better opportunity than others in the past, for all the fighting has been done and much work is ready to their hand.

So the most obscure has a place in the scheme as important as the

one that is large and well known, while those that are lazy or doubting or selfish must compensate some time or another for their acts of commission, as well as for any failure to add to the general sum of good.

With this in view we may conclude that a single Branch has the power to efficiently aid and benefit not only its members but also the whole theosophic body corporate. This may be made clearer by remembering how often in the history of the world a family or even a man has sometimes been for the nation or race a power for the greatest good or evil.

Under this doctrine of unity and selflessness the work of a Branch ought to be entered into by all the members with an unselfish spirit which will lead them to have patience with the weaker brethren, for a chain is no stronger than its weakest link, and therefore endeavor should be made to bring to the minds of the weakest the truths that the others see with less difficulty. And next, every individual, by eliminating the desire to get knowledge for himself, will thereby make the Branch as a whole open and porous to the unseen but real and powerful influences managed from behind the scenes by the great personages who have as a part of their work in the world the theosophic movement, and who are constantly at work among us for the purpose of aiding those who are sincere and unselfish. If the testimony of those who have been long in the Society is to be believed, then, as they assert, there are among us every day many disciples (who are known in our literature by the name of "Chelas") who are engaged in fanning the flame of spiritual illumination wherever they find it among the members. Their influence is not exerted because of wealth or personal prominence, but upon any one of any class who has tried to understand theosophy for the sake of others and in order that he may communicate to others in his turn. Not only has this been asserted by the leaders in the movement, but in the experience of many of us we have seen help extended to those who are in earnest for their fellow-man.

And this is peculiarly and more strongly applicable to those members who have as one of their aims the acquisition of psychic and abnormal powers. These powers cannot be safely found and used by the man who desires them for himself, and his mere statement in his heart or in words that he desires them for others goes for naught unless the deeper and inner motive and object coincide with the high one which is expressed. Our members, new and old, might as well become acquainted with the bald and naked truth on this subject now, as to wait for years of bitter experience to burn it into them. There are such powers and man may acquire them, but each age and each race has its limitations that it is not possible for the average man to overcome.

Hardly any member who has desires for these would admit that he would be willing to become a black magician in order to acquire them, that is, would sacrifice his chances for emancipation for their sake. Yet without altruism one cannot get them except as a black magician. One has to deliberately make up his mind that he will sacrifice everything and everybody else to his design if it is his intention to obtain them without following the rules laid down by the White Adepts inculcating truth, purity, charity, and all the virtues — in fact, altruism. There is no secret about the fact that two ways and no more lie open to the one who wishes for the powers of an adept, and those are on the right hand, that of virtue and altruism, and on the left — the black side — that of intense and unrelenting selfishness. No compromise, no mere dabbling, is allowed or possible, and more so in the selfish path, for there every one's hand is against every other one; none will help in any crisis, and, when the hour arrives that the student in that school is in peril from the unseen and terrible forces of nature, his companions on the road will but sneer at his weakness and rejoice at his downfall. And indeed, the line of demarcation between these two ways, for students of the grade of most of the members of our Society, is very thin. It is like the hair line which the Mohammedan mystic says divides the false from the true. One has to be very careful so as to know if his motive is really so unselfish as he pretends it to himself to be. But it can always be tested by the reality of the feeling of brotherhood that he has in him. A mere intellectual longing to know and to discover further in this field is selfish and of the black variety, for unless every desire to know the truth is in order that one may give it to others, it is full of taint. Moreover, it will lead to no powers and to no real knowledge, for success on either side depends upon the burning of desire in the heart. With the white school this is for the sake of fellow-man, and on the dark hand the same fierce desire is for self alone.

Many persons, however, think that they can belong to the Society, and while negatively selfish, that is, ready and willing to sit down and hear others expound theosophical doctrine and never work for the body themselves, they may receive benefit in the way of comprehension of the doctrines of man and nature which are promulgated among us. But they forget a law in these matters of great importance, one, indeed, that they may not be willing to admit, and which is much opposed to our modern ideas of the powers and functions of the human mind. It is that such an attitude by reason of its selfishness builds up a hard wall between their minds and the very truths they wish to know. I speak of an actual dynamic effect which is as plain to the eye of the trained seer as is any object to the healthy eye.

We have been so accustomed for many years to vague ideas about the human mind, what it is, and what its powers really are, that people in general have no definite notion whether there be or not any material effect in the human economy from thoughts, or whether they are like what is usually called "imagination," a something very unreal and wholly without objectivity. But it is a fact that the mind of the selfish person is always making about itself a hard reflecting surface which throws off and away from its grasp the very knowledge the man himself would take if he but knew the reason why he fails.

This brings us naturally to the proposition that the aims of the members in a Branch should be to eradicate selfishness and to promulgate and illustrate the doctrine of Universal Brotherhood, basing the explanation upon the actual unity of all beings. This of itself will lead to the explanation of many other doctrines, as it underlies them all, great and small. And in order to do this the members ought to study the system as a whole, so that its parts may be comprehended. It is for the want of such study that we so often hear members, when asked to explain their theosophy, saying, "Well, to tell the truth, I know how it all is, but am not able to make it clear to you." They are not clear because they have not taken the time and trouble to learn the few fundamental propositions and how to apply them to any and every question.

A very common error is the supposition that new men, new enquirers, can be converted to theosophy and brought into its ranks by taking up and enforcing phenomena. In the term "phenomena" I include all such as spiritualism, clairvoyance, clairaudience, psychometry, hypnotism, mesmerism, thought-reading, and the like. These convert but few if any, because there is not much known about them and so many proofs are required before belief is induced. And even a belief in these things gives no sound basis of a theosophical character. A perfect illustration of this is seen in the history of H. P. Blavatsky, who for many years has permitted phenomena to occur with herself for the benefit of certain specific persons. These have been talked about by the whole world, and the Psychical Society saw fit to send a man to look into them after they had taken place, but although the very persons who saw them happen testified to their genuineness, they were denied by him and all laid to fraud and confederation. Everyone who was inclined from the first to believe in them continued to so believe, and those who never believed remained in the same state as before.

The best attested phenomena are ever subject to doubt so long as the philosophy on which they depend is not understood.

Furthermore, the mass of men and women in the world are not troubled about phenomena. These they think can be left alone for

the present because more pressing things engage their attention and call for solution. The great problems of life: why we are here, why we suffer, and where may justice be found that will show the reason for the sufferings of the good man, or, indeed, for the sufferings of any one, press upon us. For each man thinks he is unjustly borne hard upon by fate when his cherished plans go for nothing, or his family is carried off by death, or his name is disgraced by a wayward child, or when, as is very often the case, he is unjustly accused and injured by his fellow-men. There are many who find themselves born poor when others less worthy are rich, and they ask why it is all thus and get no reply from the common religious systems of the day. It is life and its sorrows that destroy our peace, and every human heart wants to know the reason for it.

We must therefore offer theories that will give the answer, and these theories are the great doctrines of karma and reincarnation. These show justice triumphant in the world, meting out reward or punishment as it is deserved in any state of life. After an experience of fifteen years in the Society's work I have seen that more good and useful men and women have been attracted to our movement by these doctrines than have ever come to it by reason of phenomena, and that a great many have left our ranks who began on the phenomenal side. The members in general may not be aware of the fact that when the Society was formed the greater number of its New York members were spiritualists and that they nearly all left us long ago.

There is a mysterious power in these doctrines of karma and reincarnation which at last forces them upon the belief of those who take them up for study. It is due to the fact that the ego is itself the experiencer of rebirth and karma and has within a clear recollection of both, and rejoices, as it were, when it finds the lower mind taking them up for study. Each person is the concentration and result of karma, and is compelled from within to believe. The ethics of theosophy as enforced and illuminated by these twin doctrines should therefore be the object of our search and promulgation.

Furthermore, this course is authorized, for those who believe in the Adepts, by their words written about us. I quote:

It is the insatiable craving for phenomena made so often degrading that has caused you so much trouble. Let the Society henceforth flourish upon its moral worth and the study of philosophy and ethics put into practice.

The next question is how to carry all this out in practice.

First, by having the Branch open to the public and never private.

Second, by regular attendance and meetings.

Third, by establishing a library, at first with the few important books, which few can be added to by the members from time to time through donations of books which they have read.

Fourth, by always having an article, original or otherwise, for reading and discussion. If literary talent is not available, its want can be supplied from the great quantity of articles which have come out in the Society's magazines during the last fifteen years. In those nearly every subject of theosophical interest has been written upon and explained. They can be looked up with very little labor, and used at each meeting. And they can be carried on upon settled lines so as to go over each subject fully. It will be found that nearly all the questions that now puzzle new members have been at one time or another illustrated and explained in these articles.

Fifth, by a careful elementary study of our doctrines from one or two books until the main outline of all is grasped. Take, for instance, *Esoteric Buddhism*. This gives the system in the main, and many persons have read it, but a great many of these have done this but once. For them there often arise questions they might easily solve if they had made the system as a whole a part of their mental furniture. This book can be corrected by *The Secret Doctrine*, in which Mme. Blavatsky has said that *Esoteric Buddhism* is in the main correct, and she gives the means for supplying its deficiencies. Then there is that most useful book, *Five Years of Theosophy*, containing some of the most valuable articles that appeared in *The Theosophist*.

Sixth, by a method of discussion which does not permit any one person in the Branch to assert that his or her views are the correct ones. We cannot get at truth by assertion, but only by calm consideration of views advanced, and the self-asserting person is very nearly always close to error. I know this view is contrary to that of American independence, which leads us on forever to assert ourselves. The true philosophy annuls this and teaches that it is only from the concurrence of investigation that the truth can be arrived at. And the deeper occultism says that the self-asserter debars himself from truth forever. No one mind has all the knowledge possible, and each one is naturally capable of seeing but the one side that is easy for him by reason of his race inheritance and the engrafted tendencies of his education.

Seventh, by remembering that we cannot at once alter the constitutional tendencies of the atoms of our brains, nor in a flash change ourselves. We are insensibly affected by our education, by the ideas of our youth, by the thought, whatever it was, that preceded our entrance upon theosophy. We require to have patience, not with the system of

theosophy, but with ourselves, and be willing to wait for the gradual effect of the new ideas upon us.

The taking up of these ideas is, in effect, a new mental incarnation, and we, just as is the case of a new manvantara, have to evolve from the old estate and with care gradually eradicate the former bias. It is taught in *The Secret Doctrine* that the moon is the parent of the earth and has given to us all that we are now working over in our world. It is the same in the case under consideration. Our former mental state is our mental moon, and has given us certain material which we must work over, for otherwise we attempt to go contrary to a law of nature and will be defeated.

Some may ask if there is not any sort of study that will enable us to shave off these old erroneous modes of thought. To them I can only give the experience of many of my friends in the same direction. They say, and they are supported by the very highest authority, that the one process is to enquire into and attempt to understand the law of spiritual unity and the fact that no one is separate but that all are one in the plane of spirit, and that no single person has a particular spirit of his own, but that *ātman*, called the "seventh Principle," is, in fact, the synthesis of the whole and is the common property of every being high and low, human, animal, animate, inanimate, or divine. This is the teaching of the *Muṇḍaka Upanishad* of the Hindus, and the meaning of the title "Muṇḍaka" is "Shaving," because it shaves off the errors which stand in the way of truth, permitting then the brilliant lamp of spiritual knowledge to illuminate our inner nature.

And for those who desire to find the highest ethics and philosophy condensed in one book, I would recommend the *Bhagavad-Gītā*, studied with the aid of such lectures as those of our Hindu brother — now deceased — Subba Row of Madras. They have been reprinted from *The Theosophist* and can be procured by any one.* In *The Secret Doctrine*, Mme. Blavatsky says: "The best metaphysical definition of primeval theogony in the spirit of the Vedāntins may be found" in these lectures.

In the conclusion of *The Key to Theosophy*,† H. P. Blavatsky, speaking of the future of the Theosophical Society writes:

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last but not least, upon the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work, and to direct the Society after the

*[*The Theosophist* for Feb., March, & June 1887; and *Notes on the Bhagavad-Gīta*, TUP, Pasadena.]

†[Paraphrased from pages 304-6.]

death of the Founders. . . . If they cannot be free from the bias of theological education, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die. . . . But if that danger be averted the Society will live on into and through the twentieth century. It will burst asunder the iron fetters of creed and caste. The West will learn to understand and appreciate the East at its full value. The development of psychic powers will proceed healthily and normally, and mankind will be saved from terrible bodily and mental dangers which are inevitable where those powers develop in a hotbed of selfishness and passion as they now threaten to do.

At the last quarter of every century one or more persons appear in the world as the agents of the Masters, and a greater or less amount of occult knowledge is given out.

She concludes by stating that the present T.S. is one of those attempts to help the world, and the duty of every member is made plain that they should preserve this body with its literature and original plans so as to hand it on to our successors who shall have it ready at the last quarter of the next century for the messenger of the Masters who will then, as now, reappear. Failure or success in this duty presents no obscure outcome. If we succeed, then in the twentieth century that messenger will find the materials in books, in thought, and in popular terms, to permit him or her to carry forward the great work to another stage without the fierce opposition and the tremendous obstacles which have frowned upon us during the last fifteen years just closed. If we fail, then the messenger will waste again many precious years in repreparing the ground, and ours will be the responsibility.

Talk on Karma

[The following talk was given by W.Q.J. to the general public during the First Annual European Convention of the T.S., on July 10, 1891. This version is based on *Theosophical Siftings*, Vol. IV., pp. 24-6, and the reedited talk in *The Theosophical Movement*, Nov. 1980, pp. 23-6.]

Ladies and Gentlemen: All men and women, I take it, are in the pursuit of happiness. If they do not find happiness here they seek it after death. They think that if they are not happy now they may be happy when they shall have died; and so, I suppose, the poor people who live in your East End — which is a blot on your civilization, brought about by the wrong philosophy which those living in the other end believe and practice — they, I suppose, in the degradation in which they are compelled to exist, are also in the pursuit of happiness. They cannot get it now in London, but they expect it sometime, and the other circles of your society, those who are not condemned by nature or by God to have been born in the East End without their consent, even they are full of disappointment, unable to secure the ends they have in view, compelled to work hard for the living which they cannot secure — they also are in the pursuit of happiness. Is it not so? And is it not also so that in both places the individuals of each class demand justice? And “Karma,” about which I am to speak, is justice and nothing else. The poor man in your slums, the poor man through all your cities, asks, “Why was I born poor? Why was I born a wretch unable to rise, condemned all my life to be a degradation to myself and to my country?” The Church gives him no answer; it says, “My friend, it is one of the mysteries of God; you cannot inquire into it.” The others at the other end, who do not care, do not answer him either. Now, as Jesus of Nazareth said, “The poor are always with us” [*Mark* 14:7]. You are not all rich, you are all in different conditions of life, you know every day you are struggling with disappointment, with want of success, with poverty, and with various things which you cannot understand on any principle of justice in the Universe, unless of course you belong to that class of dogmatic religionists who say, “The Lord has seen fit to place me in this position, whether it is pleasant or unpleasant, and I cannot explain it.”

Now the doctrine of Karma which we talk about means that as this being . . . passes from life to life, he is under the government of law, and not of injustice. Is not the world governed by law, or is it governed by favor? Now, the religious systems of the day in the West show that their teachers believe the Universe to be governed by favor, by prayer,

by partiality, by the absence of law. The theologians say, "If the Lord made law, he can also refuse to obey the law"; but the Theosophist says, "If the Lord made law to govern the Universe, he must obey the law." And the great law governing man in his progress through life, in all the relations of life and of the Universe, is Justice, and that law of justice says that as you sow, so shall you reap, and that was enunciated by Jesus of Nazareth,* just as all the teachers before him and since have enunciated it in all places and times. Now if that law enunciated by Jesus is true, that as you sow, so shall you reap, and as ye judge so shall ye be judged, where is the justice of having a human being born in degradation without his consent, unless you adopt our doctrines of Reincarnation and Karma? Karma means Justice, compensation for every act good or bad which you do in your life. Seventy years is not enough time in this life to reap by experience and to receive justice for all your deeds. Do you not know that although this saying of Jesus is believed, "As you sow, so shall you reap," yet hundreds of men now live sixty or seventy years of wicked life and do they not get apparently what they have sown? When will they get it, if there is no justice? Similarly, you see good men living sixty and seventy years of life; where do they get what they have sown? You may say, some of you, one reaps up in Heaven and the other in Hell; but if you say that, at the same time there is another doctrine which you admit, that the wicked man merely by believing at the last moment may reap yet his just reward. For what? For being wicked all his life, and at the end simply saying, "I believe in something that is not justice"?

If there is justice in the Universe it must govern us always, and we believe in Reincarnation, that you and I have been here before, . . . and will be here again. . . . If this be true, and I think it is, and also the other principle of justice, the principle of perfect compensation and balance in nature, then the whole Universe is vindicated; but if you look at it in any other way, God becomes unjust — and no one believes that he is so. The Universe becomes something governed by caprice, for do not the theologians and the churches, all churches in this country and in every other country which are dogmatic, say that you can alter the course of nature by prayer, that when the mother prays for the child who is on a journey, that child is saved from a horrible wreck, while forty other children are killed because their mothers did not pray? Is that justice? No. Justice means that for every act you perform, every thought you think, every thing you do, you will receive an exact equivalent some time; and seventy years of life, as I told you, is not long enough. It is

*[So expressed in the New Testament by the apostle Paul (*Galatians* 6:7).]

not long enough to reap by experience, to account for the savages being savages, to account for your poor people being poor and degraded. Nothing will account for these things but our doctrines of Karma and Reincarnation — that these people have come over from other lives where they did those acts which condemn them now to suffer the compensation.

The Christian must believe in this, because St. Matthew says, “For every act, word and thought, you must give account” [12:36]. Giving account does not mean saying, “I did it,” and then getting no reward and no compensation. It means to give account, to render and give up, to receive the fine or the punishment. In St. John’s *Revelation* it also says, “I saw the Book of Life Open, and men were judged for their acts” [20:12]; so that in the Christian Bible, we find that this doctrine of Karma — that perfect justice must rule, that you must receive the compensation for every act and thought — was taught, and this compensation can only be accomplished by Reincarnation. For, it is unjust that the savages should be savages; it is useless to say, “It is a mystery of the Lord [that] he made them savages; we cannot inquire into it.” “I must inquire into it,” as Brother Burrows said, and inquiring into it I find that Reincarnation explains that these people are savages because they are coming up in the scale of evolution, and are waiting for the time when they shall go into human bodies under conditions where things will be more favorable.

That is what the law of Karma means. Karma means action, the result of action, the cause and the effect. Human beings are always setting in motion causes, and those causes must reap effects, must bring about effects here or hereafter, and hereafter does not mean in a mythical place which no man can find, but here on this earth. You must come again and again to reap the results of your acts, good or bad, to progress from life to life on this earth, to continue civilization higher and higher, so that at last these pinnacles may be reached to which [Mr. Sinnett and Mr. Burrows] referred; until at last the whole world will admit that it is one family going on to perfection, not that other parts in it are in the favor of some Almighty presence, which, by reason of their supplication, gives them benefits which it will not give to anyone else just as worthy. The Theosophist says that justice rules the world, and justice is the English equivalent of the word Karma, or of the old, most ancient doctrine, that man is ruled by law and must give account, must suffer or enjoy in various, several lives on earth, for every act, word and deed which he may have performed.

Chairman's Closing Address

[As chairman of the Second Annual Convention of the European section of the T.S., W. Q. Judge gave the following talk in London on July 15, 1892. It was printed in the *Report of Proceedings* by the Theosophical Society, pp. 30-2.]

Brothers and Sisters,

I am deeply grateful for your fraternal and hearty welcome; I know that it is sincere. Every visit to this country, added to what I otherwise know, confirms my confidence.

As members of the Theosophical Society many of us were perhaps once afraid. But we are not afraid now. We feared to speak among men of our aims and of our work, but she whose ashes repose within that casket before me — our teacher H.P.B. — was never afraid. Nor was Col. Olcott. Her strong courage, her constant efforts, her deep knowledge, at last made it possible for us to abandon all fear, and now we can boldly tell of the message brought to us across the stretch of time by our departed leader. And as that receptacle of her ashes* stands on a solid base, having about it the four emblems of stability, so now after all these years our Society stands on a solid and immovable foundation.

Too much attention has been paid by several to the opinions of men in the world who have a reputation in science and in scholarship. Their opinions are valuable in their respective fields, but the ideas of the world should not be permitted to dwarf our work or smother our heart's desire. These owners of reputations do not entirely govern the progress of the race.

The great mass of mankind are of the common people, and it is with them we have chiefly to deal. For our message does not come only for the scholar and the scientific man. In spite of scholars, in spite of science, the superstitions of the people live on. And perhaps those very superstitions are the means of preserving to us the almost forgotten truth. Indeed, had we listened only to those learned in books, we would long ago have lost all touch with our real life.

If we believe in our message and in the aim of the Society, we ought never to tire telling the people that which they can understand. And the rich as well as the poor are the people to whom I refer. They need the help of Theosophy, for they are wandering very close to the marshes of materialism. They must have a true ethic, a right philosophy. Tell them of our great doctrines of Karma and Reincarnation. Tell of these with confidence, unshaken by opinions of others, and that confidence

*[See photo of urn in *Echoes* II:195.]

of yours will beget confidence in the hearer. Science and exact scholarship are factors in our progress, but although they are important, the mass of the people are more important still. You cannot scientifically prove everything. But if you are sure, as so many of us are, that we are immortal pilgrims, then tell the people plainly and practically how they have been here before in other bodies, and will be here again to suffer or enjoy just as they may have decided in their other life, and they will believe it. They will soon come to that belief because these laws are facts in nature, facts in their own real experience. Were I to attend only to scholars, I should be able to do no other work, while all the time my fellow creatures — not scholars and in the vast majority — would be deprived of the spiritual help it was my duty to give them.

We are really working for the future, laying the foundation for a greater day than this. We are all coming back together to carry on this work if we now take up all our opportunities. We must act from duty now, and thus be right for the future.

Our duty is to recognize the great human soul with which we have to deal and for which we should work. Its progress, its experience, its inner life, are vastly more important than all our boasted civilization. That civilization could easily be swept away, and what would be left? Your country could be frozen up solidly in a few weeks were the Gulf Stream deflected from these shores. Mines have honeycombed your land, and a good earthquake might easily shake all your material glories to destruction beneath the sea. What then could remain save the human experience, the experience of the soul? But no cataclysm can destroy your thoughts. They live on. And so all the work that you do for the inner life of man can meet with no destruction, even though records and books and all the ingenious works upon this outer plane were swept out of existence. If then you believe in this mighty doctrine of Reincarnation, do not be afraid to tell it.

But do not, as Theosophists, confine yourselves to the intellect. The dry or the interesting speculations upon all the details of cosmogony and anthropology will not save the world. They do not cure sorrow nor appeal to those who feel the grinding stones of fate, and know not why it should be so. Address yourselves therefore to using your intellectual knowledge of these high matters, so as to practically affect the hearts of men.

Our debt to science is very great. It has levelled the barriers and made freedom of thought a possibility. Science is our friend, for without its progress you would now, at the order of the bigot, all be in the common jail. It has combated the strength and cut the claws of bigoted churches. And even those iconoclasts, such as Robert Ingersoll, who

often violate the sentiment and ideals of many good men, have helped in this progress, for they have done the tearing down which must precede the building up. It is our place to supply the new structure, for the churches are beginning to find that they must look into subjects which once were kept out of sight. A sign of this was seen at a recent Council of the Methodist Church in America, where their brightest lights declared that they must accept evolution, or they would go down. The only church which does not publicly as yet proclaim on these matters is the Roman Catholic. It is so sly that I should not be surprised ere long to hear of its throwing its mantle over all our doctrines publicly, and saying that such had always been its doctrine. But if that step be taken it will be the fatal one. So even that need give us no fear.

We are working with and for the great unseen, but actual Brotherhood of Humanity, and in our efforts, if sincere, will have the aid of those our Brothers who have perfected themselves before us and are ever ready to help on the human family. So if we are firmly fixed in that belief, we can never weaken.

I have heard some words about our pretending to be undogmatic, or that our claim to freedom is against the fact. I do not hold such an opinion. Our Society is, as a body, wholly unsectarian. It must always be so. But that does not affect the inevitable result of so many joined in one effort. A large number of us must have come at last to a common belief. This we can boldly say, and at the same time also that no enquirer is obliged to subscribe to those beliefs. For this we have the warrant, not only of our own statutes, but also that of the oft-repeated declarations of H. P. Blavatsky. If I have a belief which works with all the problems that vex us so much, then I will tell it to my fellow who has joined these ranks. If wrong, the interchange of thought will correct me; if right, the truth must at last prevail. In this, Brotherhood means toleration of opinion, and not a fear of declaring the beliefs you hold, nor does that declaration negative in the least the claim to unsectarianism.

This Society is a small germ of a nucleus for a real outer Brotherhood. If we work aright, the day must come when we shall have accomplished our aim and formed the nucleus. If we had five hundred members in the Society loving one another with true hearts, not criticizing nor condemning, and all bent on one aim with one belief, we could sweep the whole world with our thoughts. And this is our work in the future, the work traced out for us by those Masters in whom so many of us firmly believe.

If we only have patience, what a glorious, wide, and noble prospect opens up before us.

Things Common to Christianity and Theosophy

[The following address was delivered before the Āryan T.S., in New York on January 9, 1894, and issued as a pamphlet later that year. We have based this version on the pamphlet and the reprint in *The Theosophical Movement*, December 1958, pp. 46-51.]

That the Theosophical Society is not opposed to Christianity in either its dogmatic or pure form is easily demonstrated. Our constitution forbids it and the second object of the Society does also. The laws of our body say that there shall be no crusade against any religion, tacitly excepting, of course, the few degraded and bestial religions now in the world; the second object provides for a full and free study of all religions without bias and without hatred or sectarianism. And our history also, offering to view branch societies all over the world composed of Christians, refutes the charge that the Society as such is opposed to Christianity. One instance is enough, that of the well-known Scottish Lodge, which states in its printed Transactions No. IX, "Theosophists who are Christians (and such are the majority of the Scottish Lodge). . . . Therefore Christians who are sincere and who know what Theosophy means must be Theosophists. . . ." If members of this Society have said to the contrary it has been from ignorance and a careless thinking, for on the same ground we should also be opposed to all other religions which have any formalism, [and both Brahmanism and Buddhism have as much of formalism] as has Christianity. Generally speaking, then, the Society is not and cannot be opposed to Christianity, while it may lead to a denial of some of the man-made theories of that Church.

But that is no more than branches of Christianity have always been doing, nor is it as much a danger to formal Christianity as the new standards of criticism which have crept into the Church.

Nor can it be either that Theosophy as a whole is opposed to Christianity, inasmuch as Theosophy is and must be the one truth underlying all religions that have ever been among men. A calm and sincere examination of all the world's religions reveals the fact that in respect to ethics, in respect to laws, [in respect to precepts or example or effect on daily life, or even] in respect to cosmogony and cosmology, the other religious books of the world are the same in most respects as those of the Christians, and that the distinguishing difference between the latter's religion and the others is that it asserts an exclusiveness for itself and a species of doctrinal intolerance not found in the rest.

If we take the words and the example of Jesus as the founder of Christianity, it is at once seen that there is no opposition at all between

that form of religion and Theosophy. Indeed, there is the completest agreement. New ethics are not brought forward by Theosophy, nor can they be, as ethics of the right sort must always be the same. In his sermons and sayings are to be found the ethics given out by Buddha and by all other great teachers of all time. These cannot be altered, even though they hold up to weak mortals an ideal that is very difficult to live up to and sometimes impossible to realize in daily life. That these rules of conduct laid down by Jesus are admittedly hard to follow is shown in the behavior of Christian states toward each other and in the declarations of their high prelates that the religion of Jesus cannot be the basis for diplomatic relations nor for the state government. Hence we find that the refuge from all this adopted by the theologian is in the statement that, although other and older religions had moral truth and similar ethics to those of Jesus, the Christian religion is the only one wherein the founder asserted that he was not merely a teacher from God, but was also at the same time God himself; that is, that prior to Jesus a great deal of good was taught, but God did not see fit until the time of Jesus to come down among men into incarnation. Necessarily such a declaration would seem to have the effect of breeding intolerance from the high and exclusive nature of the claim made. But an examination of Brahmanism shows that Rāma was also God incarnate among men, though there the doctrine did not arouse the same sum of intolerance among its believers. So it must be true that it is not always a necessary consequence of such a belief that aggressive and exclusive intolerance will grow up.

The beliefs and teachings of Christianity are not all supportable by the words of Jesus, but his doctrines are at all times in accord with Theosophy. There is certainly a wide difference between the command of Jesus to be poor and to have neither staff nor money and the fact of the possession by the Church of vast sums of money and immense masses of property, and with the drawing of high salaries by prelates, and with the sitting of prelates among the rulers of the earth upon thrones, and in the going to war and the levying of taxes by the Pope and by other religious heads. The gathering of tithes and enforcement of them by law and by imprisonment at the instance of the Protestant clergy are not at all consistent with the words of Jesus. But all of the foregoing inconsistent matters are a part of present Christianity, and if in those respects a difference from or opposition to them should seem to arise from Theosophical teachings, we must admit it, but cannot be blamed. If we go back to the times of the early Christians and compare that Christianity with the present form, we see that opposition by Theosophy could hardly be charged, but that the

real opposition then would be between that early form of the religion and its present complexion. It has been altered so much that the two are scarcely recognizable as the same. This is so much so that there exists a Christian sect today called "Early Christian."

Everyone has at all times a right to object to theological interpretations if they are wrong, or if they distort the original teaching or introduce new notions. In this respect there is a criticism by Theosophy and [by] Theosophists. But thinkers in the world not members of this Society and not leaning to Theosophy do the same thing. Huxley and Tyndall and Darwin and hosts of others took ground that by mere force of truth and fact went against theological views. Galileo also, seeing that the earth was round and moved, said so, but the theologian, thinking that such belief tended to destroy the power of the Church and to upset biblical theories, made him recant at the risk of his liberty and life. If the old views of theology were still in force with the state behind them, the triumphs of science would have been few and we might still be imagining the earth to be flat and square and the sun revolving about it.

Theosophical investigation discloses to the student's view the fact that in all ages there have appeared great teachers of religion and that they all had two methods of instruction. One, or that for the masses of people, was plain and easy to understand; it was of ethics, of this life and of the next, of immortality and love; it always gave out the Golden Rule. Such a teacher was Buddha, and there can be no controversy on the fact that he died centuries before the birth of Jesus. He declared his religion to be that of love. Others did the same. Jesus came and taught ethics and love, with the prominent exception of his prophecy that he came to bring a sword and division as recorded in the Gospels. There is also an incident which accents a great difference between him and Buddha; it is the feast where he drank wine and also made some for others to drink. In regard to this matter, Buddha always taught that all intoxicating liquors were to be rigidly abstained from. The second method was the secret or esoteric one, and that Jesus also used. We find his disciples asking him why he always used easy parables with the people, and he replied that to the disciples he taught the mysteries, or the more recondite matters of religion. This is the same as prevailed with the older saints. Buddha also had his private teachings to certain disciples. He even made a distinction among his personal followers, making classes in their ranks, to one of which he gave the simplest rules, to the other the complex and difficult. So he must have pursued the ancient practice of having two sets of teachings, and this must have been a consequence of his education.

At twelve years of age he came to the temple and disputed with the learned rabbis on matters of the law. Thus he must have known the law; and what that law was and is, it is necessary to ask. It was the law of Moses, full of the most technical and abstruse things, and not all to be found in the simple words of the books. The Hebrew books are a vast mine of cypher designedly so constructed, and that should be borne in mind by all students. It ought to be known to Christians, but is not, as they prefer not to go into the mysteries of the Jews. But Jesus knew it. His remark that "not one jot or tittle of the law would pass" shows this. Most people read this simply as rhetoric, but it is not so. The jots and tittles are a part of the books and go to make up the cypher of the Kabbalah or the hidden meaning of the law. This is a vast system of itself, and was not invented after the time of Jesus. Each letter is also a number, and thus every word can be and is, according to a well-known rule, turned into some other word or into a number. Thus one name will be a part of a supposed historical story, but when read by the cypher it becomes a number of some cycle or event or a sign of the Zodiac, or something else quite different from the mere letters. Thus the name of Adam is composed of three consonants, A, D, and M. These mean by the system of the cypher respectively "Adam, David, and Messiah." The Jews also held that Adam for his first sin would have to and did reincarnate as David and would later come as Messiah. Turning to *Revelation* we find traces of the same system in the remarks about the numbers of the beast and the man. The Kabbalah or hidden law is of the highest importance, and as the Christian religion is a Hebraic one it cannot be properly studied or understood without the aid given by the secret teaching. And the Kabbalah is not dead nor unknown, but has many treatises written on it in different languages. By using it, we will find in the Old Testament and in the records of Jesus a complete and singular agreement with Theosophy.

Examine, for instance, the Theosophical teachings that there is a secret or esoteric doctrine, and the doctrine of inability of man to comprehend God. This is the Brahmanical doctrine of the unapproachableness of Parabrahman. In *Exodus* there is a story which to the profane is absurd, of God telling Moses that he could not see him. It is in *Exodus* 33:20, where God says Moses could see him from behind only. Treat this by the rule of the Kabbalah and it is plain, but read it on the surface and you have nonsense. In *Exodus* 3:14, God says that his name is "I am that I am." This is אֲנִי אֶשׁר אֲנִי, which has to be turned into its numerical value, as each letter is also a number. Thus A is 1, H is 5, Y is 10, H is 5. There being two words the same, they add up 42. The second word is A, 1; SH, 300; R, 200; making 501, which

added to 42 gives 543 as the number of "I am that I am." Now Moses by the same system makes 345 or the reverse of the other, by which the Kabbalah shows God meant Moses to know God by his reverse or Moses himself.* To some this may appear fanciful, but as it is the method on which these old books are constructed it must be known in order to understand what is not clear and to remove from the Christian books the well-sustained charge of absurdity and sometimes injustice and cruelty shown on their face. So instead of God being made ridiculous by attributing to him such a remark as that Moses could only "see his hinder parts," we perceive that under the words is a deep philosophical tenet corresponding to those of Theosophy: that Parabrahman is not to be known, and that Man is a small copy of God through which in some sense or in the reverse we may see God.

For the purposes of this discussion along the line of comparison we will have to place Christianity on one side and put on the other as representing the whole body of Theosophy, so far as revealed, the other various religions of the world, and see what, if anything, is common between them. First we see that Christianity, being the younger, has borrowed its doctrines from other religions. It is now too enlightened an age to say, as the Church did when Abbé Huc brought back his account of Buddhism from Tibet, that either the devil or wicked men invented the old religions so as to confuse and confute the Christian. Evidently, no matter how done, the system of the Christian is mixed Āryan and Jewish. This could not be otherwise, since Jesus was a Jew, and his best disciples and the others who came after like Paul were of the same race and faith. The early Fathers also, living as they did in Eastern lands, got their ideas from what they found about them.

Next, a very slight examination will disclose the fact that the ritual of the Christian Church is also borrowed. Taken from all nations and religions, not one part of it is either of this age or of the Western Hemisphere. The Brahmans have an extensive and elaborate ritual, and so have the Buddhists. The rosary, long supposed by Catholics to be a thing of their own, has existed in Japan for uncounted years, and much before the West had any civilization the Brahman had his form of rosary. The Roman Catholic Christian sees the priest ring the bell at a certain part of the Mass, and the old Brahman knows that when he is praying to God he must also ring a bell to be found in every house as well as in the temple. This is very like what Jesus commanded. He said that prayer must be in secret, that is, where no one can hear; the

*[Cf. *S.D.* II:468, and *The Wisdom of the Zohar* I:345-6, by I. Tishby, Littman Library, Portland, Oregon, 2002.]

Brahman rings the small bell so that even if ears be near they shall not hear any words but only the sound of the bell. The Christian has images of virgin and child; the same thing is to be found in Egyptian papyri and in carved statues in India made before the Christian came into existence. Indeed, all the ritual and observance of the Christian churches may be found in the mass of other religions with which for the moment we are making a rough comparison.

Turning now to doctrine, we find again complete agreement with the dogmatic part of Christianity in these older religions. Salvation by faith is taught by some priests. That is an old Brahmanical theory, but with the difference that the Brahman one calls for faith in God as the means, the end, and the object of faith. The Christian adds faith in the son of God. A form of Japanese Buddhism said to be due to Amitābha says that one may be saved by complete faith in Amita Buddha, and that even if one prays but three times to Amita he will be saved in accordance with a vow made by that teacher. Immortality of soul has ever been taught by the Brahmans. Their whole system of religion and cosmogony is founded on the idea of soul and of the spiritual nature of the universe. Jesus and St. Paul taught the unity of spiritual beings — or men — when they said that heaven and the spirit of God were in us, and the doctrine of Unity is one of the oldest and most important of the Brahmanical scheme. The possibility of arriving at perfection by means of religion and science combined so that a man becomes godlike — or the doctrine of Adepts and Mahatmas as found in Theosophy — is common to Buddhism and Brahmanism, and is not contrary to the teachings of Jesus. He said to his disciples that they could if they would, do even greater works — or “miracles” — than he did. To do these works one has to have great knowledge and power. The doctrine assumes the perfectibility of humanity and destroys the theory of original sin; but far from being out of concordance with the religion of Jesus, it is in perfect accord. He directed his followers to be perfect even as the Father in heaven is. They could not come up to that command by any possibility unless man has the power to reach to that high state. The command is the same as is found in the ancient Āryan system. Hence, then, whether we look broadly over the field at mere ritual dogma or at ethics, we find the most complete accord between Theosophy and true Christianity.

But now taking up some important doctrines put forward by members of the Theosophical Society under their right of free investigation and free speech, what do we discover? Novelty, it is true, to the mind of the Western man half-taught about his own religion, but nothing that is uncommon to Christianity. Those doctrines may be, for the present,

such as Reincarnation or rebirth over and over again for the purpose of discipline and gain, for reward, for punishment, and for enlargement of character; next Karma, or exact justice or compensation for all thoughts and acts. These two are a part of Christianity, and may be found in the Bible.

Reincarnation has been regarded by some Christian ministers as essential to the Christian religion. Dr. Edward Beecher said he saw its necessity, and the Rev. Wm. Alger has recorded his view to the same effect. If a Christian insists upon belief in Jesus, who came only eighteen centuries ago after millenniums had passed and men had died out of the faith by millions, it will be unjust for them to be condemned for failure to believe a doctrine they never heard of; hence the Christian may well say that under the law of reincarnation, which was upheld by Jesus, all those who never heard of Jesus will be reborn after his coming in A.D. 1, so as to accept the plan of salvation.

In the Gospels we find Jesus referring to this doctrine as if a well established one. When it was broached by the disciples as the possible reason for the punishment by blindness from birth of a man of the time [*John* 9:1-3], Jesus did not controvert the doctrine, as he would have done did he see in his wisdom as Son of God that it was pernicious. But at another time he asserted that John the Baptist was the reincarnation of Elias the ancient prophet [*Matt* 11:13-14]. This cannot be wiped out of the books, and is a doctrine as firmly fixed in Christianity, though just now out of favor, as is any other. The paper by Prof. Landsberg shows you what Origen, one of the greatest of the Christian Fathers, taught on preexistence of souls. This theory naturally suggests reincarnation on this earth, for it is more natural to suppose the soul's wanderings to be here until all that life can give has been gained, rather than that the soul should wander among other planets or simply fall to this abruptly, to be as suddenly raised up to heaven or thrown down to hell.

The next great doctrine is Karma. This is the religion of salvation by works as opposed to faith devoid of works. It is one of the prime doctrines of Jesus. By "by their works ye shall know them" [*Matt* 7:20], he must have meant that faith without works is dead. The meaning of *Karma* literally is "works," and the Hindus apply it not only to the operations of nature and of the great laws of nature in connection with man's reward and punishment, but also to all the different works that man can perform. St. James insists on the religion of works [1:27]. He says that true religion is to visit the fatherless and the widows and to keep oneself unspotted from the world. St. Matthew says we shall be judged for every act, word, and thought. This alone is possible under the doctrine of Karma. The command of Jesus to refrain from

judgment or we should ourselves be judged is a plain statement of Karma, as is, too, the rest of the verse saying that what we mete out shall be given back to us. St. Paul, following this, distinctly states the doctrine thus: "Brethren, be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap" [*Gal* 6:7]. The word "whatsoever" includes every act and thought, and permits no escape from the consequences of any act. A clearer statement of the law of Karma as applied to daily life could hardly be made. Again, going to *Revelation*, the last words in the Christian book, we read all through it that the last judgment proceeds on the works — in other words, on the Karma — of men. It distinctly asserts that in the vision, as well as in the messages to the Churches, judgment passes for works.

We therefore must conclude that the religion of Jesus is in complete accord with the chief doctrines of Theosophy; it is fair to assume that even the most recondite of theosophical theories would not have been opposed by him. Our discussion must have led us to the conclusion that the religion of Karma, the practice of good works, is that in which the religion of Jesus agrees with Theosophy, and that alone thereby will arrive the longed-for day when the great ideal of Universal Brotherhood will be realized, and will furnish the common ground on which all faiths may stand and from which every nation may work for the good and the perfection of the human family.

Section III

***Newspaper and Journal Articles
Chronologically Arranged***

W. Q. Judge and the Press

[In collating newspaper and journal clippings for these volumes the compiler has been struck with renewed awe for Judge. From 1886 until his passing in 1896 he not only had his own *Path* magazine to edit and contribute to, but was persistently sending off articles and letters to editors. He also lectured all across America, as well as abroad. Our efforts today, perhaps due to the presence of more metaphysical books and journals, seem pale in terms of mass media coverage.

If Judge gave a lecture, such as the one summarized by the *Chicago Daily News* column, "W. Q. Judge in the City," any number of smaller dailies or weeklies would pick it up. Not always favorably, it's true, but enough to note the impact the Theosophical Society was having in those days. We find Judge dubbed by the *Buffalo Express* of May 15, 1892, as "Theosophy's High Priest" and *The Path* reception room glamorized as "Buddha's Boudoir," by the *N. Y. Journal* of 1888. While a talk on the astral might be labeled "The Flying Man" in one newspaper, the article did give some really sound advice on the astral body. It was clear to the reporters of the *Chicago Evening Post* of April 25, 1892, that the "Abode of Mahatmas" was definitely not Chicago. More than once Judge found it necessary to make it clear that "Wonder Seekers and Cranks" do not run the Theosophical Society (New York *Sun*, February 7, 1892).

While numerous letters to the editors attempted to correct journalistic errors, very few are included in this compilation. We are not concerned with complete coverage of organizational problems, such as Professor Coues' expulsion from the T.S. (*Washington Post*, August 10, 1889) or the many replies to editorials, which laid to rest Foulke's claim to succeed Mme. Blavatsky.

It would become tedious to the reader to reprint here all the talks on Reincarnation, Karma, and Theosophy, given during Mr. Judge's West Coast tour, such as appeared in the *Oakland Times* of September 30, 1891, or the *Santa Cruz Daily Surf* of October 1, 1891. The effort to bring Eastern wisdom to the Occident was fresh in those days and bore repetition of basic ideas. A wise farmer plants extra seeds against loss by crows. The West was unfamiliar with "Theosophical Teleology" and "Other Things with Hard Names" as dismissed by one Chicago journalist in captioning W.Q.J.'s talk on "Devachan and Indra." The

review itself, although misspelling some of the Sanskrit terms, nevertheless gave a colorful picture of Mr. Judge at Atheneum Hall in April 1893:

a gentleman of easy manner and address, evidently filled with his subject and though not fervid, possessed of reserved enthusiasm that can not fail to interest. He is above middle stature, scrupulous in his attire, with hair and a full beard beginning to turn gray.

Contrasted with an earlier description of Mr. Judge, we can see how all these tours on top of his literary efforts took their toll. Only four years prior to the above, the *Philadelphia Press* (April 1, 1889) wrote:

Mr. Judge is a sturdy-faced, brown-bearded man, with a head that looks too big for his rather slender figure, rather short than tall. He let fall, in his talk, the information that he is 37 years old. He is a copious contributor to theosophical literature, and speaks quietly, without any tonal extravagances and only one or two gestures. . . .

Out on the Pacific Coast he would hit small towns such as Colton, Gilroy, Stockton, and Riverside. The *Los Angeles Evening Express* of October 12, 1891, ably described his West Coast Tour:

Mr. Judge stated that he left New York on September 8; arrived in Seattle on September 21; at Tacoma, September 26. He next visited Portland, San Francisco, Oakland, Alameda, Berkeley, Santa Cruz, San Jose and Gilroy. In all of these places he delivered one or more lectures . . .

This particular summary of his talk also mentioned large audiences in San Francisco, where he shared the platform with Colonel Olcott, as well as earlier large gatherings in London. While East Indian marvels were frequently referred to, the *Express* wrote that Judge always emphasized:

In order to be a theosophist, all that is required is that a man should believe in Universal Brotherhood.

A final caution about the exaggerations and inaccuracies that often can be found in newspaper reportage. One should keep this fact in mind when reading interviews in the following accounts.

— COMPILER]

The Theosophist in Ceylon

[New York *Sun*, August 22, 1881, Editorial page]

To the Editor of the *Sun* —

Sir: In *The Sun* you notice a paper published in Ceylon by the Theosophical Society, but I am sure that you are so overwhelmed by near American news, you could not dive into that journal, printed as it is in Singhalese. As I am possessed of some facts about the work that Society is doing in Ceylon, interesting to those numerous readers of yours who are in the habit of paying out their hard-earned money for missions in India, Timbuctoo, and other heathen places, I offer them to you for publication, which is justifiable, because of the silence of the missionary agents here, and, as the family motto of the Maharajahs of Benares declares, "There is no religion higher than truth."

Besides publishing the paper you have noticed, and the magazine called *The Theosophist*, now in the second half of its second year, the Society has opened an aggressive campaign in Ceylon, and as a first step has established what are called there "Buddhist Schools." These schools have the countenance and support of nearly all the influential natives of the island, carrying along with them, of course, the less influential. They are only opposed by the Protestant missionaries and their organs, and, *mirabile dictu* [wonderful to relate], are, for the present at least, encouraged by the Roman Catholics and their organs.

The *Ceylon Catholic Messenger* on May 10 says: "The Theosophists cannot in any case be worse than the sectarian missionaries, and if Col. Olcott can induce the Buddhists to establish schools of their own, as he is trying to do, he will be doing us a service. Because, if the Buddhists would have their own denominational schools, as we have ours, they would put a stop to the dishonesty now practiced by the sectarian missionaries of obtaining Government money for proselyting purposes, under the pretext of grants in aid of education."

In *The Ceylon Diocesan Gazette* the Lord Bishop of Colombo says of the high school for boys at Galle, which then had 380 pupils: "A local branch of this Society of atheists is in full activity between Galle and Buona Vista. . . . Its avowed intention is to counteract the work of the Christian missionaries. There can be no doubt that for the present the opposition is an evil. . . . Buddhists in great numbers have been pledged to send their children to the rival school and not to any under Christian influence. Meanwhile the scheme seems to prosper.

The Wesleyan school, which is within a stone's throw of the rival one, has been nearly emptied, the Roman Catholic school at Kaluwella has suffered, and so also has even the Government school in Galle itself, where certainly the Christian teaching is as colorless as possible."

In all, the scholars number about 600, and the schools are in a very flourishing condition. Textbooks are being printed, and the scheme, as the Bishop of Colombo calls it, is on a solid basis, with prosperity for its future. Money will not be lacking, as a fund is now being made up by the wealthy natives to make sure its foundations and strengthen its young powers.

Can the truthful reporters of mission work afford to ignore it in their statements or sneer about its stability?

These, sir, are facts.

William Q. Judge
Recording Secretary
Theosophical Society

Fiery Skies and Ancient Philosophers

[New York *Sun*, December 25, 1883, Editorial page]

To the Editor of the *Sun* —

Sir: Now that we are having phenomenally rosy skies morning and evening, which provoke our savants to much theorizing, by which we get such ideas as cosmic dust, cometary matter, celestial collisions, and so on, it may interest your readers to hear what an ancient Āryan philosopher says on this subject, and also regarding sun spots.

Varāha Mihira's *Bṛihatsambhitā* says, Chap. III, Śloka 9, 10: "When spots appear on the disk of the sun the waters will get disturbed, the sky will be filled with dust, birds and animals will howl, there will be appearance of false fire all around, and lightning and earthquakes will afflict mankind."

Regarding solar color, he says, Chap. III, Śloka 29, "That if the color be blue, mankind will suffer from worms and reptiles; if ashy pale, the reigning sovereign will be dethroned and another succeed him."

In Chap. 97, Śloka 1: "In the case of solar symptoms the effects described will begin to be felt within a fortnight after the appearance of the symptoms."

My friend, Sundaesvara Srourthy, a Hindu astronomer in Trivadi,

says he observed that the terrible Java earthquakes occurred just a fortnight after the appearance, Sept. 9, of a large spot on the sun.

This shows that the Āryans knew somewhat of the effect of solar disturbances upon our earth's atmosphere and consequently upon the men on it.

How long will Western science pooh-pooh the wells of wisdom existing in Āryan literature?

William Q. Judge
New York
December 22

Psychometry

[*The Platonist*, Vol. II, No. 1, January 1884, pp. 5-6]

The name Psychometry has been given to a faculty which, it is claimed, inheres in about seven out of every ten persons. But it seems to me to be a designation at once inadequate and inaccurate, because it does not express to the mind all that is intended to be conveyed.

Expressed in many words, the power to psychometrize means: *the power to bring up before the mental or spiritual eye, a panoramic view of all that has occurred to the object examined.* The use of the word "psychometry" came about because it was laid down by Professors Buchanan and Denton, that by the power one measured the soul of the thing.

If the word "soul" means the innermost spiritual part of the thing measured, it will here be inadequate and incorrect; while, if it be held to mean the mere outside or accidental material part or attribute of the object, then it is perverted from its proper and intended use. The phenomena taken into consideration in the pursuit of psychometry belong almost entirely to accidental or exterior impressions, which, while they percolate or permeate the whole mass of the object examined, never partake of its constitution or properties. At the same time, in psychometrizing an object, the faculty under consideration takes account of the spirit and or soul of the object. So that we see that the designation, *soul-measuring*, is not only inaccurate but also redundant. Some other word ought to be selected to express what we intend when we use the word "psychometry."

The Science of today does not recognize psychometry, because it does not allow that the human soul or mind has the power to produce effects which it admits can be produced by the use of chemicals or

electricity. It is admitted that a lasting and reproducible impression can be made upon a piece of smooth steel by simply placing on it another object, such as a penny, and that the washed-out images on certain plates can be brought to light again by electricity or chemicals. But they will not admit that a man can, by simply holding the same plates in his hand or to his forehead, take off and bring up clearly before his mind's eye the same old and obliterated impressions. What they do admit, however, proves that those impressions are really lasting, and gives us ground for hoping that one day they will admit all the rest.

If one will erect a paper screen, say five feet square, and stand behind it, he will find, of course, that the view in front is obstructed completely. But make a pin-hole at the upper right-hand corner and place the eye thereat. What follows? He sees the objects which were hitherto concealed. Make another pin-hole at the opposite corner, five feet away, and the same objects or scene can be observed in their entirety. This can, of course, be repeated at all parts of the screen. If at the time that he is looking at the scene in front through the pin-hole at the upper right-hand corner, a camera-lens is put through the hole in the center of the screen, a photograph of all that he is looking at through the pin-hole will be taken by the camera.

This proves, conclusively, that the image of the object or scene in part is impressed or thrown against every part of the screen; and that the minutest point, or rather upon the very smallest piece of the screen, will be found a picture in its entirety of the whole object or scene that is before it, as well as a complete picture thrown over the whole body of the screen.

An ancient familiar illustration will exemplify my meaning. If one hold a drop of quicksilver on a plate, the face is reflected from it. If the drop be scattered into a thousand smaller drops, each one reflects the face again. Or, more easily understood yet: If five men stand in front of one man ten feet away, each pair of eyes of the five sees the one man; proving that there exists on each separate retina a separate and complete image of the one object.

Theosophists and occultists from the earliest times have held that every object in the world receives and keeps all impressions, not only of all objects that stand before it, but also of all that happens before it; that these impressions are indelible and can at any time be taken off by man's nervous system and from that reported to the mind; and, therefore, that if we possess a piece of stone from the Roman Forum, we can reproduce to the mind, as clearly as a picture, all that happened in the Forum.

The use of the screen-illustration and our insistence upon it, was to

show that no ridiculous or impossible claim is made when we say that the small fragment from the Forum will give a complete picture and not a fragmental one.

I received from a friend, in the year 1882, a piece of the linen wrapping of an Egyptian ibis found on the breast of a mummy. I handed it, wrapped up in tissue-paper, to a friend who did not know what, if anything, was in the paper. He put it to his forehead and soon began to describe Egyptian scenery; then an ancient city; from that he went on to describe a man in Egyptian clothes sailing on a river; then that this man went ashore into a grove where he killed a bird; then that the bird looked like pictures of an ibis, and ended by describing the man as returning with the bird to the city, the description of which tallied with the picture and description of ancient Egyptian cities.

I leave this coincidence, as science designates it, with those who can appreciate it at its true value.

When science begins to admit the existence in man of what the Christians call spirit, but which some people know to be matter in a finely-divided state, then will psychometry be studied as it should be, and incalculable aid and dazzling light be thrown upon archaeological and ethnological research.

But is there any hope for Science?

Koot Hoomi

[*Religio-Philosophical Journal*, January 5, 1884]

To the Editor of the *Religio-Philosophical Journal*:

A late issue of your valuable paper contains a letter alleged to be from Trebizond, in which the writer makes much of what he calls a plagiarism upon Mr. Kiddle by "Koot Hoomi," citing a paragraph from a lecture by Mr. Kiddle, given Aug. 15, 1880, while the extract from Koot Hoomi's letter is of date 1881. The object of your Trebizond correspondent is to show that Koot Hoomi, an Adept, is not to be believed because he has stolen an idea from Kiddle and passed it off on Sinnett as his own. It seems to me you devote much space to that endeavor, but it is given up to efforts to demolish a very common sentence, while no space is devoted to the other ideas put forth by Koot Hoomi. Perhaps your Trebizond gentleman can show that some other Spiritualist has enunciated all those views of moral rewards and

punishments, reincarnation, a future state, cycles, etc., which have been the property of the Buddhist from time immemorial, and which are handed out again by Koot Hoomi and other Theosophists.

But, of course, neither he nor you can do this, unless you first sweep away the testimony of centuries and the declarations of such men as Rhys-Davids and Max Müller. Now as to the plagiarism:

It is not proven that Mr. Kiddle was the first to use the form of words adverted to.

It is an idea which has been common property for a long time, and has been used, in nearly identical words by others before Kiddle. Can you or Mr. Kiddle claim that, "Ideas rule the world," is an expression original with the gentleman? Is the clause: "It is just as impossible to resist their influx when the time comes as to stay the progress of the tide," also new with Kiddle? I think not. These very ideas and sentences I have used myself often before 1880 and have heard others use them.

In the inaugural address before the Theosophical Society, Nov. 17, 1875, (in print) the same ideas, inspired by Koot Hoomi may be found. In July 1880, a circular was written and printed in India for distribution through the Theosophical Society. It arrived here before Mr. Kiddle's lecture was reported and contains among other things, this: "Individuals count as nothing; the idea we represent is everything. Though an entire Branch of the Society should be obliterated . . . this idea which has been set before the century would run through its entire career and work out its legitimate results."

Here is the same proposition in slightly different language but neither author can be accused of plagiarism.

Again, Mr. Editor, let me make the declaration that I knew of, and heard from, Koot Hoomi in New York in the beginning of 1875 to date, and have often heard the declaration contained in the Kiddle lecture repeated by Koot Hoomi orally and in writing, just five years before Mr. Kiddle's lecture.* I have seen also in New York through 1875 up to 1878 phenomena performed by Koot Hoomi and other Adepts, similar to those detailed by Mr. Sinnett. If you want an account I will let you have it. Finally, it may surprise you and "Whoomslambig," which I translate "W. E. Coleman," to know that there are many persons in America who know of, and firmly believe in, both the existence and the honesty of Koot Hoomi. In India there are thousands who know him, and who will thank you if you will print this letter as fairly as you

*[For K.H.'s explanation of the Kiddle incident, see Letter 93 in *The Mahatma Letters to A. P. Sinnett*, 2nd ed.]

printed that of the gentleman from Trebizond.

WILLIAM Q. JUDGE

Brooklyn, N.Y.

We will say for Mr. Judge's information, that Mr. Wm. E. Coleman never saw the article referred to till he saw it in print in the *Journal*.

— Ed.

The So-Called Exposé of Madame Blavatsky

[Boston *Index*, March 11, 1886]

Editors of the *Index*:

Will you give me a little space in your valuable paper for a few words regarding the so-called *exposé* of Madame H. P. Blavatsky, and the report of the Society for Psychical Research of London upon theosophic phenomena?

This report extends over several hundred pages, and is called scientific.

It must not be forgotten that, first, the investigation was self-constituted, and not requested by the Theosophical Society; and, secondly, that it related to a part of the history of Theosophy which is not of great importance, nor dwelt on much by its members. We are a society devoted to Universal Brotherhood and Philosophy. It was true that Col. Olcott, the President, related to Mr. Hodgson nearly all the phenomena he had ever seen; but that was only injudicious, for they were not performed publicly nor for the public.

Now, I was the third person engaged in founding the Society here, in 1875. Have been very active in it ever since. Went to India, *via* London, in 1884. And yet Mr. Hodgson did not interrogate me, nor did he get the facts he relates in his report at first hand.

He says, among other things, that "Mr. Judge, an American, was at Adyar, and was not allowed to see the shrine or its room." This is false. I went to India expressly to be concerned in the coming *exposure* by the Coulombs, and I took charge of everything the moment I arrived there. I had the final and exhaustive examination made. I myself removed the shrine to an adjoining room, from which that night it disappeared. This was months before Hodgson arrived in India. If he saw what he thought was a part of the shrine, it was a joke put on him by Dr. Hartmann, who would be pleased to lead such a wild investigator into a trap. No part of it was retained by Hartmann.

Again, he describes a hole in the wall behind the shrine. There was

none, and he gets it all at second hand. There was an unfinished opening in the second wall, behind the shrine, having jagged projections of lath ends all around it — just as Coulomb had to leave it, when we stopped him. The cupboard put up against it was unfinished, and the false door thereof could only be opened with mallet and pryer. All this was Coulomb's concoction, ready to be opened to Missionary Patterson at the proper time. But the proper time never arrived, and I will tell you why. I was in Paris in April 1884; and, while there, a message was received — in the very way which Hodgson thinks he has exploded — informing us that the Coulombs had begun operations, and that, unless someone went and stopped them, they would get their traps finely finished, with a due appearance of age and use to carry out the conspiracy. So I started for Adyar, with full authority. But, while on the way, the people had received there a similar intimation, so that I found the Coulombs just out of the place when I arrived. At once a register was opened there. Over three hundred people examined the place, who signed their names to a declaration of the condition and appearance of things; and then a resolution prohibiting further prying by the curious was passed. The very next day Missionary Patterson, expert Gribble & Co., came to examine. It was too late. The law was already in existence; and Mr. Gribble, who had come as an "impartial expert," with, however, a report in full in his pocket against us, had to go away depending on his imagination for damaging facts. He then drew upon that fountain.

I tell you, Mr. Editor, the report of Hodgson is only half-done work. No account has been taken of the numerous letters received by me and others, during these years between 1874 and 1884, from various Adepts, under circumstances entirely free from Blavatskyism. And he has failed to get the evidence regarding things at Adyar of the only person who went there free from excitement, and who remained cool while the rest were wild. An experience of ten years had placed my mind where the puerile traps of missionaries, or resemblances of letters from Adepts to Blavatsky's writing, could not affect. For I will divulge to you this, sir, that, if an Adept wanted to write to you, the curious circumstance might be found that the writing would resemble your own. I once saw a message thrown upon the leaf of a book; and it was in the handwriting of him holding it, who was as much amazed as any one else.

One word more. Mr. Hodgson's argument on the evidence proceeds thus: Damodar says, in a separate examination, that the figure of the Adept "went over a tree and disappeared," while Mohini says, "The figure seemed to melt away." *Ergo*, they lie, because they disagree as to the disappearance. This is sheer folly. Then he goes through what happened in Paris when I was present, asking Mohini and Keightley

if a man might not have entered the window. They had forgotten the window. I say the window was in my room; and its height from the stone courtyard was over twenty feet, with no means of reaching by climbing.

Finally, I received in Paris several letters from American friends, ignorant of Adepts; and inside were pencilled notes in the familiar handwriting which Hodgson has exploded and proved "fraudulent."

The report is valuable as a contribution to history; and when Mr. Hodgson has gained some acquaintance with the several Adepts, of whom he does not dream, who are engaged with the Society, he and your readers may be pleased to revise conclusions, as science has so often been compelled to do.*

Yours,

WILLIAM Q. JUDGE

New York, February 1886

The Application of Theosophical Theories

[*The Occult Word*, May 1886, pp. 8-10. Subtitled "The New Light from India," *The Occult Word* was a monthly journal devoted to the interests of the Theosophical Society, and for the dissemination of Oriental Knowledge. It was published at Rochester, N.Y., by Mrs. Josephine W. Cables.]

The mistake is being made by a great many persons, among them being Theosophists, of applying several of the doctrines current in Theosophical literature, to only one or two phases of a question or to only one thing at a time, limiting rules which have universal application to a few cases, when in fact all those doctrines which have been current in the East for so long a time should be universally applied. For instance, take the law of Karma. Some people say, "yes, we believe in that," but they only apply it to human beings. They consider it only in its relation to their own acts or to the acts of all men. Sometimes they fail to see that it has its effect not only on themselves and their fellows, but as well on the greatest of Mahatmas. Those great Beings are not exempt from it; in fact they are, so to say, more bound by it than we

*[On May 8, 1986, the Society for Psychical Research released a new study of the Hodgson Report by Dr. Vernon Harrison, in which H.P.B. is admirably defended. For a critical study of the SPR report, see *H. P. Blavatsky and the SPR* by Vernon Harrison, TUP, Pasadena, 1997 (print and online).]

are. Although they are said to be *above Karma*, this is only to be taken to mean that, having escaped from the wheel of Samsāra (which means the wheel of life and death, or rebirths), and in that sense are above Karma, at the same time we will find them often unable to act in a given case. Why? If they have transcended Karma, how can it be possible that in any instance they may not break the law, or perform certain acts which to us seem to be proper at just that juncture? Why can they not, say in the case of a chela who has worked for them and for the cause, for years with the most exalted unselfishness, interfere and save him from suddenly falling or being overwhelmed by horrible misfortune; or interfere to help or direct a movement? It is because they have become part of the great law of Karma itself. It would be impossible for them to lift a finger.

Again, we know that at a certain period of progress, far above this sublunary world, the Adept reaches a point when he may, if he so chooses, formulate a wish that he might be one of the *Devas*, one of that bright host of beings of whose pleasure, glory, and power we can have no idea. The mere formulation of the wish is enough. At that moment he becomes one of the *Devas*. He then for a period of time which in its extent is incalculable, enjoys that condition — then what? Then he has to begin again low down in the scale, in a mode and for a purpose which it would be useless to detail here, because it could not be understood, and also because I am not able to put it in any language with which I am conversant. In this, then, is not this particular Adept who thus fell, subject to the law of Karma?

There is in the Hindu books a pretty story which illustrates this. A certain man heard that every day a most beautiful woman rose up out of the sea, and combed her hair. He resolved that he would go to see her. He went, and she rose up as usual. He sprang into the sea *behind her*, and with her went down to her abode. There he lived with her for a vast length of time. One day she said she had to go away and stated that he must not touch a picture which was on the wall, and then departed. In a few days, fired by curiosity, he went to look at the picture; saw that it was an enameled one of a most ravishingly beautiful person, and he put out his hand to touch it. At that moment the foot of the figure suddenly enlarged, flew out from the frame, and sent him back to the scenes of earth, where he met with only sorrow and trouble.

The law of Karma must be applied to everything. Nothing is exempt from it. It rules the vital molecule from plant up to Brahmā himself.

Apply it then to the vegetable, animal, and human kingdom alike.

Another law is that of Reincarnation. This is not to be confined

only to the souls and bodies of men. Why not use it for every branch of nature to which it may be applicable? Not only are we, men and women, reincarnated, but also every molecule of which our bodies are composed. In what way, then, can we connect this rule with all of our thoughts? Does it apply there? It seems to me that it does, and with as much force as anywhere. Each thought is of definite length. It does not last for over what we may call an instant, but the time of its duration is in fact much shorter. It springs into life and then it dies; but it is at once reborn in the form of another thought. And thus the process goes on from moment to moment, from hour to hour, from day to day. And each one of these reincarnated thoughts lives its life, some good, some bad, some so terrible in their nature that if we could see them we would shrink back in affright. Further than that, a number of these thoughts form themselves into a certain idea, and it dies to be reincarnated in its time. Thus on rolls this vast flood. Will it overwhelm us? It may; it often does. Let us then make our thoughts pure. Our thoughts are the matrix, the mine, the fountain, the source of all that we are and of all that we may be.

Matters Touching Theosophy

[*Religio-Philosophical Journal*, May 1, 1886]

To the Editor of the *Religio-Philosophical Journal*:

Will you permit me to say a few words in regard to some correspondence I notice in your valuable paper? It is that regarding Bro. Gopal Vinayak Joshee, of Bombay, about whom Prof. Elliott Coues and Dr. Shufeldt appear not to agree. Having been present at the founding of the Theosophical Society, in 1875, as its Secretary, and ever since then a hard worker in its ranks, I presume to say a few words with your permission upon my own views.

The remarks of Dr. Shufeldt and Prof. Coues' reply, in yours of February 20th, are likely to arouse misleading ideas. Dr. Shufeldt asked what good Mr. Joshee was doing us, and what knowledge he possessed; and Prof. Coues leaves the impression that, perhaps, Mr. Joshee is in some occult way connected with the official, or with the esoteric work of the Theosophical Society.

Bro. Joshee I know very well. All ridiculous impressions should at once cease about him. He is a Brahman and a patriotic Hindu. His wife has been studying medicine here, and he came over to this country,

moved by his wife's presence and a desire to see this country. As for his being a traveling Adept who performs wonders, or who reads thoughts, astral light or what not, it is all bosh, and he himself is the last man to make such claims. He is merely a mild Hindu who has no hesitation, now that he is here, in undermining the foundation of intrenched Christianity, just as the missionaries tried to do for his own religion in India.

But by Dr. Shufeldt and Prof. Coues a sort of mixture of Joshee with Theosophy has been made; and, indeed, I know several who just through such things as these letters, get the idea that Joshee is, perhaps, one of an advance guard of Adepts — a most ridiculous position to take. He is not. He has been heard by me and others to say that he knew nothing of the existence of Mahatmas, so much talked of in connection with the Theosophical Society. But in Prof. Coues' letter I find the most fruitful cause for misapprehension. He says he does not know what Theosophy is. There is a great difference between knowing *what* a thing is, and the actual *knowledge* of it. If Prof. Coues means the occult laws of nature, then, of course, we can understand him. But he ought, in that case, to say what he means, and leave no room for misunderstanding. Then, again, from the context it must follow that the Theosophy talked of, is that so widely known as promulgated in and by the Theosophical Society.

There cannot be much doubt on that head, for enough has been printed upon it. Theosophy, broadly stated, is Universal Brotherhood; and that more particularly analyzed — yet still very broadly — is the effort to convert our lower nature into higher nature, and thus to aid in the great process of evolution going on throughout the macrocosm. Prof. Coues says he wishes he knew what Theosophy is. This, coming from a man who is at the head of the Administrative Board of Theosophical work in this country, leads to false views in others, for they say, when the subject is broached: "Theosophy — oh! that is something no one knows anything about, and its chief official in the United States says it will be many years before even he can discover it." Now, while the professor's letter is excellent and contains many hints of the mixed terminology now bandied about, consisting often of a misunderstanding of Sanskrit terms, such as *chitta*, *ānanda*, *manas*, mixed up with soul, spirit, God, and like words, all undigested, but of which terms he, no doubt, has a good understanding, I only wish to direct myself to the misunderstandings referred to. Our work, our final goal, is clear. Many members feel daily that they get inspiration, help, knowledge, from their discussions and meditations on the laws laid down. They admit that the complete knowledge of all of Theosophy

is difficult to obtain, but material science stands just there, too, in respect to the visible universe. In Brooklyn and New York are private, inner groups of Theosophists who occupy themselves with constant inquiring and analysis into and of Theosophical teaching, meanwhile trying to practice its rules; but they are not engaged in raising shades nor in trying to get out of their bodies, nor in seeking for psychic development. That, they think, is likely to lead to error if pursued for itself. It comes in time, in its proper place, if each one strives to convert his lower nature into higher. These sorts of groups also exist in other cities, and from my correspondence coming from every part of this country, I know that some devoted Theosophists are able to say that they have gained more real knowledge and more mental stability from Theosophy than they ever did from anything else. They do not amuse themselves with either Masonry or the Lodge of Mizraim, well knowing that no 33° “Scot Rite Mason”— I quote — has anything for them, nor has the Lodge of Mizraim either. Both are mere wills o’ the wisp: *Vox et preterea nihil*, sound and fury signifying nothing.

WILLIAM Q. JUDGE

New York

Theosophy as a Cult in India

[*The Index*, June 3, 1886]

Since the writing of the preceding article in the April *Index*, I have been asked by several persons, “Why do you speak so oracularly on the subject of Theosophy as a Cult in India?” If any of the statements in that article have an oracular sound, it is due only to faults in expression, caused perhaps by the writer’s profound convictions upon the subject. In consequence of having been in correspondence for over ten years with various learned Hindus, and from personal observations made in India — not as a foreigner, who is refused intimate relations with the Hindus, but as a Theosophist, who, so to say, had known them for years and was entirely in their confidence — the writer had arrived at certainty as to the facts in the case. This feeling naturally produces what some call dogmatic statement and what others feel to be oracular enunciation. But, for all allegations of fact, I can produce evidence in written and printed reports from Indian daily newspapers, the words of others and myself, as well as correspondence.

The Rev. Mr. Ashburner, in the *Independent* of a recent date, in-

dulged in very congratulatory reflections upon the collapse in India of Theosophy since the learned report of the London Psychical Research Society. Mr. Ashburner styles himself a missionary to the heathen of the blessed religion of Jesus the Jew, and pleasantly supposes that because the London expert, in a truly British style, declares that Madame Blavatsky invented the Mahatmas and Adepts, therefore the Hindus will now abandon this new delusion called Theosophy. This idea, although ridiculous, leads us to a point which ought to be cleared up in our inquiry into the cultivation of Theosophy in Hindustan. Theosophy presents itself in one aspect to the Hindu, and in quite a different one to the European and American. In this country and in Europe, the doctrines which have filtered out to the world, through theosophical literature, seem to us new. They are in fact quite novel to us, so they color our conception of what Theosophy is, representing themselves to us to be Theosophy. And, as we have nothing in our past, in our literature, or in our ideas like them, it is quite natural that an ignorant missionary, learned in Christian rhetoric, should imagine, when a reputable Englishman declares the Mahatmas to have been evolved from Blavatsky's brain, that therefore there are no Mahatmas, because his first knowledge of them came from her. Even the learned Swedenborg, who saw many things clearly, did not speak of these great Beings. He only said "that, if the Freemasons desired to find the lost word, they must search for it in the deserts of Tibet."* However, he did not explain himself; and our only conclusion must be, that in some way he found out that in Tibet exist persons who are so far advanced in knowledge that they are acquainted with that much sought-for lost word.

The aspect in which Theosophy presents itself to the Oriental is quite different from our appreciation of it. He sees in it that which will help him to inquire into his own religion and philosophy. The numerous books which have issued from our various presses here, would make him laugh in their endeavors to lay before readers, subjects which, with him, have been household words for ages. If Marion Crawford's novels, *Mr. Isaacs*, and *Zoroaster*, were respectively translated into Persian and Sanskrit or Singhalese, the Hindus, Ceylonese, and Parsis would burst with laughter at such struggling with an ancient plot, as if it were new. So a thousand reports of the Psychical [Research] Society would not for an instant shake the faith of Hindus that there are Mahatmas. The word is a common one, derived from two others, meaning together *Great Soul*. In some parts of India, it grew so common, in the lapse of centuries, that now and then it is used in derision of blusterers or

*[Cf. *True Christian Religion* (1771), tr. John C. Ager, 1906, pp. 266, 279.]

those who are given to placing themselves on a pinnacle. Many Hindus have told me of various Mahatmas whom they had heard of in various parts of India. One lived on an island, another in a forest, another in a cave, and so on. In Bombay, a Hindu related to me a story, whether false or true I know not, of a man whose wife was dying. In despair, he went into the forest where a Mahatma was said to live, and had the happiness to meet a man of calm and venerable aspect. Convinced that this was the one he had heard of, he [begged] him to cure his wife. The sage repulsed him; and, in sorrow, he returned home, to find that the wife had suddenly completely recovered at the time when he had been refused by the sage. Next day, he returned to the forest to offer thanks, but the so-called Mahatma had disappeared. This is only one of a thousand such stories, many of them being filled in with details of a highly sensational character, and all of them very old. The very children know that their forefathers believed in Mahatmas or Arhats or Rishis, or whichever be the name, all meaning the same.

If, then, we assume, as some malignant persons have asserted, that Blavatsky, aided by Olcott, introduced this cult into India with a design of mere personal aggrandizement, it must be further admitted that they displayed a deep knowledge of Indian life and manners in thus adopting the Mahatmas. But neither of them can be proved to have been in India before 1878. Certainly Olcott had up to that year, to my certain knowledge, but a limited knowledge of the subject.

Yet at the same time there were many Brahmans who had about given up beliefs in Mahatmas now; for they said, "This is Kali Yuga (the dark age), and no Mahatmas will work with men until the next yuga." So, of course, they, while thoroughly appreciating the object which Theosophy had in the revivification of Āryan thought, remained agnostics as to Arhats and Mahatmas being in the Society. Others had never lost their faith in them; and a great body of Hindus, unknown before the advent of the Society, for years had had personal knowledge of those great beings, had been in their company, and now have, in several instances, publicly declared their belief. Some of these declarations are contained in protests published in India, deprecating the constant degradation of the names of their teachers [see *BCW* IV:229-30]. To this last class belonged a Brahman friend of mine, who said to me, in Central India, "I have been for fifteen years personally convinced of the existence of Mahatmas, and have had messages from them." And the class of agnostics mentioned above, is fitly described in a letter, now in print, from a Brahman holding an official position, running thus:

Many of my friends, out of sheer love to me, take me to task for being a member of the Theosophical Society. . . . Theosophy means "a science of divine things." . . . The society has no Pope, no Grand Lama, no Saviour, no Mohammed, no Buddha, no Śaṅkarāchārya, no Rāmānujāchārya, no Madhvāchārya. . . . It is a society for the inculcation of universal brotherhood and its actual practice. Of this society I am a member, and shall continue one so long as the object of the society is not changed, whether I be blamed or pitied or loved in consequence.

Among this class of men, then, the Society was hailed as a benefactor just as soon as they became convinced by deeds of the founders, that it was not another European trick for acquiring money, or territory, or power. And, in consequence of the old-time knowledge of the various doctrines which seem new to the Western mind, the Hindu section of our Society regards Theosophy as a power which has begun to make it respectable once more to be an Āryan who believes in Āryan literature. It rose upon the devoted minds of India as a lamp which would help them and their fellows to unearth the ancient treasures of the golden age, and has now become, for even the young men who had begun to follow the false gods of English money and English culture, a Society, the initials of which, "F.T.S.," can be appended to their names as an honorable title.

Theosophical Studies

[*The Occult Word*, February-March 1887. Also reprinted in *Theosophy*, Vol. XXII, 1934, pp. 498-500]

Study all scriptures written near and far;
 Worship all images and saints of earth;
 But if you do not study who and what you are,
 All your vast studies are as nothing worth.

There are a great many people who are always reading, reading, reading. They read each book that they can get hold of upon theosophical or occult subjects. Yet they do not seem to get on in their studies and so state with an air that seems to amount to an indictment of the thing they are studying.

Then there are others who are not known to read much, yet they seem to have a very complete grasp of the subject. I know two Theosophists, one of whom has read probably more than all the students in the

Western Societies. He often refers to some new book just out, asking if we have read it. Yet he is hopelessly, at present, entangled in the vast net he has thrown around himself, composed almost wholly of the different ideas put forth by other minds, and has thus voluntarily placed himself under their domination. The other one has read but few books, just enough to know what theories are brought forward, yet he exhibits an extraordinary knowledge upon most Theosophical propositions and upon things not quite generally known.

What is the reason for this?

The reason is that truth is in fact very simple and quite on the surface, but most people prefer to bury it deep in a well, so that they may have the pleasure of digging for it.

There are a few general axiomatic propositions which should be applied in all directions, and with their aid most difficulties can be cleared away, and there is one great doctrine which overshadows them all, binding them together. This latter is the doctrine of Universal Brotherhood. It should not be merely accepted as a great and high idea — so great in fact that it cannot be understood — but constant inquiry should be made by all earnest people to find out its actual, logical and scientific basis. For if it has no such basis, then it ought to be abandoned as a mere illusion, a mere juggle with words.

“Of making many books there is no end,” has been very well said of old. It is easy to *make* a book, but it is difficult to *write* one. To make one all that has to be done is to read enough of those formerly written and then cast it all into your own language. There are too many books thus made up and cast forth upon theosophical waters, to the confusion of the poor student. Why read all these? There are many of them full of the misconceptions of their authors, who, although sincere, are themselves struggling to get into clear air.

But all this prevalence of authorship has produced in our people a habit of desiring more books, and a resulting disregard for what has been written of old time. Humanity has not changed much in many ages, and has always been pursuing its investigations, leaving behind it a record. But in the lapse of time the only books which endure are those which contain truth, and are thus *real books*. And we in this age are ceaselessly and needlessly writing and reading as those of the past ages did, with the same inevitable result: that our *real books* will in the end be identical with those now left to us as a heritage from the past. So we ought to turn to those old books and with their aid *look within!* And in order to use them, all we have to do is by a little careful preliminary study come to comprehend the position of their authors, so that what at first appears strange in their writings will soon take on a

different meaning, enabling us to see that, "that small, old path leading far away on which the sages walk,"* has been all found and pointed out to us with infinite care and pains, by the sometimes despised sages of eastern lands.

But even all this good study if not combined with practice is "nothing worth." It is time thrown away. And that practice does not consist in forming secret or exclusive bodies, either in or out of the Theosophical Society. Such so-called "exclusive" bodies are known to exist, but the excluded ones need not have any regret. Those exclusive of others are not practicing; they are not finding out anything of real profit; nor will their studies come to much more than dust and ashes in the mouth, for they are ignoring Universal Brotherhood, and the first of the great law, that "*the first step in true magic is devotion to the interests of others.*"†

So we come to the last words of the first verse, that we must *study ourselves*. To do that we must help others and study them. The great self, which is the fountain and giver of all knowledge and power, is reflected in every man, and the wise student cannot afford to ignore the plain deduction that our first effort must be to remove from our minds the sense of being separate from any other person, his deeds or his thoughts. This is said to be a difficult task; but that difficulty arises on the one hand from selfishness and on the other from a natural averseness to accepting such a simple solution.

It is in fact not possible for us to gain from others. We cannot be told truths which do not already potentially exist in ourselves. We may hear them but they pass by and leave no trace. This is what Jesus meant when he said: "To him that hath shall be given" [*Mark* 4:25]; and in the Hermetic philosophy it is plainly stated: "Do not think that I tell you what you know not; I only tell what you knew before."

It is therefore better to take up two or three books such as *Isis Unveiled*, the *Bhagavad-Gītā* and *Light on the Path*, study them with care and allow their influence to cause the old knowledge within to revive, and the good seeds left over from past lives to germinate and grow into noble trees.

* [*Bṛihadāranyaka-Upanishad* 4.4.8, tr. Max Müller.]

† [*Letters That Have Helped Me* 2:19, TUP, Pasadena, 1981.]

"The Hidden Way" and Theosophists

[*Washington Post*, September 6?, 1887]

To the Editor of the Post:

Sir — In your paper of the 2nd instant is printed an interview with Mr. Shepard (of Lee & Shepard) and one N. R. Monachesi, respecting the book *The Hidden Way Across the Threshold*, in which Mr. Monachesi pretends to speak for the Theosophical Society, and says that the secretary of that body has endorsed the book referred to. Permit me, as president of the New York Theosophical Society and as secretary of the American Theosophical Council to say that Mr. N. R. Monachesi is not a member of any part of the Society, knows nothing of the membership of its fourteen branches and never attended any meeting of the Society. The secretary of the Society has not endorsed *The Hidden Way*, and takes this opportunity to say that the book is thought by all well-informed theosophists to be a mass of foolishness, except where it contains pages stolen from other people's works, and that its author, in so far as he pretends to represent the Theosophical Society, is an imposter.

Yours truly,

William Q. Judge
Gen. Secty. American
Theosophical Council
New York, Sept. 6, 1887

The Astral Light

[*Religio-Philosophical Journal*, December 24, 1887]

In the records of forty years of American Spiritualism the Astral Light is not unknown; it has been referred to by many mediums while under what is called "control," and spirits in speaking of it have at times detailed some of its properties. Its place in nature and the part it plays at séances, mind reading and tests, demand for it more attention than it has hitherto received from those who believe in the Summerland.

The real witnesses produced for the majority of spiritistic phenomena are these spirits, and their word must be taken by their followers wherever possible; especially must this be so whenever the spirits agree with a large body of evidence found in ancient and medieval writings.

Some years ago Mrs. M. J. Hollis-Billing gave the editor of the *Journal* several sittings with the spirit Jim Nolan,* who delivered replies to queries prepared, and which were published. Mrs. Billing has never been accused of fraud, and by turning to the files of the *Journal* the report can be found. This spirit's utterances are entitled to weight. He said, in substance, that there is a plastic medium existing in nature called the Astral Light, in which are pictures of persons, dead and living, and of all their thoughts, actions, and circumstances; and that in producing what is called a materialization of a deceased one, a magnetic mirror was constructed by the control, onto which was reflected out of the Astral Light the face or form desired to be seen, and that as each change was made a new picture was drawn from the Astral Light.

Although as a body — whether in published works or in private discussion — Spiritualists have ignored the Astral Light, it has long been recognized by Theosophists of both the present Theosophical Society and those of two hundred years ago, while the Hindus have, for ages, known of it and called it the *Ākāśa*.

What, then, is this Astral Light? It is what is called by Éliphas Lévi, the “plastic medium” that interpenetrates each thing and every point of space; a medium, plane, place, state, or condition of the other, wherein is recorded an image of every object that comes before it, an echo of every word ever spoken, an unbroken chain of continuous pictures of all that happens here below.

As well also are to be found in it the shades or lemures of the departed — not their spirits but their reliquiae, existing there until they shall pass away in natural course, and there, floating, darting, wavering, swimming to and fro, like fishes in the sea, are the other class of spirits, called “elementals” by the old Kabbalists, nature spirits by others, Gnomes, Sylphs and Salamanders.

In this Astral medium is a vast babel of sounds — the undying reverberations of uttered speech, the utterers of which have long ago passed away; noble sentiments clothed in faultless rhetoric; horrible discords produced by the senseless and vicious talk of all times and persons; sweet music, the din of war, and the solemn chant from out cathedral aisles. Every odor man ever smelled, and every sound, divine or diabolical, are there. It is a burial ground for mummies, as it were. The fluidic envelope passed off by every one at death, is caught in it and there leaves its impression, even after that envelope has itself dissipated into the various elements. Just as the long ago dead trilobite impacted in the earliest fossiliferous strata, leaves behind it when removed, a

*[See *Echoes* I:198-200, 354, 404-8.]

clear impression of itself, so that which lodges in the Astral Light stamps there an imperishable image.

Finding, then, this Jim Nolan agreeing with ancient records on that subject, Spiritualists are bound to investigate along the lines indicated, or else be guilty of ignoring an important element in the problem before them.

An intelligent reply from a thing or influence, unseen and unknown, except by what it manifests, is not, *per se*, proof of an intelligent conscious entity behind it, or of identity with a deceased person. An unintelligent man can learn and repeat like a parrot a series of highly intelligent sentences. Out of the Astral Light can be brought — resurrected so to say — either a picture of a person or a scene, or the discourses of Plato. How then can we afford to ignore the existence of the Astral Light or refuse to make some inevitable conclusions? Is it because we are afraid that the Summerland will disappear, or that we do not wish to accept as true something not in accord with our preconceived notions or present experience? As for me, give me truth, no matter what it costs or what fondly loved idea it destroys.

Blavatsky Still Lives And Theosophy is in a Flourishing Condition

THE VERY LATEST NEWS FROM THE WORLD OF OCCULTISM —
BLAVATSKY AND HER MAHATMAS

[*New York Times*, January 6, 1889, p. 10]

Mr. W. Q. Judge, who is the head of the Theosophical organizations of the United States, as well as President of the local Āryan Theosophical Society of New York, and editor of the Theosophical magazine, *The Path*, has just returned from a trip to England and Germany in the interest of the organizations in which he holds such prominence. In London, of course, his principal business was with Mme. H. P. Blavatsky, who is justly considered the head of all Theosophic teaching and organization outside India and Tibet, or, as she modestly prefers to be regarded, the mouthpiece and representative of the Masters, or Mahatmas, who systematically seclude themselves somewhere in the Orient from public knowledge.

“Mme. Blavatsky,” said Mr. Judge, in a conversation since his return, “is living with the Countess Wachtmeister — widow of a Swedish Count, who was an Ambassador to the Court of St. James — in Holland Park, London, and is devoting herself to the most arduous labors in the cause of Theosophy. She scarcely ever leaves the house, and from 6:30 o’clock in the morning until evening is constantly engaged in writing articles for her magazine, *Lucifer*, or other theosophic publications, replying to correspondence, and preparing the matter for further forthcoming volumes of her gigantic work, *The Secret Doctrine*. In the evening she has many visitors of all sorts — inquirers, critics, skeptics, curiosity seekers, friends — and all are welcomed with such charming grace, friendliness, and simplicity that everyone is made to feel at home with her. By 10 o’clock generally all but intimate friends have retired, but they remain an hour or two later.

“Notwithstanding that Mme. Blavatsky is beyond the vigor of middle age and for nearly three years past has been living in defiance of the leading London physicians, who gave her up long ago as hopelessly incurable of a deadly kidney disease that was liable to kill her at any moment, she never seems weary, but is the animated leader of conversation, speaking with equal ease in English, French, Italian and Russian, or dropping into Sanskrit and Hindustani as occasion

requires. Whether working or talking, she seems to be constantly rolling, lighting, and smoking cigarettes of Turkish tobacco. As for her personal appearance, she hardly seems changed at all from what she was when in this country several years ago, except that she has grown somewhat stouter perhaps.

“The characteristics that are apparent in her countenance are, in equal blending, energy and great kindness. Looking at her, one can realize readily that she is just the sort of a woman who would do what she did a dozen years ago when she was coming over here from France. She reached Havre with a first-class ticket to New York and only \$2 or \$3 over, for she never carries much money. Just as she was going aboard the steamer, she saw a poor woman, accompanied by two little children, who was sitting on the pier weeping bitterly.

“‘Why are you crying?’ she asked.

“The woman replied that her husband had sent to her from America money to enable her and the children to join him. She had expended it all in the purchase of steerage tickets that turned out to be utterly valueless counterfeits. Where to find the swindler who had heartlessly defrauded her, she did not know, and she was quite penniless in a strange city.

“‘Come with me,’ said Mme. Blavatsky, who straightway went to the agent of the steamship company and induced him to exchange her first-class ticket for steerage tickets for herself, the poor woman and the children. Anybody who has ever crossed the ocean in the steerage among a crowd of emigrants will appreciate the magnitude of such a sacrifice to a woman of refined sensibilities, and there are few but Mme. Blavatsky who would have been capable of it.

“As I said, she has been condemned to death for three years but no fear is entertained of her dying before her mission is accomplished. Twice before, when in India, she was given up by the doctors, who on each occasion set a time limit of only a few days upon her existence, and her recoveries were looked upon as simply marvelous. At the time when she was worst and seemed likely to die on the road, she set out for Northern India, and as it was generally understood that she was going to the Mahatmas for succor, several persons who had a strong desire to see those mysterious Adepts followed and watched her. But at Darjeeling she mysteriously disappeared. She had been carried there, and it was inconceivable how she could, by herself, have slipped away, but she was gone and that was all that anybody could say about it. In three days she returned, apparently as well as she ever was. The most that anyone is told about how the transformation in her condition was effected is given by her in *The Secret Doctrine*, when she says:

For Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one saved thrice from death* by that power, the writer ought to be credited with knowing personally something about it. — [S.D. I:555]

"People who do not believe there is any 'astral body' or any 'ozone' of that sort may question her averment, but occultists and all who know how truthful a woman she is will believe her. That she recovered health with astounding suddenness is a fact that cannot be denied. Since she has been in London the physicians have been amazed by her living. First, they say the astounding quantity of uric acid in her blood should have killed her long ago, and if that was not enough to do it, the deadly poisons given her in enormous doses in treatment to which she has lately been subjecting herself ought to have finished her. But she seems to be getting better, and doubtless, if all else fails and her work continues to be necessary, she will be saved again as she was before.

"Mme. Blavatsky now very seldom gives any manifestation of her occult powers, except to intimate friends; but I had, while over there, several evidences that she can do things quite inexplicable by any laws of 'exact' science. Two years ago I lost, here in New York, a paper that was of considerable interest to me. I do not think anybody but myself knew that I had it, and I certainly mentioned to no one that I had lost it. One evening, a little over a fortnight ago, while I was sitting in Mme. Blavatsky's parlor with Mr. B. Keightley and several other persons, I happened to think of that paper. The Madame got up, went into the next room, and returning almost immediately, handed to me a sheet of paper. I opened it and found it an exact duplicate of the paper that I had lost two years before. It was actually a facsimile copy, as I recognized at once. I thanked her, and she said:

"Well, I saw it in your head that you wanted it."

"It was not a thing to astonish anyone acquainted with the laws of nature as comprehended by occultists, who understand clearly how consciousness of my thought was possible, how the reproduction of a thing once within my knowledge was necessarily facsimile, and how that reproduction could be effected by a simple act of volition on her part, but it would puzzle materialists to explain it in accordance with the facts.

"One night when I talked very late with a gentleman at a house distant from Mme. Blavatsky's, he expressed a wish that I would, if I

had an opportunity, get her views, without mentioning his name, upon a subject that was under discussion between us. The next day, when I was talking with her, the subject came up and I began offering his suggestions, when she interrupted me, saying: 'You needn't tell me that — I was there last night and heard you,' and went on to repeat all that had been said. Of course it can be said that he had informed her with a view to deceiving me, but I am well assured that there was nothing of the sort, and that under certain existing circumstances that would have been practically impossible. I know that she very often reads people's thoughts and replies to them in words.

"The silvery bell sounds in the astral current that were heard over her head by so many persons when she was here in New York, still continue to follow her, and it is beyond question to those familiar with her life and work that she is in constant receipt of the most potent aid from the Adepts, particularly her teacher, the Mahatma Morya, whose portrait hangs in her study and shows a dark and beautiful Indian face, full of sweetness, wisdom, and majesty. Of course it does not seem possible that he in Tibet instantaneously responds, either by a mental impression or a 'precipitated' note, to a mental interrogatory put by her in London, but it happens to be the fact that he does so all the same.

"Her most intimate friends in London are the Countess Wachtmeister, the Keightleys, Mabel Collins — who is associated with her in the literary work on *Lucifer* — and Dr. Ashton Ellis. Mr. A. P. Sinnett drops in occasionally, and notwithstanding the corrections she has felt called upon to make in her *Secret Doctrine* of some things in his *Esoteric Buddhism*, there seems to be cordial good feeling between him and Mme. Blavatsky. The magazine *Lucifer*, I do not think is paying expenses yet. It is a very costly thing to get up, and its circulation has necessarily slow growth. But *The Secret Doctrine* has been an enormous success. Its first edition was exhausted as quickly as it came from the binders, and a second edition is already nearly all gone. Such a demand for a work so erudite, metaphysical, and in all respects overwhelming, demonstrates that those interested most deeply in Theosophy belong to the most cultured and intelligent class of society. It requires a person to have a good education to understandingly read that book. Nevertheless, abstruse, metaphysical, erudite, and brilliant as it is, almost the whole of that gigantic work has been either dictated by Mme. Blavatsky to a shorthand writer or spoken by her into a phonograph from which it has been directly reproduced with very little if any subsequent emendation or alteration. It is, in fact, just her talk, and reading it gives a good idea of her conversation on any topic on which she 'turns herself loose.' If at times she is in momentary doubt or question as to an authority or

quotation, it is at once supplied to her by the Mahatmas with whom she is in constant communication.

“Theosophy is gaining ground solidly in England, and with a degree of rapidity that is surprising in view of the conservatism of English thought and feeling. There are already flourishing Theosophical Societies in London, Edinburgh, Liverpool, Cambridge, Dublin, and several other places. One was just about to be started in Glasgow when I left. And among those interesting themselves most in it are scientists, leading educators, prominent men in governmental departments, and gentlemen of fortune and education. Of course, the clergy do not take kindly to it. A religious paper in London, called *The Christian*, picked up a little description in an American paper of the decorations in one of the rooms of the office of *The Path* — which was made to appear as a Buddhist temple — and editorially expressed its horror at such a demonstration of ‘paganism’ in the Christian city of New York.

“Col. Olcott left London just before my arrival there. It is not at all probable now that he will be able to give this year the series of lectures through the United States, as had been planned for him. His work in Japan and India will preclude his doing so.

“In Germany I called upon Mr. G. Gebhard, in Elberfeld, who is one of the leading theosophists of the ‘Vaterland.’ Incidentally he is a large velvet and lace manufacturer, *Commerzien-Rath* of the town and a very highly accomplished gentleman. It will be remembered that it was in his house that the famous materialization of the letter behind the picture, the sounding of the astral bells and other strange occurrences took place at the time Mme. Blavatsky was stopping there. Mme. G. Gebhard is as advanced an occultist as her husband, having been during a number of years a pupil of the famous Éliphas Lévi. Dr. F. Eckstein is the other great theosophical leader of Germany. Dr. Franz Hartmann is not so much of a theosophist as a mystic. I learned from him that he has a new book almost ready for issue, which I fancy will show his position rather more clearly than anything previously put forth by him. Theosophy is gaining ground in Germany, but more slowly than in France. The one magazine published in its interest there — the *Sphinx* — is rather weak. Its editor, Herr Hübbe-Schleiden, is doubtless a good man and a theosophist from conviction, but lacks the courage of his convictions in promulgating the doctrine, seeming to be afraid of getting beyond the established bounds of materialistic science. Nevertheless, his journal has done some good in awakening thought in new lines, and in its conservatism commands at least tolerant respect. I learned that not long since in one of the German courts a lawyer set up a plea of hypnotic influence as a defense for a client ac-

cused of some offense, and when it was rejected by the court, cited as demonstrations and proofs of the correctness of the scientific basis of his theory, articles published in the *Sphinx*, which convinced the court and won the case.

“Several theosophic societies are flourishing in France and the doctrine is already strong and gaining strength very rapidly in Paris, where a new magazine in its interest, *Hermes*, has just been established, in addition to that of M. Arnaud, *Le Lotus*, which is probably the most prosperous of the theosophic periodicals next to Col. Olcott’s *Theosophist* in India.”

The Astral Light

A THEOSOPHIST’S VIEW OF IT

[*Religio-Philosophical Journal*, July 22, 1889]

A natural preliminary question is: “What is the Astral Light?” It is a difficult question to answer; as difficult as that old one, “What is life?” One that can be answered at first only by illustration and analogy, which can be guessed at perhaps best from viewing results. There are certain phenomena, very well known to Spiritualists and to all persons of a psychical nature, needing a hypothesis upon which we may hang our facts and thus try them. Nearly all the phenomena found in the great record of Spiritualistic séance rooms for the past forty years need hypotheses more reasonable than those so far advanced, to say nothing of a classification which never yet has been undertaken by competent hands. Whether this classification will be done by Spiritualists themselves seems doubtful. If ever the scientific world deigns to carefully and seriously investigate these psychic occurrences, many theories now having their day in the ranks of mediums and their friends will be exploded, and then, perhaps the astral light and its place in the phenomena will be better understood.

The identity assumed so easily and quickly by a medium for an alleged spirit calling himself John Smith, would not be admitted at once if the function inherent in the astral light of retaining the image of John Smith for a vast period of time were understood; and then if it were discovered, as it could be by careful records and reports, that at the same time John Smith was declaring himself in a room in Boston through medium A., he was also asserting his identity in

Florida, supported by identical proofs, through medium B. — some doubt naturally would surround the question of identity. Yet, just this is happening every day and especially in regard to alleged return of celebrated men to mediums, good and bad alike.

It is easy to prove this as far as the great dead are concerned, but until recording and comparison are undertaken it will never be known how often twenty different mediums in as many separate cities have given, at one and the same moment, messages from the one deceased person.

And this question of identification is one of the most important in all Spiritualism. Upon it the faith of thousands is built; through assumed proofs of identity many a doubter has become a believer in mediums. For we may see phenomena of a purely physical sort over and over again without being convinced of anything save the occurrence of a fact; but once we are persuaded that our dead friend has really returned to speak with us through an entranced living person, then all the rest comes easy; then we think that here is positive proof of life after death.

My contention is that this important point is built upon, believed in, and supported by flimsy proofs, and that flimsiness is due to ignorance of the astral light, its function and operation.

Furthermore, we can find in the reported utterances of "spirits" that there is great diversity as well as opposition in views. But it is apparent that whenever a "spirit" enunciates theories tending to upset preconceived ideas of Spiritualists on such points as identification, reincarnation, the astral light and the like, the "spirit's" opinions go for nothing. Before me lies a pamphlet printed over 20 years ago by a medium, in which most extraordinary views are given of cosmogony, and teaching reincarnation, but these although given to the medium by his own trusted "guide" have never gained a hearing among Spiritualists; and although correct and well argued views respecting the astral light, supporting all that the ancient East has claimed for this tenuous interpenetrating medium, have been given by a well-known "spirit," they have been ignored and lost sight of in the mad rush after the intoxication of physical phenomena and sentimental gushing over supposed messages from a deceased mother, sister, brother or wife.

It is time for the leading minds in Spiritualistic ranks — among which I cannot reckon myself — to call a halt, and to devote a little of the common sense used in daily business life to the analysis of the utterances of mediums and the conflicting views of alleged "spirits." Are you afraid of truth? Do you hesitate in case it should come in the process that your beloved dead will be removed a few steps higher, a little beyond the reach of your degrading desire to call them back to

the mud and horror of earthly life before their cycle rolls round again? Such a fear veils the truth and belittles your manhood.

But such is the weakness, the utter emaciation, of spiritualistic philosophy, I will venture a prophecy that even if the analysis and classification I have spoken of should never be attempted, the proper doctrines about these phenomena and about the "Spirit-world," would come to prevail — not through any increase of real knowledge on the part of the "spirits" and "controls," but just when the leading minds in your ranks begin out of their own thinking to believe in the true explanation. That is to say, the best expositions given through mediums are never in advance — save in isolated cases — of the best thought of living Spiritualists; and this comes about, or fails to, through the action of the astral light as affected by living beings with all their acts and thoughts.

Before closing these general considerations, I would like to ask how any reasonable Spiritualist can be sure that he is hearing from a deceased friend or relative merely because he has from a medium, who never knew the deceased and never before met the inquirer, some circumstances known only to the deceased or to himself? This is the common means of proof, almost always blindly accepted. But there are many elements of weakness in it. We may teach a parrot or an idiot some few sentences, and if put behind a screen no one on this side can tell whether the utterances proceed from a wise man, a fool, an animal or an automaton. Then, again, if the proof be in the recital of some facts "long ago forgotten, and not known to the medium," we are touching upon the memory and its field of operation; a land as unknown as the South Pole. The brain matter cannot hold the facts of a lifetime; where, then, are they held, and how does the possession of them by the medium prove anything save that fact alone?

Nor does the taking on by the medium of the exact physical conditions of the last moments of the reporting deceased one, prove of itself identity. We see hysterics, clairvoyants, sensitives, and others in daily life, surrounded by living men, taking on the state or condition of some living person who has just been near and gone away. We might as well say that this proves that such departed living man is there present, whereas we know such is not the case.

And suppose we assume that the sensitive is also clairvoyant and we hear him using the words, tones, and thoughts of this living person, are we to conclude that the latter is present before us in spirit? Such a conclusion is absurd, yet not more so than the other as to the identity of that one whom we know is really beyond the veil and whom a medium declares is speaking through her.

It is here again that the astral light comes into play, its currents aiding the medium to produce astonishment and confusion, or wrong notions. How much do Spiritualists really know about vital electric currents? Much less those swift and wonderful currents in the astral light? How many laws of those life currents have been revealed to us by a consensus of reports from the "Spirit"-world? None. Forty years long since the first raps in Rochester have the facts, the theories, and the contradictions been piling up, but we are as innocent as ever of any authoritative and convincing statement of laws that will meet the facts. It is true a hundred systems have been evolved, living a brief life, each in their own little Pedlington [a village of quackery, cant, humbug, and egotism], but they are not accepted, and the most of them have been forgotten. All of this ground has been gone over by man in ages past, with the same struggles, the same confusion, the same heartburnings and mental ruin, and the record of the toilsome journey has been left, showing when light at last has broken, bringing order out of chaos. This is the record found in India, Egypt, and other older lands. Is it meet because we are American and freemen that we should ignore this? Should not a patient hearing be given it in order to see whether the doctrines finally arrived at do or do not fit the greater number of facts and offer explanation for all?

I propose to offer a few explanations hereupon, trusting that intelligent Spiritualists will perceive a disposition to get at the truth, to exalt man to his rightful place and to prevent a fatuous running after the emanations of material and psychical corpses.

An Added Word

[*The Golden Gate*, San Francisco, February 3, 1889]

EDITOR OF GOLDEN GATE:

I notice in your valuable paper of the 12th, an inquiry from Oakland, asking Mrs. S. A. Harris about *concentration*. Permit me to add a word to the excellent reply by Mrs. Harris.

1. The great and widespread defect in the people of the present day is want of concentration.

2. It is this very want that causes them to ask the question, "How am I to acquire it?" For a little concentration of mind upon the question would partly answer it.

3. The defect is in a great measure due to the enormous amount of light literature read by everybody. This is seen every day in the quantities of novels of a superficial sort that are published and read in the daily newspapers which record multitudes of small events transpiring each twenty-four hours, and which the people scan with avidity because it in no way taxes the mind, and may be all at once forgotten. Another cause is to be found in the mad rush and roar of American civilization.

4. This then brings about a weakness of the memory which is apparent in every walk of life. The national mind has been so diverted into a thousand different channels, that the memory fails to enclose an idea, or an object with sufficient power to prevent its slipping out.

5. I suggest to "Oakland" that the experiment be tried of selecting any word, object, or idea for consideration, and then holding it firmly before the mind for five minutes, to the exclusion of everything else. If this can be done it should be kept up for six months, always repeating the exercise at the same hour.

6. I predict that "Oakland" will either (a) fail in doing this, or (b) give it up on the third day. This is because of certain tendencies inherent in the human mind. These are in the ancient Hindu systems divided thus:

(a) A tendency to fly away from the point selected.

(b) A tendency to recur to something more pleasant, seemingly more advisable and useful.

(c) A tendency to recur to something else that is unpleasant.

(d) A tendency to total passivity — a mental blank.

These tendencies are always present potentially and must be controlled, or concentration will not be possible.

I would like to hear how "Oakland" gets on with this. The above ideas are not mine but those of the Hindu philosophers and the real founders of the Theosophical Society.

WILLIAM Q. JUDGE, F.T.S.
New York, Jan. 19, 1889

A Review of The Secret Doctrine

[Article from the *Sberman Democrat*, February 10, 1889, Literary Section]

The Secret Doctrine, by Blavatsky, is a work whose aim is stated as follows: "To show that Nature is not 'a fortuitous concurrence of atoms,' and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization."*

This is a high aim, a great claim to advance. Whether both are fully sustained must be left, not alone to the judgment of individual readers, but to that large verdict of "humanity and the future generations," to which the author appeals. Meantime, the just critic recognizes that these claims are ably put forth, in a work of great erudition and power. The publication of a book like this has, in itself, an emphatic significance. The attention of thinkers has in late years been directed to the evolution of thought, its laws and its results. Of these last *The Secret Doctrine* is a tremendous one. It marks the acme of the theosophical movement; that movement which urges a search after truth in every department of life, while predicting the final and essential unity of the whole. It shows the most advanced phase of religious development and points out its future course; not alone concerned with the beliefs of the present; refusing indeed to recognize that present as a separate fact, but showing past and future interwoven into one eternal now, and all religions, all sciences, proceeding from one primeval belief, which afterwards became differentiated, along the path of evolutionary progress, into forms which are various facets of the one truth. The writing of this work is sufficient evidence for a demand for it, and however

*S.D. Vol. I, p. viii.

we may take issue with some of its teachings, we must recognize the breadth and beauty of its aim; also three facts concerning it:

First, it is a great event in literature *per se*.

Second, it is not the outcome of the mental or other experience of any one person. No human brain could singly conceive a scheme so vast, so complex in details, so simple of base. It is evidently an aggregation beginning far back in archaic times.

Third, it is thrown into the arena where science and religion, where matter versus spirit, are warring, as the scepter of the king was thrown into the lists to bid contention cease. It logically reconciles the combatants in proving their basic unity, in saying to the materialist: All issues from the one substance which is eternal — and to the [believers in] spirit: That one substance is vivified by the co-eternal undetermined potency called Spirit, of which our word “will” is the nearest expression.

A work which can do us this service in a rational manner, while bringing the testimony of all recorded time to sustain its teachings, certainly deserves careful attention. The need of unity is the great tendency of our time. It is displayed in art, literature, religion, mechanics, industrial enterprise and international law, by efforts towards cooperation, arbitration, in a word — unity. To find this need met in the religious field without empiricism or dogmatism, without attempt at scientific limitations or theological form, attacks our innate sense of justice, and inclines us to weigh before we reject.

The basis of this remarkable work is the “Book of Dzyan,” an archaic Ms. unknown to the western world and secretly preserved in the Far East. Stanzas from it are given, with ancient and modern commentaries, followed by learned references and explanations. The whole is supplemented by addenda showing the respective positions of modern scientists and occultists, their agreements and their differences. To persons wishing to be well informed on such questions without the need of reading many books, these last are invaluable as giving a bird’s-eye view of the modern situation by well selected quotations from writers of established reputation. Vol. I treats of Cosmogogenesis; Vol. II of Anthropogenesis. The stanzas are weird, magnificent. They have the grand calm of classics, joined to that subtle, soul-stirring quality which is of all time and conveys the aroma of the orientalist, to the student, from their own inherent literary quality, quite apart from that deeper interest with which their teachings invest them for the bold explorer into the mysteries of Being. Altogether the book is a fascinating one. The style is abrupt and full of variations which show

the work of different minds and sustain the author's claim to the aid of Tibetan Adepts. For all these reasons it is sure to be much read, much abused and hotly defended.

“Reply to the Attack on Madame Blavatsky”

[*The Golden Gate*, San Francisco, June 22, 1889]

EDITOR OF GOLDEN GATE:

In view of the Coues-Collins attack upon Theosophy and Mme. Blavatsky, I wish to say: I have read, and do now hold, a number of letters written by Dr. Coues to Madame Blavatsky, during the past two years, in which that gentleman entreats and urges Madame Blavatsky to have him made President of the Theosophical Society in America. This correspondence includes such requests from a member of his family and also letters from himself to Col. Olcott and others, preferring the same urgent demand. Their dates cover a period of time during which Professor Coues has said, written, and published that he was then the President of the said Society, which statement was utterly false as his own letters and the records of the Society prove. Madame Blavatsky and the General Secretary made, in '87, an attempt to have Dr. Coues elected to this position, but they were met with indignant refusals, based upon the career and private character of Dr. Coues; these written refusals include those of his personal friends, who considered him unfit for the place, in view of the ethical teachings of Theosophy. Undeterred by this rebuff, Dr. Coues still pressed his request upon Madame Blavatsky, finally bullying and threatening the desperately sick woman with personal scandal and enmity if she did not accede, and also calling her the greatest woman on earth, as so seen by himself, “the greatest man,” and that he believed in her most fully.

Madame Blavatsky replied that the Branches were autonomous, and that she had no authority to force a President upon them and could not do it. Disregarding this constitutional fact, Dr. Coues wrote and cabled her during the convention of last April, insisting and threatening still more strongly. The convention having closed without making him President, Dr. Coues fulfils his threats by his conspiracy with Miss Mabel Collins. Copies of all Madame Blavatsky's replies to Dr. Coues were made at the time by her secretary, and are included in the correspondence covering all of the above points. There are, moreover, a number of other letters of Dr. Coues contradicting one another, stating

facts known to be utterly false, as many witnesses and I can prove, and threatening other parties.

As regards Miss Collins, I also state that this lady received in London during March and April, a serious official rebuke for grave cause, in the Theosophical Society. Up to this time she had always declared her theosophical writings to be inspired by an Adept known to her and to other members of English lodges, but not an Oriental Adept.

This statement she has written and made verbally to me and to others known to me, besides printing its substance in each of her theosophical books. It was not until after the said rebuke and dismissal for most serious cause, and not until after Dr. Coues' final threats had been firmly withstood by Madame Blavatsky, that the two persons above named united to slander Madame Blavatsky, and a traitor in America aided in the plot. Although Madame Blavatsky was in India at the time Miss Collins says she “begged and implored her” to write to Dr. Coues that *Light on the Path* was inspired, and although Miss Collins could not have “taken the letter to her” (Madame B.) as the latter was 7,000 miles away, yet these two conspirators against the Society and Madame Blavatsky, have deliberately contradicted all their previous statements frequently and fully made, verbally and in writing, at various times and places during several years past, in the hope of punishing the woman who withstood their unjust demands or punished their breach of faith and pledge.

The above correspondence, in the shape of letters from both conspirators, copies of Madame Blavatsky's replies and other documents, can be seen at *The Path* office, 21 Park Row, New York, on application by any trustworthy person, and will probably be published in due course. It gives the lie direct to almost every utterance of Dr. Coues regarding his relations with the Theosophical Society, whether made to reporters or others, makes his motives of enmity clear, and shows his word to be utterly worthless.

While I deeply regret this public exposure, good faith towards Madame Blavatsky, to fellow Theosophists, and the world at large impel me to make this statement, sustained entirely by the letters of the parties named, upon which simple but overwhelming proof we rest our case.

Perfidy, disappointed vanity, and defeated ambition may hurt individuals but cannot harm the Society.*

WILLIAM Q. JUDGE, F.T.S.

NEW YORK CITY, June 7, 1889

*[See *Echoes* II:183-4, 188-9, 199-201.]

“Madame Blavatsky’s Income”

[*Evening Journal*, Chicago, June 24, 1889]

[To the Editors:]

Will you give place for a small act of justice? In your issue of June 15, Rev. David Swing has an article entitled “A New Gypsy Queen,” in which he says that Madame Blavatsky receives gold from the chelas as they sweep by. This is no doubt a fine piece of sarcasm, but as it is utterly false it does a great injustice to Madame Blavatsky, whose friend and lawyer I have been for fifteen years past. As such, permit me to say that her property is as follows, and no more:

An interest in *The Theosophist*, which does not pay; an interest in the magazine *Lucifer*; which is in debt; a copyright of the book *Isis Unveiled*, which in eleven years has paid her about \$300; a copyright of *The Secret Doctrine*, which has not yet paid.

As General Secretary of the Society above named, referred to in Mr. Swing’s article, allow me to say that Madame Blavatsky receives no part of any of the fees of such Society, and that such fees are the large sum of \$1.00 a year from each member.

William Q. Judge
General Secretary
New York, June 21

No End and No Beginning

THE THEOSOPHIC DOCTRINE OF THE HUMAN SOUL

A talk with Mr. Judge, One of the leaders
of the New Religious Movement.

[*Baltimore American*, November 25, 1890]

Mr. William Q. Judge of New York, one of the leaders of the Theosophical movement, which is now attracting so much attention in America and various quarters of the globe, was in Baltimore yesterday. Mr. Judge is a member of the New York Bar, and is the general secretary of the Theosophical Society in the United States and President of the New York branch. He lectured before the Washington branch of the Society Sunday night, and stopped here with some friends of

the Baltimore branch on his way to New York. Mr. Judge is one of the original founders of the Society in this country, and has traveled a great deal in India, where the movement has obtained a considerable foothold. He talks entertainingly and intelligently of the movement and its objects.

“Theosophy,” he said, “is eternal truth, but the Theosophical Society is a movement which aims to carry out the original intention which was in the best minds of the men who drew up the Declaration of American Independence. That was an effort for our freedom — an example and incentive for the world — to have its effect in subsequent ages. The Theosophical Society is an attempt begun in America to shake off the shackles from the mind and heart; to make men free in soul as the American Constitution makes them free in body. Until this double freedom is obtained, the Constitution and the blood and labors of the friends of Washington will have been shed and prosecuted in vain.

“The Society was founded in New York city in 1875, just fifteen years ago. Its two great apostles, Mme. H. P. Blavatsky and Col. H. S. Olcott, moved the headquarters to India in 1878, for the purpose of taking advantage of the great store of metaphysical and occult learning there and to enlist the sympathy of the educated Hindu, so that we in the West should later on reap the benefit of the use of the great mass of almost buried knowledge now in India. There are about 180 branches of the Society there now. We have about twenty in Europe, some in Greece, in Africa — in fact, in all corners of the globe. In America there are forty-nine chartered branches in the great cities — over fifteen on the Pacific Coast, in Vicksburg, in New York, and all along the direct line west from New York to San Francisco. They are out in Iowa, in the wilds of Chicago, in sleepy Philadelphia and cultured Baltimore. Besides these branches, there are many members unattached to any local branch in all parts of the land. The ideas which the pioneers gave out in 1875 are now entrenched in literature, in the drama, in the minds of the curious and the student. Sydney Rosenfeld had a play running at Wallacks in New York, based on these ideas, called ‘The Stepping-Stone,’ only a few months ago, in which it is mentioned and used for a plot as well as he could do with his limited knowledge of it.

IT KEEPS THE HINDUS BUSY.

“India is full of educated men, and they told me that the Society had succeeded in bringing together men of all their creeds and castes in the search for truth, and to carry out the object of the Society, which is Universal Brotherhood, and the British Government recognizes

the Society as a strong factor in keeping the Hindus well occupied and tending to unite them in peaceful and fraternal bonds. Idolatry is not so common there as you may suppose. Interested missionaries endeavor to make it appear to you that the Hindus are all idolaters, but the fact is that the Hindu has plenty of pure monotheism, and has also enough philosophy to prevent its being an idolatrous or a Christian country. One of them said to me one day: 'You had better tell your countrymen that there is no use to endeavor to substitute among the Hindus the worship of three Gods in one, with the worship of a virgin added, for the purity of the Hindu religion and philosophy. It is a waste of money, for our people will allow their children to be taught English by the missionary, but every evening will explain to the youth how pernicious it is to listen seriously to men who do not know how to engage in debate with learned Brahmans.' Indeed, many an old Hindu told me that they thanked the Christian for teaching them a language useful for commerce, but did not care about a religion borrowed from their own.

NO BEGINNING, NO END.

"Our only slogan is, 'There is no religion higher than truth.' That is the ancient family motto of the great kings of Benares, the Hindu sacred city on the Ganges river. Our important doctrine is called Karma. That means action and the result of action. It means that as you sow so shall you reap. Every deed that you do and every thought that you have will one day come back to you for good or evil, in this life or another. We hold that the soul of man is immortal, and has, hence, always been immortal. As it has no end, so it never had a beginning. And, therefore, the theory of reincarnation must be admitted. We say that the soul comes up from the very deeps of matter, through the animals, into the form of man. Once a man, always a man. After that, the soul is reborn over and over again in human form on this earth. Today it is in a beggar's body; next life on earth it may be in a king. The poor man today was the rich man of a preceding earth-life and the rich now was once a poor man. The poor but good man is now being punished, because in his former life of ease and wealth he misused his opportunity and oppressed his fellows. And so, too, any present rich but wicked men will make such bad Karma that in the next life here they will be poor and oppressed. So, then, the two doctrines of Karma and Reincarnation are twins. They go together and supplement each other. Karma may be called 'the moral law of compensation.' This accounts for the vicissitudes of life, and to explain why there are savages in the wilds and savages in the cities, and why some really good and worthy

people are so often poor and miserable all their lives. It explains all the problems which confront the Christian minister, and which cannot be otherwise met.

THEY ARE NOT SPIRITUALISTS.

“If this is believed, then we see how to attribute justice to God. For if you say that those who will not believe in the church and in Jesus are damned, where are all the millions who lived millions of years before Jesus and never heard of him? If you say that perhaps Jesus appeared before and died before, then you admit reincarnation. We find warrant for these ideas in the Bible. Jesus said, ‘Judge not, that ye be not judged,’ and, ‘As you measure, so it will be measured to you’ [*Matt 7:1-2*]. If He meant all that, and I think so, then if you are saved from the measure and the judgments by belief in Him, what is the use of the judgment? Then Jesus asked, ‘Whom do men think I am?’ referring to ideas as to whom he was the reincarnation of. And when His disciples asked Him if a man was born blind for some act of his in a previous life, He did not deny the doctrine. Henry Ward Beecher’s brother* wrote a book called the *Conflict of the Ages* many years ago to prove that reincarnation is an absolutely essential doctrine to complete the Christian scheme.

“Then there is the underlying doctrine of unity, which is expressed in the Hindu Scriptures in this way: ‘All spiritual beings are the same in kind, only differing in degree.’ Now, the Hindu word for man and spirit is the word *purusha*, so that men are spiritual beings, are all united. Thus, it is our race Karma that we have the Anglo-Saxon brutality and material tendencies, together with its great energy. The Hindu supplements this with his high metaphysical faculty and devotional spirit. By blending these we will eliminate the brute and make the perfect man of future ages. We have many highly scientific doctrines which are gaining ground, but are too abstruse for ordinary readers.

“We are not Spiritualists. We hold to spirit, for our religion may be called the religion of the soul; but we say that the soul of man is not a returning and communicating entity, except in a regularly born human being. Hence, we admit facts in Spiritualism, but deny conclusions. To admit that these facts prove the return of the dead would be the same as saying that the sounds issuing from the phonograph prove the speakers spirit to be present in the diaphragm, which is nonsense.

“It might interest you to know that from the general secretary’s office in New York 219,000 tracts have been sent out through the United States during the past two years.”

*[Edward Beecher; in 1853.]

An American Experiment

[Originally printed in *The Omaha Bee* on March 22, 1891, the following article was reprinted in *The Theosophical Forum*, Covina, Volume XXVI, No. 8, August 1948, pp. 491-4.]

As I write these words there lies before me an old book written by Jacob Boehme, a German shoemaker who was a very religious and extraordinary man.* His book is called *Forty Questions on the Soul*; it was printed in English in the year 1647, and was only one of the many books he wrote. In all of these he calls himself a "theosopher," which in those days was the same as "theosophist," the title really belongs to one who has put all the theosophical principles into practice. Still, popular usage is always stronger than fine distinction, and it is almost impossible to keep before the mind of the public the fact that a mere member of this Society is not necessarily thereby made into a perfect being, and is indeed only one who is on trial. The famous Madame Blavatsky made this clear one day in London to a visitor who asked if she was a theosophist, to which she replied, "No, but I am trying to be one." So in my use of the title "theosophist" I mean one who is trying to put Theosophy into practice and that too without regard to membership in the Society. But this old Teutonic theosopher Boehme was, I think, in all senses a theosophist, for he ever lived up to his doctrines and came at last to have a great influence, which may be considered proved from the anger he aroused in the hearts of certain dogmatic priests of his day who caused him to be persecuted and driven from his town.

There was already beginning to spread among the minds of the people of Europe in the time of Boehme a revolt against the terrible orthodoxy which would not allow a man to believe that the earth was round or that it could not be possible that the globe and all thereon were created in six small solar days. This discontent at last led to the pilgrimage of the Puritan fathers to America and the great nation now on this continent as a consequence.

Among the descendants of these strong men were such as Franklin and Jefferson and Washington and their friends. But at the same time there was also another man in England who did not come here until the revolution had begun to be whispered in the air, though as yet not broken forth. This personage was the well-known Thomas Paine,

*[See "Jacob Boehme and The Secret Doctrine" in *Echoes* II:106-12.]

than whom no other man, perhaps, has been so unjustly libeled since his death. Washington said of him that the American colonies owed him a debt of gratitude, for to him more than any one, in Washington's opinion, did the people owe the impulse to strive for liberty. These prominent figures in the history of this nation — Washington, Franklin, and Jefferson — were the freest of thinkers, and all the wild efforts of interested persons since then have not been able to show them as only church-going pious souls, but solely as men who lived justly and did right in the eyes of men and the sight of the one God in whom they believed. Certainly as to Paine and Franklin it is clear that they were liberal and wholly untrammled by any church or priest.

These men, with their friends and supporters, established the United States on a footing of absolute freedom from dogmatic interference, and as a revolt against tyranny. They took care to leave God out of the Constitution — and why? For the reason that every man has his own conception of that Being, and if God were mentioned in that great instrument, then bigots and sectaries would enforce their notion of God on every one else, drawing their supreme warrant from the Constitution. And so the great American experiment came on the world's stage; to be a success or miserable failure; to hold out to humanity for ages to come the hope of an ever-widening horizon of liberty and truth and right. Whether those hopes will be fulfilled is a mystery yet in the womb of time.

“What,” you may ask, “has all this to do with Theosophy?” A very great deal; for the latest and best organized attempt to revive true Theosophy and spread it among the people of the earth was begun in the United States, the land of experiment and of reform. Fifteen years ago and a little over, the sages of the East conveyed to their friends the intelligence that the time had now come to start the preparations for a new wave of thought and a new revival of belief in the soul and its powers, together with a new building up of the breastworks needed to stem the onrush of materialism, which had been growing under the diligent, fostering care of the scientific schools, whose masters and pupils care not for the immortal and believe not in the inner self. The result of this communication — in itself a command — resulted in the forming of the Theosophical Society in the city of New York, with the avowed object of forming a nucleus of a Universal Brotherhood — in fact, a repetition, on the purely moral side, of the Declaration of Independence. Unlike other bodies with broad aims, this one had from the first a basis which has given it solidity and will ever keep it alive.

The founders of the organization, believing in the intelligence sent to them that a wave of interest in the powers of the soul was about to

rise and that a new seeking for the philosopher's stone upon an entirely different basis from any in the past would soon begin, wisely directed the attention of the members to the ancient stores of learning, to the end that all the superstition of the centuries might be stripped off from the doctrines and beliefs held from immemorial time in respect to man, his power, his origin and his destiny. This attention resulted in a belief in the ranks of society that there existed a key to the puzzles of the inner self, and soon upon the belief there followed a wide promulgation. But such a divulgement inevitably draws down abuse and ridicule from all who will not take the trouble to know what it is all about, and brave men and women are required to carry the struggle forward until misunderstanding disappears. Such men and women have been found, and now a little more light begins to break, increasing the probability that the people are almost ready to give a hearing to expositions of such satisfying doctrines as those of karma and reincarnation, which are two out of many that the members of the Society endeavor to place before thinking people.

These two doctrines are in fact the foundation stones of all theological edifices, for without them the universe is a hopeless jumble, while with them hardly a question of cosmogony or anthropology remains unanswered.

Evolution, so widely accepted, is admitted as an empiric doctrine only, for there is no connection between the links of evolution, and scientists are obliged to assume many things, many of them hunting forever for the missing link, whether it be between the ape and man, or between the mineral and the vegetable more highly organized. But with karma and reincarnation the link appears, maybe without any visible representative, but plainly seen as a philosophical conception. And in the great question of the evolution of man as a reasoning being, all doubts disappear at once when we master the theosophical idea of his origin and destiny. Theosophy does not deny evolution but asserts a reasonable one. It shows man as coming up through every form from the very lowest known to science, and postulates for him a destiny so much higher and greater than any permitted to him by either church or science that the pen of comparison gives up the task. But it goes further than science, as the human monad — the immortal spark — according to Theosophy, comes out of the eternities, and in each evolutionary course it emerges upon the plane of matter as we know it, in the form of an immaterial (if we may say so about that which although invisible to our sight is still matter) being called by some an elemental and by others a spirit. But of these things more at another time.

For the present it is sufficient to know that the theosophical ex-

periment of the present century is a product of the soil of America, although engineered at the beginning by a Russian subject, who at the same time gave up her allegiance to the Czar of all the Russias and became an American citizen.

Religion and Reform *From a Theosophical Viewpoint*

[First appearing in a New York weekly radical magazine called the *Twentieth Century*, on March 12, 1891, this article has been reprinted several times.* Though considered to be a prophet of doom by some readers, Mr. Judge predicted many of the social trends and conditions we see today.]

Two great shadowy shapes remain fixed in the attention of the mind of the day, threatening to become in the twentieth century more formidable and engrossing than ever. They are religion and reform, and in their sweep they include every question of pressing human need; for the first arises through the introspective experience of the race out of its aspirations toward the unknown and the ever-present desire to solve the questions whence and why, while the second has its birth in the conditions surrounding the bodies of the questioners of fate who struggle helplessly in the ocean of material existence.

Many men wielding small or weighty pens have wrestled with these questions, attacking them in ways as various as the minds of those who have taken them up for consideration, but it still remains for the theosophist to bring forward his views and obtain a hearing. This he should always do as a matter of duty, and not from the pride of fame or the self-assertion which would see itself proclaimed before men. For he knows that, even if he should not speak or could not get a hearing, the march of that evolution in which he thoroughly believes will force these views upon humanity, even if that has to be accomplished by suffering endured by every human unit.

The theosophist can see no possibility of reform in existing abuses, in politics or social relations, unless the plan of reform is one which grows out of a true religion, and he does not think that any of the prevailing religions of the Occident are true or adequate. They do not go to the root of the evil which causes the pain and sorrow that call for

*[Source used here is *Theosophy*, August 1947, Vol. 35, pp. 436-40.]

reform or alleviation. And in his opinion Theosophy — the essence or concentrated virtue of every religion — alone has power to offer and effect the cure.

None of the present attempts at reform will meet success so long as they are devoid of the true doctrine as to man, his nature and destiny, and respecting the universe, its origin and future course. Every one of these essays leaves man where it finds him, neglecting the lessons to be drawn from the cycles in their never-ceasing revolution. While efforts are made to meliorate his mere physical condition, the real mover, the man within, is left without a guide, and is therefore certain to produce from no matter how good a system the same evils which are designed to be destroyed. At every change he once more proceeds to vitiate the effect of any new regimen by the very defects in human nature that cannot be reached by legislation or by dogmatic creeds and impossible hells, because they are beyond the reach of everything except the power of his own thought. Nationalism, Socialism, Liberalism, Conservatism, Communism, and Anarchism are each and all ineffective in the end. The beautiful dream depicted by Nationalism cannot be made a physical fact, since it has no binding inward sanction; Communism could not stand, because in time the Communist would react back into the holder of individual rights and protector of property which his human nature would demand ought not to be dissipated among others less worthy. And the continuance of the present system, in which the amasser of wealth is allowed to retain and dispose of what he has acquired, will, in the end, result in the very riot and bloodshed which legislation is meant to prevent and suppress.

Indeed, the great popular right of universal suffrage, instead of bringing about the true reign of liberty and law, will be the very engine through which the crash will come, unless with it the Theosophic doctrines are inculcated. We have seen the suffrage gradually extended so as to be universal in the United States, but the people are used to demagogues and the suffrage is put to waste. Meanwhile, the struggle between capital and labor grows more intense, and in time will rage with such fury that the poor and unlearned, feeling the gad of poverty strike deeper, will cast their votes for measures respecting property in land or chattels, so revolutionary that capital will combine to right the supposed invasion by sword and bullet. This is the end toward which it is all tending, and none of the reforms so sincerely put forward will avert it for one hour after the causes have been sufficiently fixed and crystallized. This final formation of the efficient causes is not yet complete, but is rapidly approaching the point where no cure will be possible.

The cold acquirements of science give us, it is true, magnificent physical results, but fail like creeds and reforms by legislative acts in the end. Using her own methods and instruments, she fails to find the soul and denies its existence; while the churches assert a soul but cannot explain it, and at the same time shock human reason by postulating the incineration by material fire of that which they admit is immortal. As a means of escape from this dilemma nothing is offered save a vicarious atonement and a retreat behind a blind acceptance of incongruities and injustice in a God who is supposed by all to be infinitely merciful and just.

Thus, on the one hand, science has no terrors and no reformatory force for the wicked and the selfish; on the other, the creeds, losing their hold in consequence of the inroads of knowledge, grow less and less useful and respected every year. The people seem to be approaching an era of wild unbelief. Just such a state of thought prevailed before the French revolution of 1793.

Theosophy here suggests the reconciliation of science and religion by showing that there is a common foundation for all religions and that the soul exists with all the psychic forces proceeding therefrom. As to the universe, Theosophy teaches a never-ending evolution and involution. Evolution begins when the Great Breath — Herbert Spencer's "Unknowable" which manifests as universal energy — goes forth, and involution, or the disappearance of the universe, obtains when the same breath returns to itself. This coming forth lasts millions upon millions of years, and involution prevails for an equal length of time. As soon as the breath goes forth, universal mind together with universal basic matter appears. In the ancient system this mind is called *Mahat*, and matter *Prakṛiti*. Mahat has the plan of evolution which it impresses upon Prakṛiti, causing it to ceaselessly proceed with the evolution of forms and the perfecting of the units composing the cosmos. The crown of this perfection is man, and he contains in himself the whole plan of the universe copied in miniature but universally potential.

This brings us to ourselves, surrounded as we are by an environment that appears to us to cause pain and sorrow, no matter where we turn. But as the immutable laws of cause and effect brought about our own evolution, the same laws become our saviors from the miseries of existence. The two great laws postulated by Theosophy for the world's reform are those of Karma and Reincarnation. Karma is the law of action which decrees that man must suffer and enjoy solely through his own thoughts and acts. His thoughts, being the smaller copy of the universal mind, lie at the root of every act and constitute the force that brings about the particular body he may inhabit. So Reincarnation in

an earthly body is as necessary for him as the ceaseless reincarnation of the universal mind in evolution after evolution is needful for it. And as no man is a unit separate from the others in the Cosmos, he must think and act in such a way that no discord is produced by him in the great universal stream of evolution. It is the disturbance of this harmony which alone brings on the miseries of life, whether that be of a single man or of the whole nation. As he has acted in his last life or lives, so will he be acted upon in succeeding ones. This is why the rich are often unworthy, and the worthy so frequently poor and afflicted. All appeals to force are useless, as they only create new causes sure to react upon us in future lives as well as in the present. But if all men believed in this just and comprehensive law of Karma, knowing well that whatever they do will be punished or rewarded in this or other new lives, the evils of existence would begin to disappear. The rich would know that they are only trustees for the wealth they have and are bound to use it for the good of their fellows, and the poor, satisfied that their lot is the just desert for prior acts and aided by the more fortunate, would work out old bad Karma and sow the seeds of only that which is good and harmonious.

National misery, such as that of Whitechapel in London (to be imitated ere long in New York), is the result of national Karma, which in its turn is composed of the aggregation of not only the Karma of the individuals concerned, but also of that belonging to the rest of the nation. Ordinary reforms, whether by law or otherwise, will not compass the end in view. This is demonstrated by experience. But given that the ruling and richer classes believe in Karma and Reincarnation, a universal widespread effort would at once be made by those favorites of fortune toward not only present alleviation of miserable conditions, but also in the line of educating the vulgar who now consider themselves oppressed as well by their superiors as by fate. The opposite is now the case, for we cannot call individual sporadic or sectarian efforts of beneficence a national or universal attempt. Just now we have the General of the Salvation Army proposing a huge scheme of colonization which is denounced by a master of science, Prof. Huxley, as Utopian, inefficient, and full of menace for the future. And he, in the course of his comment, candidly admits the great danger to be feared from the criminal and dissatisfied classes. But if the poorer and less discriminating see the richer and the learned offering physical assistance and intelligent explanations of the apparent injustice of life — which can be found only in Theosophy — there would soon arise a possibility of making effective the fine laws and regulations which many are ready to add to those already proposed. Without such Theosophic

philosophy and religion, the constantly increasing concessions made to the clamor of the uneducated, democracy's demands will only end in inflating the actual majority with an undue sense of their real power, and thus precipitate the convulsion which might be averted by the other course. This is a general statement of the only panacea, for if once believed in — even from a selfish motive — it will compel, by a force that works from within all men, the endeavor to escape from future unhappiness which is inevitable if they violate the laws inhering in the universal mind.

Tenets of Theosophy

MR. W. Q. JUDGE REPLIES TO THE STRICTURES OF PROF. SNELL

[*Washington Post*, March 15, 1891]

EDITOR POST: In your issue of March 8, Prof. Merwin-Marie Snell, of the Catholic University of America, answers my short and inadequate reply to his several lectures upon the "Errors and Truths of Theosophy." His lectures were admirable, and so is his present letter, except in that part at the end where he refers those who wish to step out of the field of comparison of religion into the dirt of scandal to a scurrilous article in the *New York Sun* of July 20, by Dr. Elliott Coues.* Were it not for this reference I should have no objection left to his letter. Everybody in Theosophical circles knows that Dr. Coues was inspired by mortification at his expulsion from the Society after trial, and Prof. Snell must know that newspaper articles prove nothing; yet he refers readers "who may wish to learn" to a newspaper libel, now the subject of four suits brought by Mme. Blavatsky and myself against Dr. Coues and the *Sun*. For his information I would say that the lawyers for the *Sun* have stated in open court that they could not prove their libel, and have also offered me a retraction. This is a fact from which Prof. Snell can "learn," and it is not newspaper gossip. These suits are being pushed with vigor, and will stop only at a verdict or a public retraction. Prof. Snell very wisely stops short of a complete libel himself in his reference to the article, doubtless knowing the law to be that the man who continues a libel is as amenable to the law as the one who publishes it.

But following his example I might refer those "who may wish to

*[See *Echoes* II:188-9 regarding the Coues article.]

learn” about the freedom of the Catholic Church and its desire to throw the shackles off from human conscience, to its own history through many centuries, to the attitude of its hierarchy in the Irish troubles of late, to its Inquisition headed by the detestable Torquemada, to its rivers of human blood and its mountains of human bodies burned at the stake — all for freedom — but I will not refer them to any private scandalous and libelous matter that may have been printed against any member of the present hierarchy of the Catholic Church.

Quite clearly the professor says in his present letter that every one of the Theosophical doctrines can be found in the ancient and modern Indian philosophies and religions. This is undeniably true. We never claimed to invent anything, and we do not suppose that Prof. Snell, learned as he appears to be, is ignorant of the fact that the Roman Catholic Church did not invent anything either, but got all it has from ancient religions, Buddhist and others, including even its beads, its ritual, and all that belongs to it. Not a single mummery or genuflection of the present church is absent from the Tibetan system. The only difference between us and the professor’s friends is that we do not accept the mummery or the fierce dogmatism, while they do. We try to extract the kernel from the nut; he swallows the shell and thinks the kernel is of no use.

Furthermore, the Theosophical Society in America does not claim to be a learned Oriental body. It is a Society designed to form a nucleus of Universal Brotherhood, and its members, finding the doctrines of Karma and Reincarnation to their taste, and also such as solve enigmas of life, try to promulgate them as an aid, if you will, to a belief in the Christ principle, but not as another prop to the doctrine of vicarious atonement. Many Theosophists think that the spectacle of a man believing in the vicarious atonement, and at the same time living a life of crime from which he is perpetually absolved, is not one full of promise for human progress; hence they insist on Karma, which shows that all men must themselves repay and give account — as St. Matthew says — for every thought, word, and deed. So it seems to me that Prof. Snell’s display of learning is wasted at this juncture, however, glad we are to know that he is not unacquainted with Oriental religions and philosophies, although as yet he has not stated whether he knows Sanskrit or himself depends upon translations.

He speaks of a book “never translated,” and improperly printed as *Tathasata-guhyaka*,* which “is the only sacred book which treats *ex*

*[*Tathāgata-guhyaka*, i.e., the *Guhyasamāja Tantra*. Sanskrit text first published 1931, Gaekwad’s Oriental Series, Baroda, No. 53. An English translation

professo [expressly] of esoteric Buddhism” and “current” in Tibet. How does the professor know this, or is he only “talking big” about the untranslated book? He also thinks that “the name Swami Bhaskara is no more evidence of familiarity with Vedic literature than that of Patrick O’Flaherty would be of an acquaintance with the annals of the ‘Four Masters’ (of Ireland).” In this he mistakes, “O’Flaherty” is pure birth-accident, subject to no rule, whereas, “Bhaskara” points to the fact that its owner is a Brahman. Another name cited by me was “Dvivedi,” the name of one of our members, and could not be borne by anyone but a Brahman, since, as the professor must know, it means “two Vedas,” and, while he no doubt took up this point as a piece of pleasantry, it is of weight. The four Indian castes have names given them at the ceremony called “Nāma Karaṇa,” and for each caste the name describes the caste, so that there can be no error. Hence the great “Valluvar” spoken of, we know is not a Brahman, when it is certain that a “Śaṅkarāchārya” must be of the Brahman caste, and, theoretically, all Brahmans know the Vedas.

Now, I have no quarrel with Prof. Snell, and no desire to make him again prove, as he has so well done already, that he is a student of Oriental literature, and that he is not a student of the Theosophical movement, nor a sympathizer with it, which latter state, perhaps, is due to the Society’s secret power, or to Emil Burnouf having said in the *Revue des Deux Mondes** that of the three great religious movements of the day the Theosophical Society is one.

William Q. Judge, F.T.S.
New York, March 10, 1891

is in *Some Studies in Indian History*, by Eiji Takahashi, Funabashi, Chiba, Japan, 1981, pp. 135-226.]

*[“Le Bouddhisme en Occident,” July 15, 1888.]

What Theosophy Is

AN ADDRESS BY WILLIAM Q. JUDGE

[Summarized in the *San Francisco Chronicle*, September 28, 1891]

William Q. Judge of New York told an audience of several hundred ladies and gentlemen in Odd Fellows' Hall last night all about "Theosophy, What It Is and What It Is Not." Mr. Judge is a fluent, ready talker, and his address was frequently interrupted by applause. He certainly had no reason to object to Jerome Anderson's introduction. "Mr. Judge," he said, "has devoted a lifetime — perhaps many of them — to the great subject of which he will speak tonight."

"All of us," began Mr. Judge, "are in vain pursuit of happiness. The rich, with wealth and power, are unhappy; the poor, being poor, are unhappy. Neither religion nor science, as now presented, will solve the problems of our daily and inner life, of the political and social systems that annoy from the cradle to the grave. We think that Theosophy will. Let us first tell what Theosophy is not.

"It is not spiritualism; it is not a mass of mystic humbug, although it accepts the facts of spiritualism. It is not Buddhism, the religion which, with its high and pure morals, involves two-thirds of the human family, but it accepts that part of Buddhism which is true. It is not Brahmanism. It is not Christianity. It has in it what is good in both. Above all it should not be confounded with the Theosophical Society, a movement primarily of investigation — a studied, continuous crusade that knows no doctrine and fights under the motto 'no religion is higher than truth.' Can we not all accept it and seek as best we may the true destiny of the human family?

"We can now say what Theosophy is. The word Theosophy will range in meaning as does your conception of the universe and God. It is the wisdom of religion. It accepts the complete evidence that evolution is the greatest law of nature; not that evolution which declares man has come from the ape; not that evolution which evolves mind from matter, but that evolution which postulates the inseparable coexistence of mind and matter, that asserts man to be a spiritual being progressing by the use of matter.

"Man is a spiritual being revolving in seven different planes. He must be considered as a body, being used by a spiritual being. Man's first aspect is his body, which does not include the forces within it. The second is the life principle, which is universal in nature. The third is the astral body, which the newspapers love so well to ridicule. It is of

the ether and a little more. It is invisible to ordinary sight, but it is there. It is the design for the mortal body, the first link between that body and the man within, and the fact which will account for spiritualism and clairvoyance."

Mr. Judge completed his sevenfold characterization with "human passions, the mind, and the principle of spirituality."

"We will assume man's immortality," he continued. "When did it begin? If it always existed, where? We say, in common with millions of others, that as we are immortal and must have existed somewhere it is probable that we existed here and we arrive at the old doctrine of reincarnation. We have taken up body after body to develop, to suffer, and to enjoy. There is no spot in the cosmos that is without consciousness; nothing in the universe is dead. Let us bring into the problem the doctrine of action and reaction, the moral law of compensation, of cause and effect. Its solution has then been made. Reincarnation alone will explain the terrible inequalities of life, will clear away the apparent power of chance and accident, and show to men and nations that as they sow so shall they reap.

"Theosophy will explain all the perplexing problems of life. It will vindicate the sublime and just laws of the universe. It will implant once more in human affairs that compulsion to right which the fading doctrine of hell once made. Reincarnation is the balance wheel, the equalizer, the avenger who knows no end till justice is done. You must come and take that which you have earned."

Karma and Ethics

[*San Francisco Call*, October 5, 1891]

[The third lecture of Mr. Judge in the Bay area was summarized as dealing with "Right Means, Right Thought, and Right Action." The *Call* also referred to H. S. Olcott's passage through San Francisco on his return trip to India, via Japan, with that portion of H.P.B.'s ashes destined for Adyar. — COMPILER]

Last evening William Q. Judge delivered a lecture in Odd Fellows' Hall, on "Karma and Ethics," before another large audience. He was introduced by E. B. Rambo, President of the Golden Gate Branch of the Theosophical Society.

"It is necessary for us to inquire what is man from a theosophical standpoint," he said. "The other evening I told you man is a composite, a septenate being, developing on all of the seven planes. Let us conceive him as one enveloped in six vehicles, each vehicle being a vehicle for the element one above it. There is the body material, which we see, then the 'desire body,' the astral body, and the passions. These four vehicles are what are laid down at death, the others are composed of what are known to us as *Ātma*, *Buddhi* and *Manas*; spirit, soul and mind. The man we see decays at death; the real man lives on forever, and it is this real man that feels and knows what are true ethics.

"What is the meaning of the word 'ethic?' Ethics are said in the dictionary to be the 'science of human conduct; a code of rules,' without there being a standard of ethics for the world at large. The Chinese have one code of ethics; the Buddhists have their ethics. The latter say 'right means, right thought, right action.' The Christians have their ethics. They are founded on the golden rule (do unto others, etc.), but the ethics are not practiced. The code is only a theory. We have this nation of ours exterminating the Indians, the sons of the soil. Again, there is a business code, which is in contradiction and opposite to the religious code. So there is no necessity for us to say our code is the Christian code. We can only adopt it, add to it, and make it operative. When Tolstoi makes a recluse of himself and his family the world laughs. Yet he is following the Christian code closer than the so-called enlightened nations of the West. If the Christian code, as laid down by Christ, were to be followed by the Christian(?) nations they would have to disarm.

"The theosophic code is that men are brothers, touching each other dynamically. No matter how much you may think this nation or that

people are diverse from you, yet they are of the human brotherhood. Every man in the whole breadth of the universe is vibrating with every other man. There is nothing that can make the real man think otherwise, though seeming manhood through stress of friction makes an eternal warfare for existence, the desire to subject and disown.

“What you sow you shall reap. Sow the wind and you shall reap the whirlwind. That is Karma. Karma is the law of cause and effect. Action is based upon thought. As we think so we act, and as we think of the Chinese in China, so is the influence of our thoughts in America. There are many proofs in all books, from the Bible — where St. Paul says, ‘God is not mocked,’ meaning (as we think, that is, as we sow God allows us to reap) — to the Vedas and Koran. As a man thinks the convolutions of his brain become deeper and more pronounced. It is known that Napoleon’s head grew after he had become Consul and still more when he became Emperor. Everything goes to show the effect of thought on objective natures. We arrive at this conclusion just the same as the scientist or materialist when he ‘discovers’ his atom, which no one ever saw and may never see, but which is logical.

“Now, the theosophical concepts of Karma separate it into several departments. There are the physical, mental and soul Karma. Sometimes we find a distorted body the vehicle of a brilliant mind. That goes to show that that person had not lived rightly in the past lives on the physical plane, but had on the mental. Catherine di Medici was a beautiful woman without, but within she was a perfect devil, which shows she had lived cleanly and goodly on the physical plane, but on the moral or soul plane had become distorted.

“At Johnstown whole families were wiped out by the floods, yet it gave a chance for the world to be good and go down into its pocket for help. Then there are: the present Karma, that which we are now experiencing, past Karma, and the Karma we are shooting, as it were, from a bow into the next life.

“Why should we attribute all the queer ‘coincidences’ to chaos? Why should we say that by an ‘accident’ this letter was written that elevated some wreck? Science, the accepted setting forth of laws, continually veils its ignorance with the words ‘accident’ and ‘coincidence.’ Theosophy has none of this. To Karma, cause and effect, eternally and constantly existing, and to reincarnation, the method by which Karma works, Theosophy bases its philosophy.”

India's Wonder-Workers

[*Stockton Mail*, October 9, 1891]

"The term fakir is not properly applied when used to designate the Brahman wonder-worker," remarked William Q. Judge, the great theosophist who is now in Stockton, to a *Mail* reporter today.

Mr. Judge was seated in an easy chair in the library of Mrs. Kelsey's residence, where he is a guest, and was whiffing a cigarette as he spoke. His object in visiting this city is to deliver public lectures explanatory of Theosophy, as he is the head of the American Theosophical Society. In an introductory conversation with the reporter, Mr. Judge, when asked to describe the wonders he had seen performed in India, said he cared nothing for the so-called miracles of the Brahmans, and intimated that in his opinion the public ought to devote its attention to the underlying principles of Theosophy rather than to the wonders which the Brahmans can work.

"But," said the reporter, "the public does not take kindly to didactic discourses. People generally are more interested in the marvelous side of Theosophy, and even the local theosophists themselves would probably be more interested in a description of the fakirs' feats, and your explanation of them, than any explanation of the religion of India."

"The fakirs," said Mr. Judge, "are really Mohammedans. The Brahmanistic class of wonder-workers are the yogi. Both the yogi and the Mohammedan fakir perform their feats in India.

"The wonder-workers are divided into two great classes. The one class consists of common jugglers, who rely simply on sleight of hand. The other class is gifted with powers not popularly understood. Some of the feats performed by the latter class are imitated by the former, and hence you will sometimes find the same trick performed in different ways.

THE BASKET TRICK

"An instance of this is the basket trick, which is accomplished by two different methods, the one through jugglery and the other through a power that would be called superhuman by the majority of people. I had the good fortune to discover by an accidental circumstance the method in which the jugglers perform the feat. A woman was placed in a basket, and the cover of the basket was put on. The juggler then ran a sword through the basket in every direction. When the cover was removed the woman was found to be unhurt. The explanation was very simple. I happened to be sitting in such a position that the

sunlight, reflected from the floor through the basket, enabled me to see the woman within it. She was moving about constantly. The sword would go under her arm at one thrust, then under her chin, and then she would rise in the basket and the sword would pass under her body — and so on. Her movements were preconcerted. There was a systematic arrangement, and by practice between the two she knew just how to move in order to avoid the sword thrust.

“There is, however, what might be called a legitimate way of performing the basket trick — that is to say, a method in which the element of trickery does not enter. That is where the yogi thrusts his sword in and draws it out covered with blood. You can hear the woman's screams. When the cover is removed from the basket nobody is within.”

“How do you account for that feat?” was asked.

“On the theory of hypnotism. The yogi by reason of his metaphysical power makes you think you see what you do not.”

SOME FAKE FEATS

Mr. Judge then went on to describe other wonders which in his opinion were, like the basket trick first described, accomplished by means of trickery. On one occasion a fakir placed a stone in a bag, Mr. Judge standing by and seeing the stone dropped into it. In a few moments the fakir opened his mouth, wide-open, and indicated that the stone was about to come out of his mouth. Mr. Judge looked down the fellow's throat and saw the stone come up, covered with slime. Two tenpenny nails followed it up. When the bag was opened the stone was gone from within it. In Mr. Judge's opinion the stone was got rid of by sleight-of-hand when being apparently put into the bag. The stone which came from the fakir's mouth was a duplicate which was in his stomach when he began the trick. The fakirs and the yogi both perform their feats practically naked. In sleight-of-hand tricks they far excel the European juggler, who is assisted by his clothing, his pockets and his mechanical appliances.

Another feat performed by trickery is this: Four or five powders of different colors are mixed together and swallowed by the juggler, who then spits them out on a sheet of paper, and each powder is spat out separately, according to its color.

A BRACE OF MARVELS

The feats into which no element of fraud enters are accomplished by the intervention of natural laws. One is this: The yogi places half a dozen coins of different denominations on your table and then steps to the opposite side of the room. You are at liberty to examine the coins

and the table, and satisfy yourself that there is no tangible connection (such as a thread, for instance) between the table and the yogi. You are then requested to name any one of the coins. When you name it it rises, as if animated, on its rim, and traverses the table. It will advance and retire at your bidding and roll off the table when you so command. Mr. Judge has seen the feat performed.

Another wonder, quite as remarkable as that just described, was narrated to Mr. Judge by a friend who witnessed it. There were two large earthen jars, about five feet high, standing in one end of a room. They were nearly full of water. The yogi who performed the feat stood in the other end of the room. At his bidding the jars fell upon their sides and rolled along the floor without spilling the water. The eye-witness of the performance looked into the jars as they were rolling and saw that the water within them was whirling around rapidly, making an eddylike depression in the surface.

"I attribute the secret of these two tricks — the performance with the coin and that with the water jars," remarked Mr. Judge to the reporter, "to the control which the yogi is able to exercise in the way of overcoming certain natural laws with certain other laws equally as natural but not well understood by the world at large. I do not think that in feats of this class hypnotism cuts any figure."

THE GREATEST TRICK OF ALL

"What is the most remarkable wonder in the hypnotic class?" was asked.

"Well, a singular performance was described to me a few months ago by Mr. E. T. Greaves, a correspondent for the *New York World*, who said he saw the thing done in Algiers. It was performed by a man and a boy — presumably father and son. The father took a coil of rope and tossed the rope up into the air, holding onto one end of it. Up and up the rope went until the upper end disappeared in the sky. The rope seemed to stretch from earth to Heaven. Then the man sent the boy up the rope. The youngster climbed and climbed until he, too, disappeared in the sky. The man called him down. The boy did not come. The man, feigning anger, put a knife between his teeth and climbed the rope also, swearing he would kill the boy. Soon shrieks were heard in the sky. A dismembered leg suddenly dropped from above. Then an arm; then the other leg; then the boy's head — and so on. Soon the man was seen descending the rope with his bloody knife. He gathered the remains together, covered them with a sheet and pulled the rope down out of the air. Then he removed the sheet. The boy was beneath it, whole, safe and sound."

Wisdom of the Gods

MR. JUDGE'S EXPLANATION OF THEOSOPHY

[*Independent*, Stockton, California, October 9, 1891]

Several hundred of the most intelligent people in the city gathered in Turn-Verein hall last night to listen to William Q. Judge's lecture about Theosophy. To accommodate all who attended additional benches had to be put in the hall, and this caused noise which delayed the beginning of the address after Mr. Judge was introduced by Fred M. West. It did not disconcert or flurry him, though, he being a very calm man. He speaks easily and clearly, and has no mannerisms to distract attention from the meaning of what he says. He will lecture again tonight and will probably have even a larger audience than last night. Questions which anybody chooses to ask concerning Theosophy will be answered by him tonight. He went to the hall immediately on arriving on the train last night.

Mr. Judge said that he could not in the hour or so which his lecture was to occupy give more than a sketch of Theosophy, since it embraces the history of mankind. He could not even go through the list of its literature, which exists among all peoples, which had existed long before the Theosophical Society was founded, sixteen years ago, and in which writings of Paracelsus and even of the early Christian fathers are included.

WHAT IT IS NOT

He first proposed to tell what Theosophy is not so as to remove misconceptions. It is not materialism. In India the people began to look upon our civilization with admiration. Our civilization is not necessarily the best. We have not yet begun to make it what it should be. But when the people of the far East heard how strong the Western nations were and how rich they were in money, they wished to emulate our prosperity and material civilization. They associated this civilization with the doctrines of Huxley and others that man is but a mass of molecules without a soul. The spread of such materialism was a dangerous thing and to counteract it Theosophy was once more brought forward by those who founded the Theosophical Society.

"Theosophy is not Buddhism," said Mr. Judge. "The religion of Buddha is not a bad one. There is little difference theoretically between it and Christianity. Theosophy only takes from Buddhism that which is true. Brahmanism is the religion of India. If anybody has given

you the idea that Buddhism is, the idea is a mistake. I have been there and know. The Brahmanical books are the four Vedas. The Hindus say these books were revealed from God just as the Christians say the books of the Bible were. The Vedas gave rise to the caste system. Only the Brahmans were privileged to read them. In them is the same doctrine about man having an immortal soul and about his duties as in the books of other religions. That part of Brahmanism is Theosophy in my opinion, but Theosophy is not Brahmanism. Buddhism is a pure religion theoretically. It includes over half the human race in its fold. In Buddhism and in Brahmanism there is truth, and in all other religions there is truth, and it is that truth which is Theosophy.

NOT SPIRITUALISM

“It has been stated in the newspapers in San Francisco, New York, London and everywhere else except in India that Theosophy is nothing more than spiritualism. By spiritualists in this connection people who are spiritual are not meant, but those who go to séances and who believe in and want to practice conversation with the dead. The Theosophical Society has never authorized a séance. Its aim is to discourage such practices. Theosophy takes the facts which spiritualists base their conclusions on but explains them in a different way. We think spiritualism is an insidious form of materialism though spiritualists may not be aware of the fact. It is materialism just as is the description of heaven as having streets paved with gold and being hung with gates of jasper. These things could not exist in heaven. The things which spiritualists say occur we admit do happen, but we do not admit the conclusions. There are in spiritualism facts which are useful in determining the destiny of man. When mesmerism was first broached the scientists and the Academy of France denied that there could be such a thing. Now they admit there is but they call it by another name, hypnotism. If they called it mesmerism they would be confessing that they erred before.

MADAME BLAVATSKY

“Theosophy is not Blavatskyism. Madame Blavatsky was an old friend of mine whom I greatly respected. She is dead. That is, her body is dead, for Theosophy teaches that the spirit does not die. All she ever asked of her many friends was that they live with the highest altruistic aims. They follow her teachings as well as they can, for they are not perfect. No human being is.

“Theosophy is not Christianity nor is it against Christianity. In my opinion today there is no Christianity in practice, though there is a

good deal in theory. There is churchianity, and the Christian religion is divided into sects, but if Christianity is what Jesus taught there is none of it. Jesus said that if a man ask you for your coat give him also your cloak, meaning thereby that you should give him money or what you can, and that if a man strike you on one cheek turn to him the other. How many do so?

CRITICISM OF CHRISTIANITY

“Theosophy has no quarrel with true Christianity. If it exists, by all means let it flourish. The dogmas of the church were made up not by Jesus Christ but by interested priests after his death. Theosophy is opposed, as Luther was opposed, to churchianity. If you are a Christian, what sort are you? A Catholic? The Catholics include the large mass of Christians, theirs being the original Christian religion. Or do you belong to one of the other sects, of which there are over 320? The doctrine of Christians who belong to rival denominations is that all the others outside of a particular sect must be damned. That is not Christianity as Jesus would teach it, and we have no quarrel with the real thing. We have been raised in Christianity. We have studied the spirit of the Bible and have not been carried away like Bob Ingersoll by the letter.

“The Theosophical Society is not Theosophy. It was organized in New York with the object of Universal Brotherhood and of investigating the hidden, recondite laws that govern humanity.

UNIVERSAL BROTHERHOOD

“Complete and perfect toleration is demanded in the Society, and this is so well observed that it has never given out a doctrine which the members must believe in. People with all sorts of religion and with no religion at all belong to it. It has broken down the caste distinctions of the Hindus and Buddhists who come within its pale, which nothing else could do. True universal brotherhood was something other people had thought of before we did, but universal brotherhood is not practiced, much as it is spoken about. Christianity was to have brought it about, but it has not succeeded. Nations are armed to the teeth against each other. Universal Brotherhood is not something sentimental. We are actually united and feel each other's thoughts and actions. The progress or the lack of progress of one community or one nation has its effect on every other in the world.

“Theosophy is derived from Greek words meaning the wisdom of the gods. The Christian Bible says that the gods [elohim] created man.

The word is in the plural. It does not mean a god of wood and stone, but natural forces, cause and effect, evolution, which has brought man into being as it has everything else. If you cannot believe that God is a being like yourself infinitely extended on the screen of space, but that all things are God, Theosophy means a knowledge of that.

“It is that which, if understood, will reunite religion and science. They were united when Egypt rose to the highest height of civilization. Madame Blavatsky believed that the same union and as glorious a civilization would be produced in America, where a new race is being formed and where all new things will come forth.

HYPNOTISM AND DREAMS

“The phenomena of hypnotism and dreams show that man has an inner self, which has nothing to do with the outer body that we think is man. We hold that if this inner being, the soul, has a continuous existence during sleep, when the body is in a state of death, it always had and always will have existence. That it has a continuous existence is shown by the fact that our periods of sleep make no gap in the line of our lives. To find out truth men have to be born and born again in different bodies.

ONE SOUL IN MANY BODIES

“Reincarnation in this world is necessary. If man has only one life to do it in, how can he improve the character of his soul, the real man? Half of it is spent in sleep and in the vegetation of childhood. One life will not suffice to let a man find out truth, or gain experience, or learn the knowledge that men have found. There is no way to do so except by reincarnation. If there is common sense in creation why is a person created with all the powers man has if they must be yielded up forever in a few years? Without reincarnation we cannot account for the inequalities of life. Henry Ward Beecher believed in reincarnation, for he said that those who lived and died before Jesus came must have been eternally damned if they could not come back and hear about it. The Christian fathers teach reincarnation by analogy.

“Karma is the doctrine of perfect justice — that no one can prevent a man from suffering or being rewarded for what he has done. Without the laws of reincarnation and Karma there is no escape from condemning the creator of the universe, and without them there is no sense in cosmos. What did I do to be born in a good family and to live amid pleasant surroundings when thousands upon thousands of other human beings were born in places of disease and crime at the same time and never had a day of enlightenment or contentment? You cannot say

it was chance. If you say the Lord willed it, there is no use in talking to you. The real reason is that they made characters in previous lives which drew them there. Reincarnation explains why great minds are found in misshapen bodies and why men of fine physique are found with no brains at all.

GROWING UNREST

“If you are satisfied you will not inquire into these things; but people are not satisfied. There is unrest in the world. Unless something like Theosophy is offered men will fall back to superstition or materialism. In Legislatures lawyers make laws and then devise means for other men to escape obeying them. If men knew and believed that they would have to suffer in the body from age to age until by evolution they had pushed forward to the highest plane, laws would be obeyed and laws would not be needed.

“Reincarnation is shown in the Bible, which says that Esau was hated and Jacob was loved before they were born. Jesus said that John the Baptist, was Elias, though Elias had died centuries before. How could the man in the Bible who was born blind be punished for something he did if he had not lived before?”

The lectures are given under the auspices of the local Theosophical Society. Admission was free, but a collection was taken to defray expenses, as the Society is small.

Reincarnation

[Report of a lecture delivered at Irving Hall, San Francisco, California, September 28, 1891, and printed in *The New Californian*, Vol. I, November 1891, pp. 177-83. The latter was published by Louise A. Off, a T.S. member in Los Angeles, California.]

Reincarnation is change. Whether in the domain of mind, of natural objects, or of human progress in civilization, the great law governing all is change. Everything is changing; the old into the new, the past into the present. This procession of change is evolution, and reincarnation and evolution are the same thing. The doctrine of reincarnation is that each man is a living, immortal soul; that, as Walt Whitman, the poet, says, he has "died ten thousand times before";* that being immortal he must have been always immortal; that he has lived before; and that he comes to earth again and again in new bodies, for the purpose of experience and development. As an old Hindu poet says, "I and thou, oh Arjuna, have had many births; we have been in many bodies, and we will be in many more."†

Now, although the doctrine of reincarnation applies to every atom in the universe, we will only consider it in respect to man himself. If man is the crowning glory, the aim and end of all evolutionary effort, as a conscious reasoning being his evolution must needs involve a changing series of lives. First of all, he should know himself, because once that he knows that, he knows all. Reincarnation, then, as applied to man, means that we are not here for the first time; that we have previously inhabited bodies on this earth. This, according to the Theosophic theory, is the only way in which spirits return to the earth. We do not hold, like some, that after a man dies, after his body is put away in the ground, he returns once more, without a body, to converse with his friends left behind. We say that he comes back and occupies another body; that he reincarnates. This is not a new nor a strange doctrine. It is as old as any records of civilization. The ancient Egyptians believed it and taught it. The Jews believed it. The Chaldeans no doubt believed it, for their philosophy is similar to that of the Egyptians and the Hindus. The latter have always believed it, and today accept it almost to a man. They declare that either man is immortal or he is not. If he is immortal he must have always been so; if he is not, then this world of ours is a chaos of injustice and unmerited suffering.

* [*Song of Myself*, §49.]

† [Vyasa quoting Kṛishṇa in the *Bhagavad-Gītā*, 4:5.]

Is one life adequate for any of the purposes which it would seem ought to be in view, in the perfecting of man in his nature, his character, and his powers? I think that the answer will be that it is not enough if we desire to gain knowledge. The departments of knowledge are innumerable; they cannot be counted. In each the pursuit of knowledge is divided and again subdivided. Whether in history, the physical sciences, or the study of nature's resources, of civilization, or, further yet, the study of the mind, the departments are so infinite that one faints with the idea of supposing it possible to acquire all that knowledge in a single lifetime. Now what is a lifetime? As it is reckoned according to the Christian scheme, it is 70 years. The insurance standard is much shorter; it is not 60 years. Now, a person spends a great deal of time in childhood, when they learn nothing; before they understand how to use their own senses that they may acquire knowledge. They will, it is true, acquire mere impressions, but these are indefinite and crude, so that the period of childhood has to be subtracted from this 60 years. One-third of the remainder is spent in sleep, and the greater part of the waking portion is wasted, so far as development is concerned, in the struggle for existence, for of our own civilization you will find that the major part are bound down to the wall in order to gain a scanty livelihood. How much time is there left in which to do anything whatever, except to gain a thimbleful to eat and a place to sleep? I take it that the object in view in having man upon earth is that he may develop his character up to the highest standard, and in order to do so he not only has to acquire knowledge in all its branches but he has also in addition to that to gain experience, for one can acquire knowledge in his room and yet have no experience. It is well-known that we must have experience with each other, personal contact in all the relations of life, in order to develop our character.

There is a story told in India, of the great sage Śaṅkarāchārya, bearing upon this point. He was a man who was celebrated all his life long as one possessed of the highest learning. He had studied and experienced almost everything, but one day the Goddess of Love came to him and said, "Śaṅkarāchārya, what is the nature of love?" He was obliged to reply, "I don't know," and in order to acquire experience as to its true nature he again, as the story goes, reincarnated in order that he might answer the question of the Goddess. So that even he, with all his wisdom from other experiences, had once more to incarnate to gain actual experience in this.

In view then, of the amount of experience necessary to round out and develop human character, how much can be accomplished in one short life? Each one of us has a different trade or business. Take

the man with a small store. He has nothing to do with large affairs; his whole life has been spent in making prices for the goods he sells. What chance has he to gain anything but that one small experience in this life? So on, in every direction. There is no chance to gain the needed experience, in order that a soul or character may be developed up to the highest possible standard. Further than this, character has to be formed, and the short time we have, even if the period of sleep be added, is not enough to form character. Besides, men and women from birth to death have almost the same essential character. The boy who was a trader in school, who swapped a knife for some marbles and the marbles for something else until he finally acquired money, is today a trader. Another boy who gave everything away is still the same; his essential character has not altered. It is rarely that man's essential characteristics change from birth to death. Nothing changes in one short life except in response to the quantity of experience gained and the amount of this is too small to even materially modify much less to form character.

When, then, will we have the opportunity to improve or evolve, if there is only one life and one death? Never. God designed that man should have a character, and that it should be developed on all sides, so that he may acquire a knowledge of all truth. This cannot be done in one short life. It is desired, I suppose, by nature and by God that mankind, as a whole, should be elevated up to the highest, in purity, wisdom, compassion and a host of other Godlike characteristics. This is impossible in one short life, with half of this slept away. Our life, in addition, raises within us ideas with respect to the fact that there is more to be known; a consciousness that greater and grander truths exist than any we have yet encountered as the natural deduction from all that we have known. This consciousness of but a partial development of our faculties fills us with unrest. The knowledge that life leaves unused certain faculties which might fill us with gratification or sorrow, or at any rate with increased experience and wisdom, haunts us.

Failure and disappointment are everywhere; rich and poor alike feel them grinding in their hearts. Those who move in high social circles are not happy because their schemes do not succeed; others are miserable merely for the reason that they know not what else to do, and they are unsatisfied with their idleness. On the other hand are those who are discontented with their lot and the injustice surrounding them. Now this short life has raised these feelings and we must ask the question, "What is the way out? Is there any solution to these and similar problems?" The answer is, there is in Reincarnation, and in this only. Now, there are three hypotheses by which men have sought to surmount these

difficulties. The first is that all of them are removed by mere death, by the simple fact of dying, or passing away from the world. Mere death is to be accepted as the end of all only upon the materialistic basis. If man is immortal, simple death is no solution. From this basis, we have to imagine a wonderful change after death. There is nothing in our whole experience to warrant such a conclusion, from the Christian or Spiritualistic standpoint. Furthermore, if it were true that mere dying and being translated to some other place or state will answer all these questions, then all souls would have to be alike. It really has sometimes seemed to me that the idea of going to heaven where I should sing songs that I did not like, and see a number of people who did not like me when I was alive, and who could not sing a note properly under any circumstances, would not be at all desirable. This change after death is too sudden, too contrary to all nature's methods.

The second hypothesis aims at removing the difficulties by a spiritual discipline after death. Now, this will not answer because numerous faculties are not at all developed during life. It premises just as sudden a change of character as the first plan. In order to develop faculties that we find ourselves in partial possession of here, we must undergo the experience which evolves those faculties.

The last hypothesis, however, is reincarnation, and that, as I have said, will overcome all difficulties. Reincarnation shows the meaning of Universal Brotherhood; that all of us being spiritual beings, according to the grand plan of nature in all worlds and in all kingdoms up to the highest possible limit, are unable to escape from each other until we are essentially changed. To postulate as a truth that a whole family must die and go to heaven together because the mother or father wishes to see them is unphilosophical. Members of that family may become entirely alienated, and then be compelled to be in a company not like themselves, with whom they do not wish to associate. They can escape only by reincarnation. They only come back again and again in families together who are like in character. None escape from any family until they have altered their entire nature. In a similar manner to this method in families, reincarnation also insures advance in races. No advance can be possible without it.

The existence of savages, even at the present day, in America, in Borneo and in other places of the world, where there are hordes of them, can only be explained by reincarnation, as well as the further fact that they are melting away like the clouds of mist before the noonday sun. In the Sandwich Islands, the Indians there, now so closely connected with us by commerce, are disappearing; pushed out, it is declared, by civilization. We say not. It is very true that the missionaries

going there, and the trader following, does often bring about this result in part, but it is not wholly due to that. The egos in those bodies are reaching the limit of experience under this kind of mental environment and when this limit is reached, no more bodies are produced in sufficient number to keep up the race. The reason why some savage nations are growing is that egos are there still gaining needed experience. Their essential character remains the same. When it shall have changed their life desires, no more such bodies will be produced.

Furthermore, not to postulate reincarnation is to sanction the greatest injustice. It is to accuse the God, in whom you believe, of injustice. Because, if Reincarnation is not a law of nature, then these savages are unjustly treated in being in existence at all. What is the use of simply inhabiting such bodies as theirs? Why are they condemned to such a life? Reincarnation restores justice to human existence in this, and in all the circumstances surrounding life and enables man to believe that the Universe is governed by law in every particular and in each department. Reincarnation provides also for exact justice to each individual in every civilization alike. Each person set in motion the causes in his last life which have brought about what he is now experiencing, and is, therefore, undergoing a just punishment or reward because he is the person who did the thing, and the person who should be punished or rewarded. Now, you may say, "I am not the person. It was another person, who was called so and so in a previous life." To say that is to misconceive the doctrine. It does not mean that it was another individual, but the very same one reincarnated in a new body as one might be clothed with a different garment. The name is nothing. It is given to you by your parents, just as much without your consent as is your body. It does not represent you.

Now, the objections which are raised to this theory of reincarnation are few in number. They may be reduced to four heads. The first is, "I do not remember my former lives, and therefore it is unjust that I should suffer or enjoy for what I do not remember having done." You do not remember half of this life. Who among you can bring back before him now the details of his childhood? How much do those of you remember, who lived in the country, for instance? You can remember the house on the farm, perhaps, and the most prominent objects, but you cannot remember more than a few particulars. Only the most important features are retained. The rest fades from the mind. Now, if the argument is good that you have never lived before because you do not remember it, then you have never lived these years of your life that you don't remember, which illustrates the absurdity of such a position.

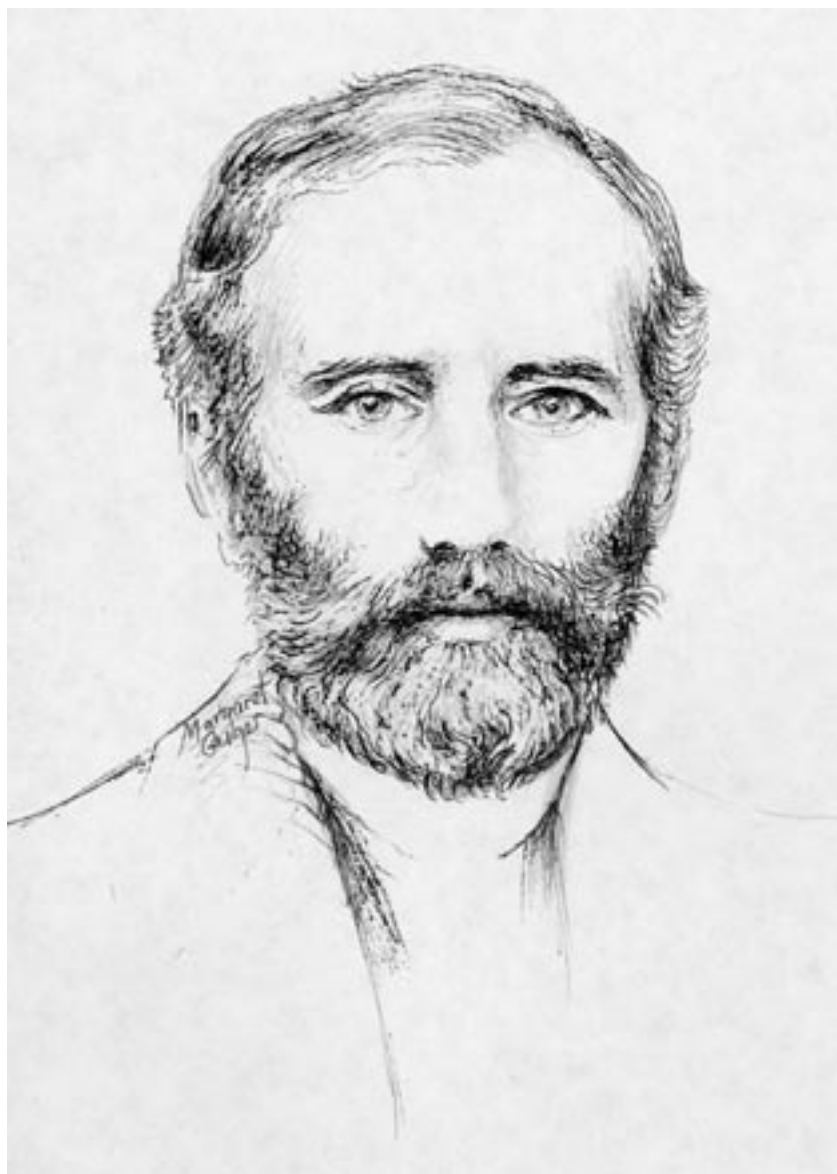
The second objection, contained in the first, is "that it is unjust." This I have already explained. The theory that a man must remember a crime which he has committed, or the good he has done, in order to be justly punished or rewarded is violated, so far as nature is concerned, every moment in the day. You go to sleep at night, forgetting the window is open and catch a violent cold while you are asleep. You reap the consequences in a day or two after and do not question nature's justice. You take into your stomach during the day some deleterious substance. Will the fact that you did not know it was poisonous enable you to escape the consequences? Is it not true that many children are lamed for life and that no one can tell how the accident occurred? I have known of a case where a nurse dropped a child in early youth, which afterwards developed a very distressing disease, one that often ruins a whole life. The child remembered nothing of it, yet the consequences fell upon its head. Is it unjust because it does not remember it? If there is no reincarnation it is unjust, because this child had not in its brief life done anything to warrant this accident.

The next objection is that reincarnation is contrary to heredity, that is, that heredity accounts for these things, accounts for everything, some say. But the best investigators are beginning to declare the contrary. They admit that it does not account for but a few things of a physical nature. It does not explain the differences in character. From its earliest youth each child exhibits a character of its own. One shows entire selfishness, a grasping propensity; another the opposite or open-heartedness; both being children of the same mother.

The last objection is a sentimental one and too often made. It has no force whatever, except that the world is largely governed by sentiment. People say "I don't like it. I don't want to be born again. I don't wish to think of the idea that I won't see my child, my husband and my friends again." The mere sentimental thought "I don't like it" is no argument. Take, for instance, the case of the mother who said to me the other night on the train, "I do not like the idea, because I wish to see my son again." Now, which son does she wish to see? The one born a babe, whom she loved as well as her own life, or the same son grown to be a man? Or if he chanced to become a low character, is this the vision to be remembered? And the child, whom does he wish to remember and see, the parent in his beauty, strength and prime, or the old man, toothless, wrinkled and gray? Which of these? None. The real man is not subject to these changes, but is ever living and ever reincarnating.

Christians will find that the Bible confirms this doctrine on almost every page. It is in *Matthew* in several places. Christianity without reincarnation is an unjust scheme, to say nothing of other defects. The

early Christian Fathers, as well as those of the Middle Ages, and poets and writers of all sorts and conditions have believed in this doctrine. Theosophists accept it because it sets man upon his feet; gives him a chance; allows him an opportunity to live a better life under better conditions, in new places and times. With it, man is able to raise himself up to the standard and power of a God, which is the intention of nature, for with reincarnation he acquires experience in every kind of life, and all varieties of bodies. He is able to transmute and purify his lower nature. He is, in fact, a pilgrim winding his way up to the very highest point attainable.



PENCIL SKETCH OF W. Q. JUDGE
BY MARGARET GEIGER
FROM A PHOTOGRAPH DATED JULY 1895

The Inner Constitution of Man

[Account of a lecture delivered at Irving Hall, San Francisco, October 26th, 1891, which was printed in *The New Californian*, Vol. I, December 1891, pp. 207-13.]

We are such stuff as dreams are made of.

— *Shakespeare* [*The Tempest*, Act IV, Sc. I]

Have perseverance as one who doth for evermore endure, for thy shadows [personalities] live and vanish. That which in thee shall live forever, that which in thee *knows*, for it is knowledge, is not of fleeting life; it is the man that was, that is, and will be, for whom the hour shall never strike. — [*The Voice of the Silence*, p. 31, TUP ed.]

It is of these “dreams” of which we are made, and of this man for whom “the hour will never strike” that I have to speak to you tonight. Or, in other words, of the inner constitution of man, divided in a seven-fold manner; called sometimes the seven-fold constitution of man. This seven-fold constitution is not confined, in our opinion, to man, but is shared with him by the whole of nature also. The consideration of this subject, therefore, properly demands that of the whole Theosophical theory of evolution, so that tonight I cannot hope to go over it, but only that part of it which particularly relates to man.

In the Theosophical theory, spirit and matter are co-existent, and co-eternal. There is no spirit without matter and, *vice versa*, there is no matter without spirit. These two are the manifestations of the One Absolute reality. That is to say, matter is at one pole of this reality and spirit at the other. In other words, spirit contains the plan, as it were, which it impresses upon matter, which receives this and carries out its evolution from the moment that manifestation begins. Therefore, this evolution is on all the seven planes. The word “plane” is used in Theosophy — and by many others before this — to indicate not only a place, but also a state or condition. For instance we have the plane of mind, of body, the spiritual, and the physical planes. This does not mean that they are separated from each other like the compartments of a ship, or floors of a house. These planes are conditions, or states, of which one may interpenetrate the other, and evolution may be carried on to perfection so far as this relates to inner planes, such as those of man’s septenary constitution. To illustrate: Consider the shadow from some object in an electric light thrown in a certain direction. Another

electric light may throw a beam at right angles to this black shadow. The shadow and the light thus cross each other, but they do not interfere. The shadow, when it strikes an object beyond, still envelopes it in darkness, although the electric light has shone through its center. Thus the shadow and the bright light may exist at the place where they cross, independently, otherwise they would negative each other, and there would be a cessation of light or of shadow beyond the point where they met. Instead of this, both shadow and light will continue on to their respective destinations. This sufficiently illustrates my meaning, that the planes of evolution may proceed within each other, and yet not interfere, and it is not necessary that they be separated in any sense whatever. There are many illustrations which could be drawn from science. Mr. Tyndall substantiates this with respect to the colors of the solar spectrum. We know these are all in the solar light, unseen by us until they are separated by the prism. And so on, in almost every direction, are similar illustrations.

Evolution proceeds on seven planes throughout the manifested universe. Man, in this world, is the highest manifestation of this evolution, and therefore contains within himself its higher seven planes, which before his advent were not perceptible, although they existed always in the germ. Buddha declares that man is made up or formed from thought germs. He is not alone in this assertion. Many philosophers since his time have said the same thing; that man is a thinker, and is made up of and the result of his thoughts. Western minds have become so accustomed to judging him by his mortal body, and to listen to theories which teach the conditions whereby mental states may be materially produced, that at last it has lost sight of man as a thinker at all, and cannot understand why he is made up of his thoughts. We admit that he has a body, and that this body is not thought, but declare that it is the result of his thoughts. The body, now used by all human beings, is the result of the thought of the human race in the past, which thought, at length enabled it to so mold matter as to furnish the body in which man, who is the thinker, really lives.

Man, the thinker, is not divided in this seven-fold way, but man consisting of body and other elements of his nature is so divided. This seven-fold division is not absent anywhere in nature. The seven days of a week is an instance. The layers of the skin are divided in a seven-fold way. In the growth of the child before birth, there are seven distinct divisions. In the progress and construction of the great works of man, there is even seen the seven-fold division. Of a great building, for example, the architect first formulates the plan. The materials existing in various states, represent a second stage; collecting them together

after that, a third; united in the building, a fourth; decorating it, a fifth; furnishing it, a sixth; and its occupation by man, the seventh and last. And so it is with man. The ideal plan is laid down; the materials of which are scattered through space; these are collected; then built together in the various forms of nature, until that of man is reached.

The first division of man is body, composed of what is called matter, or atoms, held together in a definite form. Have you ever reflected that your body, composed of matter, is made out of the mineral, vegetable and animal kingdoms, and therefore you have in you portions of the tiger and all ferocious beasts, as well as the gentle? You have also vegetable and mineral matter collected in your body, for this represents all that evolution on the physical plane has accomplished in the world. With the Evolutionists of today, we admit that at one time there was only a mass of fire mist, and, although our theory of evolution does do so, it is unnecessary to go beyond that for our present purpose. These say there was first this fire mist, which, by means of the processes of nature, began to revolve into a vortex, and so continued until it became sufficiently dense for a crust to form upon it. This kept growing thicker, until we have the world as it exists today, which finally, without any life or intelligence of its own, produced these. That is, from nothing came forth something. We admit with them that this process went on, but we assert that it was in accordance with the plan laid down by other human beings, who evolved it as the result of the experience of other lives on earths which they had passed through in the great wheel of eternity. But we say further, that [in] this fire mist, of the scientists, are beings, carrying the plan of evolution with them. They first put this matter through the mineral school, so to speak, residing within each particle, and continuing the process for millions and millions of years. When this had been sufficiently accomplished these beings then passed on; that is, pushed forward some of this matter into the vegetable kingdom. This process was carried on for uncountable years. Then this same collection of beings carried the evolution of atoms up into the animal kingdom, where we are now, as mere masses of flesh, not as human shapes. This process went on until the whole mass had received education in the animal kingdom.

The geological history of the world verifies these statements, excepting, of course, the presence of these egos. I admit that its links do not give us any proof of these beings, but I insist that a survey of the whole scheme demands their presence. In the early ages we find only forms of trees; later, we observe enormous, or mammoth, beasts. They have disappeared when the necessity for them passed. There isn't even a "missing link."

The anatomist of today insists that these were the forefathers of our animals; that such and such a huge beast is the original of such and such a smaller one. The process of perfecting that brought them to the stage where they now are was done by and through these beings. Are our bodies, then, the result of this evolution? If so, we are connected with all the lower kingdoms. Without life this body would be useless, and the Theosophic theory is that there is no spot in space where there is no life. We have been accustomed to talking about life as something belonging to material bodies, but as to the intervening space, we have generally thought of it as without life. It is undoubtedly true, I think, that in every point in space there is the same stream of life, in which all beings exist, and hence this Life Principle is the second division of the Theosophic classification of man's constitution.

Now, the question arises, what is life and what is death? Ordinarily, death is thought of as something that comes to all beings, without exception. Theosophy denies that there is such a thing as death at all. We don't say there is no death for this body. But we declare that what is called death is really life; is one of its phenomena. Man may be compared to an electric lamp, composed of carbon interposed at a break in the wire. The current, caused to flow through this wire, reaches the carbon, is resisted and broken until the carbon is exhausted. Man is a carbon standing in a current of life, consisting of molecules united in such a manner that he is capable of living — burning — just so long. That is, carrying the theory into everyday life, he is capable of remaining active just so many hours, when he becomes fatigued because life is so strong he cannot longer resist it. In the morning he awakens, to once more renew the contest, and keeps on so doing from year to year, until life has grown too strong for him and he is compelled to give up the fight and abandon his home in the body. So that there is really no such thing as death, but only a change, an abandoning of the body. This, then, is the second division of man's nature; called in the Sanskrit philosophy, *Prāṇa*, meaning breath, because it is said that man lives by means of breath. It is derived from the sun, which is the center of life or being for this globe.

The next division is the astral body, called the design body, or *Liṅga Śarīra*, that on which the physical structure is built; a further materialization of the ideal plan which existed in the beginning of this evolution. Ages since, at the time animals were going through the evolution necessary to prepare the human form, only the astral man existed. This astral body was therefore first; before man existed in material form, and, I think, represents the time when according to the Christian Bible Adam and Eve were banished from the Garden of Paradise, for it was a

state of paradise to have only an astral body at a time when a physical one would have compelled man to maintain a perpetual warfare against the monsters of prehistoric ages.

The Theosophical theory is that Adam was existing as an astral body, and having reached that point in evolution where matter could be built into this body he received a "coat of skin," or became a man of flesh and blood as he is today. I advert to this because it is from the sacred book of the Christian, which has been reviled and scoffed at because it has never been explained except in its literal sense.

The astral body is the shape of man's body, but contains in itself organs which connect the man inside the real figure with the outside organs; eyes, ears, nose, etc. Without the astral body it would be impossible to account for the possession of senses which are not man's true outer senses. The somnambulist, for instance, walking with his eyes open sees nothing; is looking at you and cannot see you. Our explanation is that the connection between himself in the astral body and the outer organs is cut off. In hypnotism, any organ or organs may be so cut off while others remain active, thus accounting for many of its phenomena. The astral body therefore is in reality more the man than the body, but is so connected with it that it is not able to act except in certain cases. "Mediums" are such instances. A medium is a hysterical, nervous person. We know that looking over mediumship we find them afflicted with something akin to this; catalepsy, for instance. The condition in which many curious things happen through mediums is this: The proper adjustment of all the functions, nervous, material, and mental, is really a condition of the astral body, which is able sometimes to manifest itself. In our opinion, nearly all the phenomena of Spiritualism may be traced to the astral body, are manipulations of it; and we know that when one goes to a medium he simply awakens her astral body and receives from it his own thoughts in reply to his queries, and nothing more, except in some few rare cases.

The divorce between religion and science has been so great that the "Inner Man" has been forced to manifest improperly and out of place, in order to keep alive the evidence that there was such a body. Had science been united to and gone hand in hand with spiritual philosophy, we would have had a uniform development. Since man's investigations have been curbed he has revolted within, and he has been manifesting this inner nature for the last forty years. The facts of Spiritualism are thus of use, but at the same time are dangerous. They bring back to the earth influences which ought not to return; pictures of old crimes which produce in men once more the desire to commit them.

We come next to the division of passions and desires, the basis of

action from which men find their incentive to do both good and evil. When a man dies and is buried his kāmīc body is released. The life principle is also released from these atoms to go into others. Then the kāmīc body, with all the passions and desires is set free. We will suppose the case of a suicide. His kāmīc body escapes full of the idea of suicide. Similarly, the man who has indulged in drinking and all sorts of sensualities, goes out full of these things. A murderer who is hung is in the same condition. Guiteau would go out full of that last scene where he defied his accusers, and where he declared he would destroy all the people who had anything to do with his incarceration. What happens? Man's higher principles go on and on with evolution, finally being re-incarnated. If after death these lower elements are seized by mediums and brought back to earth, infused with additional life, not permitted to disintegrate, it is a crime. Everyone who goes to a medium and asks that their dead may return commits a crime. It is a crime against the person who is dead, and against the medium; it brings around her bad influences, for the majority that can return are full of crime. They are of the earth, earthy. Now, when I am dead my astral body will not have my senses; it will contain only my passions and desires, which swerve me as they swerve you also, and if I am drawn back against my will I may do harm. If you could actually see what occurs at a séance you would never go to another. You would see all these vile shapes enveloping the sitters like a huge octopus [cf. *BCW XIV:489-92*]. Mediumship is nothing but communicating with the astral dead; it is the worship of the dead, and as such it has been condemned for ages. Moses said "Ye shall kill a witch" [*Exodus 22:18*]. He prohibited his people from having anything to do with such things.

Having considered the lower principles of man we now come to that which is immortal, or mind, soul, and spirit, called respectively, Manas, Buddhi, and Ātma. Ātma, or spirit, is universal, and Buddhi its vehicle. Manas is the individualized thinker, the one who is conscious. These three together are eternally passing through incarnation and coming back again and again to gain experience; to reap reward or punishment. Before birth, in the prenatal state, man is in almost the same condition that he is after death, so that a consideration of the postmortem state will serve for the prenatal. The difference is only slight. By a simple illustration you will probably understand the ordinary, or devachanic condition after death, and its relation to life. Imagine a young Theosophist who is to deliver a speech. Previous to his appearance he thinks of it continually, perhaps for days; goes over his ideas and wonders what kind of an impression he will make. In the evening he delivers it, in a brief time compared to that he has spent in thinking about it. When he

has delivered it, he thinks of the impression he has made. The next day and for many days he still thinks of it. Isn't the thought more than the act? The state of Devachan is where he is in a similar manner thinking over the things of his last life until he returns to rebirth.

Thus after the death of the body we keep up this thinking, and develop this part of our nature, until the time comes when it is exhausted, and we come back to life to continue evolution, until the race has been perfected.

Theosophy and Epidemics

WILLIAM Q. JUDGE OF BROOKLYN TELLS OF THE MICROBE THEORY

[A Newspaper account of a talk by Mr. Judge printed in the
Brooklyn Eagle of 1892]

At the meeting of the Āryan Theosophical Society in New York yesterday William Q. Judge, the president, spoke on the subject of epidemics. He said:

The United States is now face to face with a disease which threatens to become epidemic if not prevented from entering the land. Cholera has been here once before to devastate and may get in again. Existing in perpetuity in India it travels over the globe by way of Mohammedan pilgrimages to Mecca, from thence to Russia and then through Europe here. It now skulks in our bay and is perhaps about to be brought into our country through other points. This is a physical epidemic, very important for the time but not so important in the eyes of the theosophist as other epidemics which can develop in the mental and moral organization of man.

Cholera, or yellow fever, or grippe, are peculiar diseases which terrify by their sudden action, but which are really physical and preventable, often curable. Grippe and cholera seem often to flash up suddenly at places very different from their first appearance, leading some to suppose there is a mystery which is not physical in it all. But when we consider that some snake bites in the East act throughout the whole body in a few seconds, and others produce death on the instant, we see that the mystery lies in the ignorance about the disease. Late experiments with cobra and other snake poison have shown that the poison destroys the cells of the blood with inconceivable rapidity, the corpuscles appearing to send the infection along on the instant. In

a similar manner, bacteriologists have proved how the microbes of different kinds increase by the million with amazing speed.

No theosophist should deny that science is right in saying that microbes produce disease and also prevent it. For it is an old theosophical, and once secret, doctrine that the microbes — then called lives — are divided into two classes, one called builders and the other, destroyers. These, it was held, warred with each other, and whichever side won, the result was disease and death, or health and life. This, too, the old theosophists held, was the cause of man's term of life. For if the builders won all the time up to maturity they again divided themselves into two classes and, beginning to devour each other, at last brought about the death of the body at about 70 years of age.

The theosophists also assert that this microbe theory obtains in the mental and moral spheres, and that epidemics of a moral character may break out among men, causing sudden changes of character in persons who before that were very discreet. The French revolution, in which rivers of blood ran, was brought to its awful pitch by the sudden increase of mental microbes, which produce moral disease sweeping over vast numbers of men. Lynchings and riots such as that of New Orleans, he [Mr. Judge] said, were of the same origin and were nothing more than the sudden development of these criminal microbes in the natures of men, who at other times were perfectly respectable. In the French revolution many excellent persons were carried away by the epidemic and led into the doing or countenancing of dreadful deeds. He referred also to the witch burning in Salem a century ago and declared that the otherwise eminent and respectable citizens who took active part in them were the victims of a mental and moral epidemic that drew them into actions of a criminal sort.

Turning to the present day, Mr. Judge pointed out that in the United States a microbe was developing in the mental and moral spheres which would sooner or later develop so quickly as to infect large masses of men. The recent strike riots and crimes on both sides evidence this, and if our thoughts, our mental feelings, were not speedily changed a vast revolution would be the result. Irrespective of the rights of either side in these struggles, the reason for them was to be found in the selfish character of our civilization, which ignores the idea of Universal Brotherhood. Great numbers of respectable men are incensed at each other and sides are being taken. The theosophist should stand aloof or he may be a victim to the epidemic on one side or the other. Even some well known members of the clergy have begun to assert that the country's legislation is in the interest of capital as against labor, and newspapers criticize them. The microbe is spreading. When it

has made a few more advances it will gain a force overwhelming, and spreading then in vast numbers we will see suddenly springing up a revolution into which all will be drawn — one side the aggressors, the other, defenders.

And the discoveries of “mental suggestion” and “hypnotism” will not be forgotten in this disturbance. By suggestion an artificial reproduction of these moral and mental microbes will be brought about and thus natural capacity added to. One side will have its army of suggested persons to do its bidding, and so will the other.

The remedy proposed by Mr. Judge was a vigorous spreading of the doctrines of Reincarnation and Karma, together with the actual practice of good deeds by those who have time and money. The laborers should go to the rich and preach these as compellers of kind acts. The rich should hasten to show to the poor by immediate and universal benevolences that they are acting as nature intended, that is, as nature’s trustees of their wealth and time. In that way and none other can the day of revolution be averted. Legislation is idle, argument on rights and legalities vain. The poor, almost to a man, believe that the rich oppress them. The middling-well-off are between the two other classes.

Theosophy does not seek to abolish rights nor to alter social claims. It declares, however, that each man must serve his neighbor, and that selfish indulgence by the wealthy to the neglect of the poor is a source of destruction. A great charity organization should be formed by every well-to-do woman devoting herself to the poor, and every well-to-do man giving her the means to do so, and all cutting out at once their rounds of balls, parties, teas and frivolities. Otherwise the direful result of an epidemic in the moral sphere cannot be averted.

Madame Blavatsky in India

A REPLY TO MONCURE D. CONWAY

[*Arena*, Boston, Vol. V, March 1892, pp. 472-80. It was reprinted in the *New York World*, March 16, 1892.]

There are three reasons why I reply to Moncure D. Conway's article in the October *Arena*, entitled "Madame Blavatsky at Adyar."

First, I am an old and intimate friend of hers, while Mr. Conway met her but twice according to his own account, and then only for a short time. Second, she has given up her mortal body and cannot reply here to his attacks. Third, because, although his article is given as an account of her, it is, in fact, an attack on the Theosophical Society I had the honor to take part in founding with Madame Blavatsky and others, and with the history of which in all its details I am well acquainted, from having been one of its secretaries ever since its organization in 1875.

The October article covers twelve pages, and is mainly a rehashing of old charges made by other people and about which Mr. Conway has no personal knowledge whatever, besides a good deal of matter in which the mistakes are too evident to mislead anyone who has really given the theosophical movement any study.

Let us observe in the beginning the qualifications which Mr. Conway possesses as a reporter. He says Adyar is fifteen miles from Madras when at the most it is only six, and the extent of Madras itself is only fifteen. "Palms" are described as being at the entrance, whereas the only palms on the place were a few weak ones at the seaside of the compound, and where the road did not run. No doubt the "palms" he speaks of are to give a better color to the luxuriousness of the self-sacrifice he does not approve. In the next few lines the "guru" of a chela is described as a "mahatma" (page 580), a definition invented solely by the critic. In this little scene he gives the command of a mahatma as the reason for a Hindu's not shaking his hand; all travelers know that the Hindus do not shake hands with one another, much less with strangers; Mr. Conway must have observed this as I did when there, if he met any but the official English. His description of the "shrine," on page 582, is so far removed from fact that I am constrained to doubt the accuracy even of his recollection of what was said to him by Madame Blavatsky. I know the shrine well, have examined it fully, and just after he was there, and not only that, but by my own orders it was taken from the wall, and its contents removed soon after he left India,

and in that removal I took chief part just before the famous so-called *exposé*, in the *Christian College Magazine*. According to Mr. Conway "it reached nearly to the ceiling," the fact being that it was a wall cabinet and nothing more, and its total height from bottom to top was not four feet, which would be a very low ceiling. Its doors were painted black and varnished, but his recollection attributes to it a decoration of "mystical emblems and figures," perhaps to accord with what he thought a theosophical shrine ought to have. "The interior of the shrine was inlaid with metal work," he says, and evidently he saw it but once in haste. I saw it for several days together, examined it fully, took charge of it, with my own hands removed the objects within it, and instead of its interior being inlaid with metal work it was lined with common red plush. The description given by Mr. Conway makes a better newspaper story, however. Painting the interior with his imagination, he says there was a Buddha there, which is not so; and then occurs the crowning absurdity that the portrait of Koot Humi "holds a small barrel-shaped praying machine on his head." This is a curious instance of hypnotism and bad memory mixing facts, for there was a Tibetan prayer wheel in the shrine, but it lay on the bottom shelf, and the picture of Koot Humi which I then removed, gives him with a fur cap on. It sounds like a bad dream that the learned doctor had. But further, and this is a case where any good journalist would have verified the mere facts of record, he says, speaking of the effect of the scandals on the branches of the Society in India, that the seventy-seven branches there in 1879 are now (in 1891) "withering away under the Blavatsky scandals," the fact being that now over one hundred and fifty branches exist there which pass resolutions of high respect for her memory, and continue the work she incited them to begin, included in that being a growing correspondence with the increasing membership in America, and the helping forward of a special department of the Society's work, especially devoted to the translation of their old books and the procurement of manuscripts and treatises that Max Müller and others wish to have. If Mr. Conway had never before taken part in attacks upon Madame Blavatsky and the Society, some inaccuracy might be attributed to inexperience; but as the case is otherwise, one is led to the conclusion that some other motive than zeal for fact must have stimulated the present article. And it may interest him to know what Madame Blavatsky herself said to me of him after he had seen her — "The gentleman is in his decadence, with a great disappointment hanging over his life; from this point he will find himself of less and less importance in the world, and you will find him at last for a paltry pay attacking over my shoulders the cause you wish to serve," a part of which we know to be now true.

Since I am trying to defend a friend who has passed beyond the veil, it is impossible to overlook the statement made in the note on page 582 of Mr. Conway's article, in which he leaves the impression that that article is his first presentation of the matter to the public: indeed, such is his declaration, the only indefiniteness being the omission of the names of the "friends of Madame Blavatsky" to whom he mentioned the affair so as to give them the chance of replying. The omission of their names now prevents my having their testimony, for I know all her friends and they are a sort who would not fail to give me the facts. It may have escaped Mr. Conway's recollection that after he had made his visit to Adyar and had his conversation with Mme. Blavatsky, he wrote a long account of it to the *Glasgow Herald* published in Glasgow, Scotland, in which he showed the same spirit as in the one under review, and that I wrote a reply to it for the same paper, which the paper published; and that later, when I was in London on my way to Adyar, he met Colonel Olcott and myself after one of the services in South Place Chapel, in which he had advertised himself as to speak on Theosophy and Spiritualism, but wholly omitted any reference to Theosophy when he saw us there; and that our conversation was in the underground railroad, in the course of which he referred to the articles in the *Glasgow Herald*, and exhibited the same vexation of which he accuses himself in the present one at page 581, when he found that the shrine had been permanently closed just three days before he got there. Perhaps the "glamour" of Adyar still lingers around his recollections.

I now come to the particular incident around which the October article revolves. It is the explanation supposed to have been offered by Madame Blavatsky of all her life and work to a visitor who told her he wanted an explanation to give to his flock (in South Place Chapel) who were always ready to admit facts. From his account it is clear that he did not inquire of her as to the philosophical doctrines of man and mind, and theories as to cosmogenesis she had been engaged in promulgating, nor of the objects and purposes of the Theosophical Society to which her life was devoted, and then as now an active body working not only in India but in Europe and America. His sole inquiry was about paltry phenomena that she never spoke of with any particular interest. For, he goes on: "'Now,' I said, 'what do these rumors mean? I hear of your lifting teapots from beneath your chair, summoning lost jewels, conversing with Mahatmas a thousand miles away.'"

If this is all that passed — and no more is given of questions by him — there is not a word in it relating to philosophy nor any of the many other important subjects upon which Madame Blavatsky had been for long before assiduously writing and talking. Her reply therefore

attaches solely to the question. It is given by him: "It is glamour; people think they see what they do not. That is the whole of it." This reply has naught to do with the existence of Mahatmas, nor with their powers, nor with the theories of cosmogenesis and anthropogenesis given by her, nor with the aims and work of her Society, nor with her views as to many hidden and natural powers of man, on which she had before that spoken and written much. It simply offered an explanation she had never failed to give, included in the word "glamour." This power of producing glamour is now well known to the French and other schools of hypnotists, and it is a correct explanation of many of her very best and most wonderful phenomena. It is the explanation of numerous extraordinary feats to be witnessed in India. By its means a letter could be brought into the room and deposited anywhere without a person present seeing either letter or messenger. For grant the power, and the limits of its exercise cannot be fixed. Take the production of a teacup from beneath a chair where a moment or two before it had not been. The same power of glamouring would enable her to leave the room, still seeming to be present, to procure a teacup from the adjoining apartment and then to produce it suddenly from beneath the chair, all the while the spectators thinking they saw her sitting there. This is one of the possibilities of the realm of glamour, and admitted by Mr. Conway in my presence as I shall show. Glamour is only another name for hypnotism, partly understood by Dr. Charcot and his pupils, but fully known to Madame Blavatsky, who was taught in a school where the science is elaborated with a detail that western schools have not yet reached to but eventually will. And this she has often asserted of many of her own phenomena, for she has deliberately called them "psychological frauds."

I have said Mr. Conway admitted in my presence something germane to this inquiry. It was in his own South Place Chapel where I went in 1884 to hear him discourse on a subject which he advertised to be upon Spiritualism and Theosophy. For some reason unknown to me, he omitted all reference to Theosophy, but dwelt at length on his experiences in India with fakirs, jugglers, and yogis. He related with a sober mien marvels of magic, of hypnotism, or of fraud that outshine anything he has criticized in Madame Blavatsky. Among those, he told of seeing an old fakir or yogi make coins dance about a table at the word of command and following Mr. Conway's unexpressed wish, there being no connection between the operator and the table, as he averred. "This," he said, "is very wonderful. I do not know how to explain it. But some day I will go back and inquire further." And yet Madame Blavatsky explained it for him at the Adyar conversation.

I do not think, as some have said, that she was making fun of him by thinking: "You soft-headed and innocent old goose, do you really suppose that I am going seriously to answer a person who proclaims in advance his mission here as you did and expects to see me execute phenomena whereon he may write a sermon for his London babes?"* On the contrary, she was ready to go on with him further if he chose to proceed beyond mere marvels that she had often dubbed with the name of glamour before he came. But he went no further, and calmly proceeded, plodding along with grotesque solemnity that is refreshing in the extreme.

In fine, all that Mr. Conway's somewhat labored article amounts to is that we are asked by him to believe that after Madame Blavatsky had duped some of the brightest minds of both West and East, and secured a firm hold on their loyalty, reverence, and affection — including many hundred Hindus of learning and wide experience in their own land of marvels, as they have told me with their own lips — had succeeded in establishing a system of imposture upon which, if we accept his view, she must depend — she was ready in a casual conversation to confess all her acts to be frauds and to throw herself on the mercy of Mr. Conway merely because he preached in South Place Chapel and had a congregation — hardly. If confession — "an unwitnessed confession" as he calls it — were her determination at the interview, it is interesting to ask why she did not confess to him that there were trap-doors and sliding panels to help phenomena? But there was no such confession, no trap-doors, no frauds.

On p. 587, Mr. Conway says:

The most curious thing about this turbaned spiritualism is its development of the Koothoomi myth. I asked Sir W. W. Hunter, Gazetteer-General of India, and other orientalist about the name of this alleged Mahatma or Rahat (sic), and they declared Koothoomi to be without analogies in any Hindu tongue ancient or modern.

It is easy to lose one's self in the ocean of Indian literature with its vast number of names, so perhaps Mr. Conway can be forgiven. But the name of Sir W. W. Hunter is not that of a great orientalist, and those of the "other orientalists" whom he asked are not given, so they must be considered of doubtful authority. On turning to *The Classical Dictionary of India* (by Mr. John Garrett, Director of Public Instruction at Mysore, India, printed in 1871 at Madras, Higginbotham & Co.) under K we find,

**Theosophical Forum*, November 1891.

“KUTHUMI: a pupil of Paushyīñji and teacher of the Sāma Veda.”

The name is the same as the one spelled “Koothoomi” in *The Arena*, for the double “o” stands for “u.”

Proceeding with his peculiar analysis of this “myth,” Mr. Conway says: “I was assured *on good authority* that the name was originally ‘Cotthume’ and a mere mixture of Ol-Cott and Hume, Madame Blavatsky’s principal adherents.” The evident recklessness of statement here is noticeable and inexcusable. No name of the “good authority” is given, certainly it was not Mr. Sinnett who first gave publicity to the name *Koothoomi*; perhaps it was some learned orientalist who never read John Garrett’s book. But as I knew H. P. Blavatsky well in 1874, before she met Messrs. Sinnett or Hume, and before this name — now dubbed a myth — was ever given to the public, I may be allowed to say that it was not originally “Cotthume,” but was one that I and others in New York were perfectly familiar with through his correspondence with us at that time on matters connected with the Society. And when Mr. Sinnett published his *Esoteric Buddhism*, giving this name to the world, we all felt that ribaldry would follow. I wrote then to Madame Blavatsky expressing regret that the name was given out. To this she replied:

Do not be alarmed nor grieved. The name was bound to come out some day, and as it is a real one its use instead of the New York substitute is better, because the latter was unreal. The mud that you fear is now to be thrown at sacred names will not hurt them, but inevitably will fly back in the faces of those who throw it.

The remainder of the article shows an utter lack of acquaintance with the theosophical movement which has been classed by the great Frenchman, Émile Bournouf, as one of the three great religious movements of the day. Mr. Conway appears to think it depends on Colonel Olcott, ignoring the many other persons who give life to the “propaganda.” Such men as Mr. A. P. Sinnett, and women like Mrs. Annie Besant, are left out of account, to say nothing of the omission to notice the fact that in each of the three great divisions of the globe, Europe, Asia, and America, there is a well-organized section of the Society, and that there is a great body of literature devoted to the work. This was so well known to others that shortly before her death an article by Madame Blavatsky was printed by the *North American Review*, describing the progress of the movement [cf. *BCW* XII:292-308]. But Mr. Conway would have us suppose that Colonel Olcott’s few published speeches represent us or indicate our future, and he gravely advises that headquarters should be fixed in Ceylon, so that through a union with

Buddhism, a lasting vitality may be assured. This can never be done. The Society has had for several years a headquarters in Ceylon, just as it has others in London, New York, San Francisco, and Madras, but it is not, nor is it to be, a Buddhist society. A slight review of its literature, emanating from those centers, would have shown this to Mr. Conway, and perhaps enabled him to give us a better and broader article. Again, the interest it has excited in England makes the last sentence of his article, "If theosophy is to live, it must 'take refuge in Buddha'" a stale, emaciated joke. The convention of the Society in London, in July last, attracted over twelve hundred people to a public meeting at Portman Rooms, and later St. James' Hall and St. George's were crammed with people, including such men as Sir Robert Peel, and Lord Justice Pollock, to hear Mrs. Annie Besant lecture as a Theosophist on "Reincarnation," while her lecture on Theosophy at the Democratic Club brought such a crush that doors and windows were pressed in. All of this was the subject of newspaper reports, column after column having been devoted to it, with an immediate exhaustion of morning editions. It seems more likely that Theosophy will "take refuge" in London than in "Buddha."

Having now directly answered Mr. Conway's article I will take advantage of the opportunity to append some facts directly known to myself, about the "shrine" and the rooms at Adyar.

I went to Adyar in the early part of the year 1884, with full power from the president of the Society to do whatever seemed best for our protection against an attack we had information was about to be made in conjunction with the missionaries who conducted the Christian College at Madras. I found that Mr. Coulomb had partly finished a hole in the wall behind the shrine. It was so new that its edges were ragged with the ends of laths and the plaster was still on the floor. Against it he had placed an unfinished teak-wood cupboard, made for the occasion, and having a false panel in the back that hid the hole in the wall. But the panel was too new to work and had to be violently kicked in to show that it was there. It was all unplanned, unoiled, and not rubbed down. He had been dismissed before he had time to finish. In the hall that opened on the stairs he had made a cunning panel, opening the back of a cupboard belonging to the "occult room." This was not finished and force had to be used to make it open, and then only by using a mallet. Another movable panel he also made in the front room, but even the agent of the psychical society admitted that it was very new. It was of teak, and I had to use a mallet and file to open it. All these things were discovered and examined in the presence of many people, who then and there wrote their opinions in a book I provided for the purpose, and

which is now at headquarters. The whole arrangement was evidently made up after the facts, to fit them on the theory of fraud. That it was done for money was admitted, for a few days after we had completed our examination the principal of the Christian College came to the place — a thing he had never done before — and asked that he and his friends be allowed to see the room and the shrine.

He almost implored us to let him go up, but we would not, as we saw he merely desired to finish what he called his “exposure.” He was then asked in my presence by Dr. Hartmann what he had paid to Coulomb for his work, and replied, somewhat off his guard, that he had paid him somewhere about one hundred rupees. This supports the statement by Dr. Hartmann (made in print), that Coulomb came to him and said that ten thousand rupees were at his disposal if he could ruin the Society. He merely exaggerated the amount to see if we would give him more to be silent.

The assailants of H. P. Blavatsky and the Theosophical Society have ever seemed to be beset by a singular fatuity. It seems that they must, as it were by force, deny all accepted laws of motive and of life in judging these things, explaining the conduct of members of the Society on principles the reverse of any ever known to human beings, facts as plain as noonday being ignored, and other facts construed on theories which require the most tremendous credulity to accept. They perceive no fine impulse, and laugh at the idea of our desiring to give a basis for ethics although not a word in all the writings of Madame Blavatsky shows her or us in any other light.

Theosophic Duties

[*The New Californian*, Vol. II (No. 1), July 1892, p. 28]

It is not our duty as Theosophists to meddle with politics, saying "such and such a policy is Theosophical," but it is our duty to avoid dragging the Society into any political movement. The T.S. is unsectarian and unpolitical, and no member has the right to say that Theosophy teaches this, that, or the other sort of government or form of law. Forms of government and legislation all pass away. The truth alone remains. Man himself is the greatest truth of all, for he is Truth trying to make itself known.

Under any form of government or any social order men may prosper if they follow the dictates of the soul. It does not follow that either republics or monarchies or empires are the best form. Each age determines for itself those things; and yet Theosophy remains.

There are enough good laws on the statute books to make this an Arcadia, if only men would abandon selfishness and practice brotherhood. But you cannot force the development of a people by laws or revolutions. The first are passed as limiters or agitators; the second result from inherent disorders in the people.

But it is no part of a Theosophist's duty to condemn another member because he upholds any particular law or policy, so long as the Society is not involved in it.

It is our duty to refrain from declaring too definitely and on insufficient proof that the Adepts, or H.P.B., have said the world is on the eve of war, and that the close of the cycle in 1897 will witness revolutions, or to assume we can alter these events within that time. For the proof is not clear that the Adepts ever said these things, and it is quite plain that no causes for revolutions explodable into such disasters in five years, could be altered by us — supposing them now fixed — in so short a time. I say this in view of statements to that effect made by sundry members.

It is not the duty of a Theosophist to pry into the motives, the means, or the actions of other members. By attending strictly to our own duties we will have enough to do. We cannot know the limitations nor the conscience of any other person.

What is the plain duty of every Theosophist? To read and understand, so as to be able to explain theosophical doctrines. The Society has never suffered from outsiders so much as it has from its unintelli-

gent representation by members. The world is full of minds who wish to know, and Theosophists should form clear conceptions of what they think they believe, in order to meet objections, dispel doubts, and carry conviction. Such is our duty.

The Esoteric She

THE LATE MME. BLAVATSKY — A SKETCH OF HER CAREER

[*The Sun*, New York, September 26, 1892, p. 5]

[The following article drew widespread interest to H.P.B. It was reprinted in the *Platte County Argus*, Nebraska, of Nov. 4, 1892, under the title "A Woman's Noble Work"; and, as far away as Sri Lanka, under the title "Madame Blavatsky," in *The Buddhist*, Colombo, November and December issues, 1892. (Russian names have been revised according to the biographical sketch of H.P.B. in *BCWI*.)]

A woman who, for one reason or another, has kept the world — first her little child world and afterward two hemispheres — talking of her, disputing about her, defending or assailing her character and motives, joining her enterprise or opposing it might and main, and in her death being as much telegraphed about between two continents as an emperor, must have been a remarkable person. Such was Mme. Helena Petrovna Blavatsky, born under the power of the holy Czar, in the family of the Hahns, descended on one side from a famous crusader, Count Rottenstern, who added Hahn, a cock, to his name because that bird saved his life from a wily Saracen who had come into his tent to murder him.

Hardly any circumstance or epoch in Mme. Blavatsky's career was prosaic. She chose to be born into this life at Ekaterinoslav, Russia, in the year 1831, when coffins and desolation were everywhere from the plague of cholera. The child was so delicate that the family decided upon immediate baptism under the rites of the Greek Catholic [Russian Orthodox] Church. This was in itself not common, but the ceremony was — under the luck that ever was with Helena — more remarkable and startling still. At this ceremony all the relatives are present and stand holding lighted candles. As one was absent, a young child, aunt of the infant Helena, was made proxy for the absentee, and given a candle like the rest. Tired out by the effort, this young proxy sank down to the floor unnoticed by the others, and, just as the sponsors were renouncing

the evil one on the babe's behalf, by three times spitting on the floor, the sitting witness with her candle accidentally set fire to the robes of the officiating priest, and instantly there was a small conflagration, in which many of those present were seriously burned. Thus amid the scourge of death in the land was Mme. Blavatsky ushered into our world, and in the flames baptized by the priests of a Church whose fallacious dogmas she did much in her life to expose.

She was connected with the rulers of Russia. Speaking in 1881, her uncle, Gen. Fadeyev, joint Councillor of State of Russia, said that, as daughter of Col. Peter Hahn, she was granddaughter of Gen. Alexis Hahn von Rottenstern Hahn of old Mecklenburg stock, settled in Russia, and on her mother's side daughter of Helene Fadeyev and granddaughter of Princess Helena Dolgorukov. Her maternal ancestors were of the oldest families in Russia and direct descendants of the Prince or Grand Duke Rurik, the first ruler of Russia. Several ladies of the family belonged to the imperial house, becoming Czarinas by marriage. One of them, a Dolgorukov, married the grandfather of Peter the Great, and another was betrothed to Czar Peter II. Through these connections it naturally resulted that Mme. Blavatsky was acquainted personally with many noble Russians. In Paris I met three princes of Russia and one well-known General, who told of her youth and the wonderful things related about her then; and in Germany I met the Prince Emil de Wittgenstein of one of the many Russo-German families, and himself cousin to the Empress of Russia and aide-de-camp to the Czar, who told me that he was an old family friend of hers, who heard much about her in early years, but, to his regret, had never had the fortune to see her again after a brief visit made with her father to his house. But he joined her famous Theosophical Society by correspondence, and wrote, after the war with Turkey, that he had been told in a letter from her that no hurt would come to him during the campaign, and such turned out to be the fact.

As a child she was the wonder of the neighborhood and the terror of the simpler serfs. Russia teems with superstitions and omens, and as Helena was born on the seventh month and between the 30th and the 31st day, she was supposed by the nurses and servants to have powers and virtues possessed by no one else. And these supposed powers made her the cynosure of all in her early youth. She was allowed liberties given none others, and as soon as she could understand she was given by her nurses the chief part in a mystic Russian ceremony performed about the house and grounds on the 30th of July with the object of propitiating the house demon. The education she got was fragmentary, and in itself so inadequate as to be one more cause among many for the

belief of her friends in later life that she was endowed with abnormal psychic powers, or else in verity assisted by those unseen beings who she asserted were her helpers and who were men living on the earth, but possessed of developed senses that laughed at time and space. In girlhood she was bound by no restraint of conventionality, but rode any Cossack horse in a man's saddle, and later on spent a long time with her father with his regiment in the field, where, with her sister, she became the pet of the soldiers. In 1844, when 14, her father took her to London and Paris, where some progress was made in music, and before 1848 she returned home.

Her marriage in 1849 to Nikifor Blavatsky, the Governor of Yerivan in the Caucasus, gave her the name of Blavatsky, borne till her death. This marriage, like all other events in her life, was full of pyrotechnics. Her abrupt style had led her female friends to say that she could not make the old Blavatsky marry her, and out of sheer bravado she declared she could, and, sure enough, he did propose and was accepted. Then the awful fact obtruded itself on Helena's mind that this could not — in Russia — be undone. They were married, but the affair was signalized by Mme. Blavatsky's breaking a candlestick over his head and precipitately leaving the house, never to see him again. After her determination was evident, her father assisted her in a life of travel which began from that date, and not until 1858 did she return to Russia. Meanwhile her steps led her to America in 1851, to Canada, to New Orleans, to Mexico, off to India, and back again in 1853 to the United States. Then her relatives lost sight of her once more until 1858, when her coming back was like other events in her history. It was a wintry night, and a wedding party was on at the home in Russia. Guests had arrived, and suddenly, interrupting the meal, the bell rang violently, and there, unannounced, was Mme. Blavatsky at the door.

From this point the family and many friends testify, both by letter and by articles in the *Rebus*, a well-known journal in Russia, and in other papers, a constant series of marvels wholly unexplainable on the theory of jugglery was constantly occurring. They were of such a character that hundreds of friends from great distances were constantly visiting the house to see the wonderful Mme. Blavatsky. Many were incredulous, many believed it was magic, and others started charges of fraud. The superstitious Gooriel and Mingrelian nobility came in crowds and talked incessantly after, calling her a magician. They came to see the marvels others reported, to see her sitting quietly reading while tables and chairs moved of themselves and low raps in every direction seemed to reply to questions. Among many testified to was one done for her brother, who doubted her powers. A small chess table stood on the

floor. Very light — a child could lift it and a man break it. One asked if Mme. Blavatsky could fasten it by will to the floor. She then said to examine it, and they found it loose. After that, and being some distance off, she said, "Try again." They then found that no power of theirs could stir it, and her brother, supposing from his great strength that this "trick" could be easily exposed, embraced the little table and shook and pulled it without effect, except to make it groan and creak. So with wall and furniture rapping, objects moving, messages about distant happenings arriving by aerial post, the whole family and neighborhood were in a constant state of excitement. Mme. Blavatsky said herself that this was a period when she was letting her psychic forces play, and learning fully to understand and control them.

But the spirit of unrest came freshly again, and she started out once more to find, as she wrote to me, "the men and women whom I want to prepare for the work of a great philosophical and ethical movement that I expect to start in a later time." Going to Spezzia in a Greek vessel, the usual display of natural circumstances took place, and the boat was blown up by an explosion of gunpowder in the cargo. Only a few of those on board were saved, she among them. This led her to Cairo, in Egypt, where, in 1871, she started a society with the object of investigating spiritualism so as to expose its fallacies, if any, and to put its facts on a firm, scientific, and reasonable basis, if possible. But it only lasted fourteen days, and she wrote about it then: "It is a heap of ruins — majestic, but as suggestive as those of the Pharaoh's tombs."*

It was, however, in the United States that she really began the work that has made her name well known in Europe, Asia, and America; made her notorious in the eyes of those who dislike all reformers, but great and famous for those who say her works have benefited them. Prior to 1875 she was again investigating the claims of spiritualism in this country, and wrote home then analyzing it, declaring false its assertion that the dead were heard from, and showing that, on the other hand, the phenomena exhibited a great psycho-physiological change going on here, which, if allowed to go on in our present merely material civilization, would bring about great disaster, morally and physically.

Then in 1875, in New York, she started the Theosophical Society, aided by Col. H. S. Olcott and others, declaring its objects to be the making of a nucleus for a Universal Brotherhood, the study of ancient and other religions and sciences, and the investigation of the psychical and recondite laws affecting man and nature. There certainly was no

*[*Incidents in the Life of Madame Blavatsky*, George Redway, London, 1886, p. 159]

selfish object in this, nor any desire to raise money. She was in receipt of funds from sources in Russia and other places until they were cut off by reason of her becoming an American citizen, and also because her unremunerated labors for the Society prevented her doing literary work on Russian magazines, where all her writings would be taken eagerly. As soon as the Theosophical Society was started she said to the writer that a book had to be written for its use. *Isis Unveiled* was then begun, and unremittingly she worked at it night and day until the moment when a publisher was secured for it.

Meanwhile crowds of visitors were constantly calling at her rooms in Irving Place, later in Thirty-fourth Street, and last in Forty-seventh Street and Eighth Avenue. The newspapers were full of her supposed powers or of laughter at the possibilities in man that she and her Society asserted. A prominent New York daily wrote of her thus: "A woman of as remarkable characteristics as Cagliostro himself, and one who is every day as differently judged by different people as the renowned Count was in his day. By those who know her slightly she is called a charlatan; better acquaintance made you think she was learned; and those who were intimate with her were either carried away with belief in her power or completely puzzled."* *Isis Unveiled* attracted wide attention, and all the New York papers reviewed it, each saying that it exhibited immense research. The strange part of this is, as I and many others can testify as eyewitnesses to the production of the book, that the writer had no library in which to make researches and possessed no notes of investigation or reading previously done. All was written straight out of hand. And yet it is full of references to books in the British Museum and other great libraries, and every reference is correct. Either, then, we have, as to that book, a woman who was capable of storing in her memory a mass of facts, dates, numbers, titles, and subjects such as no other human being ever was capable of, or her claim to help from unseen beings is just.

In 1878, *Isis Unveiled* having been published, Mme. Blavatsky informed her friends that she must go to India and start there the same movement of the Theosophical Society. So in December of that year she and Col. Olcott and two more went out to India, stopping at London for a while. Arriving in Bombay they found three or four Hindus to meet them who had heard from afar of the matter. A place was hired in the native part of the town, and soon she and Col. Olcott started *The Theosophist*, a magazine that became at once well known there and was widely bought in the West.

*[Condensed from the *New York Times*, Jan. 2, 1885, p. 3.]

There in Bombay and later in Adyar, Madras, Mme. Blavatsky worked day after day in all seasons, editing her magazine and carrying on an immense correspondence with people in every part of the world interested in Theosophy, and also daily disputing and discussing with learned Hindus who constantly called. Phenomena occurred there also very often, and later the society for discovering nothing about the psychic world investigated these, and came to the conclusion that this woman of no fortune, who was never before publicly heard of in India, had managed, in some way they could not explain, to get up a vast conspiracy that ramified all over India, including men of all ranks, by means of which she was enabled to produce pretended phenomena. I give this conclusion as one adopted by many. For anyone who knew her and who knows India, with its hundreds of different languages, none of which she knew, the conclusion is absurd. The Hindus believed in her, said always that she could explain to them their own scriptures and philosophies where the Brahmans had lost or concealed the key, and that by her efforts and the work of the Society founded through her, India's young men were being saved from the blank materialism which is the only religion the West can ever give a Hindu.

In 1885 Mme. Blavatsky returned to England, and there started another theosophical magazine, called *Lucifer*, and immediately stirred up the movement in Europe. Day and night there, as in New York and India, she wrote and spoke, incessantly corresponding with people everywhere, editing *Lucifer*, and making books for her beloved Society, and never possessed of means, never getting from the world at large anything save abuse wholly undeserved. *The Key to Theosophy* was written in London, and also *The Secret Doctrine*, which is the great textbook for Theosophists. *The Voice of the Silence* was written there, too, and is meant for devotional Theosophists. Writing, writing, writing from morn till night was her fate here. Yet, although scandalized and abused here as elsewhere, she made many devoted friends, for there never was anything half way in her history. Those who met her or heard of her were always either staunch friends or bitter enemies.

The Secret Doctrine led to the coming into the Society of Mrs. Annie Besant, and then Mme. Blavatsky began to say that her labors were coming to an end, for here was a woman who had the courage of the ancient reformers and who would help carry on the movement in England unflinchingly. *The Secret Doctrine* was sent to Mr. Stead of the *Pall Mall Gazette* to review, but none of his usual reviewers felt equal to it and he asked Mrs. Besant if she could review it. She accepted the task, reviewed, and then wanted an introduction to the writer. Soon after that she joined the Society, first fully investigating Mme. Blavatsky's

character, and threw in her entire forces with the Theosophists. Then a permanent London headquarters was started and still exists. And there Mme. Blavatsky passed away, with the knowledge that the Society she had striven so hard for at any cost was at last an entity able to struggle for itself.

In her dying moment she showed that her life had been spent for an idea, with full consciousness that in the eyes of the world it was Utopian, but in her own, necessary for the race. She implored her friends not to allow her then ending incarnation to become a failure by the failure of the movement started and carried on with so much of suffering. She never in all her life made money or asked for it. Venal writers and spiteful men and women have said she strove to get money from so-called dupes, but all her intimate friends know that over and over again she has refused money; that always she has had friends who would give her all they had if she would take it, but she never took any nor asked it. On the other hand, her philosophy and her high ideals have caused others to try to help all those in need. Impelled by such incentive, one rich Theosophist gave her \$5,000 to found a working girls' club at Bow, in London, and one day, after Mrs. Besant had made the arrangements for the house and the rest, Mme. Blavatsky, although sick and old, went down there herself and opened the club in the name of the Society.

The aim and object of her life were to strike off the shackles forged by priestcraft for the mind of man. She wished all men to know that they are God in fact, and that as men they must bear the burden of their own sins, for no one else can do it. Hence she brought forward to the West the old Eastern doctrines of karma and reincarnation. Under the first, the law of justice, she said each must answer for himself, and under the second, make answer on the earth where all his acts were done. She also desired that science should be brought back to the true ground where life and intelligence are admitted to be within and acting on and through every atom in the universe. Hence her object was to make religion scientific and science religious, so that the dogmatism of each might disappear.

Her life since 1875 was spent in the unremitting endeavor to draw within the Theosophical Society those who could work unselfishly to propagate an ethics and philosophy tending to realize the brotherhood of man by showing the real unity and essential non-separateness of every being. And her books were written with the declared object of furnishing the material for intellectual and scientific progress on those lines. The theory of man's origin, powers, and destiny brought forward by her, drawn from ancient Indian sources, places us upon a higher pedestal than that given by either religion or science, for it gives to each



DELEGATES TO PARLIAMENT OF RELIGIONS, 1893.

the possibility of developing the godlike powers within, and of at last becoming a co-worker with nature.

As everyone must die at last, we will not say that her demise was a loss; but if she had not lived and done what she did humanity would not have had the impulse and the ideas toward the good which it was her mission to give and to proclaim. And there are today scores, nay, hundreds, of devout, earnest men and women intent on purifying their own lives and sweetening the lives of others, who trace their hopes and aspirations to the wisdom-religion revived in the West through her efforts, and who gratefully avow that their dearest possessions are the result of her toilsome and self-sacrificing life. If they, in turn, live aright and do good, they will be but illustrating the doctrine which she daily taught and hourly practiced.

Hypnotism and Theosophy

[*Jenness Miller Illustrated Monthly*, New York, August 1893. This article was only slightly revised from an earlier article submitted by Mr. Judge to the *Omaha Daily Bee*, and printed on March 30, 1891.]

Is hypnotism understood? What is the attitude of the Theosophical Society to hypnotism?

It is thought by some that magnetism and hypnotism are identical; for many have said this new force or power is only the old practice of Mesmer revived in this century, after long years of contempt, and labeled with a new name, which will permit doctors to take it up. This is not, however, altogether true. Dr. Charcot, of Paris, and his followers, may be credited with the revival of hypnotism; for, in consequence of their investigations, it has been accepted by the medical profession. I have seen the prominent doctors of the Atlantic coast change their views on this subject in twenty-five years. Dr. Hammond and others laughed at the credulity of those who believed that the phenomena, now so well known among hypnotizers, ever took place; today they write articles and admit the facts previously denied.

Many years ago, Dr. Esdaile, a surgeon of the British army, conducted a hospital in India, and there performed many difficult operations by using magnetism as an anaesthetic, even instructing native assistants to use it on patients in his stead. His book, long ago pub-

lished, gives all the facts.* There is plenty of testimony in all countries to the reality of the mesmeric and hypnotic states and powers.

The great question which arose after the proofs about hypnotism were in was a very different one from any which has previously been brought forward. As soon as the process was described and admitted, experiments proceeded with rapidity, and the great subject of "suggestion" was laid bare. It was found that the hypnotized person could be made to do many strange things after recovering from the hypnotic state, provided the suggestion had been made to him when he was in the state. The subject was told to murder Dr. A or B; to steal a pocket-book. He was then taken out of the hypnotic state, and, at the appointed time, would take the suggested weapon — a paper knife or harmless thing — and go through all the required actions, or would actually steal the object he was told to steal. If this power could be used by a doctor in an experiment, it was argued that an actual murder might be planned and executed through a hypnotized person. Hence it was dangerous. Crime was possible of perpetration with impunity by the real culprit. Dr. Charcot gave an article to an important New York magazine in which he admitted the probabilities of suggestion to patients, but denied that there was danger from suggested crime, and yet also said there ought to be laws against indiscriminate hypnotization. In the latter conclusion, most of the Theosophical Society's members fully concur, but they also think that there is, and will be, danger from crime suggested to hypnotic subjects. Not in the immediate present, but in the future.

This is because hypnotism is not understood nor its dangers appreciated by the medical profession; still less do they credit the public with a correct knowledge on the subject.

The very best hypnotizers know very well that there are points at which the hypnotized subject escapes their influence, continues in the hypnotic state, and remains under some influence not known to the operator nor distinguishable by the subject. Here is one danger — the danger of ignorance and of a blind guide's leading one equally blind. Such writers as Braid, Binet, and others are only statisticians. They simply give facts and methods, all being equally in the dark as to causes and possibilities. Again, the operators in the forefront of hypnotic fame know, too, as Dr. Charcot has said, there is a danger that hysteria will be developed where it never existed, and a long train of other evils. This is why he demands the suppression of indiscriminate operating. But the

*[*Mesmerism in India, and its Practical Application in Surgery and Medicine*, Longman, Brown, Green, and Longmans, London, 1846.]

real rock of offense is this, and well known to theosophical students, that as the force and power of hypnotism are better known, it will be seen that whatever the influence is, the process going on in hypnotism is the contracting of the cells of the body and brain from the periphery to the center. This process is actually a phenomenon of the death state, and is the opposite of the mesmeric effect; and this point is not known to the medical profession, nor will it be as they now proceed, because postmortem examinations never reveal the action of a living cell. Magnetism by human influence starts from within and proceeds to the outer surface, thus exhibiting a phenomenon of life the very opposite of hypnotism. And the use of magnetism is not objectionable, yet it should be limited in practice to competent members of the medical profession. The more studious and careful members of the Theosophical Society, then, are against the use of hypnotism. In all its anaesthetic phases it can be duplicated by mesmerism without any bad effects. Dr. Esdaile has abundantly shown this. Laws ought to be passed making it a misdemeanor to have a public or private hypnotic séance. And these laws should also be aimed at even those doctors who, under the plea of science, put subjects into absurd and undignified positions. Such practices are not necessary, and are deliberately against the desire of the waking will and judgment of the subject. They only exhibit the operator's power and add nothing to knowledge that cannot be otherwise obtained.

But even with the remarkable cases recorded by Binet and others in France, the laws governing man's inner constitution, and which especially govern in hypnotism after a certain point, are not perceived by the learned writers. Some give only facts — either facts about strange recurrence of states, and others like Dr. James of this country assume that there is a hidden self who does these queer tricks with the mortal shape. Theosophists know that the extraordinary alterations in mind or mental power, the strange "recurrence of states," and the apparently distinct division or separation of intelligence in a single human subject, are all explained by the ancient eastern method of reducing the inner powers of man into seven classes, in each of which the hidden self — the *Ego* — can and does act independently, the body being only a gross instrument or field for the action of the real man.

This theory divides him into seven planes of action, in each of which the *Ego* or hidden self can have a consciousness operating in a manner peculiarly appropriate to that plane, and also partaking of the consciousness and experience of the planes above it but not below. And each of these layers or fields for consciousness is further divided into other sub-fields, in every one of which there may be a separate

experience and action, or all may be combined. Now in the cases taken up by Dr. James, the peculiarity noted was that when the subject acted as No. 1, she had no recollection of a state called No. 2. No explanation of this was offered, only the fact being recorded. It is explained by the localization of the consciousness of the *Ego* in one or the other of the sub-fields of action of the first of the great class of seven.

The failure to recollect from one to the other was due to the fact that the *Ego* was forced into that particular field, and was thus unable to carry recollection with it. Hence it was entirely automatic in its action on that plane. This effect was due almost entirely to the specific contractile action of the hypnotic process, which, as said above, is essentially a contraction of the cells from outside to the center. This will always prevent the *Ego* from educating itself to remember from state to state and field to field the experience of each, which education is however possible in the mesmerized or magnetized state, and of course in the normal waking life.

The cases where the subject escapes from the operator's control are all explicable under the same theosophic theory; that is, those are instances in which the *Ego* retreats from the first plane or field of consciousness made up of seven divisions or sub-fields, to the next one of the whole class of seven, instead of entering one of the sub-divisions of the first. And, as the medical practitioners do not know of nor admit the reality of the higher inner sub-divisions, they are not acquainted with the means for reaching the *Ego* when it has escaped further from them into a field of consciousness where they are in ignorance of causes and conditions; that is to say, the hypnotizers are not examining the *real* field of operation of the force, but are looking at some of its phenomena merely.

These phenomena are exhibited in the body or outer shell while the psycho-physiological process, going on within, and causing the visible phenomena, is hidden from their view.

The T.S. and Its Basis

[This article by Mr. Judge was first published in *The Austral Theosophist*,
June 1894, pp. 84-6.]

As one of those who helped to form the Theosophical Society, I may claim to speak with personal knowledge of the facts, and having worked in its ranks ever since its first day, a few words respecting its basis and spirit will be of use. The Society was founded in New York in 1875, the inaugural address of the President being delivered on the 17th of November. The preliminary meeting was held before that date, at the rooms of H. P. Blavatsky, in Irving Place, New York. [The minutes] read thus, in substance: "Mr. William Q. Judge took the chair, and, calling the meeting to order, nominated Col. H. S. Olcott as permanent chairman, who, being elected, suggested Mr. Judge as secretary. The latter was elected as secretary." Formal organization was provided for, and the minute is signed by myself. In November the constitution was reported and the President's address delivered.

Although the objects of the Society were then expressed more elaborately than now, they even then carried the same idea as now, and the basis and spirit of the organization were the same then as now. Its basis was intended to rest on equality, autonomy and toleration, its prime object being Universal Brotherhood, of which it was hoped the germ or nucleus might be formed. All members are on an equal footing, as is shown by its rule that caste, color, religion, creed, sex, have no bearing on the question of membership in any way. The founders did not hold the idea that all men are equal in all things, but they did lay it down that in respect to membership they were and should be equal. This has ever been its law.

Autonomy as a principle put into practice meant that each branch should govern itself so long as it did not contravene the law of the whole, but should be under the general federal jurisdiction of any section it might help to form or be formed in. Similarly each section is autonomous within its own borders, and cannot be interfered with so long as it does not violate the general law and is loyal to the whole. And as the whole cannot have a creed or dogma, no section is put under bonds in matters of belief.

Toleration can only really exist where brotherhood is admitted as a truth and a necessity. Hence its principle of toleration means that every member has the right to believe as he or she pleases in all matters of

religion, philosophy, and the like, but must not try to force that belief on others, though not prevented from promulgating it. The Society as a body has no belief save in Universal Brotherhood, and from that it gets its strength. The moment it should declare a creed or dogma, that moment its strength would begin to leave it, for division would arise and sides would be taken. Hence, also, it includes in its ranks men of all religions: Brahmans, Buddhists, Christians, Mahommedans and every other variety, as they all know that the T.S. furnishes them a common ground on which to work. The bigoted dogmatist cannot feel moved to join the body, because its freedom is opposed to bigotry, and the member who is a Buddhist is just as good as the Christian or the Agnostic. Many times have persons asked that the Society formulate some doctrines as authoritative, but that has always been refused, and, indeed, would be its death knell.

Its three objects cover the whole field of research and the first is essential because without brotherliness and toleration no calm inquiry would be possible. The second calls for an investigation of the religions and philosophies of all men, and for demonstrating the importance of that study. Its importance lies in the fact that the religions and philosophies of man are his revelations made by his greater better self, or God within, to his lower self, and must be all studied if we are to arrive at the one fountain or basis from which they have arisen and in which they are based. Hence the scriptures of the Christian do not rule, nor likewise do those of the Brahman or the Buddhist, even though the last be the older.

But some people think the Society is a Buddhist one or Hindu one. This is because as a fact the religions of the West have come from those of the East, and the great age, and the similarity of the older ones to the newer ones of the West, must soon be apparent. And further, it is inevitable that a large body of members must come to a general tacit agreement or belief which is prominent because of their great devotion and constant work. But no one has to believe with this body of persons on any point. Reincarnation, Karma, the sevenfold nature of man, and the doctrine of the Masters, may be rejected, and one may still be a good member so long as he or she believes in and tries to practice Universal Brotherhood.

The main underlying effort of the work of the members of the Society should be to furnish a real and philosophical basis for ethics, seeing that the ancient ethics re-promulgated by Jesus are not practiced by the nations who profess them. In this respect the work of the Society in Christian lands is ever tending to bring forth a real Christianity, and not to oppose it. Opposition to mere dogma is not opposition to

truth, and hence the Society is a builder-up and not a mere destroyer of old beliefs. In other lands it has its distinct work also; as in India it will be to revive the old pure spiritual life now covered with much dogma, and among the Buddhists it will show men how to live by the ethics of Buddha, which, promulgated centuries before the birth of Jesus, are the same *ipsissima verba* [the very words] as those of the latter.

Apart from all religious views, the philosophy put forth by members of the Society gives reasonable explanations of life, of man, and of nature; tends to remove superstition by showing what physical phenomena are, and why they occur, instead of denying them and thus leaving thousands without any solution for that which they know does happen, but which is generally denied by science and the church. This philosophy, though old, meets all the facts and solves them, and shows how man may, if he will, reach to the power hinted at by all the great teachers of the world, offered by Jesus to his disciples but denied by the dogmatist of the West. And all this philosophy may be brought out in the ranks of the organization, while at the same time the Society itself puts no seal of approval or disapproval thereupon. From this great freedom it has resulted in 19 years that the organization embraces the world, with members and branches in every nation, having the sympathy of those who think the mind of man should be free, and being hated only by those who prefer dogmatism and superstition to toleration and brotherly love.

Suicide Is Not Death

[Originally from the *New York World*, Aug. 15, 1894, the article below was reprinted in full by *The Lamp*, Toronto, September 1894, pp. 22-3.]

As a student of Theosophy and human nature I have been interested in the discussion of the subject of self-murder to which *The World* has given a place in its columns. The eloquent agnostic, Col. Ingersoll, planted his views in the ground with the roots of them in the grave, giving the poor *felo de se* [felon of himself, i.e., a suicide] nothing beyond the cold earth to cheer him in his act, save perhaps the cowardly chance of escape from responsibility or pain. Those who, as Nym Crinkle says, occupy themselves with replying to Col. Ingersoll fall back on the mere assertion that it is a sin to kill the body in which the Lord saw fit to confine a man. Neither of these views is either satisfactory or scientific.

If suicide is to be approved it can only be on the ground that the

man is only a body, which, being a clod, may well be put out of its sufferings. From this it would be an easy step to justify the killing of other bodies that may be in the way, or old, or insane, or decrepit, or vicious. For if the mass of clay called body is all that we are, if man is not a spirit unborn and changeless in essence, then what wrong can there be in destroying it when you own it, or are it, and how easy to find good and sufficient reason for disposing similarly of others? The priest condemns suicide, but one may be a Christian and yet hold the opinion that a quick release from earth brings possible heaven several years nearer. The Christian is not deterred from suicide by any good reasons advanced in his religion, but rather from cowardice. Death, whenever natural or forced, has become a terror, is named "The King of Terrors." This is because, although a vague heaven is offered on the other side, life and death are so little understood that men had rather bear the ills they know than fly to others which are feared through ignorance of what those are.

Suicide, like any other murder, is a sin because it is a sudden disturbance of the harmony of the world. It is a sin because it defeats nature. Nature exists for the sake of the soul and for no other reason, it has the design, so to say, of giving the soul experience and self-consciousness. These can only be had by means of a body through which the soul comes in contact with nature, and to violently sever the connection before the natural time defeats the aim of nature, for the present compelling her, by her own slow processes, to restore the task left unfinished. And as those processes must go on through the soul that permitted the murder, more pain and suffering must follow.

And the disturbance of the general harmony is a greater sin than most men think. They consider themselves alone, as separate, as not connected with others. But they are connected throughout the whole world with all other souls and minds. A subtle, actual, powerful band links them all together, and the instant one of all these millions disturbs the link, the whole mass feels it by reaction through soul and mind, and can only return to a normal state through a painful adjustment. This adjustment is on the unseen, but all-important, planes of being in which the real man exists. Thus each murderer of self or of another imposes on entire humanity an unjustifiable burden. From this injustice he cannot escape, for his body's death does not cut him off from the rest; it only places him, deprived of nature's instruments, in the clutch of laws that are powerful and implacable, ceaseless in their operation and compulsory in their demands.

Suicide is a huge folly, because it places the committer of it in an infinitely worse position than he was in, under the conditions from

which he foolishly hoped to escape. It is not death. It is only a leaving of one well-known house in familiar surroundings to go into a new place where terror and despair alone have place. It is but a preliminary death done to the clay, which is put in the "cold embrace of the grave," leaving the man himself naked and alive, but out of mortal life and not in either heaven or hell.

The Theosophist sees that man is a complex being full of forces and faculties, which he uses in a body on earth. The body is only a part of his clothing; he himself lives also in other places. In sleep he lives in one, awakes in another, in thought in another. He is a threefold being of body, soul and spirit. And this trinity can be divided again into its necessary seven constituents. And just as he is threefold, so also is nature — material, psychical or astral, and spiritual. The material part of nature governs the body, the psychical affects the soul, and the spirit lives in the spiritual, all being bound together. Were we but bodies, we might well commit them to material nature and the grave, but if we rush out of the material we must project ourselves into the psychical or astral. And as all nature proceeds with regularity under the government of law, we know that each combination has its own term of life before a natural and easy separation of the component parts can take place. A tree or a mineral or a man is a combination of elements or parts, and each must have its projected life term. If we violently and prematurely cut them off one from the other, certain consequences must ensue. Each constituent requires its own time for dissolution. And suicide being a violent destruction of the first element — body — the other two, of soul and spirit, are left without their natural instrument. The man then is but half dead, and is compelled by the law of his own being to wait until the natural term is reached.

The fate of the suicide is horrible in general. He has cut himself off from his body by using mechanical means that affect the body, but cannot touch the real man. He then is projected into the astral world, for he has to live somewhere. There the remorseless law, which acts really for his good, compels him to wait until he can properly die. Naturally he must wait, half dead, the months or years which, in the order of nature, would have rolled over him before body and soul and spirit could rightly separate. He becomes a shade; he lives in purgatory, so to say, called by the Theosophist the "place of desire and passion," or "Kāma-Loka." He exists in the astral realm entirely, eaten up by his own thoughts. Continually repeating in vivid thoughts the act by which he tried to stop his life's pilgrimage, he at the same time sees the people and the place he left, but is not able to communicate with any one except, now and then, with some poor sensitive, who often is

frightened by the visit. And often he fills the minds of living persons who may be sensitive to his thoughts with the picture of his own taking off, occasionally leading them to commit upon themselves the act of which he was guilty.

To put it theosophically, the suicide has cut himself off on one side from the body and life which were necessary for his experience and evolution, and on the other, from his spirit, his guide and "Father in heaven." He is composed now of astral body, which is of great tensile strength, informed and inflamed by his passions and desires. But a portion of his mind, called *manas*, is with him. He can think and perceive, but, ignorant of how to use the forces of that realm, he is swept hither and thither, unable to guide himself. His whole nature is in distress, and with it to a certain degree the whole of humanity, for through the spirit all are united. Thus he goes on, until the law of nature acting on his astral body, that begins to die; and then he falls into a sleep from which he awakens in time for a season of rest before beginning once more a life on earth. In his next reincarnation he may, if he sees fit, retrieve or compensate or suffer over again.

There is no escape from responsibility. The "sweet embrace of the wet clay" is a delusion. It is better to bravely accept the inevitable, since it must be due to our errors in other older lives, and fill every duty, try to improve all opportunity. To teach suicide is a sin, for it leads some to commit it. To prohibit it without reason is useless, for our minds must have reasons for doing or not doing. And if we literally construe the words of the Bible, then there we find it says no murderer has a place but in hell. Such constructions satisfy but few in an age of critical investigation and hard analysis. But give men the key to their own natures, show them how law governs both here and beyond the grave, and their good sense will do the rest. An illogical nepenthe of the grave is as foolish as an illogical heaven for nothing.

By Astral Hand

[*The Morning Advertiser*, March 26, 1896, placed the following item on its front page. "The Death Bed Message" was printed in several leading journals after W.Q.J.'s passing on March 21, 1896.]

Although death, or disincarnation (reincarnation the Theosophists call it), came rather unexpectedly to William Q. Judge last Sunday morning, it was not so sudden that a select few of his theosophical friends and disciples did not find time to be at his bedside during the last moments. Whether they were summoned to the presence of their chief by human agencies or were warned by the Mahatmas that the earthly career of the president of the "Theosophical Society in America," in its unastral state, was as at hand, is what no one will say. One of those whom duty called to witness the "passing" of Mr. Judge, however, said:

"It was a solemn scene, and one I shall never forget. The soul was about to leave its earthly tenement and the president's hand was utterly powerless. But, as the serenity of what is called death was settling on his features, we all observed a slight fluttering among the papers that lay on the table beside his bed. Turning our eyes in that direction, what was our astonishment to see the hand of a man, a white delicate hand, write several lines on the blank page of a book, the title of which is *The Ocean of Theosophy*. Those best acquainted with Mr. Judge say the hand was his. As for the lines, I cannot remember them exactly, but I know they related to one of the principal tenets of our belief. When the hand had completed the writing, Mr. Judge sighed lightly, and closed his eyes.

"If I am correctly informed, intelligence of his leaving the body was announced at that same instant at Theosophical headquarters, No. 144 Madison Avenue, and, I believe, to the initiated all over the world, without the aid of electricity." . . .

WRIT BY AN ASTRAL HAND

Claude Falls Wright, who has taken Mr. Judge's place at headquarters, when questioned concerning this extraordinary document, said that at a meeting to be held next Sunday in the Āryan Hall, intelligence regarding the paper might be received.

"We are not accustomed," said Mr. Wright, "to seek publicity or notoriety, but as we have nothing to conceal, and since you are persistent, here is the paper you refer to."

BY ASTRAL HAND

[*The Morning Advertiser*, March 26, 1896.]

WILLIAM Q. JUDGE'S DEATH BED MESSAGE

*The 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 eternally again. The
wise are not disturbed, they remain
silent; they depend on the Self and
seek their refuge in it. ¶*

This script which I hand you was written by the late William Q. Judge when death was upon him. When I say it was written by Mr. Judge I do not mean by his earthly hand. It was written by his ego, what you may call his astral hand.

CLAUDE FALLS WRIGHT

["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."]

Mr. Wright handed the reporter a script and said: "This was written by the late William Q. Judge, when death was upon him. I do not mean that it was written by his earthly hand. It was written by his ego, or astral hand, if you prefer the latter term, which, however, is not philosophical."

If what leading Theosophists say is true, Mr. Judge's departure has made a stir in a world above and beyond this, which the demise of a Washington or a Napoleon would not create. . . .

DO NOT WANT CONSOLIDATION

"No; our policy is not one of consolidation, though at times it may be necessary. As a general rule we can work to more advantage without being under one supreme head. We have to follow a certain line of policy from which there is no deviating, and we can and do work in harmony. Every section or circle has the privilege of independent action as regards rules and adapting itself to local conditions, while in essentials we are all the same. In fact, until the time of Mme. Blavatsky there was no such entity as a head, and, indeed, she did not claim to be one, though outsiders looked upon her as such. Union of souls and intelligences has, however, always existed, and all the sections, wherever they may be located, are sympathetic, one with the other and each with all. Theosophists are too intelligent to have a Pope or an Archbishop of Canterbury."

The above is about the sum and substance of Theosophy in a nutshell. On Sunday next rather unusual services will be conducted in Āryan Hall, No. 144 Madison Avenue, chiefly in commemoration of Mr. Judge's disincarnation.

The Dwellers on High Mountains

[*The Word*, Vol. XV, June 1912, pp. 133-7]

An account of the dwellers upon high mountains would be incomplete without some reference to a widespread belief prevailing in Hindustan in regard to authorities and others, who are said to dwell in inaccessible places, and who are now and then seen by natives. It is true that all over India are to be found Fakirs of much or little sanctity, and of greater or less accumulation of dirt, but the natives all tell of Fakirs, as many of us would call them, who dwell alone in places remote from the habitation of man, and who are regarded with a feeling of veneration very different from that which is accorded to the ordinary traveling devotee.

The Hindu has an intense religious nature and says that devotion to religious contemplation is one of the highest walks in life. He therefore looks upon the traveling ascetic as one who by means of renunciation has gained a great degree of advancement toward final bliss, and he says that there are other men who are farther advanced in this line of practice. These others finding the magnetism or exhalations from ordinary people and from places where persons congregate to be inimical to further progress, have retired to spots difficult to find even when sought for, and not at all likely to be stumbled upon by accident. For that reason they select high mountains, because the paths worn by man in going from place to place on earth are always by that route which is the shortest or most easy of travel, just as electricity by a law of its being will always follow the line of least resistance and quickest access.

And so English and French travelers tell of meeting from time to time with natives who repeat local traditions and lore relating to some very holy man who lives alone upon some neighboring mountain, where he devotes his time in contemplating the universe as a whole, and in trying to reach, if he may, final emancipation.

The name given to these men is "mahatma," meaning, in English, "great soul," because it is claimed that they could not renounce the world and its pleasures unless they possessed souls more noble and of greater dynamic force than the souls of the mere ordinary man, who is content to live on through ages of reincarnations round the great wheel of the universe, awaiting a happy chanceful deliverance from the bond of matter some day.

That great traveler, the Abbé Huc, who went over a large part of

Tibet and put his wonderful experiences, as a Catholic missionary there, into an interesting book of travels, refers often to these men with a different name. But he establishes the fact beyond dispute that they are believed to live as related, and to possess extraordinary power over the forces of nature, or as the learned and pious Abbé would say, an intimate and personal combination with the devil himself, who in return does great and miraculous works for them.

The French traveler Jacolliot also attests to the wide extent of the belief in these extraordinary men of whose lesser disciples he claims to have seen and have had perform for him extraordinary and hair-raising feats of magic, which they said to him they were enabled to do by the power transmitted to them from their guru or teacher, one of the Mahatmas, a dweller on some high mountain.

It seems they assert that the air circulating around the tops of mountains of great altitude is very pure and untainted with the emanations from animals or man and that, therefore, the Mahatmas can see spiritually better and do more to advance their control over nature by living in such pure surroundings. There is indeed much to be said in favor of the sanitary virtue of such a residence. Upon a raw, moist day, down upon the level of our cities, one can easily see, made heavily and oppressively visible, the steamy exhalation from both human beings and quadrupeds. The fact that upon a fine day we do not see this is not proof that on those days the emanations are stopped. Science declares that they go on all the time, and are simply made palpable by their natural process of the settling of moisture upon cold and damp days.

Among Europeans in India all stories respecting the dwellers upon high mountains to whom we are referring are received in two ways. One is that which simply permits it to be asserted that such men exist, receiving the proposition with a shrug of either indifference or lack of faith. The other, that one which admits the truth of the proposition while wondering how it is to be proved. Many officers of the English army have testified to a belief in these traditions and many to not only belief, but also to have had ocular demonstrations of their wonderful powers. While the other side is simply represented by those who are unable to say that they ever had any proof at all.

The Hindu says that his ancient sages have always lived in these high places, safe from contamination and near the infinite. It is related that the pilgrims who annually do the round of pilgrimage through the sacred places of India, sometimes penetrate as far as a certain little temple on the sides of the sky-reaching Himalayas, and that in this is a brass tablet of great age stating that that is the highest point to which it is safe to go; and, that from there one can now and then see looking

down at you from the cold and distant cliff still higher up, men of grave and venerable aspect. These are said by some to be the Mahatmas or great souls, dwelling up there alone and unsought. In Tibet the story can be heard any time of the Sacred Mountain where the great souls of the earth meet for converse and communion.

The Hindu early saw that his conquerors, the Dutch and English, were unable as well as incapable of appreciating his views of devotion and devotees, and therefore maintained a rather exasperating silence and claim of ignorance on such matters. But here and there when a listener, who was not also a scoffer, was found, he unbosomed himself, and it is now generally admitted by all well-informed Anglo-Indians and Indian scholars that there is a universal belief in these Mahatmas, or dwellers upon high mountains, extending from one end of India to the other throughout every caste.

For the Christian it ought to be significant here, that when Jehovah commanded Moses to attend him for instruction and to receive the law, he did not set the place of meeting in the plain, but designated Mount Sinai, a high place of awful ruggedness, and more or less inaccessible. Then in that high mountain he hid Moses in the cleft of the rock while he passed by; and from that high mountain, now roll and reverberate through Christendom the thunders of the Judaic law. All through the Semitic book, this peculiar connection of great events and men with high mountains is noticeable. Abraham, when he was ordered to sacrifice Isaac, received command to proceed to Mount Moriah. Sadly enough he set forth, not acquainting either the human victim or his family with his determination, and traveled some weary days to reach the appointed spot.

The thoughtful man will see the indicia of a unity of plan and action in nearly all these occurrences. The sacrifice of Isaac could with great ease and perfect propriety have been offered on the plain, but Abraham is made to go a long distance in order to reach the summit of a high mountain. And when he reached it, made his preparations, and piously lifted the fatal blade; he was restrained, and his son restored to him.

Passing rapidly through long centuries from the great patriarch down to Jesus of Nazareth, we find him preaching his most celebrated sermon not in the synagogue or at the corners of the streets, but from the mount, and from there also he distributes to the hungry multitude the loaves and fishes. Again, he is transfigured, but not in the city nor outside in view of all the people, but with two disciples he returns to the summit of a high mountain, and there the wonderful glory sat upon him. Or we watch him in the wilderness, only to see him again on a high mountain, where he resists the Arch temptation. And then, when

the appointed hour for the veiling from human gaze of his earthly life is come, we have to follow him up the steep sides of the Mount Golgotha, where, in agony of body and woe of soul, with words of appealing anguish, his spirit flies to the Father.

The story of Mohammed, that world-famed descendant of Ishmael, is closely associated with high mountains. He often sought the quiet and solitude of the hills to restore his health and increase his faith. It was while he was in the wilds of Mount Hirā that the Angel Gabriel appeared to him, and told him he was Mohammed, the prophet of God, and to fear not. In his youth Mohammed had wandered much upon the sides and along the summits of high ranges of mountains. There the mighty trees waved their arms at him in appeal, while the sad long traveling wind sighed pityingly through their branches, and the trembling leaves added to the force of the mighty cry of nature. Upon those mountains he was not oppressed by care or by the adverse influences of his fellows, such as kept him down when he was one merely of a lot of camel drivers. So, then, when he returned to the mountain's clear and wide expansive view, his spiritual eyes and ears heard more than the simple moaning of the wind and saw greater meaning than unconscious motion in the beckoning of the trees. There he saw the vision of the different heavens, peopled by lovely houris, garlanded with flowers, and musical with the majestic tones of the universe; and then, too, he saw handed to him the sword with which he was to compel all people to bow to Allah and his prophet.

The countries of all the earth are full of similar traditions. In South America, Humboldt heard the story of the wonderful people who are said to dwell unfound among the inaccessible Cordilleras and stern traveler though he was, he set out to find some trace of them. He went so far as to leave after him a fragment of testimony of his belief that somewhere in those awful wilds a people could easily live, and perhaps did.

It was from a high mountain where he had long lived, that Peter the Hermit rushed down upon Europe with his hordes of Crusaders, men, women and children, to wrest the holy land from the profaning hand of the Saracen; and the force and fury of the feelings that inspired William Tell were drawn in upon the tops of his native high mountain, to whom upon his return, he cried:

Ye crags and peaks,
I am with you once again.*

*[From the tragedy *William Tell* (I, ii, 1-5) by James S. Knowles.]

Japan, the highly civilized country of Islands so long buried from European sight, and Korea, which has only just partly opened a door of communication, have always venerated a high mountain. This is called Fujiyama. They say that it can be seen from any part of the world and they regard it as extremely sacred. Its top is cold and covered with snow, while round its base the corn waves to the touch of the zephyr and the flowers bloom.

The love for this mountain is so great that it is pictured on their china, in their paintings, and reproduced wherever possible, whether in mural decoration or elaborated carvings. Its sacredness is due to its being the residence, as they claim, of holy persons. And they also believe that there is, too, a spiritual Fujiyama, whose base is on earth and top in heaven.

Section IV

Reprints — Definitions — Introductions
— Undated Articles and Extracts

Theosophy Defined

[Entry written by W. Q. Judge in the *Universal Cyclopaedia and Atlas*, revised and enlarged edition by Rossiter Johnson, Vol. XI]*

Theos'ophy [from Gr. θεόσοφία, knowledge of divine things, deriv. of θεόσοφος, wise about God; θεός, God + σοφός, wise]: a name which, as specifying a religious philosophy, was originated by Ammonius Saccas in the third century of our era. The body of ethical, philosophic, and scientific doctrines to which that title applies is, however, as old as humanity itself, and contains everything that is true in all other and later systems. Esoterically preserved and transmitted in its entirety by adepts and initiates, from time immemorial, their messengers — known to the world as “great teachers” and “saviours” — have, at periodic intervals determined by cyclic law, exoterically taught as much of it as could safely be given out and which any considerable portion of our race could at such times receive and assimilate.

Theosophy teaches a knowledge of the laws governing the evolution of the universe. It is not based upon assumed divine revelation, but upon consciousness. It sees no unsolvable mystery anywhere, throws the words coincidence and chance out of its vocabulary, and affirms the omnipresence and omnipotence of law and perfect justice. Theosophy postulates an Eternal Principle, unknowable except in its manifestations, which is in and is all things, and which, periodically and eternally, manifests itself and recedes from manifestation — evolution and involution. Its opposite poles in the manifested universe are spirit and matter, which are coexistent and inseparable. In manifesting itself the spirit-matter differentiates on seven planes, which are of progressive density down to that within our sensuous perception, the substance in all being the same, but differing in the proportions of its two compound elements. Through all thrill ceaselessly vibrations which are the inexhaustible impulse from the First Cause. These vibrations are distinct, each from all the others, and each always the same in mode upon every plane, but differing in rate according to the rarity or density of the substance of the plane. By means of these vibrations are brought about all

*[New York, D. Appleton and Co., 1903 ed. An earlier series of definitions was contributed by Judge in 1894 to Funk & Wagnalls' *A Standard Dictionary of the English Language*, where he is given credit in the introduction to Volume I of the New York edition for “Theosophic” Special Terms. — COMPILER]

forces — phenomena in nature, specialized differentiations and effects of creation, preservation, and mutation — in the world of forms as well as upon the ethereal planes. Thus every atom of the universe is infused with spirit, which is life in one of its phases of manifestation, and endowed with qualities of consciousness and intelligence — likewise phases of the spirit — in conformity to the requirements of its differentiation. On the lowest material plane, which is that of humanity, the spirit focalizes itself in all human beings who permit it to do so. Its rejection is the cause of ignorance, from which flow all sin, suffering, and sorrow; by its conscious acceptance man becomes partaker of the Divine Wisdom, “one with the gods,” entering into possession of an ever-increasing power of consciousness, and attains oneness with the Absolute. This is the ultimate destiny of all beings; hence Theosophy affirms the perfectibility of the race and rejects the concept of innate unregenerable wickedness. From the theosophic point of view the world is compounded of the Egos or individual spirits, for whom it emanates from the Divine Will; and its evolution is due to the impulse imparted by its spiritual element, that force manifesting itself from the beginning in the primary conditions of life — far below the sentient stage — and having in the evolvment of higher forms, including man, the guidance and direction of intelligent, perfected beings from other and older evolutions. Hence man is deemed a conscious spirit, the flower of evolution; while below him, in the lower kingdoms, are other less-advanced classes of egos, all, however, on the way of ascent to the human stage, which they will eventually reach when man has gone on still higher. The perfecting of self-consciousness is the object of evolution. By this man is enabled to reach more exalted stages of existence. And his conditioned mortal life is for the purpose of affording him experience by which that self-consciousness may be developed and cognition of the spirit attained.

Man is a spirit and requires vehicles with which to come in touch with all the planes of nature included in evolution, and it is these vehicles that make of him an intricate, composite being, liable to error, but at the same time able to rise above all delusions. He is in miniature the universe, for he is, as spirit, manifesting himself to himself by means of seven differentiations. Therefore he is characterized in Theosophy as a septenate or sevenfold being. His immortal being comprises a trinity, spirit (*Ātman*), the spiritual soul or discernment (*Buddhi*), and mind (*Manas*). This triad requires as vehicles or instruments through which to operate and gain cognition in matter four lower mortal principles. These are: The animal passions and desires, unintelligent and productive of ignorance through delusion (*Kāma*); the life-energy (*Jīva*);

the astral body (*Liṅga Śarīra*), which is the connecting link between the ethereal principles and the corporeality; and, finally, the physical body (*Sthūla Śarīra*). The principle designated as *Jīva* is a special differentiation for the energizing of the human being from the great *prāṇic* ocean of the life-principle, which is one of the distinctive vibrations already spoken of, and a phase of manifestation of the spirit. It does not cease when the collective entity called man dies, but simply continues its vibrations in the myriad of lives that make up the cells of the body without animating them in harmonious aggregate action. The *Liṅga Śarīra* belongs to the astral plane of matter, which, being next above that of our tangible world in refinement of its substance, is just beyond our normal sensuous perception. As the physical body is at death reabsorbed into the material elements whence it was drawn, so the astral body is eventually dissipated in and absorbed by the substance of its plane; but its permanence is much greater than that of the gross body. During life it is from the earliest moment until the last the model upon which are molded the physical molecules of which the body is composed, and through it the life-principle is enabled to animate the aggregate mass as a collective entity. These lower four principles or sheaths are the transitory, perishable part of man — not himself, but in every sense the instruments he uses — given up at the hour of death and rebuilt at every new birth. The trinity is the real man, the thinker, the individuality that passes from house to house, gaining experience at each rebirth, while it suffers and enjoys according to its deeds. In each successive earth-life he is known to others as a new personality, but in the whole stretch of eternity he is one individual, conscious of an identity not dependent on name, form, or recollections of personalities. This doctrine of reincarnation is the very base of Theosophy, for it explains life and nature as no other hypothesis can; and it is an essential to the scheme of evolution, for without such re-embodiment on the plane of experiences and atonements there could be no evolution of the human soul. The Ego returning to mortal life only goes into the family which either completely answers to its whole nature, gives an opportunity for its evolutionary progress, or is connected with it by reason of events in past incarnations and causes mutually created. Inseparable from the doctrine of reincarnation is that of *Karma*, or justice, sometimes called the “ethical law of causation.” Mere entry into life is no fit foundation for just reward or punishment, which must be the deserts for prior conduct. But such consequent awards determine entry into life, and with unerring equity establish the sequence of good and evil happenings in requital of the past. Effect is always in cause, and thus the body, brain, and intellectual faculties furnished by reincarnation

being products of one's own deserving, become the field from which must be gleaned the harvest planted by acts in the past. The law of Karma applies in physical nature as well as in ethics to solar systems, planets, races, nations, families, and individuals. With reincarnation the doctrine of Karma explains the misery and suffering of the world, and no room is left to accuse nature of injustice. The misery of any nation or race is the direct result of the thoughts and acts of the Egos who make up the race or nation. If they did wickedly in the past, they must suffer the inevitable consequences. To this end they must go on incarnating and reincarnating until the effects they caused have been exhausted. Though the nation thus suffering chastisement should for a time disappear, the Egos belonging to it could not leave the world, but would reappear as the founders of some new nation in which they would continue to receive their karmic due.

With reference to *post-mortem* conditions, Theosophy teaches two states of existence somewhat analogous to the Christian "purgatory" and "heaven." The first, immediately subsequent to earth-life, is *Kāma-loka*, where the immortal triad takes leave of the lower principles remaining after separation from the body. Thence the Ego passes into *Devachan*. The former is, as its name indicates, a place — the astral plane penetrating and surrounding the earth — the latter a state of being, or rather of consciousness. In *Kāma-loka* all the hidden passions and desires are let loose, and enough mentality is retained to make them tortures. When the astral body in which they cohere is disintegrated, as it is in time, they remain a sort of entity in the *Kāma-Rūpa*, a form of still less materiality than the *Liṅga-Śarīra*. Eventually this too is said to fade out, leaving only their essence, the *Skandhas*, fateful germs of karmic consequence, which, when the Ego emerges from the devachanic state, are by the law of attraction drawn to the new being in which it incarnates. Owing to the law of cohesion between the principles, which prevents their separation before a given time, the untimely dead must pass in *Kāma-loka* a period almost equal to the length life would have been but for the sudden termination. Losing the body has not killed them. They still consciously exist in the astral body, and in the case of very wicked and forceful persons — some executed criminals, for instance — may be even more harmful on the astral plane than they were in life. Prolonged *kāma-lokic* existence is no injustice to the victims of accident, since death, like everything else, is a karmic consequence. Finally, it may be said of *Kāma-loka* that it is the last conscious state of the thoroughly evil human souls bereft of the spiritual tie and doomed to annihilation (*Avīchi*). Having in life centered the consciousness in the *kāmic* principle, preserved intellect

and rejected the spirit, leading persistent lives of evil for its own sake, they are the only damned beings we know. Pure souls speedily pass from Kāma-loka to the devachanic state. It is a period of rest, a real existence, no more illusionary than earth life, where the essence of the thoughts of life that were as high as character permitted expands and is garnered by the soul and mind. When the force of these thoughts is fully exhausted the soul is once more drawn back to earth, to that environment which will best promote its further evolution.

No new ethics are presented by Theosophy, as it is held that right ethics are forever the same. But in the doctrines of Theosophy are to be found the philosophical and reasonable basis of ethics and the natural enforcement of them in practice. The present worldwide interest in Theosophy dates from 1875, when Helena P. Blavatsky, a messenger of the adepts, appeared in New York, initiated the theosophic movement, and, with Henry S. Olcott, William Q. Judge, and several other persons, formed the Theosophical Society. Other revivals of the ancient doctrine, occurring in the last quarter of each century during several hundred years past, are matters of historic record, but, as their times were not propitious, they amounted to little in their effect upon humanity at large compared with the importance this one has attained. The Theosophical Society, though its members generally, no doubt, subscribe to theosophic doctrine, is not dogmatic, but admits to membership all who can conscientiously accept its three avowed objects: 1. "To form the nucleus of a Universal Brotherhood of Humanity without any distinctions whatever. 2. To promote the study of ancient and modern religions, philosophies, and sciences. 3. To investigate unexplained laws of nature and the psychological powers of man." Starting with a membership of fifteen persons in 1875, it has spread all over the globe, until now it has hundreds of branches scattered through all the civilized and even the semi-civilized countries, and counts its members by thousands. Beyond its organization in importance, however, is the wonderful influence of theosophic teachings in coloring the literature, thought, ethics, and even scientific progress and religious expression of the world. The size of the Society gives but a very imperfect idea of the extent of its work.

The best books conveying instruction in detail concerning theosophic doctrine — but a meager skeleton of which has been offered in the foregoing — are the following H. P. Blavatsky, *The Secret Doctrine* (1888), *Isis Unveiled* (1877), *The Key to Theosophy* (1889), William Q. Judge, *The Ocean of Theosophy* (1893), A. P. Sinnett, *Esoteric Buddhism* (1883), *Five Years of Theosophy*, selections from *The Theosophist* (1885), Rama Prasad, *Nature's Finer Forces* (1890), *Patañjali* (Judge's version)

Yoga Aphorisms (1889). A score of theosophic magazines are issued in half as many languages. The leading one of the Theosophical Society in America is *The Path*, published in New York.

About The Secret Doctrine

[*Reminiscences of H.P.B. and The Secret Doctrine*, by Countess Constance Wachtmeister, contains this commentary by W.Q.J., appearing on pp. 101-4 in section III of the 1893 edition, published by the Theosophical Publishing Society, London; reprinted in the Quest Books edition, TPH, Wheaton, 1976, pp. 88-91.]

I have been asked to write anything known to me personally about the writing of *The Secret Doctrine* by H.P.B. As but little time was then spent by me in the company of the author, what I have to say is meager. If I had been with her as much when *The Secret Doctrine* was being put together as I was when she was writing *Isis*, very great benefit would have accrued to myself, and in view of a letter she wrote me from Würzburg, I have some regret that the opportunity offered was not availed of.

When the plan for *The Secret Doctrine* had taken definite shape in outline in her mind, H.P.B. wrote me several letters on the subject, one of which I will quote from:

Würzburg, March 24th, 1886. Dear W.Q.J. I wish only you could spare two or three months and come to me at Ostende where I am emigrating again, to be nearer to — and friends. I have some money now and could easily pay your fare out and back. There's a dear, good fellow, *do* consent to it. You will be working for the Society, for I want you badly for the arrangement of *Secret Doctrine*. Such facts, *such facts*, Judge, as Masters are giving out will rejoice your old heart. Oh, how I *do* want you. The thing is becoming enormous, a wealth of facts. I need you for calculations and to write with me. I can assure you, you will not lose time by coming. . . Do think of it, dear old boy. Yours sincerely, and affectionately, H.P.B.

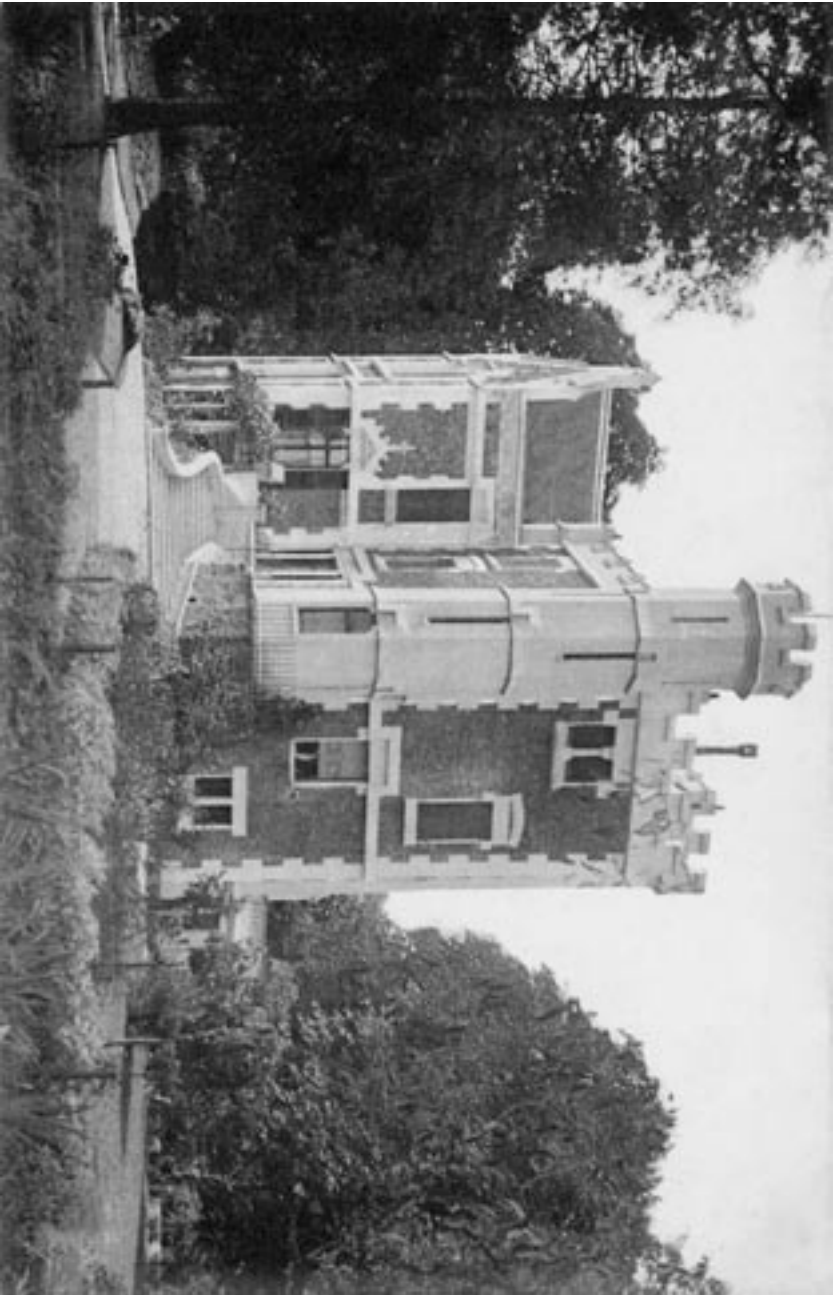
This pressing invitation I could not accept because of certain circumstances, but on looking back at it I am sorry that it was let slip by. Other letters going into the matter of what was to be done and referring to old beginnings need not be quoted. One of them, however, reminds

me of another period when *The Secret Doctrine* was in her mind, though I am not aware she had told anyone else. It was in Paris in 1884, where I had gone to meet her. We stopped in a house in the Rue Notre Dame des Champs, and for a shorter time at the country house of the Count and Countess d'Adhémar at Enghien near Paris. At Enghien especially, H.P.B. wanted me to go carefully through the pages of her copy of *Isis Unveiled* for the purpose of noting on the margins what subjects were treated, and for the work she furnished me with what she called a special blue and red pencil. I went all through both volumes and made the notes required, and of those she afterwards wrote me that they were of the greatest use to her. During our stay there several psychical phenomena took place seen by many persons. But every night while others were asleep I was often awake for several hours, and then in the quiet and the darkness saw and heard many things which no one else but H.P.B. knew of. Among these were hundreds of astral signal bells flying back and forth, showing — to those who know the meaning under such things — that much was on foot when people were asleep and the place free from disturbances of noise and ill-feeling common to the waking mortal.

At the house in Paris she worked all day and often far into the night on the book, and conversed with me about it. Sometimes she became changed in manner and much absorbed, so much so that automatically the famous cigarettes were lighted and then forgotten. In that way one night she lighted and let go out so many that I forgot to keep count.

One day I said to her that I would write the book entire, for a joke. She took me up seriously, saying that I might and she would see that I accomplished it, but I declined of course. This was in private, and there was no attempt at guying at all. The subject of elementals came up, and I asked her if she intended to give much on it. Her reply was that she might say something, but it was all *sub judice* [under consideration] as yet and must wait for orders, as it was not a quiet or harmless part of the thing.

She then asked me to write down all I knew or thought I knew on that head, and she would see if that much coming from me would be allowed to pass the unseen critics. A long chapter on Elementals was then done, nearly all by my pen, and she put it away for some time. The day that it was finished was warm and pleasant, and in the middle of the afternoon she suddenly grew absorbed once more. The air of the room at the same time was turned to the temperature of much below freezing, to judge by sensation, and I remarked on the fact. It was not a change of the weather at all, but seemed to blow out from H.P.B. as if she were an open door from some huge refrigerating store. I again



THE CHATEAU AT ENGHIEU.

drew her attention to it and said, "It feels as if a door was open on the Himalaya Mountains and the cold air was blowing into this room."

To this she replied: "Perhaps it is so," and smiled. It was so cold that I had to protect myself with a rug taken from the floor.

In about three days she announced that my small and inadequate chapter on Elementals had been of such a sort that it was decided she would not put much, if anything, into *The Secret Doctrine* on the subject, and mine was either destroyed or retained. It certainly is not in any part of the published volumes.

Speaking to those who know and believe that H.P.B. was all the time in communication with the Masters in their retreats somewhere on the globe, I can say that a serious series of consultations was held among them as to what should go into *The Secret Doctrine*, and that it was plainly said that the book was to be done in such a manner as to compel the earnest student to dig out many profound truths which in a modern book would be announced especially and put down in regular course. It was also said from the same source that this age, being a transition one in all respects, the full revelations were not for this generation. But enough was to be given out in the manner described, as well as plainly, to make it substantially a revelation. All students, then, who are in earnest will do well not to pass carelessly over the pages of any part of the book.

This is all I can say on the subject of the writing of this wonderful book. I only wish it were more, and can but blame myself that I was not present at a time when, as I know now, greater opportunity was offered than at any other period for inner knowledge of the writers, seen and unseen, of *The Secret Doctrine*.

[Book Introduction]

[*An Outline of Principles of Modern Theosophy* was the title of a book printed in Boston, 1894. Its author, Claude Falls Wright, had Mr. Judge write the *Introduction* below to the book on pp. iii-v.]

The subject of Theosophy is so vast, and the tools of language are so inadequate, that any popular exposition of its doctrines must fall short of conveying to the ordinary reader, for whom it is written, a complete and satisfactory answer. This is not because the writer is unable to express himself, but in consequence of the newness of the subject to the mind of the day. This strangeness throws around the subject a mystery that is not inherent, a vagueness and remoteness which invade even the use of ordinary words. For as Theosophy opens up a new and vast vista for the thoughts to roam through, and reveals a scheme of cosmic and human evolution including the smallest detail, the language of the Anglo-Saxon has to be used in a double sense nearly all the time. But the new and wider scope that words thus acquire will reveal itself to those who read this book.

It brings forward no new scheme of either religion or science. No claims are made to original discovery, nor even to new arrangement. This is simply a new attempt to tell again of that which the never-dying Brotherhood — the elder brothers of the “Great Orphan Humanity” — have preserved till now: the system which furnishes the key to every religion wherein is buried the truth about our nature and our destiny. And as a young servant of that great band of Silent Workers, the author has only followed in the steps of others who, like him, would wish the western nations to know themselves and to some extent the plan of that small portion of Cosmos in which this little globe swings round the sun.

So, with whatever faults, many or few, this book may have, both the author and I are glad of its appearance, for we firmly believe that this is but once more sounding the same call to our fellows that we helped to sound before in prior lives on this poor globe, the least significant of the seven. For if through this volume but three immortal pilgrims shall be turned to the light held out by the great Brothers, they will be three more gained for the Army of the Future.

The hope of the author of this work — shared by many other earnest members of the Theosophical Society — is in the future, and in a brotherhood which includes within its bonds many living men, who,

though unseen by the ordinary man, are powerful and wise enough to affect the progress of the race. They are the elder brothers of the great Human Brotherhood. They do not seek the applause of men nor a vindication for their policy. Many people do not believe that such beings exist at all, but there are those members of the Theosophical Society, among them the author and myself, who hold firmly to the conviction that the highest examples of human development are not alone among the schools of Science, or Art, or Medicine, or Literature, or Statecraft, but indeed among the Unseen Brotherhood, and we have the courage to wait for the visible appearance in a higher and better civilization of some of these glorious Adepts. And that consummation we are approaching. The outer materialistic prophets of a civilization based on selfishness scoff at such a theory, but we, being firmly convinced of progress from within by repeated incarnations of the immortal Ego, must be preparing for a new Day. This book then is by way of such a preparation

WILLIAM Q. JUDGE

New York, June 1892

On Argument

IN CONVERSATION WITH W. Q. JUDGE

[*The Theosophical News*, Boston, July 12, 1897, p. 8]

I do not like arguments. They lead into endless labyrinths and convince no one. For conviction must come from the inner consciousness absorbing a truth.

If you overcome an adversary in argument you do not convince him of any fact — save that you are better posted on your side of the subject than he is on his side, and leave him with no intention of adopting your theories, but of studying to strengthen his own that he may the better combat yours.

It is better to ask permission to state your case clearly, producing your evidence, then leave your cause to mature deliberation in the mind of your adversary.

If you have a truth, and the soil in which you desire to plant your seed is ready, he will receive it. If not, it is quite useless to argue the matter thus setting up vibrations of antagonistic force harmful both to yourself and others.

You may say that Plato point by point combated all opposition to the theory of the Immortality of the Soul. True, yet, in all the centuries subsequent, how many have believed in the soul's immortality because of the victory of logic compared to those in whose consciousness awoke a conviction from the gentle teachings of Buddha and of Jesus?

Controversy belongs chiefly to the intellectual plane, and is seldom waged for the pure spiritual uplifting of humanity.

When we have come into a higher conception of brotherly love there will be no argument, for if a brother cannot perceive a truth when its evidence is stated then he is not ready.

Seeds are never *beaten* into the unbroken ground but *sown* in the tilled soil.

Karma and Reincarnation

[Account of an address by William Q. Judge appearing in the *Century Path* (Point Loma), Vol. XIV, No. 23, April 9, 1911]

The doctrine of Karma cannot be considered properly without keeping Reincarnation in view, for Karma could not have its proper place and operation unless reincarnations furnished the material for it to show in. Reincarnation is, indeed, itself a part of, and is as well a cause of Karma, because the reincarnated man, struggling with fate, ignorance, and desires, generates constantly new causes that may result in further reincarnations.

The meaning of the word Karma must be inquired into. It really means *action*. It is the action of the Divine, or God, or the unmanifested, or Brahma, and also of every sentient being. All worlds are subject to it, as is declared in the *Bhagavad-Gītā*, where it says "All worlds up to that of Brahma are subject to Karma" [8:16]. Hence is it found operating in all planes. It is Karma that brought us here, that will take us to Devachan, and afterwards bring us out of that condition. For if Karma does not act superiorly to Devachan, then we could never emerge from the latter, but the moment "the reward is exhausted in the heavens of Indra" — which is a description of Devachan — Karma seizes upon the ego and draws it into another body, there to begin again the adjustment of the scales.

The wise among the ancients did not lose time in wandering about, lost in illogical doctrines of salvation and favor from a jealous god, but considered the problem presented by the vicissitudes of life, in the extraordinary fact that the just man often receives no reward nor the wicked one punishment. Finding an explanation needed, they hit upon the word Karma.

As one writer says:

Karma when viewed thus is good or bad deeds of sentient beings, by the infallible influence or efficiency of which the said beings are met with due rewards or punishments according as they deserve, in any state of life. And we must remember that the world has no being, in the essential sense, but is subject to an alternating process of destruction and renovation.

This leads us to consider the erroneous views of some as to what Karma is. Some think it an evil influence that stands ready to strike a

man at the first favorable moment, and I have met more of those who looked at it thus than as being also the good results and compensations of life. It cannot be properly called "the law of ethical causation" only, for if it applies "to all worlds up to Brahma," it must be more than this.

It is the great law which operates also through a manvantara, and which — considering a manvantara as a great Being made up of all beings included therein — causes each manvantara to be the exact resultant of the one which preceded it.

Nor should we make the error of applying it only to ourselves as a great whole, for it affects every atom in our bodies. As we are in fact made up of a *mass of lives*, our thoughts and acts affect these atoms or lives and impress them with a Karma of their own. This again rebounds on us as well as on all other atoms or lives.

Karma is a great benefactor, for it never fails to mete out all compensation, and that demands that the smallest good act or thought should bring what we call reward. Now as we have been reincarnated over and over again, we have met each other in previous lives. The laws of affinity and harmony require that those who are now together must have been with each other before. So the acts of charity and kindness we perform now will compel similar acts to be done for us in other lives; and the law is bringing about such in this life because we did those of like nature in another life. As *The Voice of the Silence* says: "Act thou for them 'today' and they will act for thee 'tomorrow'" [p. 35]. So I believe that I am working now to help you, and you me, because there still exists a reciprocal obligation.

The causes of Reincarnation are desire and ignorance. We have what we term "will," but our will is moved into action by desire, and our acts spring from the desire to bring about pleasure or to avoid pain. As long as we are ignorant we constantly fix our desires upon enjoyment or the avoidance of pain, and thus lay the ground for the operation of Karma in another body.

In each life all previous Karma is not exhausted, because the desires and old meditations are not able to manifest themselves unless the apparatus or sort of body is provided which will permit the bringing up to the surface of the old impressions. This is clearly set forth in Patañjali's Yoga Philosophy. Thus by means of inheritance of bodily frames of various sorts, the ego may exhaust by degrees its Karma, and this explains the differences in men. The man who has a great wide brain takes hold of old Karma which that apparatus may exhaust.

And at this point ignorance shows its power. As, ignorant of the law we sin against it, we receive the result, or, acting in accord with it, another result; in the one case sorrow, in the other, happiness. So we

must beware, having become acquainted with the law, that we do not continue as trespassers, for in the present life we settle the opportunities for the next and determine whether we shall in that succeeding reincarnation have opportunity to live with good men, helped by them, or among the vile, ever pushed toward evil.

Of the more recondite mysteries of Reincarnation I will not speak, since those are more or less speculative, but will divide it thus:

- (a) Reincarnation in good surroundings and in a good body, and
- (b) Reincarnation in the opposite sort of body and in an evil family.

Karma as affecting us we may for the present analyse thus:

- (a) That sort which is now operating in our present life and body.
- (b) That which is held over and will operate in other lives or in a later period of this one.
- (c) That which we are making for other lives to come.

The fields in which Karma may operate are:

- (a) In the body only, or the mere circumstances of life;
- (b) In the mental plane when trials of the mind are felt;
- (c) In the psychical nature.

The spiritual plane is not affected by Karma at any time.

Karmic causes may interfere with each other and produce a result in our life which, while similar to neither cause, will be the proper resultant of both. It may also be exhausted by two opposite Karmic causes meeting each other and thus destroying the effect of each.

Its effect is also varied to our sight by the apparatus or body and mind through which it works, in this, that instead of such and such a Karmic cause producing an instantaneous result, it may be spread out over many years in a series of misfortunes, the sum total of which might in some other person appear in one single disaster or favorable turn of fortune.

Jesus of the Christians uses the words of occultism and describes Karma in this language:

Judge not that ye be not judged: for with what judgment ye judge so shall ye be judged, and with what measure ye mete it shall be measured unto you again.
— [Matthew 7:1-2]

And in the words of Paul: "As ye sow so shall ye reap" [Gal 6:7].

This is a restatement of the great law as declared by the ancients, and those great sages said that none other than ourselves forged the chains that bind us, and no other hand but our own smites us.

The road up which we must climb to rise above Karma and thus be able to help our fellow men with conscious power well directed, is that one which is marked with the signs Charity and Love.

Illusions of Time and Space

[From an original manuscript, found among papers left by W. Q. Judge and printed in *The Theosophical Path* (Point Loma), Vol. II, January 1912, pp. 1-3]

Of all the illusions that beset us, in this world of Māyā, perhaps the deadliest are those to which, for lack of better, we give the names of “*Time*” and “*Space*”: and quite naturally — since they are prime factors in our every action here below; each undertaking is prefaced by the question — uttered or unexpressed — How long? how far? what duration, or extent, intervenes between us and the fulfillment of our desire? Yet that they *are* illusions, the wise of all ages bear witness: we read in the Bible [2 Peter 3:8] that “a day with the Lord is as a thousand years, and a thousand years as one day”; the Mohammedan legend tells us of the devotee at the well, met by an Angel, who rapt him into Paradise, where he dwelt for seventy thousand years in bliss, the while a drop of water was falling from his cruse to the ground; and Emerson expresses the same truth in the language of our time — “The Soul . . . abolishes Time and Space. . . . Time and space are but inverse measures of the force of the soul. The spirit sports with time — can crowd eternity into an hour, or stretch an hour to Eternity” [essay on “The Over-Soul”].

And we realize this ourselves, to some extent, though perhaps unconsciously: yet often we are so engrossed either by our own thoughts — pleasurable or the reverse — or by the conversation of others — that we become entirely oblivious of the flight of time, or the distance over which we have passed, while so occupied.

Even more is this the case when we are asleep: in dreams we revisit the scenes, and live over again the days, of our childhood — commune with friends long since passed away, or visit the ends of the earth, with no feelings of surprise or incongruity: yet an hour later, on awakening to what, in our blindness, we call “the realities of life,” we bind on again the chains that Veda, Bible, and Koran — Prophet, Priest, and Sage — concur in assuring us we shall, in due course, know to be as unreal as the mirage of the desert.

Pending this perfect enlightenment, it may not be wholly unprofitable to try [to see] if we cannot get a partial conception of this great truth — even if it should be merely from an intellectual standpoint.

Let us consider the habitual performance of a purely mechanical, or automatic action — such as the daily journey of a commuter on the railway: every day, at the same hour, he enters the same car — probably takes the same seat — and meets the same fellow-passengers: they converse on substantially the same topics: at the same stage the conductor takes up his ticket, and the engineer — alas! — blows the same fiendish and superfluous whistle. Now it does not require a very vivid imagination on the part of our commuter to so blend the reminiscences of yesterday and the anticipation of tomorrow with the experiences of today, that all then may seem synchronous. If it is objected that this illustration is faulty, in that it ignores the element of uncertainty inherent in all human affairs, it might fairly be replied that it only does so to the extent of adopting that working hypothesis that is universally accepted in daily affairs, and without which no one would look beyond the needs of the present moment. Yet possibly a happier illustration may be found: Suppose that I wish to revisit a familiar but far distant place — as, for instance, Damascus: now, if I go there in my physical body, days and weeks must elapse, before I can reach the immemorial city — sunset and moon-rise, day and night — with all the incidents of sleep and waking, pleasure and discomfort, possibly the alterations of sickness and health — all these must be gone through with, and not by one second can the appointed time be shortened: yet if I go simply in memory and imagination, I have but to will — and instantly, without an appreciable interval, I wander again past mosque and minaret, amid rose-leaf and almond-bloom that perfume the gardens of the “Eye of the East.”

So, too, with the kindred illusion of Space. Thousands of leagues of sea and land must be traversed by “this prison of the senses, sorrow-fraught”; whether in the steamer battling with the Atlantic surfs, or the express shooting through the vineyards of fair France — or the carriage toiling up the cedar-clad slopes of Lebanon — every inch of the weary way must be consecutively passed over, and not by one hair’s breadth can it be avoided. Yet, going without the encumbrance of the flesh, even as I had no sensation of Time, so I have no perception of distance, between the swirl of the tide of the Hudson, and the plash of the fountains of Abana and Pharpar.

Experiences like these are so familiar, and so apparently meaningless, that some may attach little importance to them, or even be disposed to ignore them altogether. Yet probably this would not prove

wise. It may well be that, in Occultism, as in Physical Science, great truths lie just before us — stare us in the face, as it were: and when they are at last discovered, it is not by elaborate research, but by the application of the most familiar methods.

Again — it was because he had been faithful over a few things, that the good servant was promoted to be ruler over many things. What right have we to expect to attain to higher knowledge, or claim to be entrusted with greater powers, until we have proven ourselves worthy of such preferment by thoroughly using, and profiting by, such as we now have?

Esoteric Buddhism

[*The Theosophical Forum* (Point Loma), Vol. VI, No. 2, October 15, 1934, pp. 33-7. The following article is reproduced from a document which is held in the archives of the Theosophical Society, Pasadena. This document is partly typewritten and partly in William Q. Judge's own handwriting. It is also signed by him. It bears no date.]

In consequence of a book with this title having been written by A. P. Sinnett, much controversy and inquiry has arisen, on the one hand, as to what Esoteric Buddhism is, and on the other, as to whether there be any such thing.

The term as it has been used since the Theosophical Society began to be the means of bringing the sublime philosophies of the East before a large body of students is held to refer to some hitherto hidden knowledge or explanation of the laws governing the evolution of the universe. While there is in fact an Esoteric Buddhism, some other name for the book referred to might have been perhaps better, because the student speedily finds that there is no essential difference between Esoteric Buddhism and Esoteric Brahmanism, although as a matter of history, the Brahmans drove the Buddhists out of India, several hundred years after the death of Buddha. If the title selected had been "Esoteric Brahmanism," it would have done just as well. In briefly considering the matter then, it must be understood that we are not confined solely to Buddhism but to what would be more properly called the "Esoteric doctrine," which underlies Brahmanism and Buddhism alike. And it should also be well understood that much that is now called "Esoteric" by us, has been long known in India and cannot therefore be properly said to be Esoteric.

Very much as the secret meaning of the Hebrew Bible has been

plainly before the eyes of all in what is known among the rabbins as the Kabbalah, so this Esoteric doctrine has been buried in the Indian scriptures for ages under many allegories, the key to which has been held by the Brahmans, the priests of India, and they, like the priests of other religions, have kept that key to themselves or thrown it away. A very good illustration of this may be found in the story of Draupadī, who is said to have been the wife of all the five Pāṇḍu brothers at the same time, as related in the great epic poem of the Āryans, the *Mahābhārata*. This is taken as proof by many prominent orientalists of the existence of polyandry in India at that period. The key to the story is found in the Indian psychological system, which locates in the human body five vital centers. The union of these centers is in this system said to take place when a man has become completely master of himself and is called the marriage of Draupadī with the five Pāṇḍus, as those vital centers are the Pāṇḍus.

In the *Bhagavad-Gītā*, translated by Edwin Arnold under the title of *The Song Celestial*, the entire doctrine called Esoteric Buddhism may be found; and this book is held in the highest esteem by both Brahmans and Buddhists. The reason why this doctrine has not been long ago apparent to us is because of the extremely narrow way in which all Indian psychology and philosophy has hitherto been regarded, with the aid of such eminent authority as Max Müller.

It has been said above that the *Bhagavad-Gītā* contains all of this Esoteric doctrine, but while such is the case it cannot be found in its entirety without the key. That key was deliberately suppressed at the time of the driving out of the Buddhists from India when the Paurāṇikas, or those who followed the ancient Purāṇas, were desirous of concealing the similarity between Buddhism and Brahmanism. The missing key is said to be contained in a work three times as bulky as the *Mahābhārata*, and to have been carried away by the Buddhist Initiates; and the tradition now claims that in Ceylon at the Kandy Temple is a copy. It is from this key that whatever is new in Mr. Sinnett's book has been taken, although it is improbable that he was aware of that fact.

Most orthodox Āryans believe that the universe came out of something, while a few say that it came out of nothing. The Esoteric doctrine reconciles these by saying that that *something is no thing*. The particular sect which holds to the coming out of nothing is known as the Mādhyamaka, and is not numerous.

The exoteric Indian philosophies call the Universe Brahma, consisting of (Sat) absolute existence, (Chit) absolute intelligence and (Ānanda) absolute bliss, with two other divisions called (Nāma) name and (Rūpa) form. The Esoteric doctrine does not content itself with a

mere metaphysical juggling with these terms, but goes to the length of claiming to explain the method of universal evolution and the hidden things in nature. This of course includes declarations in regard to the state of the soul of man preceding birth and his condition and course after death. As to the course of evolution, it is said, as far as our solar system is concerned, that there are seven planets corresponding to a seven-fold division of man's nature which are necessary to carry out the process. This earth is one of these and the other planets known to astronomy are not necessarily a part of that portion of the process so far given out. In these this earth is the turning point where the soul of man begins its conscious career. Here, after having passed through all forms of animate and inanimate life he begins to come consciously under the operation of the law of Karma, which is a law demanding complete compensation for every act, word, and thought, and which results in removing the idea of the possibility of a vicarious atonement; and here he is born over and over again, reaping in each life the exact results due to him from the life preceding, and being therefore at any one instant of time the exact product or resultant of all his previous lives and experiences. So that these two doctrines of Karma and Re-birth, are interwoven one with the other.

After death the real man — the ego — goes to what the Christians call Heaven, and which in the East is called Devachan. The words of the *Bhagavad-Gītā* will best enunciate this. In Chapter VI [vv. 37, 40-1, 43], Arjuna asks, "Whither O Kṛishṇa, doth the man go after death, who although he be endowed with faith, hath not obtained perfection in his devotion?" To which Kṛishṇa replied: "His destruction is found neither here nor in the world above. A man whose devotions have been broken off by death, *having enjoyed for an immensity of years the rewards of his virtues in the regions above*, is at length born again. . . . Being thus born again he resumes in his new body the same habit he had before acquired and the same advancement of the understanding and here he begins again his labor (where he left it off)."

This law applies to all, righteous or not, and the period of rest which is had in Devachan is the exact length of time the spiritual energy stored up in earth life will last. The length of time one stays in Devachan has been put by one or two English writers at fifteen hundred years, but this is erroneous, for the stay there depends in each particular instance upon the application of the immutable law to the facts of that case. The Devachanic period is the great resting spell for all, and is one of the means provided by Nature for preventing a total degradation. During that state the Ego acquires some goodness for the next earth life, and when the Ego of a man who had before been extremely wicked

is reborn, the new personality has to feel the consequences of all the evil done in that preceding life but comes to the task with the aid of the good influences of the rest in Devachan.

The doctrine does not leave out of view the different races of men, but in this instance the word "races" must be extended in its meaning so that it includes not merely a few varieties, such as ethnologists now admit, but gathers several of those varieties into one class. Those races were developed as man himself developed different senses and different uses for them, and as the necessity for each race ceased, that race gradually almost disappeared, leaving now on earth only a few examples of each. In this way each ego had to pass successively through all the great races with their offshoots and being in every case subject to the law that it could not pass on to any new race until the one to which it belonged had finished its course and become converted into another. This law is capable of modification in the case of adepts — sometimes called Mahatmas — who by the use of another law are able to rise above the limitations to which the ordinary man is subject

The different races come and go, according to this doctrine, for enormous periods of time and all forms of life and nature pass and re-pass, until the hour arrives when the universal dissolution takes place. This dissolution is called the end of the Manvantara, and the name for it is *Pralaya*. The succeeding chaotic period is known as the night of Brahmā and is said to be as long as the Day, each lasting one thousand ages. When the night ends then all manifested nature begins again to appear as before, the evolutionary process commencing with nebulous matter or fire mist which cools gradually into various planets and stars where come forth forms of life. Each world is held to be subject in its own small way to the law governing the outbreathing and inbreathing of the whole, just as man has his own pralaya each night in sleep and his great, or Mahā-pralaya, at death. So it follows that while in one solar system a minor pralaya had covered all with night, other systems might be perfecting their evolution, until the Mahā-pralaya when the whole manifested universe of Brahmā comes to an end. From this follows the doctrine held by some Indian pandits, that Brahmā containing potentially all manifested nature — or manifestable nature — *converts* itself into the Universe, and in no case creates anything but leaves all to be regularly evolved.

Much detail, very necessary for a proper understanding of the subject, has been omitted, but even from this inadequate view of only a portion of the Esoteric Doctrine, it will be seen that it is one which has a perfect scheme of evolution where both spirit and matter are given their proper places.

WILLIAM Q. JUDGE

Of Seeing and Not Seeing Spooks

[*The Theosophical Forum* (Point Loma), Vol. VI, No. 6, February 15, 1935, pp. 155-56. The original of the following article, which is in the archives of the Theosophical Society, Pasadena, is in the handwriting of W. Q. Judge but is unsigned.]

The man who cannot see “spooks” and whom they do not bother is fortunate in respect to that mere fact of not *seeing or feeling them*, for then he is never annoyed by such things.

But, if from that non-impression from spooks he argues that there are none at all he is thereby shut off by his own mind from a knowledge that may be acquired through the experience of others. *E.g.* [for example], if one who has never experienced clairvoyance denies its existence, he cuts himself off from the knowledge that the inner faculties exist in man that permit clearseeing and that there is a second element through which that clear vision acts — the astral light for instance. These two facts of knowledge are obtainable through the experience of others without ourselves having to realize them in our own practice.

In the same way with “Spooks” — for there is no difference in the argument — to the man who never saw or felt them they are not facts in his experience, but as many others have that real knowledge of such matters — even being dull otherwise as many a medium and sensitive is — then the non-seer is bound to profit by those who have the facts and to deduce if he can laws or propositions from them.

As to why one man may not see “spooks,” it is because of *density* of the aura that relates to them — not density of perception, for the perception operates after the impact is made through the aura. It is not a question of repelling because that belongs to quite another thing. Another will be less dense and not thereby more fortunate, because it is no blessing to be what I call a “spook catcher”; it is very disagreeable. Spiritual knowledge is not gained from larvae of the air but from within; and thus one may be very very dense as to these outside influences but very capable of getting spiritual knowledge from *within*, which is the only true way. So then it follows that if you are open to spooks you have the more to fight in that direction than the man who is not thus open.

Look at the mediums and hysteriacs who see spooks and feel them, yet how ignorant, foolish and hairbrained and weak the majority of them are.

But don't be misled into accepting every tale, for many persons *think* they see spooks when really it is as much that as it is my old shoes. They are making images very often out of their own brain impressions and no more.

Sayings of Jesus

IN THE LIGHT OF THEOSOPHY

[*The Theosophical Forum* (Point Loma), New Series, Vol. XI, December 1937, pp. 424-5. The following, held in the archives of the Theosophical Society, Pasadena, is a copy of an original article, or what appear rather to be hastily written notes, in the handwriting throughout of W. Q. Judge, hitherto, we believe, unpublished.]

The references herein are taken from *St. Matthew* in the revised version. In Chap. 4 account is given of Jesus being led into the wilderness to be tempted of "the devil," which means, theosophically, the trials of the disciple in the world or wilderness of his own nature.

The tempter suggests first that bread be made out of stones after the long fast. But Jesus replied:

"It is written. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

After a period of prayer, or aspiration, the mystics in all ages had first to resist the temptation to at once satisfy immediate bodily wants and then on triumphing they receive instruction and benefit from "God" who is the Higher Self. The Higher Self is the god they all, including Jesus, aspired to and spoke of as *God* and *Father*. Usually the clash and roar of the lower nature prevents the words or "voice" of that Father from being heard. Shakespeare knew the value of fasting to release the inner, for he said that when the bodily encasement was reduced the inner self came forth more easily. And here Jesus is only repeating what all the schools of real occultism teach, that is, that the real man has his own appropriate food, or the communion with the Monad which is not perfectly conscious on this plane, but must be sought for in its own proper habitation.

Then the "devil" took him to a high place suggesting that he throw himself down and be saved by the angels, to which Jesus replied:

“Thou shalt not tempt the Lord thy God.”

This could not mean that he adjured Satan not to tempt him — his God — but rather that it was neither common sense nor the act of an occultist to show his powers for no end but vanity. This is one of the rules of the Lodge, that if you have occult power you shall not use it except for the benefit of others.

The Sermon on the Mount is of high importance theosophically. If taken literally it is a string of meaningless promises which are broken every day, but adding Karma and Reincarnation they are the old declarations of all great teachers and holy books prior to the alleged time of Jesus.

The first beatitude, that the poor in spirit will have heaven is that which was always taught as the result of humility. For only when the personal self is thoroughly eliminated, and the idea of separateness is destroyed by that of Universal Brotherhood, does the illumination from within, desired by all earnest students, come to one. Many neglect this injunction, being carried away by scientific phrases or having personal ends. One needs not be a “Christian” to see and accept this injunction of Jesus, since it was only repeated as of old by him; carried on, as Confucius did his ideas.

[*On Healing*]

[Possibly due to the San Francisco earthquake early in this century, very few holdings of *The Golden Gate* exist in American libraries. To date we have been unable to ascertain the date of the following item.]

‘To the Editor of *The Golden Gate*’:

. . . According to her (H. P. Blavatsky) the healing becomes Black Magic when the operator deliberately influences the mind of the patient and by that means causes the cure. Of course it is not the very highest and blackest form of Black Magic, but it is not White Magic — since it does not leave the patient to the operation of Karma and his own will — it is a weak form of the Black variety.

My own view goes a little further and leads me to the conclusion that when persons suffer from sickness they should endeavor to cure it with physical agencies, for it is truly the working *down* through the body of bad Karmic causes *in the mind*; and when one falls back upon

his higher nature for the cure of his body, he removes the operation of the Karmic causes from their proper plane, which is the physical body, and draws them back into the mind, and thus not only tends to becloud his mental plane, but also keeps in him *the seed for future diseases in another life*, which will be larger, because, as it were, they have accumulated interest during the interval.

Lastly, we must wait to hear from Mme. Blavatsky, over her own signature, for an exact expression of her views hereupon.

Very truly yours,

WILLIAM Q. JUDGE

Gen. Secretary, T.S. American Section

What Is Occultism?

[The following aphorisms on Occultism were attributed to Mr. Judge by some early students. They were printed in the magazine *Theosophy*, Vol. VIII, October 1920, pp. 353-4, from an unknown source.]

OCCULTISM IS THE NOT TELLING ALL ONE KNOWS; BUT RETICENCE.

OCCULTISM IS THE NOT SAYING ALL ONE SUSPECTS; BUT SILENCE.

OCCULTISM IS THE NOT SPEAKING OF ALL ONE "SEES"; BUT REVERTING INWARD TO THE SOURCE OF SIGHT.

OCCULTISM IS THE NOT REPEATING OF ALL ONE "HEARS"; BUT A CLOSED MOUTH LEST HEARING SHOULD ESCAPE THERETHROUGH.

OCCULTISM IS THE NOT SPEAKING OF FAULTS OF OTHERS; BUT CHARITY.

OCCULTISM IS THE NOT SETTING OF FIXED PLANS; BUT A FLUIDIC POSITION BALANCED IN THE GOOD LAW.

OCCULTISM IS THE NOT LAYING DOWN FOR ANOTHER HIS DUTY; BUT SELF-WATCHFULNESS IN PERFORMING ONE'S OWN.

OCCULTISM IS THE NOT DOING WHAT ONE WISHES AND WHEN ONE WANTS; BUT DISCIPLINE.

OCCULTISM IS THE NOT LISTENING TO GOSSIP OR SLANDER; BUT GOOD-WILL TO ALL, FROM WHICH GOSSIP AND SLANDER CAN DRAW NO SUSTENANCE.

OCCULTISM IS THE NOT GIVING WAY TO ANGER OR IMPATIENCE; BUT CALMNESS.

OCCULTISM IS THE NOT BEING VAIN OF ONE'S LEARNING, OR PROUD; BUT HUMILITY.

OCCULTISM IS THE NOT HURRYING ONE'S DAILY AFFAIRS NOR FORCING ONE'S PROGRESS; BUT KNOWING THE AMPLITUDE OF TIME IN ALL THINGS.

OCCULTISM IS THE NOT DOING ALL THE GREAT WORK THERE IS TO DO; BUT THE WILL TO LABOR; THE WILLINGNESS TO ACCEPT HELP OR BE A HELPER; THE JOY THAT ANOTHER DOES A TASK THE BEST.

OCCULTISM IS THE NOT STRIVING TO BE A LEADER OF MEN; BUT TO FOLLOW A LINE.

Occultism

[From a manuscript attributed to William Q. Judge]

The first point of division of left hand path from right hand path is very subtle, very slight, easily overlooked, swiftly passed. It behooves us to take each step with care, to question the intuition, and to analyze with the brain; in short to *discriminate*.

If there be one unailing test, one sure proof of error, it is to find material advantage of any kind mixed up with spiritual development. The two cannot mix; the very nature of Energy forbids it. Only *psychism* can go hand-in-hand with material gain or allurements — psychism of the left-hand order, such as ruins perpetrators (even the self-deceived) and victims, in other lives or in this. The victims suffer because causes are blindly set in motion against the innocent, or against the self-seeking (otherwise "innocent"), whose insidious human weakness has laid them open to the poisoned bait. Such causes act by Law; their course cannot be stayed. *Their* Karmic effect is brief compared to that which dogs the perpetrators of crimes against humanity, and of all such crimes, that is the darkest which attacks men through their ideals. It would be a crime impossible if men kept those Ideals pure, untouched by any material thought, held high like blazing torches against the darkness of our age.

Our faults make the crimes of our brothers possible.

There is no abomination known to man that has not been proclaimed in the name of the Lord, and marshaled in the cause of Truth. The unwary have thus been entrapped, and the ignorant imposed upon. Truth belongs to God and Nature, and is the birthright of man, and she flees the touch of him who would make merchandise of her and barter her for gold, or who would retain her in his selfish embrace.

On this plane where the forces of "evil," or separateness greatly prevail, he is wise indeed *who takes no step not based upon Universal Brotherhood*, Spiritual Identity, and that has not, as its possible goal, the absolute final Unity of All. Put this test to all acts; if they divorce from it, crucify them. Yet, remember ever how far easier it is to fall than to stand; to arraign than to be just. Every inquirer must judge for himself. We cannot close our eyes to signs, though we may refrain from specific condemnation. Use your discrimination always.

Efforts have to proceed slowly; people must first be waked up and directed towards Theosophical doctrines before it is wise to open up that which is plain to those who know how to use their intuition. But the Western mind, for all its boasted progressiveness, is generally unable to know what is behind a wall unless a hole is cut through it. Others, however, can guess what is hidden when they perceive signs and sounds that are quite plain and made on purpose.

As we have to deal with the Western mind, now ours, all unused as it is to these things, and overburdened 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. That done, we may proceed to see ourselves in the way that shall bring about the best result.

In consequence of the modern, Western system of education, we are apt constantly to forget the existence of the great force and value belonging to our supersensuous consciousness. That consciousness is the great register where we record the *real* results of our various earthly experiences; in it we store up the spiritual energy, and once stored there it becomes immortal, our own eternal possession. The true student of Rāja Yoga knows that everything has its origin in MIND; that even this Universe is the passing before the Divine Mind of the images he desires to appear.

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. Karma will therefore be manifested only in harmony with the plane of desire. A person can have no attachment for what he does not think about; therefore the first step must be to fix the thought on the

highest ideal. The substratum or support for the whole Kosmos is the presiding Spirit. All the various changes in life, whether of a material nature or solely in mental States are cognizable because the presiding Spirit within is not modifiable. The Perceiver of these changes is the Inner Man — the Self. All objects and all states of what Western philosophers *call* mind, are modifications. This Self must be recognized as being within, pondered over, and as much as possible understood, if we are to gain any true knowledge.

There is only One Life, One Consciousness. It masquerades under all the different forms of sentient beings, and these varying forms with their intelligences mirror a portion of the *ONE LIFE*, thus producing in each a false idea of egoism. FORM, as such, is nothing; phenomena are not realities *per se*; all must be referred to the Self. Rely upon the One Consciousness, which as differentiated in Man, is his Higher Self. By means of this Higher Self he is to strengthen the lower, or that which he is accustomed to call “myself.”

The One Consciousness pierces up and down through all the states and planes of Being, and serves to uphold the memory — whether complete or incomplete — of each state’s experiences. The One Consciousness of each person is the Witness or Spectator of the actions and experiences of *every* state we are in or pass through.

There is but one Universal Mind. It is differentiated in human beings of the average order, and more or less vitiated by desire. When man broadens to the Universal — a condition only understood by Adepts who *are* themselves that condition — this Higher Mind in its original purity, is a State of Being, and not an organ. In order to realize this in any large degree it is necessary to withdraw our consciousness gradually and persistently from the illusion of the senses to the ecstasy of inward vision; that is, to gradually elevate the plane of consciousness.

Man may thus come to know the supersensuous world precisely as he knows the things of sense and time; viz. by experience. He may furthermore realize that the latter are pure illusions, while the former are the only realities. This is the key to the higher consciousness and the diviner life. Man’s immortality is within his own hands, and he may recover the substance of all his past while he realizes his birthright even now.

On every plane of Nature where Life takes form and consciousness manifests, such manifestation takes place through a vehicle. These vehicles are related and the life force manifesting in each interpenetrates all. The more man lives on the animal plane the less he manifests the human and divine. It is for this reason that the sages inculcate virtue.

It is not known to us all that only among the virtuous can the sages be found. The passions and vices eternally becloud our perceptions of the meaning of what the Ego tries to tell us.

The expansion and range of unfolding of consciousness in man occurs through the Mind principle, the *active* aspect of Consciousness; while its passive aspect is conscience, the “Voice” of the Higher Self. Certain teachings, and even certain forms of intellectual belief that induce certain habits of thought and modes of life, may undoubtedly modify consciousness itself. One may contract or expand, cultivate or destroy, certain forms of consciousness.

The reason why such adaptation is the first step in Occultism must now be found.

Occultism has been defined by H. P. Blavatsky to be “the study of the workings of the Universal Mind” [cf. *BCW IX:258*]. Our primary study of that Mind is at first confined to its reflection in ourselves. We must endeavor to find some trace of it within our own consciousness or in one of the modes of that consciousness. But how can we find that? We are inclined to say it is too difficult a task. It is difficult, but not too much so. The very effort involved in the search is in itself helpful, for the greater emission of mental energy creates powerful centers or pictures in our sphere. It is through their constant reaction upon us, perhaps, that we at last discover the trace.

If we examine ourselves critically we see that there is, lying back of ceaseless mental change, of all the continual going to and fro of Thought, a power to observe, sum up, analyze, and direct the whole process. We find ourselves possessed of another mode of consciousness, above or behind the fluctuations of thought, which calmly observes the whole panorama moving before us. Through this power even the sinner who knows his sin still feels that sin not to be representative of his entire nature; feels himself at the core, to be better than that vile outward seeming. It is Patañjali who says of the Soul that it is the Spectator, and when the question is asked: “Where is the soul at the time of concentration — or when the mental energy is at rest?” — he replies, “At the time of concentration the soul abides in the state of a Spectator without a spectacle” [*Yoga Sūtras 1:3*].

Before the student reaches this state of concentration, he makes a preliminary step towards it when he discovers this center, place, mode or state of consciousness in which he surveys his whole mental field as something not himself, and feels that Self to be the perceptive power *per se*. For he has then only to enter that mental plane as often as possible, and to realize it as vividly as possible, and he has evolved a rudiment — if I may so call it — of the Universal Mind. That Mind,

that state of consciousness, observes the illusionary panorama spread before it as something apart from itself. The person who realizes that state of consciousness is nearer the Universal Mind. He has entered one of its phases or states. It is not a state of trance.

The best method to pursue is that of analysis along the line of the seven principles. So long as I look upon myself as a homogeneous whole, I contract my mental sphere into one dense and slowly vibrating mass. It is the picture of himself as uniform — as opposed to duality — which fetters the soul of man. The image he has made of himself is the prison house of his soul. When analysis comes into play he no longer says, “I crave,” “I win,” “I desire,” “I sin.” No longer intoxicated by the fumes of his own passions, does he plunge into the ocean of sensuality. He says, as one aspect of Desire comes before him, “In this the Kāmic principle is active”; another he ascribes to undue stimulus of the Liṅga-Śarīra; here he sees the lower Manas prevailing, and here the flash of intuitive perception. He ascribes each act to its principle; each becomes to him a result of one of these principles; they are no longer himself, but he is the judge of them all, and analysis destroys the heady fumes of Desire. *For Desire ceases to attract us when we no longer identify it with ourself.*

John Stuart Mill once said that he lost, for a long time, the power of emotional feeling, the loss being caused by constant self-analysis which finally deadened all mental enjoyment. It is not probable that this deadness would have resulted had his method of thought permitted him to ascribe his actions to their real sources, the principles in which they have their rise. When the action of the seven principles is realized, we at the same time realize ourself to be that which observes the said action, on the Center of which the principles are modes or functions; that center is consciousness itself. Or, if greater clearness is desired, let us say that there is *One Principle* which acts through *six vehicles*. All these so-called bodies and appearances are for the purpose of enabling the ONE — the Self — to fully comprehend Nature and “bring about the aid of the soul. The Higher Self of one is that of all and is universal; a Divine state, not a body or form.”

If any person desires to rid himself of a bad mental or physical habit, sincere and constant trial of the method above described must cause the habit to loosen its grip upon the mind. It is not a form of mind-cure, for that acts by denial, while in this case there are analysis and the tracing of effects to their true source, or at least, somewhat further upstream. By means of this cold analysis the personal mental image is broken up into a series of thought forms true in themselves, each one an image of the Universal, each instinct with a life of its own.

The prison house is rent asunder, and man, the prisoner of himself, dazed, startled, but unbound, finds himself slowly emerging into the large fields of Universal Thought.

At every act called death, a separation of elements, and consequently of planes of consciousness, occurs. The *Self*, or Real Ego, is alone self-existent. If, therefore, the personal experience has been largely confined to the lower planes, when the separation occurs at death such experiences can have no conscious permanency. If the spiritual and mental planes have been dwarfed during earthly life from lack of use, they cannot be supposed to convey or retain the personal self-consciousness, *because they had none or so little to retain.*

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.

Of the seven planes of consciousness, three are above the entire chain of globes to which the earth belongs. But in man there are *seven states* of consciousness which correspond to these seven cosmical *planes*. He is to "attune the three higher states in himself to the three higher planes in Kosmos." Necessarily, he must have in him centers or seats of energy correspondingly, and he must awaken those seats to activity, to life, before he can attune them to the higher planes.

The three higher planes of consciousness spoken of as being inaccessible to human consciousness as yet, does not involve a contradiction. For the attuning of our three higher *states* of consciousness to the three higher *planes* is possible, although attainment to those planes is impossible for ordinary human consciousness. The attempt has to be made so as to come into harmony in ourselves with those planes, so that the potentialities may be made active and development of new faculties made possible.

Every plane has its active and its passive aspects, its principles, its sub-divisions and theirs. It is only the higher plane forces that open the upper doors. What determines this difference in power?

Thought determines it. Motive determines it, for the motive determines the *quality* of Thought. Through motive, Thought becomes contractive or expansive. It is well known that Thought affects the assimilative faculties and processes of the body. It has always been a recognized factor in therapeutics. The introduction of the higher more spiritualized vibrations into the *secret* brain centers not only

opens them to the influence of the higher spheres, but also it influences the selective action of the whole sphere.

A man must *live* what he knows. Until he has lived it he cannot know it; he must *be* that higher vibration; he must himself become that "lost word," must always go to Nature for an explanation of Occultism. The best advice I ever found was: 1st. Use your predominant gifts to the best advantage. 2nd. Do not impede your fellow in so using his. 3rd. Follow the methods of Nature: Find a current or a nucleus, and work in it. No matter whether it seems perfect to you or not. Leave results to the Law. But if no nucleus is found, become yourself a center. The Divine will enter and work through you.

The first step in Occultism is to "adapt your thoughts to your plastic potency." It is an epitome of the science of Thought. The many persons — and their number grows daily greater — who desire to study "practical" Occultism would do well to approach it by this, the only safe gate. What is now called "practical occultism" is an incidental to the journey along the Path. We admit the existence of hidden, powerful forces in Nature. Astral body formation, clairvoyance, looking into the astral light, and controlling elementals, is all possible, but not all profitable. In our view the attainment of true Wisdom is not by means of phenomena, but through the development which begins within. Everyone can understand right thought, right speech, right action. The very first step is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of occultism turns to ashes in the mouth.

It is not sufficiently well understood that every one of those energetic emissions or processes which we call "a thought" does mold the subtle matter of the ether into etheric form. Such forms are held together by the formative power or plastic potency of the soul substance, just so long as the thought energy inheres in them. The more intense the thought — or the greater the thought tension, to put it differently — the longer does the etheric form cohere as such. The energetic pictures thus formed by the mental action of men are sensed by the Inner Man of each. Sometimes, even, the vibration thus sensed gets impressed upon the brain centers and enters the lower consciousness by avenues of which we have now but a feeble idea. The pictures inhere in the mental sphere of each of us, and the sphere is dense, turbid, contractive, or shows all the brightness of the higher vibration, according to the nature of these thought forms, which not only act outwardly, but also react upon their creators.

The importance of regulating our thoughts, in view of the plastic potency of the soul and its imaginative power, hence becomes apparent.

As thought *is* dynamic, these pictures — often themselves an agglomeration of lives, for the atomic substance of the ether is, every atom of it, a life — these pictures are felt far and wide. It has frequently been said that a man could be shut between prison walls, and could yet work for Humanity, by the simple means of right thinking.

Hindu Theosophy and Professor Buchanan

[*Religio-Philosophical Journal*, n.d. (c. 1889)]

To the Editor of the *Religio-Philosophical Journal*:

Will you permit me to say a few words about Prof. J. Rodes Buchanan's articles in your valuable paper upon "The Profundities of Theosophy and the Shallows of Hinduism"?

These exhibit an astonishing amount of superficial, and therefore, inadequate, acquaintance with Theosophy and Hinduism. He has possession of numerous words but knows nothing it appears about their meaning. Such terms as Karma and Jīva, Kāma-rūpa and Ṛishi, Astral and Elemental, are hopelessly jumbled in his mind coming through his pen in an utterly irrelevant manner.

The chief charge made by him against Theosophy is, that it is not new, but is merely the wisdom — or alleged wisdom — of the past. In other words, it is not the wisdom lately given out to this age by the excellent gentleman, J. Rodes Buchanan. Now if the charge were new there might be point to it. Prof. Buchanan has harped upon it as if it were another new thing he had discovered; but the joke of it is, that the Theosophical Society and its members have, from the very first day of the Society's organization, insisted upon this very thing, namely: that they wished the minds of the present age to be directed toward all the old philosophies and religions; hence it would seem that Prof. Buchanan's discovery, that after all the Theosophical Society is only bringing forward very old theories, is no discovery at all. I doubt if he has read the literature of Theosophy. Perhaps if he should read H. P. Blavatsky's *Secret Doctrine*, he would object to parts of it because they expound ancient lore, and to other parts because they show that the particular studies and "discoveries" of Prof. Buchanan were anticipated by the ancients ages ago.

I have yet to learn that anyone has accepted as an axiom that that which is not new is necessarily untrue and valueless. Such, however, is Prof. Buchanan's position. The consequence is that his system of psychometry and psychopathy must be rejected because they were well known even so lately as during the time of the Delphic oracle, to say nothing of anterior periods in Egypt and India.

He objects to words like Karma and Kāma-rūpa. Will he furnish better ones to meet the necessities of the case? Will he not have to invent? Is it not true that the word psychometry is Greek to the same ordinary readers who investigate Theosophy; and worse yet, is it not an impossibility to argue about psychometry with a man who has no glimmer of the faculty himself?

The Professor thus sums up:

I find nothing in what I have seen of the Hindu Theosophy to enlighten American Theosophists, but much to darken the human mind if accepted. The Hindu Theosophy discourages and retards the legitimate cultivation of psychic science, and contributes an enfeebling influence, the evil tendency of which I may illustrate if it should become necessary.

It is a pity the illustration was not made as we are left in the dark, in view of the fact that the so-called "Hindu Theosophy" has waked up Europe and America, and that nearly all the writers in the Society are not Hindus, but Americans and English. Dr. Coues, the scientist who has contributed valuable aid to the theosophical movement, can hardly be called a Hindu. Mr. Sinnett is English, Col. Olcott an American, and Mme. Blavatsky a Russian. Nor can we understand how a broad, just, and scientific scheme of life and evolution, such as the Theosophy of the Hindus presents, which meets every problem, can be said to enfeeble or darken the human mind. In all candor, also, it is absolutely untrue that "Hindu Theosophy discourages legitimate cultivation of psychic science." It aids it in every way; it shows the student where the causes of error lie; it demands from him the closest scrutiny and the most perfect discrimination. On the other hand, the study of psychometry, for instance — the Professor's hobby — is surrounded with a halo of imagination, cursed by invading hosts of impressions totally unconnected with the subject examined, and liable to lead the investigator to indulging in flights to Mars and other planets where nothing can be gained of use in this life.

We fear that the failure of Prof. Buchanan to induce the scientific or social or political world to accept psychometry as a means of discovering all the laws of nature, or detection of crime and criminals, and of

generally reforming us in every way, has embittered his nature in some degree and beclouded his mind whenever it comes across that which happens to be as old as "Hindu Theosophy."

WILLIAM Q. JUDGE
New York

Papyrus — The Gem

[Similar to "Papyrus," an Occult Tale reprinted in *Echoes* I:539-41. This story first appeared in *The Path*, March 1887, pp. 359-61.]

The roads were thronged with the people moving toward the great square, for it was a feast of the Goddess. The temples were crowded, while long lines of men and maidens in the robes of "The Sacred" wound in and out toward the river.

Music and song rose and fell upon the evening breeze, like the pulse of a throbbing heart. Here and there could be seen the Scribes, and seated in an open space, the Tale-tellers. One of these, as I rested near him, told the tale of "One Who Found the Gem."

In the land of the Wise men there dwelt a young man. Many years had he labored in a strange mine; the "Mine of the Priceless Gems"; hopefully, bravely, but fruitlessly. He had long known that he who should find the Master Stone, would be free, be full of peace, and dig no more, for nothing better could be found. He also knew that he who found the stone should seek to share it with all men.

Many small stones had he found, but they were laid aside to be used when the great stone was reached.

Silently and steadily he worked on, until one gloomy day when he had grown so weak that he could make but one more effort, that effort was rewarded, and before him lay the great gem. Weary, weak, but joyful, he gathered it into his bosom, and went forth to share it with others; for he who told not of his gem, or shared it not with all men, must lose the stone.

Far he wandered, telling his wonderful story, the *finding of the Priceless Stone* — the stone that made men greater, wiser, more loving than all things living; the stone that no man could keep unless he gave it away.

Far he wandered in his own country, seeking to tell his story and give of the Stone to each one he met. Silently they listened — gravely

they meditated and gently they said to him: "This is Kali-yuga, the dark age. Come to us a hundred thousand years from now. Until then — the stone is not for us. It is Karma."

Far into another land he wandered, ever trying for the same end. Gravely they listened, quietly they spoke: "Peace be with you. When the Lotus ceases to bloom and our Sacred River runs dry, come to us. Until then we need not the stone."

Over the seas unto another land he went, for fully he believed that there they would hear and share with him. The many days of wandering and the long journey across the sea had made him thin and ragged. He had not thought of this, but as he told his story he was reminded of it and many other things, for here the people answered in many ways and not always gently.

Some listened, for his story was new to them, but the gem was uncut, and they wished it polished.

Others paused and desired him to tell his story in their tents, for that would make them exalted and famous, but they wanted not the gem. As he did not belong to their tribe, it would bring discredit upon them to receive anything from him.

One paused to listen and desired some of the stone, but he desired to use it to elevate his own position and assist him in overreaching his fellows in bartering and bargaining. The Wanderer was unable to give any of the stone to such as this one.

Another listened, but inasmuch as the Wanderer refused to make the gem float in the air, he would have none of it.

Another heard, but he already knew of a better stone, and was sure he would find it, because he ate nothing but star-light and moonbeams.

Another could not receive any of the stone or listen to the story, for the Wanderer was poor and ragged. Unless he was dressed in purple and fine linen and told his story in words of oil and honey, he could not be the possessor of the gem.

Still another heard, but he knew it was not the gem. As the Wanderer had been unsuccessful before, surely he could not have found the stone. Even had he found it, he could not have the proper judgment to divide it. So he wanted none of the stone.

Near and far went the Wanderer. Still ever the same. Some wanted it, but the stone was too hard, or not bright enough. He was not of their people, or was ignorant. He was too ragged and worn to suit their ideas, so they wanted none of the stone.

Saddened, aged, and heart-sore, he wandered back to the land of the Wise men. To one of these he went, telling of his journeyings and

that no man would share with him the magnificent stone, and also of his sorrow that he too must lose it.

“Be not troubled, my son,” said the Wise One, “the stone is for you, nor can you lose it. He who makes the effort to help his fellow man is the rightful owner and still possesses the entire stone, although he has shared it with all the world. To each and every one to whom you have spoken, although they knew it not, you have given one of the smaller stones which you first found. It is enough. When the Master Stone is cut and polished, then is the labor of the fortunate possessor ended. The long journeying and weary wandering, the sorrow-laden heart and tear-dimmed eyes, have cut and polished your gem. Behold, it is a white and a fair stone!”

Drawing it from his bosom, the Wanderer gazed into the wonderful light of the stone while an expression of great peace stole over his face. Holding the gem close to his bosom his eyelids closed, and he fell asleep, a wanderer no more.

Rameses



Mr. Judge, taken in London, 1891.

Section V

*Eastern School Of Theosophy
Suggestions And Aids*

Eastern School of Theosophy Suggestions and Aids

[The following papers were directed to a Correspondence Group within the Eastern School of Theosophy in order to help clarify the teachings provided by H.P.B. The name had first been the Esoteric Section. As the reader will see from Series A1, they were printed by the Aryan Press along with circulars and E.S.T. orders or notices from time to time.

At the close of H.P.B.'s lifetime, Annie Besant and Mr. Judge were appointed her sole representatives of the Eastern and Western divisions of the School, respectively, W.Q.J. being explicitly declared her sole representative in America

The idea for the School stemmed from a request by Judge to H.P.B. in 1887, although there was an earlier attempt proposed by T. Subba Row in 1884 which never materialized. To fully understand the evolution of the School, the reader should closely examine the E.S. Introduction by Boris de Zirkoff on pp. 479-511 of H. P. Blavatsky, *Collected Writings (BCW)*, Volume XII. Much consideration was given by this editor, who wished to present a full picture of the School. The E.S. Instructions themselves complete the text of Volume XII, which was published in 1980 by the Theosophical Publishing House, Wheaton, Illinois.

As the Esoteric Instructions were privately circulated, original copies are virtually nonexistent. Mr. Judge's page references to them have therefore been updated to refer to *BCW XII*, and are shown in brackets throughout our text. The selections chosen include three examination papers, placed chronologically according to an outline in the T.S. Pasadena archives.

The material chosen is based stringently upon the teachings. Circulars hinging upon the later divisions in the School caused by numerous controversies, are not used. These have been treated in *The Judge Case*, compiled by Ernest Pelletier (Edmonton Theosophical Society, Edmonton, Canada, 2004). We hope to simply provide keys to the Teaching for students facing much the same quandaries today as in the past century. Today we have the added advantage of a Western culture much more conscious of Oriental terms and thought. Unfortunately, however, we see more widespread abuse of some of the very yogic practices warned about in these papers. Judge's wise commentary will point aspirants to the safer guidelines that the Masters of Wisdom have established in their continual efforts for the spiritual upliftment of Humanity. — COMPILER]



E. S. T.

ONE RESULT OF TAKING THE PLEDGE

BROTHER, SISTER:

You have just taken on yourself the most solemn of obligations and have invoked your Higher Self as the sanction of those obligations. The pledge has been taken in full sincerity with the earnest desire that it may prove the entrance to a nobler and higher life than the one behind you. As one “new born” your path stretches before you, and it may seem, in the glory of a fresh enthusiasm, as though all difficulties would become easy, all burdens light. Such will not, cannot, be your experience, and lest the first shock of disappointment should breed despair it will be well for you to know the unbroken testimony of the past. Read then the words of H.P.B. . . with which her first Instruction to her pupils opens:

A Warning Addressed to all Members*

There is a strange law in Occultism which has been ascertained and proven by thousands of years of experience, nor has it failed to demonstrate itself, almost in every case, during the thirteen years the T.S. has been in existence.

As soon as anyone pledges himself as a “Probationer,” certain occult effects ensue. Of these the first is the *throwing outward* of everything latent in the nature of the man: his faults, habits, qualities, or subdued desires, whether good, bad, or indifferent.

For instance, if a man is vain, or a sensualist, or ambitious, whether by Atavism or by Karmic heirloom, all those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly and he will have to fight a hundred times harder than before, until he *kills* all such tendencies in himself.

*[Reproduced in *BCW* XII:515-16. All bracketed page numbers in Section V refer to *BCW* XII. For an early version of the Probationers' Pledge see *BCW* XII:506.]

On the other hand, if he is good, generous, chaste, and abstemious, or has any virtue hitherto latent or concealed in him, it will work its way out as irrepressibly as the rest. Thus a civilized man who hates to be considered a saint, and therefore assumes a mask, will not be able to conceal his true nature, whether base or noble.

THIS IS AN IMMUTABLE LAW IN THE DOMAIN OF THE OCCULT.

Its action is the more marked the more earnest and sincere the desire of the candidate, and the more deeply he has felt the reality and importance of his pledge.

Therefore let all members of this School be warned and on their guard, for even during the three months before the Esoteric Teaching began, several of the most promising candidates failed ignominiously. . . .

This "throwing outward" is called "pledge fever," and has been shown by much experience to be a fact. It is unique in the world, as no other society or body is able to arouse it, such other bodies of formal order being merely players at grandeur or simply high philosophy. There appear to be two great reasons why the pledge fever should assail the candidate on his entry into the E.S.T., which really constitutes probationary discipleship. *First*, Karma has to exhaust more quickly; and *second*, defects must be brought up together with good qualities.

Each person has in the karmic stream a vast mass of unexhausted Karma which by slow degrees, in the ordinary course, comes out as one is born into a suitable body and position. But when the pledge is taken that act removes a barrier holding back old Karma; for the Higher Self has been invoked, and at once some of the barrier is removed, so that the force of Karma becomes stronger. Now the force of this depends very much on the intensity of the desire for truth the person has in himself. Many years ago H.P.B., referring to the same subject, wrote as follows in the *Theosophist*:

One who undertakes to try for chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. . . . To conquer means adeptship; to fail, an ignoble martyrdom. [BCW IV:611] . . . As soon as one steps on the path leading to the *Āśrama* of the blessed Masters (the last and only custodians of primitive wisdom and truth) his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master will stand it and come out of the trial victorious. He who doubts — the coward who fears to receive his just dues and tries to avoid justice being done — fails. [cf. BCW VII:247]

In this she was speaking more particularly of those who could then get the notice of Master directly, but it applies to all in accordance with the degree of each. Here is the explanation of failures and also of successes; this explains the sad wrecks lying around the gate through which all must pass, and it too shows why some have triumphed and grown stronger and better each day. Two determinations are necessary then: *first*, to hold on grimly; *second*, to have confidence and faith. For as H.P.B. said, and as many have proven, confidence and faith in the Master will give victory; doubt will bring defeat. If you quiver at the first touch of pain, if you cannot face your own Karma, how can you expect to stand with those who consciously and with eyes wide open help to hold back the awful Karma of the world?

The second great reason has to do with the bringing up and to the surface of the actual character of the student. But few know their real character. They imagine often they are good, they do not think they are vain or selfish, nor do they often know how strong is the personal element in them. The pledge fever brings it all to the surface and at the same time come also all their good qualities. For the sake of the disciple, and for the sake of all others, his good must be increased and the evil must be dragged up by the roots. Hence the pledge fever, which acts as heat does on the metal in the crucible, melting it and raising all dross to the top. It is for the disciple to skim off the dross and keep the gold of good character. It is better to fail now, if one is to fail, than to gain power and then, failing, to fall deep and drag many on the same descent.

Curiously enough, but naturally, the person who has the fever very badly is inclined to say, as many have, that he has not got it but that others have. It exhibits itself as irritation with others, as a feeling that others are unjust and so on, to take its commonest expressions. But it is the fever, and after many years now of experience with hundreds of members, it is safe to say, that wherever a friction prevails in the E.S.T. there the fever is raging. It has exhibited itself in accusations made against other members, in attacks on others for fancied or other wrongs, and the list might be infinitely extended. This all means that the persons involved have not taken to themselves the warning while they have been quick to apply it to others. In these everyday trials are the trials and tests of disciples of this degree. Not by great and wonderful events, not by forewarned temptations nor by flash of light or approach of demons, are we tried: those are for others who have gone still farther and penetrated a little more through the veil that hides the everyday from the day behind the scene.

Nor must it be forgotten that the taking of the pledge brings into

the field forces that help as well as forces that oppose. The appeal to the Higher Self, honestly and earnestly made, opens up a channel by which flow in all gracious influences from higher planes. New strength rewards each new effort; new courage comes with each new step forward. The Thought of the Masters overshadows all who enter Their School, and the "Holy Power" watches the stumbling steps of the beginner, giving such aid as the Good Law permits. You have come into a great company of brothers, knit to each other and to the Masters' Lodge, and the delicate strands that bind you to those will stand every strain, so long as your will holds firm and your faith remains unshaken.

So take courage, disciple, and hold on your way through the discouragements and the successes that beset your earliest steps on the path of probation. Do not stop to mourn over your faults; recognize them and seek to learn from each its lesson. Do not become vain of your success. So shall you gradually attain self-knowledge, and self-knowledge shall develop self-mastery. Study and obey the rules given you for your guidance; meditate on your obligations, on your Higher Self, and above all, devote yourself to the service of others, work for the Theosophical Society, and so try to help forward the progress of mankind. Unselfish service, altruism in all things, is the demand made by the Masters of Compassion on all who seek to qualify themselves for chelaship. *There is no other road.* Those who seek Them for the sake of personal advantage will never find Them. Those who desire powers for themselves are foredoomed to failure. Narrow is the door that gives entrance to the Temple of Truth, and he who carries on his shoulders the bulky burden of self will never pass through that straitest of all gates. Clouds and darkness may wrap the entrance to the path, yet are "its summits lost in glorious light Nirvāṇic."

You will find *The Voice of the Silence* and *Letters that Have Helped Me*, most valuable books for study. These, with, of course, the *Bhagavad Gītā*, should yield you subjects for daily thought.

E. S. T. S.

SUGGESTIONS AND AIDS, NO. 1

Correspondence Group

Series A 1.

I am directed by the Head of the Section to inform you as follows:

1. All members receiving this will know that they are in the CORRESPONDENCE GROUP, which is composed of those not in distinct groups.

2. (a) In order to increase the solidarity of the Section, to help the members in the study of the Instructions, and to relieve the Head of the Section, printed papers will be issued to the members from time to time, and will treat of the various subjects found in the Instructions.

(b) These papers are not to be substitutes for the Instructions, which will be continued as the Head of the Section determines, nor will they be authoritative, but only explanatory.

(c) Some of the matter will be made up from discussions in Groups upon questions arising.

(d) Delays in giving answers to questions will be often unavoidable.

3. These papers will be privately printed by an F.T.S., E.S., on the Aryan Press, and are to be held as privately as those coming from H.P.B., but may be discussed between members of the Section.

4. Members of the Correspondence Group, and Groups through their presidents, are invited to send to the undersigned, questions, doubts, and objections arising in their study of the Instructions; but *they are particularly asked* not to put questions which might after some reflection be answered independently, nor those irrelevant queries so often raised, nor such as can be answered by consulting ordinary works and encyclopedias on subjects referred to in the Instructions. Members outside of the Correspondence Group will only communicate through their respective Group president.

5. All questions and correspondence must be written plainly, upon one side of the paper, and not with pale ink. If these rules are not complied with, communications will receive no attention. The time

of the undersigned is so occupied with numerous duties and a multiplicity of letters that the above regulation is insisted on in order to save valuable moments which would otherwise be wasted in the attempt to decipher illegible writing. The general rule that no matters of business can be referred to in the letters sent under this arrangement is again reiterated.

6. All communications hereunder must be marked "private."

7. Advice is not to be asked in respect to personal business, family affairs, or social relations.

WILLIAM Q. JUDGE
Sec'y to H.P.B.

THE "PLEDGE FEVER"

On the first page of Instructions No. 1 it is stated that there "is a strange law in Occultism which has been ascertained and proven by thousands of years of experience," by which everything latent in the nature of the person who signs the pledge is thrown up and outward and that these must be found out, fought, and killed; and that the action of this law is the more marked the more earnest and sincere is the desire of the candidate and the more deeply are the importance and reality of the pledge felt.

The meaning of this warning, given by the Head of the Section, has not been seen by all, and the importance of the law, stated by her *to be immutable in the domain of the occult*, has been underestimated. In some instances no attention has been paid to the warning, and in others no heed has been accorded to the working of it upon the members themselves.

We should remember that H.P.B. has not spoken regarding this for her sake, but solely for ours, and due attention is to be given to the import of the statements made. She says the law has been found and proven by thousands of years of experience. This means that the Lodge — under which the Section exists — has been in action for thousands of years; that is, living men who were once like ourselves compose it, and have seen how this law acts in the cases of probationers such as we are, who have been pledged in other centuries, in different lands and civilizations. The effect upon those who sign the pledge is familiarly called "*pledge fever*" because it is a sort of heat in the whole nature which, acting like the air in a hothouse, makes all seeds, whether

of good or evil sort, suddenly sprout and show themselves to the person who has signed. A good simile for its action is found in the crucible for melting metals. In that the metal, containing all sorts of impurities, is heated; as it melts, the impurities come up to the surface in the form of scum, leaving the purified metal below.

It is an intensification of the effect brought about on any person in ordinary life who takes up some occupation or task with which he has had no previous experience, but it differs from that in this, that such ordinary change only brings forth the qualities which are needed for the performance of the work undertaken, while this "pledge fever" brings into action every latent quality of the person's nature.

Its Field of Operation

The field in which it works is that offered by the entire being, and therefore will include the hidden, unknown part of us which in all ordinary cases lies back awaiting other incarnations and circumstances to arise in new centuries and civilizations. This means that if we have not signed the pledge, we have before us a series of incarnations in which, with new material and psychic bodies, we will gradually show forth what is now hidden deep in our nature. This is referred to by Patañjali in his *Yoga Aphorisms*, Book IV, aph. 8: "From these works there results, in every incarnation, a manifestation of only those mental deposits which *can come to fructification in the environment provided.*" The "environment provided" means not only a new body and new circumstances, but also the new sort of psychic and mental nature acquired in reincarnating, for the thing which is environed is the Ego — the soul.

The disciple is therefore not to suppose that the effect of "pledge fever" will be seen only in some event for which he or she may be supposed to be prepared; it manifests itself in everyday life, in the way we look at and are affected by the treatment accorded to us by others, in the various changes on the mental plane and in every direction.

If one is irritable by nature, that irritability will at first seem to be increased, and, indeed, will be unless it be suppressed; if there is a latent tendency to fault-finding or listening to gossip and slander, all circumstances will appear to bring it out prominently or to justify it; and so on in as varied a way as temperaments and faults vary. On the other hand, unknown good qualities come up at the same time as the bad ones, and are strengthened. Its most hidden operations will, however, be in the mental plane, and there we must watch against anger, vanity, doubt, uncertainty, ready to drive them away as soon as they appear.

The Opportunity Afforded

The opportunity thus afforded to us all is unique. It cannot be met in any other association, nor in the affairs of life, nor by violent self-effort. Self-discipline and introspection will not accomplish what is done by the "pledge fever," because the personal effort is limited by the powers of the individual; and although those flow from and are based upon that nature, they cannot except in rare, exceptional persons, reach down into and drag it forth for inspection. Secret societies will not accomplish the work either — they are only child's play, mere empty forms which convey no truth and cause no development. There is therefore before us an opportunity such as cannot be found anywhere else, and upon the use of which really depends our true progress and all clear comprehension of the Instructions.

In succeeding numbers other matters will be treated of, including the various diagrams in the Instructions.

CORRESPONDENCE GROUP

Series A 2.

THE PLEDGE FEVER

(continued)

Its Effect on the Members

It is well known that all through the Section there are many members who have been struggling with the "pledge fever" and *failing very often*. They have criticized each other very harshly, have in certain instances refused to work with certain members, and put no check whatever upon evil-speaking and spreading of gossip and unfounded slander. Quite plainly they have carelessly passed by the warning of the Head of the Section, and would appear to think that they can gain knowledge from written Instructions without purifying themselves. Names are not given, but they are known. We all might as well look the matter squarely in the face and admit that it is quite unlikely the Section as a whole will receive Instructions for which on the moral as well as the intellectual plane it may be unprepared. Those of us who do not profit by the warning given will find out too late that, without their knowing it, the Head of the Section will make selections of those who are worthy, and to those only will be given the keys to unlock the gates that bar the way to attainment.

All those members who desired to be tested and tried have been put to the tests already. That is, they have been watched by the Hidden Ones through each day, and themselves can tell whether they have stood the tests. If they have awaited some strange event or trying ordeal, it has not arrived, nor will it; but events of each life are enough in number to show how each one is trying to live the life. If they have failed, it is never too late to *try*; if they are sure they have not, they are on dangerous ground, for it is an old occult maxim: "Let him that thinketh he standeth take heed lest he fall."

QUESTION FROM A. — *How long do manifestations of "pledge fever" continue?*

W.Q.J. — So long as the disciple does not overcome that which it brings up, the "pledge fever" will continue. It is useless to sit down and wait for it to burn out. Pains must be taken to eradicate the defects which it brings to the surface.

Q — Does the “pledge fever” reveal defects only?

What it does is to bring up to the surface the *real character*. This may as well be good as bad. In many cases the effect is to bring on a greater development of good character and earnestness. Hence we ought not to be expecting always evil; it may be that our hidden character is better than has ever shown on the surface. In such a case the person improves rapidly.

Q — Is the effect of it immediate?

As all persons differ from each other not only in appearance but also as to the rapidity with which impressions are felt, it follows that many may not have yet felt the “pledge fever.” This is because their natures are slow in responding. But they will feel it. Let no one therefore rest contented, fancying that the battle is won. In this training there are battles always. Apprehensiveness of trouble to come must, however, not be indulged. There is no necessity for crossing a bridge before we arrive at it.

AN IMPORTANT CYCLE

In the affairs of the Theosophical Society and of the E.S. there is an important cycle which comes to a conclusion in about ten years. It is broadly mentioned in *The Key to Theosophy* from page 304 to 307.

The law is that the Adepts work with men (of the Caucasian race) directly and in large masses during the last twenty-five years of every century, and then stop for seventy-five years, beginning again in the fourth quarter of the next century. At this point this question has been asked:

Q — Why do They not work without ceasing?

They never cease working, but they do stop such present public efforts as began with the T.S. in 1875. Before that they were dealing with individuals.

The reply in brief is, that if They continued beyond the twenty-five years such a tremendous reaction would be brought about that the very object in view would be defeated. Instead of destroying dogmatism, a new dogmatism would be created to take the place of the old one

against which the attack has been made, and men would really be no better than before.

A careful reading of those pages of *The Key to Theosophy* which have been cited above will show just what the Masters desire us to do in view of the approaching end of this Theosophical cycle. H.P.B. there says that what is needed is not so much a full technical knowledge of esoteric science, as clear and unbiased judgment, so as to avoid the hard and fast conclusions as to men, things, and methods which are natural in the world.

If we succeed in carrying the T.S. well along into the twentieth century, there is a very great possibility that we can transmit it pure and undogmatic to such successors as will, after our death, keep it in being until the next twenty-five year cycle. At that time another messenger will come. In my opinion he will be the same being as now directs our efforts. In such an event there would be ready for his further work a Society that might be fit for greater things than our present T.S. is, and if so, all our efforts now will be crowned with success. If, on the contrary, the members fail now, great will be the responsibility upon every one of us then. In view of this, it is expected that the Section shall strive to become the *life* and *core* of the Theosophical movement, so that it may carry the spirit and genius of the movement through the seventy-five years which will begin at about the year 1900. If this shall be accomplished, then in 1975 there will be an instrument ready at hand for the returning Messenger to use during the last twenty-five years, instead of having to *construct* it anew amid jars and discords such as have surrounded H.P.B. for fifteen years. Now in *The Key to Theosophy* she plainly states that the strength and power of this ideal Section will not rest so much in the technical occult knowledge of the members as in the spiritual development, coupled with good common-sense, which they shall have attained. By the time spoken of, those of us who are now in the Section will have passed beyond the limits of mortal life. But our lives and thoughts will live after us in those who shall through the next ten years become our associates, and they will carry on the succession just as we leave it to them.

Let everyone, then, who reads this listen to the call. A mental sacrifice is demanded, an abandonment of self, a complete renunciation, an entire devotion to this cause. Altruism must be made the line of our lives, for by that alone can the end in view be reached. We are not associated in this Section for our own individual profit, nor for the glory of H.P.B., nor for the making of new mysteries or dogmas, but only that men and races of men after us may become brothers such as we should be.

The Messenger will disappear ere long, and we must by that time have among us those in our own ranks who can point out the way. Such favored units cannot be developed out of our mass unless the total progress of the Section is up to the point which will permit their efflorescence.

[The remarks below by Bertram Keightley are included, as they bear directly upon the method of Occult instruction used by H.P.B. and Judge. — COMPILER]

THE STUDY OF THE INSTRUCTIONS

B. Keightley — Of course we must first of all make ourselves acquainted with the contents of the Instructions and the topics treated of therein. But this is soon done, and then the question arises, especially in group work, What is the best method of further study? An examination of the method pursued by our teacher, H.P.B., shows that since she is not permitted to give out the complete teaching, nor to make known even a perfect *outline* of the doctrine on any one plane, she omits such parts and mixes up the remainder to a certain extent, like the pieces of a child's puzzle. For were she to state all that she gives out in its correct relation and order, we could readily fill in the gaps ourselves, and men would thus obtain knowledge, and therefore power, on the occult side of nature, before their moral natures were fitted for the trust. Therefore she conceals the clue by removing the pieces of the puzzle from their proper context, and so obliging us to have recourse to the light of intuition in order to restore them to their proper places in the perfect scheme.

Hence, after a general acquaintance has been obtained, the best method of studying her works, especially the E.S. Instructions, is to study them by *topics*, not as consecutive treatises. For instance, in the three sets of Instructions so far issued some of the main topics may be stated thus: (1) Auric Egg, (2) The Double-page Diagram, (3) The Tabular Diagram and the study of the seven Hierarchies or classes of Forces in nature, (4) The seven Tattvas.

Now such main topics as these should be selected, especially for group study, and the members should not only bring together *on paper* all that is said in the Instructions on that topic, but they should also collate in a similar way all they can find in *The Secret Doctrine* and *Isis*. It

is only by hard and systematic work that real progress in esoteric study can be made. Another point is that all unsolved difficulties, whether individual or common to a group, should invariably be written down in a book and taken up for discussion from time to time. Eventually, if still unsolved, they may be referred to Mr. Judge or to H.P.B. herself.

OF PRONOUNCING THE WORD

W. Q. Judge — The word [OM] which has been given in the Instructions to be pronounced by the student has, like all other practices in this system, an imperative condition precedent attached to it. This is that the student shall not pronounce it in a spirit of levity, nor with the motive merely of finding something out that has not been known before.

The impulses which rise from curiosity or spring from a desire to know for one's self alone are equally to be shunned. The reason may not be at once obvious to the person who is blinded by self-interest, but it exists, nevertheless, and will work out at some time with detriment.

Another caution to be observed is that given in the Instructions, to be sure not to pronounce the word when one has evil thoughts or has not recovered yet from a fit of anger. In the first case, the evil thoughts act as magnets of great power by means of the word, and draw to our sphere forces of a sort that are inimical to man and lay us open to the very worst results. So, if any of the members find themselves as yet unable to keep thoughts like those away from their minds, the best they can do is to avoid the use of the word until such time as they shall have purified themselves. In the second case — that of anger — the same thing happens, with the addition of a loss of power due to the disrupting force of anger, which, in a sense, destroys the form of the inner man.

The repetition of this word is directed in nearly all of the Hindu religious books, and is, indeed, not unknown to some secret societies of Europe and America, but is by them jumbled up with many other things in the same degree, and, in fact, is only referred to by them, as, for instance, in the Scottish Rite, for the mere purpose of showing a power to compile from all sources, and not because this word is made the keynote of any degree.

But although with us the *sounding* of the word will have some effect, a greater one, and the one that is to be desired, will only come when we, at the time of using it, fix our minds on the word itself and on the

idea which it represents. At first it is not easy to do this, but by constant effort it may be accomplished. The first step is to acquire the habit of using the word, and the next is to combine that with the simultaneous reflection upon its significance.

It should be used, if possible, at the same time every day, so as to take advantage of the law of habit working in the organism, which is almost the same as the law governing the tides in the ocean.

[On microfilm from the files of the T.S. Pasadena are to be found Examination Papers I-III, which were periodically issued to members of the E.S.T. The first of the series began in June 1890, and is placed in its correct sequence in this new edition. The answers are on pp. 294-8. — COMPILER]

ESOTERIC SECTION

As the head of the Section desires to make the next Instructions as useful as possible, the following questions have been drawn up, in order that the answers of the members may show how far they have progressed, and thus direct her in the choice of a subject and in other respects.

EXAMINATION PAPER NO. 1

1. What are the Pitris?
2. What is Kāma-Rūpa?
3. What is the difference between the Higher and the Lower Self?
4. What is the Astral Light?
5. Give your reasons for joining the E.S.
6. What Theosophical book do you consider has most helped you?
7. What is Occultism, and what do you consider to be practical Occultism?

By order of H.P.B.

WILLIAM Q. JUDGE
P. O. Box 2659, New York, N.Y.

London, June 12, 1890

[American members were requested to send their answers to the E.S. Secretary in New York. — COMPILER]

E. S. T. S.

Notice from H. P. B.

Having learned since the return of Mr. Bertram Keightley from the U.S. that several members of the Section have misconstrued what was said to them by him on his own account in regard to the Auric Egg, and have supposed that because he came from me his remarks were to be taken as instructions from me, I have to say:

1. I have neither written, issued, nor sent through Bertram Keightley any orders or instructions whatever respecting the above matter.

2. What has been repeated to me, *viz.*: "that the Auric Egg is to be formed (or to that effect) by colors," and so forth, has never been stated by me to anyone, is incorrect, unphilosophical, and if such has been attempted, is to be stopped at once.

3. The only "orders" in Instructions which I issue in the U.S. are through Mr. William Q. Judge, or those which I myself sign my name to with my physical hand.

4. Any report or statement by anyone of orders or instructions alleged to be by me in any other form than as stated in the foregoing paragraph are and shall be false; and any member acting on any other sort of order and without first sending the same to Mr. William Q. Judge, will be expelled from the Section.

5. I desire above all that the members of this Section shall exercise as much common-sense as they are capable of and that they shall avoid all dealing with astral messages, reports, spooks and the like until they shall have attained to the requisite knowledge and ability.

Mr. William Q. Judge will notify all members in the U.S. of the above.

H.P.B.

London, August 9, 1890

CORRESPONDENCE GROUP

Series A 3.

THE PHYSICAL BODY

QUERY FROM TALIESIN — *In the Double-Page Diagram [facing p. 524 in BCW XII] it is said: "The physical body . . . is entirely ignored, being used only in black magic;" and on page [526] of No. I: "Physical Man (or his body) does not share in the DIRECT pure wave of the divine Essence. . . . Purusha, the Primeval Spirit, touches the human head and stops there." On page [616] of No. III it is stated that "the Rāja Yogi does not descend on the planes of substance beyond Sūkshma (subtle matter)." If by "physical body" the entire physical organism is meant, then it would follow that all magnetical or magical operations belong to black magic that are productive of physical phenomena. Is this meaning intended; or are we to understand that the "body" is considered a reduplication of the centers of force in the brain, considering the latter as apart from the body (i.e., the trunk and limbs), and that only the plexi in the brain are to be employed in Rāja Yoga, — the plexi of the body being used only by Haṭha Yogis?*

W.Q.7. — The physical body, although necessary upon its own plane, has always been ignored in all true systems. In the trans-Himālayan school, which is the one we are now studying in, the body is deemed to be the greatest of illusions, and the great aim of the disciple is to gain mastery over it. While in essence it is an illusion, it is reality for the time being to the consciousness acting on that plane, and so long as its reality is believed in it will prevent the consciousness from rising higher, and thus prevent final conquest. It is an illusion, first, because being a thing compounded it must finally disappear, and second, because as a fact it has no actual being, its existence as such — with form, limits and apparent qualities — disappearing when the consciousness and power of sight have gone upon another plane without losing the power to see on this, for then the whole mass of so-called matter composing the body and previously impervious for the physical eye is permeable and no obstruction to sight. For this reason the body is not a "principle" and has no place in the sevenfold division [cf. 607].

As "body," however, upon its own plane it has effects upon all that belongs to that plane and therefore as such is only used by black magicians, who deify it instead of spirit, the only reality. This does not

mean that the use of certain powers which can only be used on this plane through the body's agency is black magic, for were such the truth then the seeing with the eye and hearing with the ear would be black magic also. There is such a thing as making intellectual somersaults in these matters, so that all distinctions disappear and black is made white, and white black; such a somersault is in the question put. So the use of magnetism is not black magic, for it is *not* the use of the body *per se*, but is solely the exhibition *through* the body of a power which is outside of it. It is the motive that determines what is black and what is white magic.

So we reach now the main difficulty here. It is in the meaning given to the term "body." If the questioner after the above explanation does not perceive to some extent the difference between "body" as used in the Instructions, and the same word as commonly understood, then it will be difficult to make it clear. The term refers to the corpus as so-called matter. It is dead for us; and its only life is on the lower planes where it has affinities and relations with the grosser elements, with the deadly, conscienceless side of nature, with disunion, personality, selfishness.

Students have always to remember that throughout nature there is a constant work and action by means of degrees. As Purusha, pure and simple, is not in the body, but touches it, yet as the body would disappear were the substratum of Purusha withdrawn, the vivifying powers of Purusha have their action on the body by degrees of action or of forces, all of which are given their several designations, although all are in and of Purusha.

THE DAYS OF THE WEEK

QUERY FROM TALIESIN — Proctor (*"Our Place Among Infinities,"* pp. 304-12) states that in Astrology each day and EACH HOUR is ruled by a planet, "and as there were 24 hours in the Chaldean or Egyptian day, it follows that with whatever planet the day began the cycle of seven planets (beginning with that one) was repeated three times, making 21 hours, and then the first three planets of the cycle completing the 24 hours, so that the fourth planet of the cycle (so begun) ruled the first hour of the next day." In the Appendix to No. I a different explanation is given, the day being said to be "divided into four parts — each of which was under the protection and ruling of a planet." [536] In either case I fail to see where there is that "confusion in the order of the days," said in the Appendix to exist, and blamed upon the Christians, and the statements of Messrs. Keightley and Mead (both flatly contradicting the Instructions) fail to throw any light on the subject. Nor do I see where any guileless E.S. attempting to "protect himself from the elementals" with

an outfit of jewels and metals would, with such insufficient and confused directions, succeed in doing more than to make himself a laughing-stock for the elementals aforesaid.

Are we expected to study out the correspondences of the days of the week, or "skip" them?

W.Q.J. — I do not see how the statements of Brothers Mead and Keightley contradict the Instructions. The text of the latter on its face shows that the days of the week as we now name them were adopted and the correspondences between them and the planets and metals were given. Hence, since there is no agreement in fact between the days of the week, as to the order in which they stand and the other matters embraced in the diagram, there must necessarily follow a confusion which is only apparent. The days of the week as days must remain the same, but their names — when derived from planets — are wrong. This is so even among European nations, where great divergences exist. The Spanish call our Sunday *Domingo*, and our Monday *Lunes*, thus devoting Sunday to the Lord, while we give it to the sun, and Monday to the moon, as we do; their Tuesday is given to Mars, as they call it *Martes*; while we call Saturday after Saturn, they designate it as *Sabado*, after the Sabbath of the Jews, and from one of their proverbs it evidently is devoted to the sun, for they say: "*Ni Sabado sin sol*," which is translated in Lopez's dictionary: "No Sunday [*sic*] without the sun." It seems very plain, therefore, that even if one sought in the nomenclature of the day for a clearing up of the days of the week he would find the greatest puzzle at his hand. The moment, therefore, that the Head of the Section attempted to inform us on this point she had to adopt either a diagram that would show us what our present week-days ought to be called — albeit in practice we cannot change them — or one in which there would be so much confusion that none could unravel it.

But the directions to those who, having a fancy that way, wish to wear appropriate colors and jewels, are not confused at all nor insufficient — *e.g.*, remembering that "Tuesday" is our Tuesday, by turning to the table we find that it is the day of Mars; its color red, and metal iron. Hence on our Tuesday, if we wish to do so, we will wear a red-colored object and made of iron. Certainly this is not confused. And as the law of correspondences is the important one in this study, we are expected to grasp it in its application to everything, but we must be sure to proceed carefully, and not jump to hasty conclusions, nor be turned aside by minor matters which, even if occurring in the Instructions, do not affect the main question.

REGULARLY RECURRING MEDITATION

QUERY FROM TALIESIN — *I find it impossible, without neglecting other duties, to set aside any particular period of time daily for meditation, as enjoined in the "Preliminary Memorandum," [496] and quite impossible to devote to that purpose any particular room. How far is this obligatory, and what is the object of it? I tried it carefully before joining the E.S., and the result was the seeing and hearing of all manner of things, which merely got me into difficulty.*

W.Q.7. — The *Preliminary Memorandum* did not *enjoin* a settled hour and secret place for meditation, it *recommended* it when possible. There is a wide distinction here, as one is mandatory and the other permissive. The object of such a practice is perhaps self-evident. Living as we are in the whirl of the Nineteenth Century, it is well, if possible, to devote a separate and settled time and place for meditation. This calms the mind, and tends to interior self-dependence, which results always exteriorly in independence.

Another object is to take advantage of the law of habit in the organism which is similar to cyclic law. By having a certain daily recurring hour for meditation the whole being responds at that hour, once it has been fixed by a few repetitions, and thus one is saved the trouble, which consumes time, of making the preliminary adjustments. Patañjali shows that mental deposits are self-reproductive, hence even a practiced yogi will have to await for the self-reproducing thoughts to arise, subside and disappear — how much more, then, the mere beginner when engaging in meditation. But if one cannot manage to have such a settled hour, why, he must do the best he can under the circumstances.

What you did in this way before joining the E.S. is not the same as doing it when in the E.S. Attention must be paid to the mind's own action and care taken to destroy one by one the seeds of thought which are injurious. It cannot get you into trouble if you are seriously and sincerely devoted, using at the same time the rules of Patañjali for destroying the "obstructions and afflictions." But if you pursue the practice in form, and then permit yourself to be blown and whirled about by mental and astral winds coming from the planes of illusion, you can only blame yourself. It is said that "time produced penance and perfect meditation." You must take the time then, and not judge the matter upon your own mistakes made in the beginning. Rise from the ruins of your former errors, for it is only through contrast that at last we know the truth.

Q — *Are the present Instructions to be considered as practical in the strict sense of the word, and are we expected to go into the practice of Occultism? What is the present object of the Head of the Section as far as we ought to be informed of it?*

W.Q.ſ. — The Instructions are intended to give us the clue for arriving at an accurate knowledge of the philosophy and metaphysics of the true esoteric system, for it is known that so long as one does not understand the philosophy he cannot ever arrive at right conclusions. It is also known that there are some members in the Section who have said in their hearts: “O, I wish there was a little less of dry philosophy in these and a little more of the practical.” That is, they suppose they know what is practical and the absolutely necessary in this school. But they should bear in mind that if the mind is directed in the wrong direction it will never see the truth, for the sight of the mind is not the same as that of the eye, and the mind finds its bars to knowledge in the errors it makes in philosophical basis.

Now, if the sort of information that these members call “practical” were given out, they would not be able to make any use of it, in the first place, and if by accident they did hit on some applications of it they would do more harm than good, unless they were fully versed in the *rationale* and at the same time somewhat perfected in the practice of true ethics. The Head of the Section has no wish to aid us in becoming black magicians, which might happen were she, before we were ready, to give us dangerous knowledge. This does not mean that any of us wish to fall in that pit, but we are as yet ignorant of the mysterious depths of our own nature, and it is only to those who are thoroughly tried and trained can this knowledge be given. Meanwhile she is preparing us for that time, and is anxiously watching to see those in our ranks who are giving some evidence in life and action that they are likely soon or late to rise higher and higher on the road to true devotion, to true altruism. We are indeed watched every day, and the watching is being done by those who know how to do it without our being aware of it; and we are helped, too, for already many testimonies have been given by certain ones that they have received such assistance.

One object H.P.B. has is intimated in the Instructions, where she says that we must try to gain a little of that spiritual knowledge, or intuition, or power to see under the lines, which is so necessary in this and all branches of the esoteric study, and be careful not to materialize spiritual things. This is a matter of practice, and with those who have not yet gotten out of the ruts made by materialistic education and religious dogmatism it is an essential prerequisite to progress.

E. S. T. S.

CRITICISMS AND REMARKS

BY THE HEAD OF THE SECTION CONCERNING ANSWERS TO
EXAMINATION PAPER NO. 1

QUESTION No. 1 — *What are the Pitṛis?*

ANSWER — In the Hindu Scripture, the term “Pitṛi” is used in a very loose manner, but in Esoteric Philosophy it has a distinct meaning. The Pitṛis are the “ancestors” of Humanity, and are divided into two main classes: (a) the Agnishvāta, or Solar, and (b) the Barhishad, or Lunar Pitṛis. These again are sub-divided into seven classes. As stated in *The Secret Doctrine* (I:181), there are “three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of ĀTMA, the seventh, the ONE REALITY.

“1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad* in conjunction with —

“2. The Intellectual, represented by the Mānasa-Dhyānis (the Solar Devas, or the Agnishvāta Pitṛis), the ‘givers of intelligence and consciousness’ to man, and —

“3. The Physical, represented by the Chāyās of the Lunar Pitṛis, around which Nature has concentered the present physical body. This body serves as the vehicle for the ‘growth’ (to use a misleading word) and the transformations through Manas and — owing to the accumulations of experiences — of the finite into the INFINITE, of the transient into the Eternal and Absolute.”

(a) The Agnishvāta Pitṛis are mentioned in *The Secret Doctrine* under many names. They are the “Virgin Youths,” the mysterious Kumāras, or Mānasa-Putras, “Sons of Mind.” In other words, they are our reincarnating Egos, the fashioners of our “Inner Man.” There are seven Hierarchies of these Mind-Born Sons of Mahat, the *Great Principle*, the Mahā-manvantaric “Mind of the Universe.”

*Atma-Buddhi.

(b) The Barhishad Pitṛis, on the other hand, are those which are possessed of the physical creative fire, with which they fashion the physical man. These lower Prajāpati are no more than the “fathers” of the models or types of the physical man, “made in their image” (*Secret Doctrine* I:459). They are the Elohim of *Genesis*, the seven creative Forces of Nature, and are generally spoken of as the Lunar Ancestors. During the first three Rounds “their function is to pass through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and rudimentary forms in order to clothe themselves in, and assimilate, the nature of the newly-formed chain.” At the beginning of the fourth Round they evolve their chāyās or shadows for the second classes or those who come after them (*Secret Doctrine* I:174). Therefore, as the Higher Pitṛis or Dhyānis had no hand in primeval man’s physical creation, we find him issued from the Barhishads — *spiritually fireless* — and described as “aeriform, devoid of compactness, and mindless.”

NOTE. — This question was — with rare exceptions — very badly answered. A large number of Esotericists simply replied, “I do not know,” or, “I am not very clear” — a confession of ignorance which no one, after a year of study, should have been obliged to make. An Esotericist has the duty of right-thinking as well as right-living, and a lamentable want of study is shown in most of the papers. It is wholly impossible to give more advanced teaching to those who are not even familiar with the broad outlines of the doctrines given to the world in *The Secret Doctrine*. Even the *Notes on the Secret Doctrine*, given monthly in *Lucifer*, would have enabled Esotericists to answer this question.

Q (2) — *What is Kāma-Rūpa?*

A — Kāma-Rūpa, the body of desire, is a word used loosely in esoteric writings to denote the fourth principle, the passionate nature, with its animal and sensual desires. It is the latest developed aspect of the lower quaternary, and is found in animals as well as in man. The word “Rūpa,” however, is a misnomer. Kāma has no rūpa during life (*vide* Third Instructions). After death the rūpa is formed of the dregs of the Auric Envelope, and these dregs, with the animal passions and emotions, are the Kāma-Rūpa. This survives in Kāma-Loka a longer or shorter time, according to the strength of these elements in the late personality; if drawn into the current of a medium, and obtaining from him a faint reflection of intelligence, it becomes the “spook

of the séance-room;" in case of separation from the Higher Self, it reincarnates on earth, forming the worse type of human being. The Esotericist must distinguish clearly between the Kāmic principle in the personality, and the Kāma-Rūpa which is the embodiment of that principle after death.

NOTE. — Many students answered this question by merely translating Kāma-Rūpa into "body of desire" — an answer that could have been given by any outsider who had picked up a Theosophical publication dealing with the seven principles. Only a very small minority stated that the Rūpa was formed after death — a fact which seems to imply that a great majority of Esotericists have not taken the trouble to read the Third Instructions. Such gross ignorance as the confounding of Kāma-Rūpa with Kāma-Loka is also shown in some of the answers. The mistake in some cases was probably due to the acceptance by the students of Mr. Sinnett's classification, without any analysis. Kāma-Rūpa must be included in the classification, because potentially it exists, although it is not concentrated or collected into a definite form until death breaks up the body. This may be understood in the same way as when we say that in such-and-such a man's body there are so many ounces of carbon, which, however, we know will not reveal themselves as carbon until released from the other elements.

Q (3) — *What is the difference between the Higher and the Lower Self?*

A — The Higher Self is a spark of the Universal Spirit, Ātma, manifesting in man through Buddhi as its vehicle. It must not be confounded with the Higher Ego, the Individuality, the reincarnating Ego — all terms for the Mānasic Entity. The latter only becomes part of the Higher Self by rising to it, and assimilating with it, and thus completing the Trinity, which yet is the One. Ātma-Buddhi is universal, eternal, but senseless *on this plane*. Manas is the self-consciousness. Buddhi passes on from mahā-manvantara to mahā-manvantara. Manas is limited to one mahā-manvantara.

The Lower Self is the personal Ego, Kāma-Manas, the impermanent personality, the root of "I-am-ship," and therefore of separateness. It is the animal soul, "of the earth, earthy," the continual enemy of spiritual progress, the tempter, the center of selfish desires and personal ambitions. The Kāmic element is the lowest point of materiality, correlative to the fourth Round and the fourth Globe, the turning-point of the arc, the furthest descent of spirit into matter. The Mānasic

element, the Lower Manas in union with Kāma, is the beginning of the reascent: hence Kāma-Manas is the battle-ground of this stage of earth-life.

NOTE. — Scarcely any avoided a confusion between the Higher Self and the Higher Ego. Some fell into the most hopeless blunders, showing that they had no clear ideas of the septenary constitution of man. Serious mistakes were also made as to the meaning of the "Lower Self;" one wild guess identifying it with the Auric Egg. Yet every Esotericist has invoked the Higher Self, and ought surely to have taken the trouble to make clear to himself what it was he invoked.

Q (4) — *What is the Astral Light?*

A — The Astral Light of the solar system is the Liṅga-Śarīra of our globe: as the Astral body of Man is the mold of the Physical, so does the Astral Light serve primarily as the matrix of the earth, but it is now largely composed of the emanations of our earth. It is the lowest of the seven divisions in the sixth differentiation of Ākāśa, and is the offscourings of Ākāśa polluted with earthly emanations. In this are reflected, in reverse, images from above and from below: hence the confused visions of the clairvoyant, who uses psychic sight which does not pierce beyond the Astral plane.

In this light are preserved those images, which thus form a record of all that is said, thought, and done. Good and evil thoughts charge it with influences which react on living humanity. Hence the description of it by the Kabbalists as Satan, the malign influences overpowering the good.

NOTE. — That the Astral Light contains the record of earth was generally stated, although one student informed his surprised teacher that the Astral Light was the divine spark within us. This particular student is required to study more and think more. Few, however, understood the relation of the Astral Light to the earth as its Liṅga-Śarīra.

Q (5) — *Give reasons for joining the E.S.*

NOTE. — This question was, on the whole, very well answered, the replies showing earnestness and sincerity.

Q (6) — *What Theosophical book do you consider has most helped you?*

NOTE. — If the books named are carefully studied, knowledge will be rapidly acquired.

Q (7) — *What is Occultism, and what do you consider to be Practical Occultism?*

A — Occultism is the science of the relation of the mind of man to the Mind of the Universe. As all Planes of Consciousness and all the Principles of man are root-differentiations of MAHAT, the “Great Principle” or Mind of the Universe (the Third Logos of *The Secret Doctrine*), Practical Occultism is the obtaining of a right knowledge of the correspondences between the Microcosmic Principles and the Macrocosmic Planes, and of the use of the natural powers to which such knowledge gives the right and direction. As such occult knowledge (*Gnōsis* or *Gupta-Vidyā*) teaches Man to rightly comprehend the “root-idea” of this Divine Mind and hence the supreme reason of each individual’s apparently separate existence from the rest, the true Occultist can never use such powers *against the Law* unless at the same time *consciously* condemning himself to perdition: on the contrary, he will seek to prove by every thought, word, and deed, that he lives for service to others alone, and that he has closed his ears forever to the “dire heresy” of separateness.

NOTE. — Badly answered. Hardly anyone had caught the central idea of Occultism.

London, August 27, 1890

Approved.

G. R. S. MEAD
Secretary E.S.

H. P. BLAVATSKY

A true copy from original in my hands.

New York, Sept. 14, 1890

WILLIAM Q. JUDGE
Secretary to H.P.B.

Series A 4.

Oct. 29, 1890.

NOTICE

These papers were first intended for members not in Groups, as it was supposed that group members would have enough assistance in their own studies with the Group, but experience has shown two things:

(a) That the members as a whole are not advanced enough to be able to quickly grasp the Instructions so far given out by H.P.B., whether studying alone or in Groups, and

(b) That all need encouragement and assistance from others who have been engaged in theosophical studies.

For the above reasons these SUGGESTIONS AND AIDS are now being sent to all members of the Section. No back numbers can be supplied.

N.B. — The attention of all is directed to the fact that everyone is asked to send his or her questions or suggestions to the undersigned for use in this Department, because the answer to any question will always be found to apply to queries which arise in the minds of others. And all those who write hereon must first define clearly in their own minds what the question or doubt is about which reply is asked, as the time at the disposal of the workers is limited and must not be wasted in disentangling confused expressions of confused thoughts sent to this office.

WILLIAM Q. JUDGE
Secretary to H.P.B.

CARE OF INSTRUCTIONS

Some of the members have lost or mislaid their Instructions through carelessness, and it is well that all the rest should take care on this point. It is not necessary that members should have their papers at Group meetings, as one or two copies are enough for the Group, and the transit of the copies of all will result in loss, as when they were picked from the coat pocket of a member, read by the thief, and a reward demanded for their return. Others keep the papers in places where anyone can see them, as in one case they were left in a book and seen for a moment by one who was not a member.

INDUCING PERSONS TO JOIN THE E.S.

It is well known to the Head of the Section that many of the members have spoken quite frequently with non-members about the Section and about coming into it. This is certainly not well, nor wise, nor exactly according to the rules. It is not advisable that people should rush into this Section, as they seem to be doing in some places as if the only object in coming into the T.S. was to get into the E.S. How can a man who has never paid much attention to the ideas of Theosophy be a fit member of the E.S., where the most abstruse doctrines are given out; and if the newcomer has not mastered the exoteric teaching that has been coming out for years, will he be able to do anything with the teachings of this Section?

The examination has shown the Head of the Section that the members in the mass have only the most faint idea of what Theosophy is — to say nothing of the E.S. teachings. This means, of course, the general mass, as there are some who have made good progress; and it is believed by many of the Council in the east that the Instructions Nos. I, II, and III are enough for many a long month.

METHODS OF GROUP STUDY

FROM J.J.H. — *What can be said about methods of study both for Groups and individuals in the E.S.?*

Ans. — These methods must often vary. But the peculiarities of the ancient Occult Schools require that one should study by topics, which

is similar to the special studies of postgraduates of our present colleges. After reading the Instructions through several times, the different topics treated should be taken up for special careful attention.

Discussions upon such matters as Parabrahman, the nature of Spirit, the Absolute, and the like, are to be avoided for the present. Nothing as yet can be understood about them.

In Groups there can be no real study of use to members unless everyone pays attention to the Instructions and devotes thought to the whole subject. Some investigation has shown that a great deal of apathy prevails, leading to members allowing others to fill their mental mouths, so to say, while they, themselves, remain inert.

In Group — one member was selected as reader. He reads the Instructions slowly, pausing at each sentence or paragraph so that those who do not understand or have doubts thereupon may ask questions or propound their doubts. Often only a few paragraphs have been covered in one evening, for the method pursued disclosed sometimes wide divergence of views which had to be adjusted. Members of this Group also bring in views upon parts of the Instructions under discussion for the benefit of all or for their own clearing up. This method was pursued at first straight through the series, and then they began to take up topics for special study. No irrelevant talk or gossip is indulged in, and when they come together the affairs of the world are dropped for the whole evening. This last course of action is in one of the rules and should be observed by all.

The Reason for the Above

Meeting at a regular time and never permitting other and worldly affairs to intervene are needed because there is a current established between each Group and the unseen Helpers. If other matters than those of the Section are brought up among the members while waiting for the Group to assemble or after it has assembled, then there is a tendency to prevent the current and withdraw from all the little inspiration which is possible for us.

Other Obstructions to Progress

Among them may be prominently mentioned inattention, poor memory, and ill feelings one to another.

The first two are intermixed because poor memories arise from poor attention. But no matter how excellent the memory and atten-

tion are, the last defect will raise a cloud on the entire mental plane of the Group which will defeat the whole object in view. Next will stand the personal self-assertion so natural to us all. This is a prime defect that *must* be overcome as much valuable time will be wasted by it. It is much wiser and more conducive to progress to listen carefully to what others say than to be in a hurry to overbear their views and let everyone hear you talk. Very often apparent divergence of opinion is due to the hearers not giving enough attention to discover that the speaker is only expressing their views in different language.

AS TO MARRIAGE

FROM M.S.H. — *Does the Esoteric Section discountenance marriage?*

Ans. — Most certainly not. It is not intended to make celibates of us, and the question of marrying or not is purely personal for each one to decide for himself. True Theosophy imposes the obligation of so doing your duty if married as that your domestic hearth shall be a good example, and as the world must go on, there is no prohibition against marriage. As a matter of fact several excellent members who were unmarried have entered into the relation since joining the Section.

THE ANTAḤKARAṆA

FROM A.R.O. — *Is the idea conveyed by the explanation of the "Antaḥkaraṇa" the same as an esoteric student might get from the story of "Jacob's Ladder" of the Old Testament, (and which is symbolically adopted in Freemasonry); also, by the expression, "I am the way," found in the New Testament, which might have been used figuratively by an "Initiate," or "twice-born," or one who knew the Pathway between the lower and Higher Self?*

Ans. — It seems that the explanation given in the papers of the Section by H.P.B. is quite clear in itself, and any other way of explaining it will not tend to make the matter more clear. The explanation given by her is as to a fact in our constitution and was made very plain by the illustration of the candle [631-2]. Very possibly Jesus — if he ever existed — may have had that in his mind when he used the expression referred to, but at the same time he may not, and if we take him as representing the Higher Self then he will only refer to the Self as a whole and not to the bridge such as the Antaḥkaraṇa is known to be. Further,

Jacob's Ladder more properly is a figure for the cycles as they move through the eternity and form a ladder up which all men are made to pass as well as the angels. A ladder is in no sense a bridge and cannot be made to fit that idea, but a ladder composed of rings or steps is a very proper symbol for the greater and the lesser cycles. They, if imagined and looked at from one side only, will form a ladder exactly, since the line of vision cutting the ascending or descending circles on one line at one side will make of them a series of steps.

THE BRAIN AND ITS VENTRICLES

FROM I.B.M. — *Is there a passage in the brain connecting the pituitary body with the pineal gland? There does not seem to be any in the illustration sent with No. A3.*

Ans. by Dr. X. — Look in the dictionary for *ventricle*, and you will find that it is an open space or cavity. Any such open space may become "a passage" for conveying sound or other impulses in the air or ether.

The passage is through the third ventricle. This ventricle is an open cavity or room, with the infundibulum — which is the speaking-trumpet of the pineal gland — opening into the lower and first parts of this room or cavity. This speaking-trumpet, or infundibulum, points toward the pineal gland and the quadrigemini. The peduncles of the pineal gland arise from the root of the gland, and bend forward, passing over the upper surface of the optic thalami, and join the fornix, and with the fornix curve downward and forward, and enter the inside surface of the optic thalami. The optic thalami lie in the lateral walls of the third ventricle, extending through into the lateral ventricles, and through these lateral ventricles the influence is communicated to the corpora striata.

The pituitary body, with its infundibulum, the pineal gland, quadrigemini, the optic thalami, and the corpora striata, make up the sympathetic, or soul ganglia, that communicate downwards with the sympathetic nervous system which supplies all the organs that run the body as well when we are asleep as when we are awake.

The ganglia on the inside of the brain, that lie in and adjacent to the ventricles — inside, soul-world of man — are the physical organs through which psychic work is done.

In a plate like that in A3 it is not possible to give perspective views. The peduncles of the pineal gland must be looked at from above and will then be seen as two prongs, or long fingers extending forward in

a curve. In the plate only one could be shown. The fine vibrations spoken of by the Head of the Section pass through the cavities, but also impinge upon the other parts of the brain, and thus affect the entire collection of ganglia. And in making the sound Aum, there must also be a vibration of a physical sort communicated directly to the brain through the plate above the nasal passage, as well as also in other ways.

These inner centers are isolated by a coating of fatty matter, and thus comprise an interior world of its own, wholly secluded from gross outward influences.

THE LOWER SELF

FROM A.W.G. — *In No. III of Instructions, [p. 603], is the term "lower self" correct in that concentration thereupon is to be pursued? Does it mean that we are to concentrate upon and understand the physical body?*

Ans. — "Lower self" is correct. But, as elsewhere in the Instructions it is declared, in more than one place, that the physical body is not counted, it follows that the *body* is not included in the *lower self*. Body is only the field in which the lower self works: it is the battleground where the lower self fights with passion and ignorance. Hence the concentration is not to be exercised upon the physical body but upon that which constitutes the lower self, that is to say, all of it but physical body. The Higher Self needs no concentration because it is always pure, free, unconditioned. It is for this reason that physical practices are not encouraged, for the body dies at the period set, and all the perfections of body and mere brain are then lost. The reincarnating Ego will have in the next incarnation only the concentrated results felt by the inner nature during the practices of mere bodily yoga.

This is a highly important point for all students to clear up, and many are now wrong upon it. For so long as anyone holds the false mental position — the philosophical formula — just so long will all his efforts and thoughts be diverted to ends which are not desired. This will occur in a subtle manner, hiding itself from perception, but surely producing false conclusions and adding darkness to the original obscurity.

But, on the other hand, it is not meant that we are not to pay any attention to the body and brain. "A sound mind in a sound body" is a maxim used in Occultism as much as in the world, but the rules for governing the body and lower mind are exoteric and all are supposed to know them.

THE PĀRAMITĀS

FROM A.W.G. — *What are the “Pāramitās” spoken of in Preliminary to No. III?*

Ans. — In the *Glossary for Theosophical Students* the definition is “The Buddhistic six and ten perfections belonging to a Bodhisattva: literally transcendent!”* These 16 virtues include all those which anyone can aspire to practice.

PRACTICING MAGIC

FROM P. — *An E.S. member I know is very desirous of forming a blue current running from the pineal gland or somewhere to the left eye, and a yellow one to the other, so as to cure overworked eyes. And also looks eagerly forward to the time when complete instructions in regard to operating the chakras and clairvoyant powers will make it easier to effect such cures. Is this the right stand to take?*

Ans. — This is the worst motive and desire that any member could have, and is directly opposite to the cautions in the rules and Instructions. In those it was said as plainly as could be that the Section was not for practical magic, and that such rules would not be given until we are ready for them. That we are not ready is abundantly clear, as the answers to the examination paper have shown that the members as a whole do not understand enough philosophy to be taught practically. And at the same time the friend of the querist seems to forget that such practical powers are not the object in life nor the objects of the sages who know the truth, but that powers are mere accompaniments of purity and knowledge. The desire to get these powers into operation is not a good one, and the person that has the desire and at the same time deludes himself or herself with the idea that they wish them for the good of the race is ignorant of the great strength of selfishness in the human subject and how quickly the powers would be used for bad ends

*[Northern Buddhism usually lists six or ten pāramitās (perfections). The six are generosity, morality, patience, vigor, meditation and wisdom. The ten are simply these six, plus skillful means, vows, power and knowledge. Southern Buddhism has a similar list of 10 perfections. They are generosity, morality, renunciation, wisdom, vigor, patience, truthfulness, determination, love and equanimity. See the *Flower Ornament Scripture*, Chapters 21 and 26; and the *Buddhavaṃsa* or *Cariyāpiṭaka*. — COMPILER]

even by a very good member of the E.S. If one had these gifts now, when we are all so imperfect, the consequences would be that at the first rising of anger the powers would work of themselves to the injury, perhaps the death, of the person who was the object of our indignation, even if that were what is sometimes called "righteous indignation." Members who thus wish for powers evidently do not know what they really are, nor how rapid and uncontrollable are their effects. If we are sure that no selfishness, nor anger, nor any other evil thing is within us, then we can take and use these forces — otherwise death and ruin will be in our path if we attempt to use them.

THE MYSTERY OF THE MOON

FROM M.Q. — *I would like to know what we can find on this subject and if there be anything in any of the works of H.P.B. which bear on it.*

Ans. — You will find in the first volume of *The Secret Doctrine*, p. 172, some reference to this where there is a diagram of the moon chain of globes as well as of the earth. About the same place also there are some references to the lunar monads and lunar pitris. Any one who had read the book with care would see that there is as much about the pitris as anything else. In the references given above will be found statements about the time when the highest of the lunar globes of the lunar chain is to die, and the same pages also give hints about the analogy between the moon and the earth and man and his seven principles. These will be of use if studied, as the author has intentionally put them in such a way that some independent thought is called for on the part of the student; and if that sort of thought is given to the matter there will be many points cleared up which otherwise will remain obscure.

Series A5.
Dec. 16, 1890.

NOTICE

These papers now go to all E.S. members, whether in or out of Groups. Back numbers cannot be supplied.

Questions and suggestions should be sent to the undersigned. Long communications upon exoteric subjects and not directly on the E.S. Instructions and objects will not be noticed herein.

WILLIAM Q. JUDGE
Secretary to H.P.B.

CHANGE OF RULE

Members will please take notice that the Head of the Section has extended the preliminary period of probation to six months in place of three, and all members will please alter Rule I accordingly by striking out the word "three" and inserting "six" in place thereof before the word "months."

AS TO GROUP PRESIDENT

Should the president be an officer elected at a stated period or how?

Ans. — A Group should always be carried on upon the principle of brotherly love, and if an officer is considered incompetent he should resign the office. But to obviate any difficulty the rule to follow is this: Every President is considered as elected for one year, and at the end of that time the Group is to cast a ballot stating a desire for a new President, with the name, or renaming the old one. No canvassing or electioneering is to be indulged in.

HAṬHA YOGA PRACTICES

W.T. asks whether it may not be wise to pursue the Haṭha yoga rules for breathing to the end that a good physical body and clear mind may be obtained.

The practices referred to are *first*, postures of the body such as sitting squatted, or with one heel underneath, the other heel being placed on the thigh of the opposite leg, or by sitting on the heel, etc., and *second*, a certain prescribed method of breathing while in such postures. Haṭha-yoga is known as physical practice for psychical results, as distinguished from Rāja-yoga, the higher, which aims at changes of the Inner Nature. All such haṭha-yoga practices are dangerous, because they lead to psychical results. The postures are prescribed from an accurate knowledge of certain physiological changes which they bring about, followed by psychological alterations.

The framers of these systems always say that a guide must be had. Who will guide *us*? No one.

Ordinary rules for breathing are unproductive of psychic changes and results. Hence there is no sequence of argument from the benefits known to be derived from such good physical rules. For these nineteenth century rules merely state, "breathe deeply and through the nose."

From long experience gone through by many persons the Head of the E.S. discourages haṭha yoga while not making a positive rule against it, for the above reasons, and for another, which is that much time is wasted in such practices, inasmuch as all results flowing from them perish at death, leaving only a tendency to take up the practice upon the next rebirth.

Lastly, the haṭha yoga system must be followed in entirety if at all. That means complete renouncing of possessions and complete retirement from the world. Those who go in for it halfway will surely be damaged.

TABLE OF VIBRATIONS

[Reproduced below from *BCW XII*:566n]

COLORS	WAVE-LENGTHS IN MICRONS (μ)	NUMBER OF VIBRA- TIONS IN TRILLIONS
Violet extreme	400	759
Violet	423	709
Violet-Indigo	439	683
Indigo	449	668
Indigo-Blue	459	654
Blue	479	631
Blue-Green	492	610
Green	512	586
Green-Yellow	532	564
Yellow	551	544
Yellow-Orange	571	525
Orange	583	514
Orange-Red	596	503
Red	620	484
Red extreme	645	465

FROM G.A.M. — *The note on this page does not agree with the text as it says the difference between extreme red and violet is seven times, whereas the footnote gives only 759 to 465.*

Ans. — The footnote gives the vibrations as given by science. The text states the real differences as noted by occultists. One of the members in London has worked this matter out, and it will soon be sent out to the members. It is understood that the real rapidity and wave-length are different in many ways from the rates and ratios given by science. However, even when the real rate is given in detail, if so given, it must remain unverifiable by us, as we have no instruments better than science, and in order to determine these matters for ourselves we must have certain special senses developed.

From a Student — Here is a study in vibrations and wave-lengths of color and sound which will throw considerable light on the matter. The last word, however, is not for the outer Section, as the knowledge of vibrations is at the bottom of all phenomena.

COLOR VIBRATIONS — Commencing at *green* in the first octave: they rise by additions of 42 (6 times 7) and become perceptible only in the third.

FIRST SEMI-OCTAVE	SECOND OCTAVE	THIRD OCTAVE OF SCIENCE & SENSUOUS PERCEPTIONS
	168 Red	462 Red
	210 Orange	504 Orange
	252 Yellow	546 Yellow
1 Green	294 Green	588 Green
42 Blue	336 Blue	630 Blue
84 Indigo	378 Indigo	672 Indigo
126 Violet	420 Violet	714 Violet
		756 Red

SOUND VIBRATIONS — Commencing at Fa, and rising at moments of 49 (7 times 7) just as colors rise by 42 (6 times 7):

FIRST SEMI-OCTAVE	SECOND OCTAVE	THIRD OCTAVE OF SCIENCE & SENSUOUS PERCEPTIONS
	196 Do Red	539 Do Red
	245 Re Orange	588 Re Orange
	294 Mi Yellow	637 Mi Yellow
1 Fa Green	343 Fa Green	686 Fa Green
49 So Blue	392 So Blue	735 So Blue
98 La Indigo	441 La Indigo	784 La Indigo
147 Si Violet	490 Si Violet	833 Si Violet

The relations of the vibrations of the colors to each other was obtained from a study of the table in the Instructions, and being found to rise by moments of 42, it seemed likely that the vibrations of *fine* sound ascended by 49, in both cases starting from Fa or green as a tonic. . . .

THE USE OF THE WORD

From O.B. — *May it be used for any material end or object?*

Ans. — No. Its use in that way is clearly Black Magic. H.P.B. distinctly shows its use and abuse. It is dangerous to use if angry, petulant,

or revengeful; or to bring about a material, temporal, or business gain. In view of the object and genius of the E.S. it seems strange that this question should have arisen at all.

CONDUCT OF GROUP MEETINGS

Since No. 4 was sent out the following from an active Group has been submitted:

P.F. — The few hours spent at group meetings ought to be by far the most important in the life of a Theosophist. It is therefore wise for economy of time and effectiveness of work to adhere to a carefully devised order of exercise, method of procedure, and allotment of duties. The following may serve as a model:

ORDER OF EXERCISE — (1) Reading of the pledge. (2) Miscellaneous business. (3) Reading from *The Voice of the Silence* and discussion. (4) Questions and answers. (5) Reading from the Instructions and discussion. (6) Adjournment.

OFFICERS — (1) President, (2) Secretary, (3) Reader, (4) Quiz, (5) Advisory Committee.

The meeting should begin precisely at the appointed time, if only one member is present.

All should stand when the pledge is read; and the members should take turns in reading it.

Under the head of miscellaneous business, whatever important discoveries have been made by individual members since the preceding meeting should be reported for the benefit of all, and as each Group should form a kind of little family in itself, even more freedom may be indulged in, in imparting information one to another, than between those not thus united. Queries should at the time be brought forward by those who are baffled in their investigations. Also everything of a business nature should come in here; but business matters should be so far as possible referred to the Advisory Committee, to be by them debated upon outside of the meeting, and subsequently, if desirable, referred back for action.

The reading from *The Voice of the Silence* is by the Reader, and covers but a few stanzas. These ought to be discussed as they are read, perfect freedom of interruption being permissible.

A set of questions should be carefully prepared for each meeting by the Advisory Committee, consisting of three or four if they are general ones, but the number being considerably increased when they are

specific. These questions should be put by the Quiz. Each general one should be answered by all the members in succession. But when specific ones are put, so soon as each is answered correctly it should be dropped and another taken up. By general questions we mean such, for example, as "What are the four basic principles and their three aspects?" "What are the Tattvas and their correspondences?" "What is Ākāśa?" "What is Hiranyagarbha?" By specific questions is meant such, for example, as "What color corresponds with Vāyu-tattva?" "What note corresponds with Mars?" "What metal corresponds with the left ear?" etc.

The reading from the Instructions should be by the Reader and occupy a fair amount of time, every point being discussed as it comes up.

It is also well that some outside study should be done in common. This can be accomplished by using *The Secret Doctrine* as a textbook. One admirable method is to select a broad topic, then divide the book into sections, allotting a section to each member with a view of his making a minute of all pages on which reference is made to the topic, as well as a very brief note giving the gist of what is found. These references and notes should then be collated, and every member have a copy. The result will be good study and a useful index.

Meetings should be adjourned with the same exactitude as to time as observed in opening them. For different sizes of Groups and other varying conditions the above should be modified.

LAW OF CORRESPONDENCES

From M.K.S. — *Is the Swedenborgian definition of the verb "correspond" that of the Head of the Section?*

Ans. — H.P.B. may not agree in all things with Swedenborg, but the definition of *correspondence* adopted by her is that used by the generality of people and to a great extent by Swedenborg. Correspondence is similar to analogy and symbology. The triangle considered as a mere figure on paper *corresponds* to the trinity of say, body, soul and spirit; the death of a human being *corresponds* to a *pralaya* or death of a world, and so on *ad infinitum*.

The importance of understanding the theory of correspondences cannot be overestimated. Students of the Instructions ought to endeavor to get light upon this subject, for the whole theosophical and occult systems are built upon the law of correspondences, which is that of analogy, and is the logical sequence of the doctrine of unity of nature.

This world is part of a definite system having the sun as center. The evolutionary stream proceeds upon one definite plan for each manvantara. In order to carry this out all evolved objects and things must evolve upon one plan. All the forces must work from one center out to the various smaller centers, and in this the law of correspondence is seen. The sun being the center, it must have a correspondence in every concrete form or system found within the whole collection of objects in the sun's sphere of action. The sun must be the center of life then for the solar system, and so its currents and forces are said to correspond to the heart in man which is his center of physical life and force. The circulation of the blood through the human body must correspond to something higher in the solar system. This is found in the cosmic blood which circulates through space and is of course nothing like our blood in appearance. This "cosmic blood" is the life-giving ether spreading in space. It enters the body of man and there vitalizes his blood by means of his breathing. The sun focalizes for his system the whole plan and force of such evolution in order to carry that plan and force into operation through appropriate channels in all the planets which he governs. By reading Instruction No. I, a good idea may be gained of the proper use of the law of correspondences.* By studying those pages with care, with the object of discerning and remembering the method pursued in making the analogies drawn there, the student will perceive for himself how it is done.

Using this law we must see, for instance, that the different cells of the body, the mucous, the lymphatics, the phenomena of blood formation and destruction, and so on, correspond naturally with the evolution of the various human races. Or that the human body corresponds to a globe, for the globe is the body or container of units of life. So by pushing the analogy we discover that the globe must have its own circulation which will be the same for the globe as our blood for our body, although not similar in appearance. In the globe the blood circulation may be either great currents of water flowing through it or currents of magnetism or electricity.

Taking up as an illustration we read that there are ten openings in the human body through all of which cosmic influences come in. We see a correspondence in the fact, as stated, [546 & Diag. I facing 524] that the sun has within him the forces for this system proceeding from the ten Divinities, seven of which are shot out in his rays and three remaining in his seventh principle. All of the foregoing is by way of illustration and example. But even this will lead to a better understanding of some

*[See *BCW* XII:520-4.]

obscure things in the Instructions and *The Secret Doctrine*. In those the number ten is called "perfect," yet seven is the number used as to our inner constitution, while there are ten openings for the entry of cosmic forces. The three Divinities left in the sun represent the unknown and unknowable quantity. In mathematics we have the same in the ratio between the diameter and the circumference of the circle. This ratio is called commonly three, as: if the diameter is three feet the circumference will be nine. But it is really more, and so the strict mathematical statement is that the difference is the decimal number 3.1415 and so on with an endless series of figures, it being admitted that the end cannot be found. Hence here is the same unknown quantity encountered in the difference between the seven and the ten. It being unknown and evidently pertaining to the absolute or to states much higher than ours, we can see a reason why H.P.B. cannot, if she would, make it clear.

SUNDRY QUERIES

From M.K.S. — *What is the meaning of the word "nāḍī?" It is not in the Glossary.*

Ans. — It means a passage or method or channel.

From E.B. — *What is meant by the flat of fa in Instructions No. III, where it says "Idā and piṅgalā are simply the sharp and the flat of that fa (of human nature)," as there is no half-tone between it and mi? [616]*

Ans. — The present piano scale is not referred to by H.P.B., as it is known even to musicians to be not correct. The *fa* is the known tone of nature, corresponding to sushumṇā, and the sharp and the flat correspond to those nerves or passages on each side of sushumṇā known among the Hindus as *iḍā* and *piṅgalā*. There is always *the* note and on either side its sharp and flat, and it is in this general way that the Head of the Section speaks on this matter, which again is evident from her saying, "of human nature."

From R.J.N. — *Is it well to read books upon theosophic subjects other than those emanating from the Head of the Section?*

Ans. — If such an idea were to be carried out strictly it would deprive us of many of our most valuable books such as the *Bhagavad-*

Gītā, Upanishads, etc. Upon first becoming interested in Theosophical subjects one is apt to have an omnivorous craving for everything that touches upon them, but that hunger dies away as knowledge is acquired, so that the choice number of books is apt to grow smaller and smaller. Just what these few books should be must be left to the intuition of the individual reader, for as he gains in wisdom he must learn for himself from what sources he can gain the most benefit.

Is it well to study such books upon esoteric subjects as can be purchased in the market?

Ans. — Here again it is impossible to draw strict lines. Surely no books which are advertised as esoteric should be in any way used as guides by members of the E.S. for practical study, as that would be incompatible with the strict adherence and obedience which should be paid to the Instructions. Each one takes from the books he reads just what he is prepared for and no more. In such books as the inquirer alludes to there might be found much that was valuable, but as a rule it would take so much time to sift out the good from the bad that the average individual could not have time for such vague work; and it is therefore inadvisable for the majority to go beyond the books mentioned as necessary, for these with proper study of the Instructions will give the average student all he can attend to. But the Head of the Section cannot publish an *Index Expurgatorius* and each one must judge for himself. The only guide that can be offered generally is the fact that we are, as a class, inclined to do too much reading and too little thinking.

Series A 6

Jan. 8, 1891

IS RULE 5 UNIMPORTANT?*

Ans. — Rule 5 of the General Rules prohibits the making of complaints. Some of the members have objected that this rule is absurd and that it seems to be unnecessary as well as one that impedes their liberty. As I was present in London when H.P.B. drew up these rules I can state her views upon this one. She said it was one of the most important and deep-searching of all, adding that it goes to the root of personality and was made for that reason. By reading *The Voice of the Silence* it is seen that more stress is laid on the “heresy of separateness” than on anything else. This heresy relates to the *personal*, and grows out of the ignorant notion that one is separate from others and justified in asserting his personality, as well as vindicating himself by either complaint to superiors or by administering chastisement. Of course a man or woman of the world is justified from his standpoint in making complaint or asserting personality, and such, indeed, is the tendency of our social system. But the true esoteric student knows that he has no justification for such a course, and that he loses each time he dwells on his own personality, thus putting off the hour when *union with the divine* may be possible. Now when a fellow member appears to transgress against us or in any way which would ordinarily call for complaint, we should at once dismiss the assumed transgression from our mind and pay attention instead to some of our own faults. Those who, like the E.S. members, have taken a solemn pledge to their Higher Self — which is that of us all — are more particularly under the operation of karma than people not in the E.S. who have never taken such a pledge, and our small sins are more far-reaching than those of such outsiders. At the same time we must remember, as is said by H.P.B., that our good deeds and thoughts are also more potent and far-reaching than the deeds and thoughts of those not so pledged. In my view Rule 5 is the most important of all. If the E.S., and the T.S. through it, are to be

*[The numbering of the Rules in *The Book of Rules* was changed even in Mr. Judge’s time. In the Archives of the Theosophical Society, Pasadena, California, I have seen a note in W.Q.J.’s handwriting correlating the new numbering with the old. Thus, readers will find Rule 8 covers the topic and may be found in *BCW* XII:495. — COMPILER]

a success on the lines intended, then this rule will be remembered. If it is not heeded, then our claims to brotherhood will be false and our solidarity a mere fabric of the imagination.

ASTRAL LIGHT EARTH'S LĪNGA-ŚARĪRA

FROM JNO. — *In the Remarks on Examination Paper No. I, p. 297, it says: "The Astral Light of the solar system is the līnga-śarīra of our globe: as the Astral body of man is the mold of the Physical, so does the Astral Light serve primarily as the matrix of the earth, but it is now largely composed of the emanations of our earth." The only place I am aware that an analogy is shown between man's līnga-śarīra and the Astral Light is on [BCW XII:613], Instructions No. III, where information is given that does not quite tally with the above. Compare the two carefully: "Our Astral Light is, so to speak, the līnga-śarīra of our earth; only instead of being its primordial prototype, as in the case of our chāyā, or double, it is the reverse. While the human and animal bodies grow and develop on the model of their antetypal doubles, it is the Astral Light that is born from the terrene emanations, grows and developes after its prototypal parent. . . ." According to the latter statement, there must have been a time when the physical earth existed without a līnga-śarīra — that is, an Astral Light — and hence there is no analogy to man's līnga-śarīra. Will you please give more light?*

Ans. — I see in this no confusion. The statement in the answers to Examination Paper agrees with the part of the Instructions referred to, and the only difference is that the one goes a little farther than the other. There is a perfect analogy between the two līnga-śarīras mentioned, for no matter how the one or the other was produced they now stand in the same relations in their respective fields. The earth, we are taught, is produced from an antetype, that is to say, from some other body which when it died gave up its life and the plan of its evolution to form the earth, and then the earth began to make its astral light, which now — that is, in this age of the world — is polluted with the emanations from the people on the earth. We must not accuse the earth of this pollution, but rather the people upon it who have grown wicked in the descent of the cycle.

DOCTRINE OF TRANSMIGRATION

The question is asked if there is any basis for the popular but erroneous doctrine in the East that souls transmigrate into animal and inanimate forms. The origin of the belief is probably due to teachers informing disciples that the atoms used by the soul while in any body are impressed with the character and acts of each soul, and that the soul has a duty imposed on it to so live, think, and act that all the atoms used in the material body shall progress equally with the Ego and not be given a downward tendency, for if such downward tendency be given, then when death comes the atoms fly to lower forms and are there degraded, and also, in that sense, the man has gone into lower forms. Of course the human ego cannot go into a lower form. It must be remembered as a grave, a weighty thing, that each atom in the body is conjoined with *a life of its own*, and has a consciousness peculiar to itself. These lives are a class of elementals and hence are the carriers of much of our character to any forms they may go to. It is similar to lighting many candles at one flame. They live in us and derive from us a character, and as they enter and leave us every instant our duty is plain. For by means of these atoms and lives we are actually carrying on the work of evolution, and are as members pledged to the Higher Self, bound to aid in evolution with good intent, or liable to heavy karma if we aid in degrading atoms which are to be used by our fellowmen and succeeding races.

 THE TWO VIRGINS DOLMA

FROM H.P. — *What is the meaning of this sentence on p. [518], No. 1: "Then the Deity allowed to stream forth from his left eye a blue ray of light, which becoming incarnate in the two Virgins Dolma, acquired the power to enlighten the minds of living beings?"*

Jno. — The left eye and the color blue correspond to Manas which "enlightens the minds of living beings." The two Virgins, then, would be Manas in its dual nature. Socrates acknowledged that he never knew from the mythology of his day whether there were two Aphrodites or only one. Manas in reality is one, yet at the commencement of every incarnation it projects a portion of itself (lower manas) into the personality, making up one of the lower Quaternary. A review of the gods and goddesses of all mythologies aids greatly in the [un]raveling of

many problems that are continually coming up. The earlier Aphrodite (Venus, goddess of love) was born from the foam of the sea, and was called Anadyomene, or "she who comes out of the sea." She was represented as wearing a green veil of the color of the sea, and great power was ascribed to her over that element (water, which typifies Ākāśa, the Mānasic tattva). She was the personification of that purest of the forces in nature, love without physical desire, while the later Aphrodite was the symbol of common earthly love. Hence a nude woman accompanied by her son, Eros (Cupid), the Charities (Graces), the Horae, Himeros (god of the desire of love), Pothos (god of the anxieties of love), and Peitho (suadela, or the soft speech of love). She gave birth to Cupid, Anteros (love and counter-love), Hymen (god of marriage), and Hermaphrodites. See *Secret Doctrine*, p. 458, Vol. I, for what goes with the following quotations: "Water is the Third Principle in material Kosmos, and the third in the realm of the Spiritual." "They are all the products of water (mystically), of the Ākāśic ocean, of the Third Principle in nature." And the third principle in the Microcosm is Manas.

BASES AND ASPECTS

FROM A.O.R. — *Instruction No. III [p. 607], gives four bases and three aspects, kāma-rūpa being omitted. Page 158, Vol. I, Secret Doctrine, gives three bases. Will you please explain?*

Ans. — The Instructions give what has never been given exoterically, the *Auric Envelope* or *Egg*. This is a principle. Not being in the exoteric teachings, a substitute was found for it by looking at Ātman as 7th and counting in also the physical body which is not a principle at all, but is called illusionary because wholly impermanent. In this way the three great principles spoken of exoterically are with some *body, soul, and spirit*. So in *The Secret Doctrine* the author, writing for the public, has again to alter the arrangement somewhat. The right arrangement of the four basic principles is in the Instructions, for the One Life is common property, indestructible; the Auric Envelope is basic since it is so close to the root of all; Buddhi and Manas also because they proceed through manvantaras. Now if we take out of this the One Life, because common property, we have again three basic principles. *Kāma-rūpa* is only an aspect or differentiation or specialization. The word "rūpa" shows this, for it means *form*, and form must disappear and the *kāma* elements are not basic in a cosmic sense. Now the four basic principles

above spoken of produce the three aspects of *prāṇa*, *astral body*, and *manas* (lower). *Prāṇa* includes body and part of *kāma-rūpa*; *astral body* is the model and necessary medium, and lower *manas* includes or causes or attracts part of *kāma*. As has been fully taught, and ought to be remembered by those who answered the Examination Paper, *kāma* principle is diffused through the whole system during life and is no form until after death, when, assuming a concrete life apart from the body, it becomes *kāma-rūpa*, or “desire-form.” Hence it cannot be properly included in the aspects spoken of on p. [607] of No. III. Paragraph 3 of “transitory aspects,” shows this, for it clearly states that the animal soul has the potentialities of *Buddhi* and *Manas*, but generally conquered by association with the *kāma* elements in man and nature.

AS TO KĀMA-RŪPA

FROM R.J.N. — *In Forum No. 18, p. 5, lines 27-9, W.Q.Ĵ. says, “In a case of ordinary demise the astral body dissipates, so does kāma-rūpa.”** Here the impression is that *kāma-rūpa* exists before and in a case of “ordinary demise” dissipates at death. Remarks on Examination Paper No. I, pp. 295-6, says “*Kāma* has no *rūpa* during life;”. . . “The Esotericist must distinguish clearly between the *kāmic* principle in the personality and the *kāma-rūpa* which is the embodiment of that principle after death;”. . . “Only a very small minority stated that the *rūpa* was formed after death.” Instructions No. III, page [608n] says, “It is erroneous when speaking of the fifth human principle, to call it ‘the *kāma-rūpa*.’ It is no *rūpa* or form at all, **except after death:** but the *kāmic* elements, animal desires, passions, such as anger, lust, envy, revenge, etc., the products of selfishness and matter.” Now how is the statement of W.Q.Ĵ. in the Forum to be reconciled with these conflicting quotations?

Ans. — I do not consider the statements quoted to be conflicting. The Instructions and Suggestions are written for the members of the E.S.; the *Forum* is intended for outsiders. The words quoted from the *Forum* do not infer anything. They state that *kāma-rūpa* dissipates after death, which is the fact, and which does not negative the statement made in Instructions that *kāma* has no *rūpa* — or form — until death. If I were writing so as to inform the public clearly that *kāma-rūpa* dissipates after death I would say that *the kāma principle assumes a form at death and afterwards dissipates*. The only inference that could be drawn

*[In *Echoes* II:280, Question 88.]

from the *Forum* citation is that kâma-rûpa assumed a form at some time not stated. During life the kâmic principle is distributed through the whole system, and not specialized. At death the whole lower force of the dying person centers itself in kâma, draws the whole principle together from the rest of the combination, and then assumes a distinct form of its own. This is clearly given in Instructions No. III, and it is better to read that than pay much attention to the errors or omissions of W.Q.J. in *Forum* or elsewhere, as he admits the correctness of the Instructions. Pages [608-10] will settle the question clearly and also answer the question sent lately on the same subject.

According to No. III, [609-10]:

(a) The kâma-rûpa fades out in time after the death of the body;
 (b) After thus fading its Karmic record is left, as a collection of elementals, who go to make up the astral form which —

(c) Is born within the Auric Envelope for the purpose of forming the model around which the new human foetus is constructed.

This is the process in broad outline, including many details not worked out. Among others of these is the problem: What is the fate and function of a kâma-rûpa which lasts many centuries after death of the body? Does it or does it not have anything to do with the reincarnating Ego which cast if off in a preceding life? If it does, what effect does it produce? These questions should be replied to for forwarding to London.

SUNDRY QUERIES

FROM E.B. — *We are told that the pituitary body is directly connected with the pharyngeal plexus, the inference is that when the Word is used with proper modulations it produces vibrations in the pituitary body which bring about, as a result, the awakening of the pineal gland. Now is not this using physical means which we have been strictly enjoined not to do?*

Ans. — Nearly all of this is inference, not wholly supported by the Instructions. And we must not take the teacher's words in order to nullify her own directions by inferences drawn from her own statements. Students are permitted the use of the Word with certain cautions attached to the permission. Besides, if it does happen that the effect spoken of is produced, that is not the "physical means" prohibited. The prohibition is against physical means and physical practices pursued for the definite purpose of developing psychic power, and it is not our place to argue upon the permission as to the use of the Word in order

to show that such indulgence is the very thing “we are enjoined not to do.”

FROM M.K.S. — *Members of the E.S. are required to devote one-half hour daily to study of and meditation on the Instructions. Am I neglecting that part of my duty when I devote my time to the study of The Secret Doctrine in hope of having some light upon the E.S. Instructions?*

Ans. — As to the first, there is a misapprehension. Half-hour study is suggested, not required. Hence a careful study of *The Secret Doctrine* is wise. It is beneficial to study half an hour, but study of *The Secret Doctrine* may proceed with study of the Instructions.

FROM M.A.W. — *In the corrected answers to Examination Paper No. I, there is one correction I cannot understand. Kāma-Manas is styled the Higher Ego — not the lower Ego as I had named it. I have had a great deal of trouble getting the Egos and Selves where they belong. Is the following right?*

Higher Self — Ātma.

Higher Ego — Buddhi-Manas.

Lower Ego — Kāma, (or is it Kāma-Manas?).

Lower Self — all that which makes up our Personality.

P. and W.Q.7. — The answers by H.P.B. above referred to do *not* style Kāma-Manas the Higher Ego. M.A.W. is recommended to read again with care Question 3, pp. 296-7, of Remarks on Examination Paper No. I, with the answer given. We can hardly do better than the Head of the Section. In her answer on p. 296, she says: “The *lower self* is the personal ego, Kāma-Manas.” Could this be plainer? The Higher Self is Ātma-Buddhi, we might say, common to all mankind. The Higher Ego is the individuality for each man and is located in *Manas*, which is the meaning of the term “the Mānasic entity,” of p. 296, Remarks on Examination Paper. It has the power to become one with the Higher Self, which is *Ātma-Buddhi*, and when that is accomplished it is *Ātmabuddhimanas*, the perfect Triad. At the same time students ought not to make hard and fast determinations as to mere words, for the English language having had chiefly a commercial development is not yet in possession of words for the expression of fine shades of meaning.

FROM M.K.S. — *Is idā on the right side of sushumṇā? The Glossary locates it on the right side, and then further on states that piṅgalā is the right of the three currents.*

Ans. — Instructions III [616] say that piṅgalā is on the right side of sushumṇā.

FROM M.K.S. — *Why is the fact that the Tāntrika locates the three nāḍīs in the medulla oblongata a proof that the haṭha yogi develops his powers only on the material plane? (vide Instructions No. III, [616]).*

Ans. — Because the medulla oblongata is the part of the brain that has to do with the material, sensory plane. The front brain is used for reasoning and the like.

Series A7
Jan. 31, 1891

KEEPING THE RULES

W.Q.J. — Some events which have occurred demand that members be again requested to study the Rules.

First — Divulging to outsiders. This is of course a distinct violation of the spirit and letter of the Rules. H.P.B. has ordered that no one shall talk to another about the Instructions or private matters of the E.S. until signs and passwords have been exchanged or papers of admittance mutually inspected.

I have a case before me: A member, A, was talking with B, a visitor from the West. A said to B: "I am in the E.S.," and B replied, "So am I." Then without any passwords or inspection of papers, A began to tell B some facts about the meetings and *personnel* of a Group, which facts I had given A in confidence. The mere statement of B to A that he was in the E.S. was no proof of membership. Further, the divulging what I had need tell A about the Group was directly against Rules and propriety, as B was not in nor to be in that Group. As this case is typical of some others, I have selected it, and by it, to impress members that the E.S. is not a joke, and all its rules — made with care — are to be observed by all its members.

Second — Gossip about fellow members. This is all too prevalent. In the town of X are several members. One "A" is more studious than others. The others indulged in speculations such as these. "A is in the Inner Section." This was repeated. Then one of the others writes me as a fact that "A said she was in the Inner Section." A denies it, and then the other says, "Well I supposed so from the way she acted," or to that effect. This is all wrong, against rules, against propriety, and prejudicial to everyone's progress. This is another typical case selected as representing a moral disease in the E.S., perhaps natural to us but nevertheless detrimental, obstructive and full of power to create discord. Not so are those disciples who are under the eye of a Master or a high disciple. With them there is no such talk, gossip, or carelessness. They attend to their own duties and are too anxious to fulfill them to have time for jealousy of the progress of any of their fellows.

Third — Not divulging time and place of meeting. This rule is kept

if members do not themselves give out the fact. It often happens that we feel morally certain that others, not members, think that the Group meets at such a place and time, but that is no reason why we should turn their thoughts into certainty. Some members have thought that the rule is ridiculous. It is meant to be kept as said above; for the mere inference by others is not knowledge; and the currents of help will more easily flow to Groups if the rules are followed as far as possible.

Fourth — Care about E.S. papers in keeping or returning them. In — one B was loaned the papers by A, and used them for awhile. They were then returned to A, but — loosely wrapped, subject to inspection, not by mail but *by the hand of one not an E.S.* The Secretary has also received papers covered in similar careless fashion. Where members feel their responsibility and wish to lend to other members it is better to offer the use of the papers in the owner's house.

THE FOUR BASIC PRINCIPLES AND THREE ASPECTS

G. R. S. Mead — Some students of the E.S. after reading in the *Secret Doctrine* and the *Key* that there are three Basic Principles and four Aspects, are apparently puzzled at this classification [607]. This only proves that they fail to understand two things: (1) that books given to the public are not *esoteric* teaching, and (2) the ordinary so-called scientific method, if too rigidly adhered to, is absolutely destructive of all progress in Occultism. The Instructions are to develop the intuition of the student and not to give him so many scientific categories and classifications to learn off by heart, and so become wise in the "Doctrine of the Eye" alone. And yet on the other hand it should not be supposed that there is any "contradiction" or "confusion of thought" in this; it is simply owing to the very fact that if you look at the front of a horse you do not see the back and *vice versa*. If you had your sixth sense awake, you could not only see back and front, but also the two sides and the top and bottom, nay even within and without.

Therefore, such statement should not surprise earnest students of Occultism, for it can never be sufficiently repeated that all classifications, figures, diagrams, categories, etc., are but changing aspects of some one fundamental truth, which all the apparently abstruse and elaborate teachings of others and of *Gupta-Vidyā*, which we have in our hands, are endeavoring to force home upon us.

For instance, what use is it to crystallize down to a certain fixed place in a category such divine and universal ideas as Buddhi and Ālaya,

realities, or rather that one reality which vehicles Absoluteness alone; and which is, so to speak, incapable of even the very imagination of limit, even though it be an Individuality so godlike as the Higher Ego of each one of us. Buddhi is a spiritual feeling; an intuition; an inspiration of the Oneness of all things. It is by this alone that we shall ever make the spirit of Brotherhood a "living power in our lives" and those of others. To love other men as brethren is a step in the ladder indeed, and one that can in no wise be omitted, but *to love all beings as SELF* is the more complete commandment of Divine Occult Wisdom, whose keynote is Compassion Absolute.

Even this, however, is but the shadow of the shadow of the Truth. For once that we have attained to some dim conception of this eternal idea, we should not be content, but rather consider that we are so far below the reality, that we have at best but realized an attribute of the Higher Ego and so afterwards by still more strenuous effort endeavor to transcend our former conceptions and thus gradually mount step by step up the ladder that scales the Ākāśic Heights from which we shall obtain a sight of the true Sun, the God within.

In this way we shall realize that the four Basic Principles are the "Three in One and One in Three," the Divine Tetractys. But this is only so when it is entirely separated from the lower Quaternary. Perhaps some may here say, "That makes *eight* principles." By no means: for a man cannot be consciously conscious in the higher and lower Quaternary at one and the same time. This does not mean to say that he cannot be conscious on a higher plane and at the same time perceive what takes place on the physical plane, but that he cannot be *pure and impure in mind* at one and the same time.

In the right-hand corner of the table in Instructions No. III, [607] *kāma-rūpa* is not omitted, as some may suppose. This may be seen from the last paragraph. For in a certain sense the principles may be said to overlap one another and just as there was no particular moment when the Lemurian Root Race became the Atlantean, but the one passed gradually into the other; just also as there must be the Dawn between the Night and Day, and the Twilight between the Day and Night, to complete the four Bodies of Brahmā, so the lower *manas* overlaps *kāma*, *kāma* overlaps *pṛāṇa*, and *pṛāṇa*, *liṅga-śarīra*.

Again from another aspect, just as each Monad reflects every other Monad, so does each principle reflect every other; so that in all there are 49 Aspects of 7 Basic Principles. Thus no confusion need arise when regarding the same septenary both as 4 Basic Principles and 3 Aspects, and also as 3 Basic Principles and 4 Aspects. "As above, so below," is the teaching of ancient Hermetic Wisdom, "As within, so without,"

of the sage Vedāntins of India, who thus more clearly echo the *Gupta Vidyā* of imperishable Occult Schools of the Masters.

N.B. — Exoterically every system has a different classification of principles. It is the task of the Esotericist to reconcile them.

W.Q.7. — Members are referred to AIDS, pp. 319-20, for a fuller reply to the above question.

YOGA PRACTICES

A Reason for the Danger

W.Q.7. — As a great deal has been said about the danger of practicing haṭha yoga without a guide, I have had an experiment made on January 20, 1891, which is important as showing how such practices lower the pulse and tone of the system. Three persons were present: myself, a competent physician, and the subject.

The doctor first got the person's pulse, which was at 96 that day. Three minutes were then devoted to the sort of breathing followed by yoga practitioners, with this result:

- 1st minute, pulse fell to 91 beats,
- 2d minute, pulse fell to 81 beats,
- 3d minute, pulse remained 81 beats.

Intermission of five minutes, and then six minutes given to practice; result:

- 1st minute, pulse at 91 beats,
- 2d minute, pulse fell to 86 beats,
- 3d minute, pulse remained at 86 beats,
- 4th minute, pulse fell to 76 beats,
- 5th minute, remained 76 beats,
- 6th minute, remained 76 beats.

This shows a reduction of pulse by 20 beats in 14 minutes, an enormous alteration which might if persisted in be very injurious. It is well known that when the general tone is low the mind correspondingly suffers. Now as the real yoga practice demands, 1st, a guide, and 2d, other regulations for counteracting bad physical effects, and as in America there are no guides, and the books do not give the corrective regulations, there is great danger and no benefit in pursuing haṭha yoga without a guide. The above record justifies the cautions so often given. But if I had the subjects I could demonstrate still greater dangers.

SPIRITUALLY AND INTELLECTUALLY EVIL

W.Q.7. — This question is asked: “How can one be spiritual for evil?” [see *BCW XII:638*]. On the page cited three classes of useless beings are named. *First*, those who perish during the great cycle, because they refuse to be co-workers with Nature for good. *Second*, those who prefer to be suffering in the lowest plane of Avīchi, and who also refuse to work with nature. *Third*, those who actively work against all good and all unity and become very powerful in evil, using their great knowledge of Nature’s laws for selfish purposes only. These last are identically those referred to by St. Paul when he speaks of “spiritual wickedness in high places” [*Eph. 6:12*]. They are those human beings, who, having succeeded in acquiring a knowledge of Nature’s laws and forces, use them only in the destructive work of Nature. This destructive work we see always going on, as in the pulverizing of rock which has been at one time carefully constructed under other natural laws, and so on in other cases. These intentionally evil-workers are those to whom H.P.B. refers in saying there are thoroughly wicked and depraved men who are yet at the same time as actively spiritual for evil as those who are active for good.

Now the term “spiritually evil” is not new. We find it in St. Paul. But there is in America a prevalent misuse of some terms among our members. “Spirit” and “spirituality” are two. These are usually adopted as words that can mean only that which is good, and “matter” and “materiality” are understood to be evil. Yet again some, educated under what are self-styled “mental cure” and “mind cure” and “metaphysics,” have been asserting that there is no evil, but only good. Now, all these good friends should revise vague or well-settled conclusions such as these and use their terms in the proper manner. *Good* and *evil* are wholly relative terms; and if we admit there is *good* we must also admit there is *evil*, for both are on the same level and simply denote two opposites. If one is excluded, then the other must be also. Similarly as to *matter*. Spirit and matter are coequal and coexistent and coeternal. They are only two opposite poles of the one substance.

Hence, spirit represents and is that which, working in objective matter, exhibits to us phenomena which we call life and activity. It is the source of life, the support of all activity. It must therefore in its highest acceptance be without any color; using the word *unmixed*, I would more clearly understand it. It is like what we call will, a power which may be used by those who know or who have the instrument in

either a good or evil way. We know that the wicked man uses his will, and so does the saint. Here are, then, two uses of a single power, and each of them diametrically opposite to the other.

Speaking, then, from the most comprehensive attitude — as that taken by H.P.B. — we see that the human being who on an unseen plane lives, thinks, and acts only for what is called an evil end, must be either materially evil or spiritually evil. The word *materiality* will not express the idea nor the action, for it relates to the passive, receptive condition or base which never acts but is acted upon. So we are forced into using the word *spirituality* as opposed to *materiality*, and at once find the idea and action fully expressed.

As the term *spiritual* here means the active or living as distinguished from the dead, we see that those who may be called spiritually evil are such as consciously commit their acts upon a plane which is subtle, unseen, unperceived by us. No other word will even shadow this forth. Such words as *very* or *awfully* or the like are weak and useless, expressing nothing but mere commonplaces.

It is quite true at the same time that *material* is a term very justly used to indicate any act or thing that has a tendency downward or which is upon a lower plane. And its use should be continued. But it is easy to remember — for the cases are rarely referred to — that there is such a possibility as “spiritual wickedness in high places.”

Another part of the paragraph on the page mentioned refers to great intellectuality of these wicked men. It is universally admitted that intellectuality without love is of a downward or wicked tendency. It is not wicked *per se*, but has a tendency to go downward or drag downward. Many of the most consummate villains in history had the brightest intellects, and very many of the very best and kindest people in the world are deficient in this department. The *Strange Story* by Bulwer Lytton very clearly illustrates this, and shows us Margrave, the type of a black magician in full possession of his intellect, able to use it as a gymnast does his muscles, and yet wholly devoid of all love or pity. In his case — and it will illustrate all — spirit was still the support for his activity, but working in the basis of his intellect or body entirely unconnected with any soul, as that was absent, and hence unguided by a conscience.

In fine, this inquiry once more points to and enforces the prime object of the Theosophical Society and wholly that of its Esoteric Section, that is — Universal Brotherhood. For Universal Brotherhood is impossible without love and charity. And these must be universal, not merely particular or special. It is the fulfilling of the law. It is solely this universal love that moves the Masters of Light to give the world

any aid in high ethics and philosophy; for surely these great Beings have no use for us in our miserable condition, and They have quite enough power and glory to be satisfied with them if such were their desire; but being full of love for the poor orphan Humanity, they desire us to grow to where They are. Should we not, in our humble way, and especially as members of a Section pledged to that very end, imitate the noble example to the limit of our ability and opportunity? If we do not, our pledges are false and our Section a byword.

SOME ANSWERS ABOUT KĀMA-RŪPA

R.C. — Kāma-rūpa becomes a form, as such, and distinct from the body, only after death of the physical. If a human being lives and dies without a thought higher than an animal one, or is essentially depraved and evil, his kāma-rūpa becomes a Dweller on the Threshold and I would say becomes the evil genius of the man. The Divine Ego would reincarnate again with a new personality. But at this point I am not clear. It seems difficult, well nigh impossible, to escape from the kāma principle. To me it is marvelous that H.P.B. has such a vast amount of knowledge. It is not possible for me to grasp it except a little now and then. But such is karma and it is just.

W.Q.Ĵ. — “R.C.” is partially right. We find that kāma-rūpa — formed after death — may become so dense and compact as to last in the astral light for many years if the late departed was a very gross person, full of earthly desires unsatisfied. Hence there is quite a possibility that this persistent kāma-rūpa may become an “evil genius” for the next personality assumed by the Ego. The reason is that the particles of which it is composed have an affinity (growing out of impressions made in the last life, and all of the magnetic attractions established), for the Ego who cast them off at the time of death. The only appropriate channel for exhausting the energies centered in kāma-rūpa is through the Ego who brought them into existence.

There is also another way in which these degraded kāma-rūpas may be attracted to a person. It is done by those who attend spiritualistic séances or who engage in “ghost hunting” in any way. If they persistently indulge in this — as many do — they set up similar magnetic currents to those above mentioned. These currents are attached to some dead man’s kāma-rūpa and if the latter be a long lived one then on the next rebirth of the “ghost hunter” the kāma-rūpa — still floating in the astral

light — is irresistibly attracted to the one who thus sets up the magnetic attraction, and invades his waking as well as sleeping hours. This is especially so in cases where the so-called spirit husbands and wives are obtained through mediums. There the attraction set up is of the strongest possible character. If it grows out of the strongest element in our character and feeds upon the most powerful ones in the “spook,” on the next rebirth of these dabblers in such moral pitch, the kāma-rūpa bride or groom, outlasting the other’s Devachan, flies to its natural friend and becomes in effect a demon. Not the theological devil, but an automatic thing with no conscience, but firmly attached to the person through natural affinities and liable to drag down the unfortunate sinner who thus deliberately incurred such results. This is one reason why in the E.S. the attending of séances or “sitting for mediumship” is prohibited. There are also many other reasons.

New Series No. 1

March 1, 1891

GROUP STUDY

The proper method of study of the Instructions for E.S. Groups and those not in Groups has been the subject of much discussion. A lately-issued pamphlet shows the order of business in Groups, and the best system of study is that inaugurated by a certain Group, as follows. The Secretary (or other deputy) shall read the Instructions aloud, slowly, beginning with No. I. The members shall be free to interrupt for the purposes of asking questions, of discussion, and so forth. The President shall see that this exercise is not unduly prolonged.

When, in the course of the Instructions, some special topic arises, the President shall make a note thereof upon a slip of paper. At the close of the meeting, the members draw for these slips of paper, the President taking the one that is left. If there are more members than topics, those members who have had topics assigned to them at one time, do not draw the next time. If topics are in excess of members, they can remain over until next meeting and then be drawn for; or at any subsequent meeting of the Group.

The member having a topic assigned to his or her care, shall look it up in *The Secret Doctrine, Isis, Bhagavad-Gītā, Key to Theosophy, Voice of*

the Silence, and in any works of weight and fair authority, and set down in writing all that is to be found upon the subject. The object is not to produce a fine literary article, but to give a condensed summary, for the benefit of all the Group, of all that can be found upon each topic from sources valid as teaching. All quotations should give chapter or volume and page (or verse) of the work quoted, to save trouble to other members who may wish to look the matter up for themselves. In this way, a great deal of information bearing upon the Instructions will be developed. Where the works quoted differ from the Instructions, the latter are to be followed, for they give the *esoteric* facts.

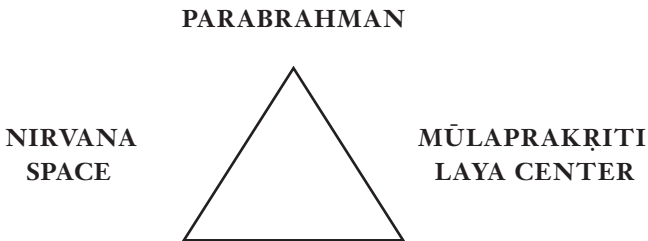
As an example of this method, we find that the first topic mentioned is on p. [516], Instructions No. I, paragraph 2: "the worlds: absolute, archetypal, spiritual, psychic, sidereal, astral, and elemental." Non-attached members should pursue this method except as to drawing slips.

In the Group where this plan was voted and is followed by the members, the following paper upon the subject of these seven worlds was handed in. It was marked "MS. 1, Instructions I, p. [516]; on 'The Seven Worlds.'" The papers thus marked are kept by the Secretary, or other custodian, for the benefit of future students joining the Group. Instructions I, p. [516], is similarly marked on the margin, "See MS. 1," and so forth.

THE SEVEN WORLDS

"A world, when called a 'higher world,' is not higher by reason of its location, but because it is superior in quality or essence." (*Secret Doctrine*, Vol. I, p. 221, footnote.)

WORLD I, THE ABSOLUTE — Of this we can predicate nothing. "Diagrammatically:



UNMANIFESTED LOGOS

The upper triangle is the root, on the one side, of the manifested, on the other, of the unmanifested Logos. The one Ray first becomes two, which meaning only divergence, cannot stand. It therefore becomes three, the base of the triangle being the 'point,' or unmanifested Logos, from which proceeds the manifested Logos, or Creative Word. The sexless 'life-giving principle of universal nature was called Eros by the Greeks. Metaphysically, it is the highest and noblest, absolutely sexless power of creation, symbolized by Brahmā, Ouranos, Kronos, etc. It is the noumenon of Fohat. Eros is thus a universal love, a desire for manifestation. It is unavoidable law, creating those divine powers which descend to the manifested plane, and which may be regarded as the personified desire of the One Absolute. Eros is often called the One Ray in the *Secret Doctrine*. It is that which "sets fire" to the Absolute and causes manifestation" (MS. of a Teacher). "Eros, . . . the divine desire in the gods, as well as in all nature, [is] to create and give life to beings. This, the rays of the one 'dark' . . . Flame could achieve only by themselves descending into matter" (*Secret Doctrine* II:234). We shall see later how they draw to themselves a mind and a body. They belong to World 2. This noumenon of Fohat is then:

WORLD II, THE ARCHETYPAL WORLD — Ālaya-Ākāśa; the plane of cosmic ideation. "What springs up in the Logos at first is simply an image, a conception of what is to be in the Cosmos" (S. Row's *Notes on Bhagavad-Gītā*, p. 13).^{*} This world seems to correspond to the Auric Egg in man, as in it are all formative powers and potentialities. In man imagination is the plastic or formative power of the soul. The *Secret Doctrine* speaks of this as the world of the divine flames, or formless fiery Breaths, the Lions of Life. "It is the nucleole of the superior divine world" (*Secret Doctrine* I:213 *et seq.*).

WORLD III, THE SPIRITUAL WORLD — This appears to be the "superior divine world" above mentioned; the plane of cosmic motion or the "light or energy" which "catches the image (in the Logos) and impresses it upon the cosmic matter which is already manifested. Thus spring into existence all the manifested solar systems" (S. Row's *Notes on the Bhagavad-Gītā*, p. 13). This light is what is known as Fohat. It seems to be the universal prototype of Buddhi as an *active* force (Ātma-Buddhi) in man.

"First the divine (vehicle) — the one from the mother Spirit (Ātman); then the *spiritual* (Ātma-Buddhi)" (*Secret Doctrine* I:213). It is the plane of noetic force. "The divine astral is a place or plane of Nature; the divine spiritual is a state" (MS. of a Teacher).

^{*}[TUP, Pasadena, 1978, p. 24.]

WORLD IV, THE MĀNASIC WORLD — This appears to be the “divine astral” above mentioned. It corresponds to the human soul (*Manas*) and to Mahat and Manas in the universe, from all that is said on the subject.

WORLD V, THE PSYCHIC WORLD — It is, in the universe, the plane of cosmic dust; of those interstellar atoms of which *The Secret Doctrine* says that the Divine Radiations (the Powers of World 2) attach them to themselves, to form objective bodies, just as they attach agglomerations of monads *from the next world above* (World 3, Monas), Mahat, to form an omniscient mind (*Secret Doctrine* I:632-3). This is the plane of magnetic, attractive *drawing* force, and seems to be the universal correspondent of the Kāma principle in man. *Isis*, I:168, says that Paracelsus “demonstrates further that in man lies hidden a ‘sidereal force,’ which is that emanation from the stars and celestial bodies of which the spiritual form of man — the astral spirit — is composed. This identity of essence which we may term the spirit of cometary matter, always stands in direct relation with the stars from which it was drawn, and thus there exists a mutual attraction between the two, both being magnets.” H.P.B. adds that even the spectroscope shows the “composition of man and the stars to be identical.” She elsewhere states: “Occultism calls the force transmitted [in magnetism] the ‘auric fluid’. . . the ‘fluid’ being a correlation of *atoms* on a higher plane, and a descent to this lower one [earth], in the shape of impalpable and invisible plastic Substances. . . .” [Article “Hypnotism,” *Lucifer*, Dec. 1890, p. 295; *BCW* XII:396]. This form of magnetic force seems to be that which inheres in the kāmārūpa for a time after death, and in which are the Skandhas. In *Lucifer*, Dec. 1888 [*BCW* X:219], H.P.B. says that the kāma or desire principle is used by the Adept as the *vehicle* for the Māyāvi-rūpa or thought body, so that we see why Paracelsus speaks of this force as forming the astral spirit of man. It is the attractive, pulling force.

WORLD VI, THE ASTRAL WORLD — This appears to be the lower astral, the plane of the astral light, corresponding to the līṅga-śarīra or astral body of man, and also to the psycho-physiological forces of the universe and of man, in which last the plane above shares. It is of this plane, apparently, that H.P.B. speaks in these terms: “A medium is simply one in whose personal Ego, or terrestrial mind (*psychē*), the percentage of ‘astral’ light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell is thereby attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body — the light waves on the lower planes — infernal; for they are but the black and disfigured reflections

of the earth's memories" [see *BCW XII*:372]. *The Voice of the Silence*, p. 11, says that the disciple must be able to destroy or paralyze his "lunar body," which is defined as the astral form. This identifies *liṅga-śarīra* in man with this sixth world.

WORLD VII, THE ELEMENTAL WORLD — While there are three classes of formless (*arūpa*) beings (*Secret Doctrine I*:218, *et seq.*) and numberless side branches, the above term here appears to refer especially to the lower classes, called nature spirits, while generally including all classes. "In their turn the *phenomenal* subdivisions were informed by the elementals, so called, the 'Nature Spirits' of lower grades" (*Secret Doctrine I*:461). Man's "physical body is shaped by the lowest elemental lives, through physical, chemical, and physiological evolution. 'The Blessed Ones have naught to do with the purgations of matter'" (*Secret Doctrine I*:224). Under the terms "atom" and "monad" in the index we find more upon this subject. All these atomic (and monadic) lives are among the *jīvas*, and this plane seems to correspond with *Prāṇa* in man. *Prāṇa* is said to fashion the physical body, and returns to the universal life-current as *jīva* after the "death" of a body. "Prāṇa is one stage finer than the gross matter of the earth" [*The Theosophist*, May 1888, p. 478].

WORLD VIII, THE EARTH — It corresponds to, and furnishes, says *Secret Doctrine*, the physical body of man (*I*:181, 191 and 227). It does not count among these seven worlds or planes, any more than the physical body of man counts among the seven principles. In this connection we are referred to a diagram in *Secret Doctrine*, *I*:200, showing the relation of our world to the other planes or worlds (exoterically given). It is instructive to note that, in this diagram, the seven worlds of our chain are placed in the same manner as the seven upper orifices, or centers of action in the head of man. (Instructions No. I, lower oval of double-page diagram.) [See *BCW XII*, DIAGRAM I, facing p. 524].

ON "VĀCH"

In an earlier paper we have seen that *Vāch* is the female aspect of *Brahmā*, and thus represents the passive generative power of Nature (*Secret Doctrine I*:8). *Brahma* is neuter, "the unmanifested, the universe *in abscondito*, and *Brahmā*, the manifested, is the *Logos*, made male-female in the symbolical orthodox dogmas" (*Secret Doctrine I*:8). *Isis*, *Vāch*, *Venus* were always synonymous, and the mothers of *Cupid*, or *Love*; the cow was their symbol, and *Vāch* is called the "melodious cow," but the *Logos* was also esoterically designated under the cow

symbol, and afterwards in Egypt and India by the bull. "In esoteric philosophy, the cow is the symbol of creative nature, and the bull (her calf) the spirit which vivifies her . . . Hence the symbol of the horns. These were sacred also with the Jews, who placed near the altar horns of shittim wood, by seizing which a criminal ensured his safety" (*Secret Doctrine* II:418n). The conscious energy of the Logos, its power or light, is called Fohat. It is the *root* of mental self, and hence of physical self; through this light everything is created. It is the "music of the spheres," Adam Kadmon, the mother of the gods and so forth (*Secret Doctrine* I:430 *et seq.*). There seem to be four chief and three lesser aspects of Vāch. The four chief ones correspond to the four basic cosmic principles (*Secret Doctrine* I:432).

1st — Vaikharī Vāch — This is what we utter. It is sound, speech, that "which becomes comprehensive and objective to one of our physical senses, and may be brought under the laws of perception" (*Secret Doctrine* I:432). It exists, as do all forms of Vāch, in four subdivisions or modes. It corresponds to the objective form of the universe, or rather to the physical basis from which that form proceeds (*Notes on the Bhagavad Gītā*, p. 14 [TUP, p. 26]). We may say that mind is the ultimate basis of speech, and so compare this form of Vāch to Manas or Mahat. "Language is certainly coeval with reason, and could never have developed before men became one with the informing principles in them; those who fructified and awoke to life the Mānasic element dormant in primitive man. . . . Logos is both reason and speech. But language, proceeding in cycles, is not always adequate to express *spiritual* thought. The Greek Logos is the equivalent of the Sanskrit Vāch — the immortal (intellectual) ray of spirit" (*Secret Doctrine* II:199n). We may remember that the fourth race developed speech. The first race was speechless. The second had a sound language of chant-like vowel sounds. The third had a language which resembled various natural sounds or cries. Monosyllabic speech was that of the first approximately fully developed human beings, after the separation of the sexes and full awakening of their minds. Before that, they held communication by a species of thought transference, though thought was little developed. This monosyllabic speech was the vowel parent of the monosyllabic language mixed with hard consonants, still used among the yellow races. These linguistic characteristics developed into agglutinative languages which decayed and remained limited to the aboriginal tribes of America (*Secret Doctrine* II:198 *et seq.*). Vaikharī Vāch is the basis for the potency of Mantrams.

2d — Madhyamā Vāch is that whose beginning and end are unknown (*Secret Doctrine* I:138n). It is the light of the Logos expressed (*Secret*

Doctrine I:432). “In the universe it appears to be that which is the *basis* of the astral world. In cosmos, it is the light of the Logos” (*Notes on the Bhagavad Gītā*, p. 15 [TUP, p. 26]). The *basis* of the astral world is Ālaya-Ākāśa. It is Buddhi in man, and Buddhi made *active* by the power of this expressed light.

3d — Paśyantī Vāch — Row says that this is the Logos in the Cosmos, and in man, Sūtrātma, the thread soul or Auric Egg, the seventh principle. *Secret Doctrine I:432* speaks of it as the ideation of the Logos or its *latent* light. This form of Vāch is alluded to in *Light on the Path* [I:12]: “Thou shalt enter the light” — (the Auric Egg, the kingdom of heaven, which Behmen says is of a “*green-blue* color”) — “but thou shalt never touch the flame.” (The one dark flame, to us incomprehensible; the absolute Life.) It appears that all the mystic vibratory forces center in and proceed from the Auric Egg. *The Voice of the Silence*, p. 9, tells us, “Before thou set’st thy foot on the ladder’s upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy *inner* GOD in seven manners.” These manners are then described. The “Inner God” is Christos, the seventh principle. “The divine voice of the soul speaks audibly to the Initiate” (*Secret Doctrine I:431n*). All these mystic sounds belong to different states of consciousness and to the action of dynamo-spiritual forces induced by the yogi, whereby illumination of various planes is attained. He lives now upon one plane, then upon another; *e.g.* his consciousness is centered or awakened upon one after the other. Patañjali treats of this.

4th — Parā Vāch — “Parā means infinite” (*Secret Doctrine I:138n*). “The *parā* form is the ever subjective and latent Light and Sound, which exist eternally in the bosom of the *incognizable*” (*Secret Doctrine I:432*). “Parabrahman is the *parā* (beyond the noumenon of all Noumena) aspect of Vāch” (*Notes on the Bhagavad Gītā*, p. 15 [TUP, p. 26]).

Thus these four forms of Vāch correspond with the four basic principles given in Instructions No. III, p. [607], as follows: 1 — Jīvātma or Parabrahman. 2 — Auric Egg. 3 — Buddhi. 4 — Manas.

The great factors of creation are Light, Sound, and Number. Fohat fills the universe (Hsien-chan) from T’ien-hsin (the heaven of absolute sound), with elementary germs or atoms, which are the atoms of science, and the Monads of Leibnitz (*Secret Doctrine I:139*).

The one light becomes the many through the action of this energy of the Logos upon cosmic matter. Hence it is said: “the manifested Kosmos is the Verbum manifested *as* Kosmos” (*Secret Doctrine I:138*). “Vāch being spoken of as the daughter of Daksha — ‘the god who lives in all the Kalpas’ — her Māyāvic character is thereby shown: during the pralaya she disappears, absorbed in the one, all-devouring Ray” (*Secret*

Doctrine I:430-1). Vāch is also called Praṇava, or Aum. And Aum is also called Praṇava. In other words, the resonance of Aum is silent in pralaya, when all disappears but the Great Breath, and man is the product of that Aum.

When Brahmā-Prajāpati became separated from, yet identical with Vāch, he caused the Seven Ṛishis, the Seven Manus or Prajāpatis to issue (*Secret Doctrine I:433*).

All these facts explain why “the Pythagoreans asserted that the doctrine of Numbers — the chief of all in Esotericism — had been revealed to man by the celestial deities; that the world had been called forth out of Chaos by Sound or Harmony and constructed according to the principles of musical proportion; that the seven planets which rule the destiny of mortals have a harmonious motion and ‘intervals corresponding to musical diastemes rendering various sounds, so perfectly consonant that they produce the sweetest melody, which is inaudible to us only by reason of the greatness of the sound, which our ears are incapable of receiving’” (*Secret Doctrine I:433*). It is taught both in the Kabbalah and in esoteric philosophy that when the heavenly man, or Logos, first assumed the form of the crown (Kether) and identified himself with Sephīra, he caused seven splendid lights to emanate; these are the Sephīroth, which our Instructions tell us are the seven sacred planets, each of which is the objective body of its Ṛishi or Planetary Spirit. There is very much more to be learned along this line, about the seven Hierarchies.

N.B. — No authority is claimed for any of this series of papers.

Eastern School of Theosophy

TO ALL MEMBERS OF THE E.S.T.

A full meeting of the Council, as appointed by H.P.B., was held at the Headquarters of the Theosophical Society in Europe, 19, Avenue Road, London, England, on May 27, 1891. The American Councillors were represented by Brother William Q. Judge, with full power, and Brother Judge attended as the representative of H.P.B. under a general power given as below:

Know, Dare, Will, Silence.



ESOTERIC T.S. 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 myself, 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.

[SEAL]

H. P. BLAVATSKY, .∴

The Council passed the following minute:

In virtue of our appointment by H.P.B., we declare:

That in full accord with the known wishes of H.P.B., the visible Head of the School, we primarily resolve and declare that the work of the School ought and shall be continued and carried on along the lines laid down by her, and with the matter left in writing or dictated by her before her departure.

That it was recorded that there was ample proof by witnesses, members of this School, that her last words in reference to the School and its work were: "KEEP THE LINK UNBROKEN! DO NOT LET MY LAST INCARNATION BE A FAILURE."

That her words to Brother Judge in a recent letter were read stating that this Section (now School) is the "throbbing heart of the Theosophical Society."

That it was resolved and recorded that the highest officials in the School for the present are Annie Besant and William Q. Judge, in accordance with the above-quoted order to William Q. Judge of December, 1888, and with the order of April 1, 1891, to Annie Besant, as well as with the written declaration of H.P.B. in a letter to William Q. Judge dated March 27, 1891, which we now here have read, in which she wrote that Annie Besant should be so considered. The order of April 1, 1891, is as follows:

E.S. — ORDER

I hereby appoint, in the name of the MASTER, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings.

H.P.B., ∴

*To Annie Besant, C.S. of the I.G. of the E.S. and R. of T.
April 1, 1891*

That it was resolved and recorded that the outer probationary degree should continue its existence and work with the material in hand, and that the 2nd and 7th clauses of the Pledge be altered as follows:

2. I pledge myself to support before the world the Theosophical movement, and in particular to answer and obey, without cavil or delay, all orders given me through the outer Heads of this School in all that concerns my Theosophical duties and Esoteric work, so far as I can do so without violating my positive obligations under the moral law and the laws of the land; and I expressly agree that I may be expelled from the School and that the fact of such expulsion may be made known to its members, should I violate this pledge of obedience and secrecy.

7. I pledge myself to preserve inviolable secrecy as regards the signs and passwords of the School and all confidential documents; and to return the latter to one of the outer Heads of the School, or their agents, in case of my resignation, or when requested by them to do so.

That it was resolved that the said Annie Besant and William Q. Judge send notice to all members of the School, asking from them a declaration of allegiance to the School, and that they will reaffirm it in the new form above given.

That until replies to the said notice are received no more of the Instructions, as revised before the departure of H.P.B., nor any of Instructions No. IV, ought to be sent out or delivered.

That the names of all members who shall reply in the negative to said notice, and of all who shall fail to reply, shall be stricken off the list and a return of all their papers and documents of the School be required to be made to the said Annie Besant and William Q. Judge.

That when all members shall have replied to said notice, those whose answers shall be in the affirmative shall receive Nos. I, II and III of the Instructions, as corrected and reprinted, if not already forwarded.

That respecting No. IV of the Instructions, the same shall be sent under the rule laid down by H.P.B. before her departure, to-wit, to those whose answers to the Examination Paper No. 1 indicate a fitness to profit by them; and that in future, as discretion shall show, a new edition of said Examination Paper shall be sent out to those whose replies were not up to the standard at first, as well as to later members who may never have received the said paper, and whenever upon any new edition of said Examination Paper — or any other sending out thereof — the standard shall be reached by any member in his or her answers to the questions put, then in every such case the member shall be admitted to the Second Degree, and Instruction No. IV shall be sent as promised by H.P.B. before her departure.

That applicants for admission to the School must show a knowledge of exoteric instructions so far given out, by answers to questions to be sent them.

That the questions to candidates be sent out signed by Annie Besant and William Q. Judge.

That the preliminary pledge be altered so as to include these questions among the documents not to be shown to anyone, and that the "Questions to Candidates" are to be returned with the answers thereto.

That having read the address drawn up by Annie Besant and William Q. Judge, we put on record our full accord with it.

That this Council records its decision that its appointment was solely for the purpose of assisting H.P.B. in a consultative way, and that as she had full power and authority to relieve us from duty at any time, our office and that of each of us ends with the above resolution passed in order as far as possible in our power to place the future conduct of the School on the basis directed and intended by her; therefore we collectively and individually declare that our office as Councillors ceases at this date, and that from henceforth with Annie Besant and William Q. Judge rest the full charge and management of this School.

<i>(Signed.)</i>	ANNIE BESANT,	<i>Councillor E. S. T.</i>
	ALICE LEIGHTON CLEATHER,	“ “
	ISABEL COOPER-OAKLEY,	“ “
	LAURA M. COOPER,	“ “
	H. A. W. CORYN,	“ “
	ARCHIBALD KEIGHTLEY,	“ “
	WILLIAM KINGSLAND,	“ “
	EMILY KISLINGBURY,	“ “
	G. R. S. MEAD,	“ “
	W. R. OLD,	“ “
	E. T. STURDY,	“ “
	CONSTANCE WACHTMEISTER,	“ “
	W. WYNN WESTCOTT,	“ “
	CLAUDE F. WRIGHT,	“ “

WILLIAM Q. JUDGE, *for the entire American Council E.S.T., and individually.*

Eastern School of Theosophy

LONDON, *May 27, 1891*

BROTHERS AND SISTERS:

The departure of our Teacher, H.P.B., renders necessary certain changes in the Constitution of this School, and a notice of these accompanies the present address. But in addition to these changes, made by the joint Councils of the E.S.T., it is our duty, as the two selected by H.P.B. as her agents and representatives after her departure, to specially speak to each one of you respecting the duty laid on the School by her retirement from the visible control of its affairs. The future of this body depends on the way in which this test of steadfastness and loyalty is endured by the members collectively and individually. If they fall, the School will perish and the life-work of H.P.B.'s last incarnation will be a failure: if they stand, the Blessing of the Masters will rest on the School, will secure its stability, and will prosper the efforts of the members for the good of the exoteric Society. More than ever does it now become our duty to devote ourselves to the body at large. The knowledge we have acquired, and shall continue to acquire, we hold in trust for the service of the Society; it will ill become her pupils if they desert the great Cause to which her life was given, and invite the terrible Karma that must fall on those who break the solemn pledge that each of us has made. The School is the heart of the Society: if the heart ceases to throb, the Society must die, as a living power, and slowly decay while passing into a mere sect. We call you then to a fuller and more earnest carrying out of your pledge than you have ever yet attempted; the greatness of the need should be the measure of your efforts, and the success of those efforts will most certainly depend on the zeal and the sincerity with which they are animated. It is not that the Masters *will* not help the School if we are supine, it is that they *cannot*, for they are bound by law, not by law of man's creation but by the immutable Law of nature which always works through agents appropriate to the end in view.

Consider the position of the School: we are no longer a band of students taught by a visible Teacher; we are a band of students mutually

interdependent, forced to rely on each other for our usefulness and our progress, until our very brotherliness in mutual help shall draw a visible Teacher back among us. H.P.B. remains one of our Heads though H. P. Blavatsky is "dead," and the Heads of the School have not withdrawn Their guidance in withdrawing the presence chosen to represent Them for a time and on which we have rejoiced to lean.

Especially important is it that at the present juncture we should bear in mind the words of H.P.B. written at the conclusion of the *Key to Theosophy*. In laying stress on the knowledge and wisdom that will be required by those on whom it falls to carry on the work of the Society after her departure, she explains that these qualities only can save the Theosophical Society from ending in failure. All previous attempts have thus failed (in accomplishing their mission in full) because they have degenerated into sects, and we have her word for it that unless we be freed from bias, "or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off to some sandbank of thought or another, and there remain a stranded carcass to moulder and decay." If, however we can avert this danger,

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

There, then, is our next pressing work, our most mighty respon-

*[*The Key to Theosophy*, pp. 305-6.]

sibility. For if we of this School, Brothers and Sisters, cannot accomplish this task, the Theosophical Society is doomed. Not in vain will come to you these tones of her living voice, speaking across "the change that men call death," for we know that she lives and is watching with grave, strong interest how they acquit themselves whose pledge can in no wise be altered by her departure into the invisible. That pledge was not given to the personality, it was given to Masters' Lodge and given also to the Higher Self invoked to witness it. It can therefore never be recalled, however much it may be denied.

We who write to you claim over you no authority save such as she delegated to us. We are your fellow students, chosen by her — the Messenger of the Masters of Wisdom — as Their channels to the measure of our ability, during this period of darkness. Read what the Master wrote not long ago to her — beloved Teacher — in regard to a question raised about "orders":

Were there such an *order* ever given (which luckily for all concerned it never will be) and the pledged person refused to obey it though knowing that since it was given there must be something serious involved in it, then you know what the effects would be. . . . A *direct* order is a rare thing indeed and a most serious one. You have no right to let any of them remain in ignorance. . . . Everyone has a right to act according to his conscience, but it is the nature of such act of conscience that decides whether it will be right or wrong. Suppose a pledge-order came to do something base or criminal. . . . Then no pledge could avail. The "order" would be something going entirely against a universally recognized law, a principle. [See *BCW* XII:63]

None in the School is likely to feel as strongly as we feel ourselves our inadequacy for the task laid upon us: but we cannot break our pledge of obedience, nor shirk responsible duty on the coward's plea of incompetency. We believe in H.P.B. and in the Masters, and it is enough for us that they say, "Go and carry on our work along the lines on which you have been instructed." In this, as in many lives past and in all lives to come, we are vowed to the service of the Secret Wisdom and of that humanity of which we all are a part and for the lifting up of which alone the Masters work.

Let us again quote to you the words of the Masters sent to H.P.B.:

Let not the fruit of your Karma be your motive, for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn

it to another man's profit. There is no happiness for one who is ever thinking of self and forgetting other selves.*

We ask you, each one of you, to make the general burden lighter by carrying so much as strength will bear. Then will the Theosophical Society be saved and the Masters' work be helped. For the use of all of us, there are written teachings left by H.P.B. in our hands that will give food for study and thought for many a year to come, and though the main duty of the Esotericist is service to others, and not personal advancement in knowledge, it is characteristic of her thought for us that behind her she left intellectual and spiritual food for the earnest student, as well as the charge to complete her unfinished work.

The choice is now before you to go forward or to go back: as the choice is yours so also is the responsibility of your decision. That decision will influence all your future: "Tried and found wanting," or "Tried and found faithful," will be written of each in the Karmic records; no words of ours can enhance the importance of that choice, nor lighten the weight of that responsibility.

We are your faithful servants,

ANNIE BESANT

WILLIAM Q. JUDGE

European Headquarters

19 Avenue Road, Regent's Park

London, N. W., England

May 27, 1891

*[For a more complete rendering see *BCW XI:168-9*; *H. P. Blavatsky to the American Conventions: 1888-1891*, TUP, Pasadena, 1979, p. 22.]

New Series No. 2

June 1, 1891

ON THE ORGANS

In Instructions I, we are told that the parts of the body have relation with the higher worlds, and that "each such part has been evolved and developed to perform six functions on six distinct planes of action, besides its seventh — lowest and purely terrestrial — function on the physical plane" [BCW XII:520].

Yet on the Double-Paged Diagram [facing p. 524] we are told that certain "physical organs are used only by Dugpas in black magic." Some students have thought that these two statements contradicted each other. It thus becomes necessary to explain this apparent discrepancy.

In the first place, the clearer statement would be, that the physical organs, *as such*, are only used *in magical arts*, by the Dugpas. The White Adept, when in a body, puts them to that natural use which the *Bhagavad-Gītā* describes in showing them to be mere centers of action (as physiological organs proper), and Chap. V of the *Gītā* should be carefully read in this connection.

In the second place, as regards the relations of organs to higher planes, every organ has its spiritual and psychic prototype (an essence apart from any idea of form), by means of which alone it may be said to have an action upon higher planes than the physical. The organ *per se* does not act; it is a mere center of force. The Adept, in using any force, *acts from* the higher plane, but plays upon the scale of forces represented by the seven principles. To use an illustration, the musician, when artistically rendering thought in music, is really (though he may not recognize it) playing upon all the gradations of skill which he has acquired by long and arduous practice. He plays; but his playing is the sum total of himself. The White Adept exercises a force which is the unity of the scales of force played upon by him, on higher and higher planes. The action of this force is immediate, but the gradations are all there and can be recognized on analysis. The musician plays a grand chord with a single movement of eye and hand. But that is the synthesis of the knowledge which enables him instinctively to play the notes in harmony. It is the spiritual, essential prototype, therefore (around which cluster the atoms, molecules, and cells which inform and form

any organ, making of the organ a center of activity), which alone “acts” upon the higher planes through the working of noetic force, which, while it “cannot act directly upon bodies,” does act upon the Monads, the atoms — not the mere chemical atoms — and Prāṇa. Some *condensed* statements from H.P.B.’s article “Psychic and Noetic Action” in *Lucifer*, Oct.-Nov. 1890, will assist us to understand the problem [see *BCW XII*:350-74].

“Occultism regards every atom as an independent entity,” and every cell as a “conscious unit.” No sooner do such atoms group and form cells, than these cells become endowed with consciousness, each of its own kind and with free-will to *act within* the limits of law. [365]

The lower self manifests through the *organic* system.

The “Higher Ego” cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation. The Lower Self has the power of choice, to gravitate towards its “Father in Heaven” or to the animal in man. It has no direct dealings *on this physical plane* with brain or heart, but only with our passional organs, such as the liver, spleen, stomach, and so forth. The memory of such events must first be awakened in that organ which was the first to induce the action remembered afterward, and conveyed it to our sense thought, *which is entirely distinct from the supersensuous thought*. It is only the higher forms of this latter which correlate with the cerebral and cardiac centers. The memories of physical and *selfish* (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, can, of necessity, only be correlated with the *molecular* constitution of various kāmīc organs, and with dynamical associations of the elements of the nervous system in each particular organ. Every organ in the body has a memory of its own kind, and a psychic and noetic action. Responding to the touch of both a physical and a metaphysical Force, the impulse given by the psychic (or psycho-molecular) Force will act from without, within; while that of the noetic (shall we call it spiritual dynamical?) Force works from within, without. As our body is the covering of the inner principles, so the molecule or the cell in which dwell its principles, covers the (to our senses and comprehension) immaterial atoms which compose that cell. The cell’s activity and behavior are determined by its being propelled either inwardly, by the noetic, or outwardly, by the psychic Force, the former having no relation to the *physical* cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the *atoms*, being psycho-spiritual, *not physical units*, act under laws of their own. [367-8]

There are Mānasic as well as Kāmīc organs in us, though the cells of the body answer to both physical and spiritual impulses. [369]

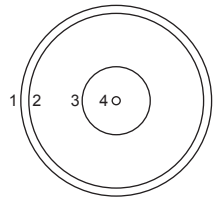
It is the function of the physical lower mind to act upon the physical organs and their cells; but it is the higher mind *alone* which can influence the *atoms* interacting in those cells; which interaction is alone capable of exciting the brain, *via* the spinal "center" cord, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and higher plane, working through something less substantial than the moving *molecules* of the brain. [369]

The liver and spleen cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the Higher Ego acts, through the Lower Self. [370]

The brain is the direct recipient of the impressions of the heart. All the organs of the body originate, according to their animal needs and desires, the electro-vital sparks that illuminate the field of consciousness in the Lower Ego, and it is the sparks which awaken in their turn and into function, the reminiscences of it. [370] (Close of [condensed statements from] H.P.B.'s article.)

It seems as if we may infer that the pineal gland is the chief organ through which the Higher Ego acts *directly*, and *not* through the lower self. Often too, in exoteric writings, the word "heart" is a blind, and refers to "the pine-formed heart" of Occultism, or pineal gland. In the above, however, there is reason to think that the heart itself is meant.

It may help us to recall, in this connection, the constitution of the organic cell. It has: (1) Cell wall. (2) Protoplasmic content. (3) Nucleus. (4) Nucleolus, a brilliant spot visible in the center of the Nucleus, but only seen in very perfect cells. This would correspond to the four basic human principles.



But between the cell wall and protoplasmic content is an *intermediate* state of differentiation from both, observable under the microscope as a current only, and the same again between protoplasmic content and nucleus, which gives us six states or principles to the cell, while the life principle, running through all, makes the seventh. I do not count in a differentiation of state between nucleus and nucleolus, because the latter, the radiant spark of the cell, is not always found. When it is found in a cell, that differentiation may be counted as the eighth state. This would give eight states, just as man has eight states if the physical body (= cell wall) is counted in. This cell wall breaks down and sloughs off in time, just as man's physical body does at death, the protoplasmic content disperses, like the double, the nucleus and nucleolus float off and begin a new growth, after a time, in some other part of the body, when the cell

becomes again a perfect cell. These remarks refer to the eight states of the *physical* cell, as they are stated in the graduating thesis of Dr. Anna Kingsford, read at Paris, and also before the Royal Microscopical Society of London. They are included in the earliest editions of *The Perfect Way*, being completely omitted from all later editions, and serve to show the perfect analogy in the states, death and rebirth of a cell, even on the physical plane.

Next we must consider what is meant by the term "*atom*" in Occultism, as H.P.B. states that this word is not used in the sense of a "physical atom" in her article quoted above. *The Secret Doctrine* says that the "physical atoms" proceed from the mineral monad. (I:178)

Defining the atom of the occultist, we have: Atom; "a concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one, Universal Monas. . . .

"It is the spiritual essence which vivifies them [the monads] in their degrees of differentiation, which properly constitutes the Monad — not the *Atomic* aggregation, . . . through which thrill the lower and the higher degrees of intelligence." (*Secret Doctrine* I:178-9)

"The Atomic, though to human perception invisible organisms. The latter are considered as the 'Spirits of Atoms,' for they are the first remove (backwards) from the physical Atom — sentient, if not intelligent creatures. They are all subject to Karma and have to work it out through every cycle" (*Secret Doctrine* I:221). It also says these atoms are one form of nature spirits, the sixth and seventh group of beings.

"Every elemental *atom* . . . is, in their firm belief (when not *knowledge*), a SOUL; not necessarily a disembodied soul, but a *Jīva*, . . . a center of POTENTIAL VITALITY, with latent intelligence in it, and, in the case of compound Souls — an intelligent, active EXISTENCE, from the highest to the lowest order; a form composed of more or less differentiations. . . . All those atom-Souls are differentiations from the ONE, and in the same relation to it as the *divine Soul* — the *Buddhi* — to its informing and inseparable Spirit, or *Ātman*." (*Secret Doctrine* I:567)

"There are shoals of such *informed* atoms (informed by their apperceptive monads), which in their turn inform the molecules; . . . every cell in a human body is so informed." (*Secret Doctrine* I:632)

That these atoms are the principles, corporeal, psychic, and spiritual, of the Gods; that they propel their molecules into activity from within and are motion and vibration; that "every atom becomes a visible complex unit (a molecule) and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man. . . . God, Monad, and

Atom are the correspondences of . . . *Ātma, Manas, and Stbūla-sarīra* in man"; we find in the chapter on "Gods, Monads, and Atoms" (*Secret Doctrine* I:619).

We may thus see what it is upon which the noetic force works. On the physical plane, Keely, through *sound*, ruptures the etheric molecules and liberates atomic force. Is not this a *physical* image of the operation of the dynamo-spiritual force engendered in man by the action of noetic vibration?

"The *Formless* (Arūpa) Radiations, existing in the harmony of Universal Will, and being what we term the collective or the aggregate of Cosmic Will on the plane of the subjective Universe, unite together an infinitude of monads — each the mirror of its own Universe — and thus individualize, for the time being, *an independent mind, omniscient and universal*; and by the same process of magnetic aggregation, they create for themselves objective, visible bodies, out of the interstellar atoms." (*Secret Doctrine* I:632-3)

It would appear, by analogy, that the constitution of our minds is monadic, and is composed of all the monads and atoms in our sphere, upon which noetic force acts "from within" as the atoms work from within. This does not imply that the thinking entity in man is the mere sum total of all the atoms of the body and organs. Such an implication would ignore the meaning attached by Occultism to the term Monad or Monas, which means mind when so used (see article "Gods, Monads, and Atoms," *Secret Doctrine* I:610-34). Man is something more. That is, we know that this aggregation of cells with their psychic action (but not the noetic action) constitutes what is known as the Kāma-Manas of the personality. That man is something more than this aggregation is owing to the incarnation of Mānasaputras. While psychic action is owing to the psycho-physiological aggregation, the noetic action seems to be due to this incarnation.

It would appear that, in the evolution of physical matter with the Races, the principles are similarly developed in the cell as in the individual. The atoms and molecules have also been developed partly and are developed in consciousness similarly to the individual Higher Ego and the personal ego, *i.e.*, the higher principles of the cell are potential only, like the higher Triad in its relation to this plane. "It does not act on this plane, where the acting agent is the Manas," says a Teacher.

Thus we have above some glimpses of the basis of the relations of organs — which are centers of action informed by atoms and monads — to planes higher than the physical. The *real* organ is the substratum, the essence which has drawn together cells, molecules, atoms, etc., by attraction and repulsion, or action and reaction. This essence alone

“acts” upon the higher plane and from them, or from within outwards, acts through the various and graduated constituents of organs, each such grade of constituents being upon a different plane from those of other grades; as for example, the atoms are upon the higher psychic plane. In this way the organ, a sum total, has functions, through its finer informing constituents governed by noetic force, upon higher planes.

Finally, in the *Secret Doctrine* I:635, we read that the material and spiritual organs are united by Karma, or action and reaction.

No authority is claimed for any of this series of papers.

REPLIES ON KĀMA-RŪPA

These were correct, generally speaking. Several students failed to discriminate between what may be called the normal and the abnormal Kāma-Rūpa. The queries related to the latter only, as the normal or ordinary Kāma-Rūpa does not cohere for centuries after the death of the body. Almost all the replies were from Western students; it would seem as if those of the East had not given their attention to this matter.

When the body dies “the remains of Antaḥkaraṇa survive as Kāma-Rūpa” [*Voice*, p. 89, TUP ed.], and the normal Kāma-Rūpa being thus formed, the usual result is that after the Kāma-Rūpa has been dissipated in Kāma-Loka into the Tāṇhic Elementals, the Higher Ego enters the state of Devachan. But should the tendencies and desires of the past life have been almost exclusively animal and material in nature, the stronger and more coherent will be the Kāma-Rūpa, the less the length of time to be passed in Devachan, and the quicker the reincarnation of the Higher Ego. Even in this case, the Kāma-Rūpa will have been dissipated as such previous to the reincarnation of the Higher Ego, although it may have cohered for a very long time.

But in the abnormal cases, previous to the death of the body, a separation is effected between the “Higher Ego” and the “Kāmic” or “Personal Soul.” In such a case the Higher Ego may be led back again by spiritual aspiration, when no permanent separation takes place.

But should the union not be effected, the Kāmic or Personal Soul becomes a separate Entity, to reincarnate immediately as a human

animal and scourge. Depending upon its Karmic energy it exists for centuries as such, undergoing torments in more and more debased incarnations: it is ultimately doomed to annihilation and to “fade out in Myalba.” Occasionally it may thus endure for centuries, and yet fade out previous to the reincarnation of the Higher Ego.

If the degradation during the life in which the separation occurred, has been sufficiently intense, or if it has “become immortal in Satan,” *i.e.* in spiritual evil, the Kāmic Soul is not re-born, but remains in an active state of Avīchi within the terrestrial aura. In both cases the Kāmic Soul is ultimately doomed to annihilation after a period which varies with the energy inherent in it.

Its effect on the Reincarnating Ego may be very great. That Ego is led by Karma back to a new series of incarnations. It evolves from itself a new Kāma-Mānasic reflection, which is at once warred with by the Kāma-Mānasic spook either reincarnated as a soulless entity, or especially if in a state of Avīchi within the terrestrial aura. The attraction between the “father” or Higher Ego and the doomed “son” or Kāma-Manas is very great, and the latter endeavors to force its way into “the astral current and through the Auric Envelope of the new tabernacle of its Parent Ego, declaring war to the lower light” [cf. 636] — the Kāma-Manas newly evolved to replace it. It is thus a “Dweller on the Threshold” to the Parent Higher Ego. In addition to thus affecting the parent Ego this Kāma-Rūpa declares war on all humanity, preying on the living, such as sensitives, mediums, and all others to whom it is magnetically attracted; through this it vicariously satisfies its gross desires [see *BCW XII:632-40*].

Many members have asked how the new personality can be formed for the separated Higher Ego when it reincarnates, as it seems to them that there can be no personality remaining. The new personality is formed and evolved from other Atoms within the Auric Egg, wherein Karmic records exist from all eternity. No one personality gives manifestation to all such Karmic atoms. The evil personality is dropped from the Sūtrātma and the Reincarnating Ego, provided it resists the “Dweller,” proceeds in obedience to the LAW.

New Series No. 3

Nov. 12, 1891

THE STATUS OF THE E.S.T.

It is well known to many members that H.P.B., at the time of her departure, was engaged in perfecting the organization of the School as such. It has held well together in the critical moment of that departure. But there is still need of three things. These are:

UNITY, STUDY, WORK.

By the first is meant that true Brotherhood which feels all the members as one's own self, to be neither criticized nor condemned nor weighed in the balance of the mind, but to be helped to work, each in his own way. It is not sufficiently understood that, in group study, the intelligence of the assembled members is at that time augmented by unity of thought and purpose, as well as by help from higher planes. Hence it is not for any member to say, "I am weak; I have nothing to give." Nor is it for us to say of one such, even in thought, "He knows nothing; he cannot aid me." When the Instructions of the School are studied in the way prescribed and at fixed times, a higher Force is drawn upon; it seeks expression through channels opened to it; the inner, devotional, and fraternal attitude is the opener of the sphere. The Force may find expression through the simplest mind present quite as well as through the most intellectual: perhaps better, for the methods of intellection are fixed habits and often interfere with intuitive action. In these moments of mutual study it must be remembered — it must be *realized* — that the Group is a unit, a single mind. Only so far as that is realized, and so far as that is carried out in thought and practice, abandoning all distinction between minds for the moment, is progress possible. For members residing at a distance from all Groups, correspondence with the Central Office and constant endeavor to feel at one with the Correspondence Group must answer the same purpose.

STUDY. In regard to this point the School is in need of help. It will hereafter be carried on more as a School, somewhat after the manner in which home study is assisted by the various colleges formed for this end. When a new member of the School has passed his three months' probation, he will then receive Instructions Nos. I and II. After he

has studied these for some months, an examination paper will be sent. Upon his replies to this paper will depend his receipt of Instructions No. III. It is useless to give more food when a previous meal is still undigested. Satisfactory replies upon the subjects already studied will ensure the receipt of the next number of the Instructions, and so on and on. In all cases, further Instructions than those already held will go as and when members show progress and fitness by answers, and not until then. Due regard will also be had to the record and fraternity of students, since mere intellectual progress without true devotion is not helpful, but is hurtful to every member of the School.

Members who fail to pass examinations. When a member's replies show a want of comprehension of the subjects studied, such member will not receive further Instructions, but will be assisted to a more careful study of those already received. At the next recurrent examination of members holding those Instructions, all who have previously failed will again have a chance with the rest; such opportunity of passing on will always be offered to them from time to time.

Members who are unable to grasp the Instructions. Although such cannot receive further Instructions, they need not despair. There is enough matter in Instructions Nos. I and II to engage the close attention of advanced students for many years. With persevering effort and fraternal work for Theosophy, the spiritual nature opens and the student is helped from within. All should remember that we gain nothing in life without great preliminary effort.

Assistance in study. Plans by means of which the Central Office will promote and assist Group study are being formed, and will soon be carried out. It is probable that subjects for study will be sent out monthly to Groups. A consensus of the thought of the Group on such subjects can be sent to the Central Office, and will assist it in framing examination papers suited to the needs and requirements of the School as thus shown.

Replies to examination papers. These will have the careful attention of the outer heads of the School, and will be returned to each student with any necessary corrections upon them. At the same time ideal replies to the questions asked will be published in the next number of the SUGGESTIONS AND AIDS, and sent to every member of the School for comparison with his or her previous replies.

WORK. This refers, not alone to the study of the Instructions, but also to work done for the Theosophical Society and its members. When a student is only able to do a little, he is too prone to think that little does not count. Or, because some are not able to do much, while others again have not the will and energy to combat difficulties

of circumstance or environment, they refrain from doing anything at all. The first class should remember that we are only expected to do what we can. The Chohan in his place, and the atom in its place, do what they can — no more. The Law judges us by our opportunities only. The second class should remember that axiom of *The Voice of the Silence*: “Inaction in a deed of mercy becomes an action in a deadly sin” [p. 31]. The student who *will not* do both kinds of work cannot advance; more he retrogrades, for there is no standing still, and he is also a drag upon all the rest of the School, just as an inactive organ is detrimental to the corporeal body. This does not apply to those whose limitations are real. But such should guard, in their turn, against the common error that right action is confined to the physical plane. They can greatly assist, on the inner planes of being, by right thought, meditation, and the mental practice of true fraternity. Brotherhood is not sentiment. It is not emotion. Nor yet is it so-called love. It is putting one’s self mentally in the very place of another and realizing his difficulties, while showing him that true compassion for which we would hope in like place. Mental exercise in this direction helps to develop that power of the Manas by means of which the Adept projects his consciousness into that of the stone or any other object in Nature.

PADMAPĀṆĪ

The principal synonyms for Padmapāṇi are: Chenrezi, Avalokiteśvara, Kwanyin, Daksha, Lokapati, Lokanātha, Bodhisattva, Daivī-prakṛiti, Kwan-shi-yin.

Under the legend of Padmapāṇi two great facts are concealed. The first relates to the creative modus or evolutionary process. The second relates to the mystery of a great incarnation, or Being.

“Padmapāṇi is Avalokiteśvara or the great Logos in the highest aspect and in the divine regions. But in the manifested planes he is the progenitor, in a spiritual sense, of men. He is the synthesis of all preceding Races, the progenitor of all human races after the Third. He is the culmination of four primeval races.” (Condensed from *Secret Doctrine* II:178-9; cf. stanza 39 and pp. 249-51.)

“Padmapāṇi (the lotus bearer) is the supporter of the Kalpas, the last of which, the present Mahā-Kalpa is called Padma, and represents ½ the life of Brahmā (or of an age of Brahmā). Though a minor Kalpa, it is ‘great’ because it comprises the age in which Brahmā sprang from a lotus” (*Secret Doctrine* II:179). The lotus is the symbol of generation,

and it is with the advent of Padmapāṇi that is produced that Fourth Race which possesses Manas and develops speech (II:173,198). Daksha also typifies the early Third Race, pure and devoid of individual Ego. After Daksha "living creatures were engendered by sexual intercourse. Before the time of Daksha they were variously propagated — by the *will*, by sight, by touch, and by the *Yoga-power*" (II:183). "The separation of sexes is allegorized by Daksha" (II:275). The term "Kalpa" also means Race (II:282,320). We see thus that this present Kalpa is esteemed great, both as a race and as an age, because it inaugurated the advent of Manas, the division into sex, and the differentiation of speech.

In the pure Third Race were primitive men, of "Kumāric condition," and "these elect were the germ of a Hierarchy *which never died since that period.*" There are said also to be four Kumāras, the Head, Heart, Soul, and Seed of Knowledge; pure ascetics who sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the last of the Manvantara; they are the progenitors of the four Races above mentioned, being "reborn in each Kalpa" or Race (cf. II:281-2). But they have one common and mysterious Root. It is said of Padmapāṇi: "This heavenly Being is credited with manifesting himself from age to age in human form," and that "it is believed he will incarnate as the most perfect Buddha, in Tibet," and does incarnate in the Perfect Lamas (II:178). After mention of the four Kumāras we find this pregnant sentence: "Higher than the 'Four' is only ONE, on Earth as in Heaven — that still more mysterious and solitary Being described in Book I" (II:282). Turning to the reference (I:207-8), we find that the Third Race was not at first a race, but a wondrous Being (Padmapāṇi, the synthesis) called the Initiator, who was the Tree from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Ṛishi Kapila, Hermes, Enoch, and so forth, have branched off. He is the nameless and mysterious One, the *Great Sacrifice*, who holds sway over all *initiated* Adepts throughout the world. Changing form, he remains ever the same. Knowing all things, he remains to help the few Elect. It is under his guidance that all the less divine teachers and instructors of mankind became the guides of early humanity from the first awakening of *human* consciousness. In Row's *Notes on the Bhagavad-Gītā*, pp. 46-9 [TUP, 1-9], the same mystery is hinted at, apropos of Kṛishṇa as the incarnation of a specific Logos helping our present humanity, typified by Arjuna under the name "Nara," or man. We must be careful not to materialize this conception, remembering the statement of *The Secret Doctrine* that a Dhyāni upon the spiritual plane or "heavens" may yet be upon earth as a man or men, through the

ray shot down by him (I:265 *et seq.*). One great spiritual consciousness can and does inform many souls, thus unifying these upon the higher plane. Padmapāṇi thus moves upon the manifested planes, even while he is metaphysically Avalokiteśvara, the point in the boundless circle or Logos (cf. I:429).

Kwan-yin (Chinese) on the spiritual plane is the female aspect of Padmapāṇi. These feminine Logoi or Śakti are the energies of the Logos; they “are all correlations, in their *noumenal* aspect, of Light, Sound, and Ether” (I:431). Kwan-yin, in her metaphysical and cosmical correlations, is the mother, wife, and daughter of the Logos, and corresponds to the Christian trinity. As Śakti, she represents the six forces of Nature in their unity, which is Daivī-prakṛiti, the seventh, the Light of the Logos. The names of these six forces are those of the six Hierarchies of Dhyāni-Chohans, synthesized by their primary, the seventh, who personify the fifth principle of Cosmic Nature, or the Mother in its mystical sense (I:293). Kwan-yin and Kwan-shi-yin are Christos-Sophia (I:473). In this philosophy, spirit and matter being eternally conjoined, we find male and female names for every Power, according to the aspect under which we regard it. There is yet more to be said. “Kwan-shi-yin and Kwan-yin are synonymous *with fire and water*. The two deities in their primordial manifestation are the dyadic or dual god, bi-sexual nature, Purusha and Prakṛiti. . . . ‘Kwan-shi-yin marks the places for the shining ones, the stars, and turns the upper space into a shoreless sea of fire, and the one manifested into the great waters.’ Think well over this. Fire stands here for the concealed Spirit; water is its progeny, or moisture, or the creative elements here on earth, the outer crust, and the evolving or creative principles within, or the innermost principles. . . . Fire is the most mystic of all the five elements, as also the most divine. Fire . . . is a term which comprehends all. Fire is the invisible Deity, the Father, and the manifesting light is God, the Son, and also the Sun.” (This seems to refer to the 7th principle, the Auric Egg.) “Fire, in the occult sense, is aether, and aether is born of motion, and motion is the eternal, dark, invisible Fire. Light sets in motion and controls all in nature, from that highest primordial aether down to the tiniest molecule in space. Motion is eternal *per se*, and in the manifested Kosmos it is the Alpha and Omega of that which is called electricity, galvanism, magnetism, sensation — moral and physical — thought, and even life on this plane. Thus fire, on our plane, is simply the manifestation of motion, or life.” (H.P.B., *Transactions* [BCW X:378, 374-5; *Secret Doctrine Commentary*, TUP, II:26, 23]).

Daivīprakṛiti, or Mūlaprakṛiti, is abstract, ideal matter. Metaphysically, and from the occult and cosmical standpoint, it is Fohat, the

intellectual energy of the Logos, by which evolution is commenced, for evolution does not commence on account of the potentialities locked up in matter. Matter acquires all its attributes and powers, which, in course of time, give such wonderful results in the course of evolution, by the action of this Light (Fohat) that emanates from the Logos upon Mūlaprakṛiti (cf. *Secret Doctrine* I:136-7 & n, and *Notes on the Bhagavad-Gītā*, p. 13 [TUP, 23-4]).

We are now passing into the creative or evolutionary method, and we find that Kwan-yin resides in Kwan-yin-Tien, the melodious heaven of sound, the divine Vāch or Voice, a form of Aditi, the principle higher than ether; Ākāśa, in other words. Both Vāch and Kwan-yin are the magic potency of occult sound in Nature, which voice calls forth Hsien-chan (or the illusive form of the universe) out of chaos and the seven elements (I:136-7). Now "Vāch is 'mystic speech,' by whom Occult Knowledge and Wisdom are communicated to man." It is the divine voice of the soul, which speaks audibly to the Initiate (I:430 & 431n). The symbol, or bird of Kwan-yin, is Kala-Haṃsa, the bird of the Aum, or universal resonance spoken of in *The Voice of the Silence*. "Bestride the Bird of Life if thou wouldst know" (pp. 5 & 74 [TUP ed.]; see also *Secret Doctrine* I:471).

"Kwan-shi-yin is Avalokiteśvara, and both are forms of the seventh Universal Principle; while, in its highest metaphysical character this deity is the synthetic aggregation of all the planetary Spirits" (*S.D.* I:471). We thus find that the Logos (and Planetary Powers representing It) and the great Head, guardian of the Mahā-kalpa, have, through their fohatic energy (which subdivides into the great natural forces), a habitat or action in Ākāśa, the soniferous ether, where they manifest as and in the creative potency of sound. Brahmā produced the universe through Vāch (or speech), and words (Logoi, Verbum) synthesized by The Word and numbers (see I:430). We find the Logos dividing into two parts, male and female, Virāj and Vāch (see Diagram, *Isis* II:264). It creates in Vāch (sound or vibration) Virāj, who is Brahmā over again. That is to say, that Brahmā, the creator, reappears in the creative powers of Ākāśic sound (*S.D.* I:137). "Connecting himself through his mind with Vāch, Brahmā (the Logos) created the primordial waters" (Ākāśa) (I:431).

"Ākāśa, the first tattva, the soniferous ether. This is a very important tattva. All the other tattvas come out of this, and live and work in this. All the forms and ideas of the universe live in this. There is no living thing in the world which is not preceded by Ākāśa or followed by it. This is that state from which we may expect every other substance and every other tattva to immediately come out, or, more strictly, in which

everything is, but is not seen. . . . Tattva 1. A mode of motion. 2. The *central* impulse which keeps matter in a certain vibratory state. 3. A distinct form of vibration" (*Nature's Finer Forces*, pp. 237, 249). This "central impulse" we have already seen as the noetic force working from *within* the atoms; the whole fact of evolution through the vibratory impulse of spirit=motion, in matter, which vibration is sound, occult and otherwise, and is Ākāśa as herein shown.

There are said to be four kinds of Vāch, and these correspond with the four basic principles as given in our Instructions, and will form the subject of another paper. As the Fourth Race developed speech, and mind is the basis of speech, it acquired mind also. "*Language* is certainly coeval with reason, and could never have been developed before men became one with the informing principles in them. . . . The fact that Vāch . . . is the spouse of the eternal celibate *Kumāra*, unveils a suggestive, though veiled, reference to the *Kumāras*, . . . 'who refused to create,' but who were compelled later on to complete *divine* Man by incarnating in him" (*Secret Doctrine* II:199n). Vāch is the daughter of Daksha ("the god who lives in all the Kalpas") which shows her māyāvic character. In Pralaya she disappears in the pulsing ocean of the Great Breath, the One (I:430-1). It is the soniferous Ākāśa which so disappears. In others, the resonance of Aum is silent.

Under the legend of Padmapāṇi is concealed a whole cosmological history. The "Virgins Dolma" [Tārā in Skt.] represent the dual quality of Manas "enlightening the mind of humanity," which Manas was his endowment of humanity. The rosy, fiery ray appears to be Buddhi, active. The ten heads represent the seven sounds, notes, colors, principles, forces of nature and Hierarchies of force, with the synthetic three from which all things proceed [cf. *BCW* XII:518].

No authority is claimed for any paper of this series.

[Since the questions for Examination Paper No. 2 are repeated before the answers, we have decided not to repeat them separately as a group. Judge indicated earlier that future questions would only be sent out to students ready for them, as some had not yet mastered the questions from Examination Paper No. 1. — COMPILER]

E. S. T.

Examination Paper No. 2

CORRECT ANSWERS TO THE QUESTIONS

Examination Paper No. 1 was sent out by H.P.B., and all replies were returned with notes thereon, together with criticisms and remarks on said replies. But the School since then has grown so much larger that the plan followed with the first examination cannot be pursued. Therefore only the grossly incorrect replies will now be returned with corrective notes.

1. *What do you understand by the Mānasa-Putra?*

Ans. — The Mānasa-Putras constitute a Hierarchy of the Arūpa Pitṛis. In the triple evolutionary scheme of nature — the Monadic, the Intellectual, and the Physical — they are concerned with the intellectual and it is to them that men are indebted for the gift of Intelligence and Consciousness. The Mānasa-Putras are identical with the Mānasa Dhyānis, the Solar Devas and Agnishvāta Pitṛis, and from the identity of function as described in *The Secret Doctrine* would also appear to be identical with that third part of the Kumāras, who, when commanded to “create,” refused to obey (I:181-5). Briefly considering the three lines of evolution, it may be said that as regards the earth, the Monadic evolution commences with the appearance of the Monads passing over from the Lunar Chain, these being also called Lunar Pitṛis, Devas or Ancestors, and also Barhishad Pitṛis, and it would also appear that they are closely connected if not identical with the classes of Kumāras who obeyed the command to create. In the passage of these Lunar Monads round the terrestrial chain of globes there is reached at the close of the Third Round what is called the human period. The Monads at the commencement of the Fourth Round “ooze out” their astral doubles, and it is around these that the physical “Builders” mold the human

physical form, which, from being originally ethereal and gigantic, gradually consolidates. It is during the Third Race that the Law of Karmic Evolution caused these "Chāyās" to receive the "incarnation" of the Mānasa-Putras, some of these latter being Nirmānakāyas from preceding Manvantaras. But it is expressly stated that some incarnated fully and became the seed of the future Adepts, a race set apart and continuing to "create" by the power of Kriyāśakti. Others only "breathed of their essence" or "projected a spark," while another part "deferred" until the Fourth Race. Under Karma the vehicles were not ready for them and they asserted the power of choice. It would appear from *The Secret Doctrine* that the Mānasa-Putras who incarnated fully and who continued to create through Kriyāśakti, refusing to follow the general line of evolution, are really the saviors of humanity through the sacrifice of their own evolution. But the essential act of the Mānasa-Putras was to furnish for the coming man the essence of their being, the acquired result of previous evolution, the "fire of intelligence" which becomes "through the exertion of individual man the human Higher Self."

It should be understood that the Putras or others who "endowed man," etc., are not beings different from him, but constitute himself. We refer to man as being this body and also other parts, so that it would be more correct to say that the Mānasa-Putras constitute now the higher part of man. Just as some students are confused about prior races — say, the Atlanteans — looking at them as being inwardly another set of beings and not ourselves, so the same error is made about the Mānasa-Putras and other "Putras" and about the Pitṛis, whether human or otherwise.

The Atlantean *bodies* were different ones from ours, but the informing men therein, the real men, were and are ourselves (*Secret Doctrine* II:289 *et seq.* on Karma and the Third Eye).

In the same way the Pitṛis of various sorts are us also, and also the Mānasa-Putras are those Egos who waited while others went on with certain evolutionary work until the time came to endow the body and psychical nature of that which was to be man, with his higher portion. So until the Mānasa-Putras incarnated there was no real man within as we now figure ourselves to be. Hence when it is said that the Mānasa-Putras "gave to man," etc., it is meant to convey that they constitute the higher and better portion of the man that now is.

The Mānasa-Putras are also called the Sons of Mahat. They would appear from the Instructions to be mystically connected with the Hierarchy of the planet Venus which corresponds with Manas, and also with that of Mercury, this corresponding with Buddhi and with Mahat on the Cosmic Plane. Again, in *The Secret Doctrine* the Mānasa-Putras

are said to be identical with the Dhyāni-Buddhas who emanate as Rays from the Second Logos, and as such, owing to the triple Logos being symbolized by the triple physical sun, they may be called Solar Devas (in addition to the fact that the sun being the origin, physically-speaking, of life and light, there is an analogy with the gift of life and light from the Mānasa-Putras).

The Reincarnating human Egos are also called Mānasa-Putras, and it would thus seem that in almost all men there has been a quickening of a latent power, which would explain as a continued Karmic evolution the descent of the Mānasa-Putras to incarnate in men, "who are themselves."

The student must always bear in mind that there is no "dead matter" in the Universe, but that it is *all* life during a Manvantara. Each atom is a life. The imagined final atom of science (called monad by Leibniz) is a life, and a member of some hierarchy. Thus the mineral world is a hierarchy, and so also is the world of Manas, as all others, and the extremely subtle matter which is called the unseen, primordial matter (also known as Prakṛiti) is composed of lives also, and is a hierarchy with an intelligence and action peculiar to itself. Therefore the meaning of the teachings is clear in respect to the statement that the Mānasa-Putras gave man this, and the others gave him that, and so on, for all the various kingdoms participated in forming the body for the future man who is the combination or concentration into one whole of the various hierarchies named and some not yet named.

2. *What is the function of the Auric Egg in reincarnation? What is it that reincarnates?*

Ans.— At the time of the incarnation of the Mānasa-Putras, Kumāras, or Pitṛis, the animal man is ensouled by these entities or Egos from preceding Manvantaras. They are called in the Instructions "Pillars of Light." It is stated that the Lunar Pitṛis are absorbed by the auric essence proceeding from the Ākāśic aura of the Mānasa-Putras, and that thus a distinct astral form is evolved for each incarnation. The physical (or rather ethereo-physical) form of the earlier races on earth was molded on the astral chāyās or shadowy men evolved by the Lunar Pitṛis, and the physical form (after the incarnation of the Mānasa-Putras) is molded on the astral form which grows with the growth of the human being, according to the guiding energy of the Auric Egg. The Auric Egg, in addition to thus being the origin of the astral form or Liṅga-śarīra, is also the origin of the Māyāvi-rūpa of the Adept, and its dregs form the Kāma-rūpa of the material man after his death.

The Auric Egg at death assimilates the essence of Buddhi and Manas, absorbing the spiritual aroma of each personality which it can follow in earth-life. It is thus identified with the Sūtrātma which incarnates from beginning to end of a Manvantara. It is in constant transformation and correlation during the progress of the Ego, and thus forms a constant record of individual progress.

Thus it may be said that the Ego or Higher Manas incarnates in association with Buddhi, the vehicle of the triple Monad, the connection between them being the Auric Egg, which is the first film on homogeneity. Through the impulse arising in the Monad and communicated by the Auric Egg, the Ego is drawn into manifestation or incarnation under Karmic Law, the Auric Egg molding the astral form in combination with the Tantric elementals. It is Manas which incarnates under the guidance of the Ākāśic records in the Auric Egg.

The word “incarnate” means being in the flesh, and therefore has reference to the present general development of humanity; for, when man was in the astral stage, and had no flesh body, he could not be said to be incarnated.

Now, as it is clearly shown in *Esoteric Buddhism, The Secret Doctrine* and *Key to Theosophy*, that the present man, as a general rule, has not developed the Higher Manas, but that it is lower Manas with Kāma — or desire — which rules at present, it follows that strictly replying to the question, we should say that it is lower Manas that is incarnated. But, as lower Manas is a part of Higher Manas and cannot be dissevered from it except in the case of the loss of the soul, it follows that the incarnating impulse and power is received by Higher Manas which, obeying the effect of its Karma generated on earth by lower Manas and Kāma, causes again an incarnation. In that sense, therefore, Higher Manas also reincarnates. And Ātma-Buddhi-Manas constitute the reincarnating principle as a whole, inasmuch as there must be some basis for the reincarnations that go on, and in which is to inhere the essence or flavor of all the personal lives lived by that triad through the medium of lower Manas in conjunction with Kāma at this point in evolution.

When the consciousness is centered in the upper principles and complete knowledge, or jñānam — is attained, then the reincarnation that takes place is voluntary — by an Adept — and is not to be judged by ordinary standards, and will, for the present, have no relation to the question now put.

3. *In what way are the Higher and the lower Manas related to each other (a) in earth life, (b) in Devachan?*

Ans. — Manas has been divided into Higher and lower for the purpose of considering it in relation to earth life. Lower Manas is that part of Manas which is incarnate in man as we now know him. It is of precisely the same nature as Higher Manas save that its association with Kāma colors it. Consequently it is a “Ray” rather than a reflection. Manas joined to Buddhi is Self-Consciousness; when consciously united with Buddhi and Ātma, it becomes divine Consciousness; joined to Kāma and earth life it becomes personal Consciousness. Thus in E.S.T. Manas is usually considered and spoken of as Buddhi-Manas and Kāma-Manas. It has also been stated that Manas, as such, is not in relation at all to earth life and acts only through its “reflection” or Kāma-Manas. The Higher and lower Manas are related as a reflection one of the other, and by means of some medium, this medium being called Antaḥkaraṇa in the Instructions. As yet, Higher Manas has not fully incarnated in mankind as a whole, for the time has not yet come for it. That will come later, and then a corresponding element in nature will appear and be visible in the air. This element will be a development of the Ākāśa corresponding to Manas, and will proceed into greater and greater visibility as Manas develops in man. In fact this element is already in the air, but is not perceived by us because we have not yet developed the necessary senses and uses of organs to enable us to cognize it.

In Devachan, earth-life with its more or less material conditions has been done away with, and the lower Manas, or reflection for the purpose of terrestrial life, does not exist. The Higher Manas may be said to have claimed its own, and to have absorbed the essence of all the spiritual deeds and aspirations of the personality to form another pearl on the Sūtrātma or Auric Egg. Before the Higher Manas enters the state of Devachan, the lower Manas with the dregs of the Auric Envelope has formed the Kāma-Rūpa, and this latter has in most cases been dissipated to form Taṇhic elementals. Thus the lower Manas has no relation to the Higher in Devachan, for the Taṇhic elementals are not existent on that plane of consciousness. This is fully explained in *Key to Theosophy* [Section IX, pp. 143-5, TUP ed.], where it should be studied.

4. *What is the Antaḥkaraṇa?*

Ans. — The Antaḥkaraṇa is an imaginary bridge of communication between the divine and the human Ego. In Instructions III [631] it is compared with the air of a room in which there is a brilliant lamp. The lamp represents the divine Ego, the light [thrown on the

wall] the human Ego, the wall of the room the physical body, and the atmosphere or air without which no light could pass at all represents the Antaḥkaraṇa. In Plate I [580] Antaḥkaraṇa is represented as a narrow strip which connects the indigo blue and green triangles, and in it is stated, in *The Voice of the Silence*, to be the link between Higher and lower Manas. The strip in Plate I is only an indication, as it is not such a definite strip.

Antaḥkaraṇa is only half in action during sleep, and at death it is destroyed as a Bridge. For the personal man awake and acting in the lower Manas, Antaḥkaraṇa is the only means by which he can aspire to and recognize the divine in himself. The personal man has therefore to keep open the bridge of communication, else it may be destroyed and he be converted practically into a "soulless being."

H.P.B. described Antaḥkaraṇa as a mode of consciousness. The *Voice* speaks of it as the path between the personal and impersonal Self, (page 50) "the highway of sensations" (p. 56), a projection of the lower Manas (p. 88-9, note), and shows it as the battlefield where takes place the struggle for mastery over the personal self, for we traverse this bridge whenever we aspire unselfishly. As said in the *Voice* (p. 55), at the termination of the struggle, and at the initiation, "behold the very battlefield is now engulfed." This state is present in any individual during the moments when he turns his thoughts towards the spiritual life.

Antaḥkaraṇa may also be described as that action of Consciousness which draws it (Consciousness) up and down — in this case up. That is, by aspiring in our consciousness to Higher Manas and Buddhi, we continue to improve that power located there between Higher and lower Manas, so that it remains with us as a Bridge, because, in consequence of the general race development, we are not normally able to remain consciously on the plane of Higher Manas.

5. *What do you mean by the "Higher Self," and how do you distinguish between it and the personal self?*

Ans. — The term "Higher Self" is somewhat confusing. It ought to be confined to the One Universal Self, and as such cannot really be qualified as "Higher." By some it has been mistaken to mean the Higher Ego as opposed to the lower Ego or personal self. It may be well to strictly distinguish between (a) the lower Ego or personal self; (b) the Higher Ego or Individual Self; then there is (c) the divine Ego or Buddhi-Manas; finally there is (d) the Universal Self or Monad in manifestation.

In the Instructions the Higher Self is identified with AUM; the Higher Ego is said to be the third letter and Buddhi, the second [639]. It is also identified with the triad of Ātma-Buddhi-Manas, and therefore with the three hypostases of Ātman within the Auric Egg. It would thus seem right to connect the words Higher Self with this triadic hypostasis of the Universal, homogeneous, and secondless Self. The Higher Self is Ātma, "the inseparable ray of the Universal and One Self (*Key to Theosophy*, p. 175, TUP ed.).

The "personal self" is purely a reflection for terrestrial purposes of the Higher Ego or Individual Self. It is really equivalent to Kāma-Manas. And the personal self — also called lower self — is *not* the body, for that is only the field in which these powers play or work. The body is senseless as such, and being composed of every sort of matter and thus of every hierarchy, may be just as well good as bad. So the personal lower self is the combination of passions and desires with lower Manas. This should be carefully thought out and realized. It is lower Manas combined with Kāma operating through the astral and physical. In the Instructions, lower Manas is green and consequently absorbs Kāma (red) and it is our duty to separate this combination. Lower Manas, then, freed from desire, shows itself of the same nature as its creator (Higher Manas), and operating with it, is able to perform its true mission here, the Ego working in conjunction with its alter Ego.

6. *State the constitution of man as given esoterically, and describe the different principles in that division, saying what becomes of each at and after death.*

Ans. — As given in the Third Instruction [607] the constitution of man is divided thus:

First, the origin of all, the Triadic Monad or triple Ātman, which is here considered as an eternal principle, although in the First Instruction it is stated that Ātman is no principle and that its esoteric substitute is the Auric Egg, which is said to be almost pure Ākāśa.

Buddhi, a Ray of the spiritual Soul or Ālaya.

Manas, the product of Mahat or Universal Mind.

These are said to be the four eternal bases. The aspects of these in manifestation comes next, as:

Prāṇa, which is the life of material existence and is the transitory aspect of Jīva, the One Life, which is identified with the triple Ātman.

Liṅga-śarīra, the astral form, the transitory aspect and formation of the Auric Egg.

The lower Manas, which is a reflection of Buddhi-Manas, con-

sidered in association with Kāmic elements.

The physical body is not included in the classification in either case, neither in the classification of the Instruction III is the Kāma-rūpa of exoteric division, nor the Kāma principle of earlier Instructions. The physical body is a fleeting combination of atoms, never constant, and consequently is not recognized as a principle.

At death or shortly after, the physical body is resolved into its elements and the Prāṇa manifested in it rebecomes Jīva. The Liṅga-śārīra, which at death is more or less liberated from the meshes of the physical body, lingers for a time in its neighborhood, but is ultimately completely destroyed and dissipated. The energy of Manas reflected in Kāma-Manas is sharply separated by the division of Antaḥkaraṇa. The energy in association with Kāmic elements, forms with the dregs of the Auric Egg, the Kāma-rūpa, or spook of the séance-room, and this leads a more or less extended existence in accordance with the energy in it. Manas and Buddhi with the aroma of the spiritual aspirations of the personality preserved in the Auric Egg, exist in the state of Devachan until the new incarnation has to be effected.

7. *What do you understand by the statement that Life and Consciousness are in every point of the Universe?*

Ans. — It is not to be understood that Life and Consciousness, as we imperfectly know them, are in every point of the universe. But as the law of Evolution necessitates Absoluteness in duration, previous to any differentiation in space and time, Life and Consciousness thus become aspects of the Absolute, differentiating in space and time, thus they may be said to be in every point of the universe, everywhere at all times. Although from this point of view both, as aspects, are coeval in the Absolute, yet Life is a higher aspect than Consciousness. *The Secret Doctrine* I:216 says “The ‘First-Born’ are the LIFE, the heart of the Universe, the Second are its MIND or Consciousness.” But this Consciousness is still unconditioned as compared with consciousness as we know it, for Mahat, the Universal Mind, is the production of Pradhāna, undifferentiated matter. Thence the Energy arising from Absoluteness passes into differentiation in the Life and Consciousness of the Hierarchies of sentient Beings who, according to law, build and guide the Universe, which is themselves.

Cosmic Ideation and Cosmic Substance, together with the Cosmic Energy arising from the reflection of Absoluteness in Cosmic Ideation, result in differentiation. The interaction of spirit and matter, subject and object, with intelligence, results in the various bases or vehicles

through which life and consciousness are manifested. But the manifestation differs in degree with the basis of differentiation, this being at the very least septenary. The consciousness of even one plane of terrestrial existence differs from all the other planes. From the point of view of Absoluteness, all planes are illusion, and, therefore, no difference of Life and Consciousness exists for those who themselves are in the illusion. Yet existence — or the going forth into objectivity impelled by universal law — implies the Life and Consciousness of many varieties and kinds of beings and entities, whose differentiations, one from the other, are as wide as the universe, yet each of which has a Life and a Consciousness of its own kind, each in its own plane, because each is an incarnation of the One Life which manifests under innumerable forms and which is Consciousness itself. From this arises the corollary that there is nothing in the Universe which has not a Life and Consciousness of its own degree and order. Of these orders of Consciousness we at present know only our own, but the other states still exist.

Questions 8, 9, 10, and 11 can only be answered by the students, each for himself or herself.* The majority of replies on these heads were found to be satisfactory. Yet it cannot be too often repeated that the E.S.T. was formed in order to help and to vivify the T.S., and that all its members are expected to work to that end. Those who fail to do so need not expect to advance, for by their inertia they shut themselves away from the higher life-impulses communicated to us by Those who help all who help humanity. The Masters are not concerned with personal ambitions and selfish acquisition of knowledge

*[(8.) Do you carry out, as far as you can, the rule about daily meditation? (9.) What do you understand by the term "meditation," as directed to be practiced in the Rules? On what do you meditate? (10.) What work have you been doing for the T.S. since you have been in the E.S.T.? (11.) What books on Theosophy have you studied since you joined the School?]

New Series No. 4

March 29, 1892

IMPORTANT NOTICE

The E.S.T. has no official connection with the Theosophical Society.

When first organized it was known as a section of the T.S., but it being seen that the perfect freedom and public character of the Society might be interfered with, H.P.B., some time before her departure, gave notice that all official connection between the two should end, and then changed the name to the present one.

This leaves all T.S. officials who are in the E.S.T. perfectly free in their official capacity and also permits members if asked to say with truth that the School has no official connection with the T.S. and is not a part of it.

Members will please bear this in mind.

ANNIE BESANT

WILLIAM Q. JUDGE

REGARDING EXAMINATION No. 2

It is pleasant to be able to state, as the result of the past examination, that the School, as a whole, shows an advance on Examination No. 1. Only those students who confessedly have not studied and have not meditated, have failed to show progress.

The examination has brought out one or two facts worthy of some attention. Issued, as it was, soon after the departure of H.P.B., and when great pressure of work devolved upon this office, while at the same time the heads of the School were constantly traveling and lecturing, the further issue of the correct replies was greatly delayed. At the same time members, on finally receiving these, wrote to express surprise at the delay. Surely some slight forethought on their part might have indicated its cause and might have spared this office the necessity of reply. This is only one of several instances where the exercise of even a modicum of thought would have benefited both the office and its correspondents; instances where members overlook information given

in letters, complain of its omission and have to be requested — amidst great office pressure, to read the previous letter again.

Another point is the number of very lengthy examination replies, written upon the meanest paper, sometimes covering a quire of foolscap — even more and demanding a profusion of time and postage stamps for revision and return. Such method of replies show a want of thought for others, as do those received unsigned and which must be traced to the writer, notwithstanding the effaced postmark on the cover. Others again did not contain the Questions, though return of these was specially requested. The extra work involved in the sum total of such mistakes cannot be estimated by any but the office-workers; service is not grudged by them, but useless expenditure of means and energy at a time of such pressure and with so few workers is deplorable. Nearly every worker in the office here and in London has much more to do than any one person ought to have upon them, and the School as a whole does not give much financial aid from the probable cause that it is not able.

NOTICE “NOT TO SHOW” THE REPLIES

On the correct replies there was put a notice not to *show* them to others, and yet scores of letters were sent in asking “*why such secrecy?*” — some called it nonsense. A slight re-reading would make it evident that *not to show* did not mean *not to discuss*. Hence discussion of the correct replies was perfectly right, but to show them — that is, hand them over — would be a different thing, as many of the members had not yet arrived at that stage. Perhaps if the notice had been “not to give” it would have been better; but the whole course of the examination shows, that the effect of American civilization and literature, and terrific rush, is bad upon our powers of concentration even in slight matters.

DUTIES OF GROUP PRESIDENTS

The duties of Group Presidents toward their fellow-members is that of assisting them to study, to develop their energies, and to conduct the Group meetings in such wise that all shall be benefited. When the Instructions are read, a pause should be made at the end of each paragraph to provide for its discussion. The younger members should be encouraged to express their opinions first, with a view either to their support and enlargement — or to their correction — by the elder members. The object of Group meetings is the development of their own members, and they should be carefully conducted to that end. The President should endeavor to acquaint himself with the mental

needs of each fellow-scholar, an effort in which all can assist him. Elder members should give all possible assistance to those younger in study of these themes, or less advanced intellectually. Once let it be realized that the Group is only as strong as its weakest part; that its real status is indicated by the *average* of progress of its collective members, and we trust that individual effort will be directed toward the advancement of the Group *as a whole* rather than toward individual advancement or display.

DUTIES OF GROUP SECRETARIES

Several of the E.S.T. Lodges have established weekly dues, some of which are placed as low as ten cents per member; these are not obligatory in cases where any member is really unable to offer them, and they are sent in to this office monthly, as a rule. They are collected by the Secretary, one of whose duties it is to remind members at the close of the meeting, that he is ready to receive these dues. Sentimentalists have occasionally objected to "mixing the taint of money with E.S. meetings." Such should remember that without some such provision the School cannot be carried on — a point of which the majority of Groups are entirely oblivious.

The Secretary is usually the reader of the Instructions. Upon the tact of this officer, his care to give to all members the opportunities of discussion and comparison, much of the usefulness of the meetings must depend. The relations of all members — whether officers or not — to their Group is a karmic one, and the responsibility of each toward each and to the whole Group, cannot be too deeply taken to heart. Every strong Group in time increases by just so much the strength of this School, upon which our departed Teacher so greatly depended for the future welfare of the Theosophic cause.

Secretaries should also inform this office of the departure of members, in order that the records of Group membership may be properly kept up. Such members should also themselves promptly inform this office of intended change of residence, giving also some correct address. Many letters go astray and are finally returned here for want of this precaution.

In the duties of these officers as above given, the duties of members are also indicated.

MEDITATION

While the majority of members show appreciation of the desirability of meditation, there are those to whom the following notes, previously issued in London will be useful.

Rule 12 runs:

“Each member is expected to set apart a certain part of the day or night, of no less than half an hour’s duration, for meditation upon the Instruction received, for self-examination and self-study. If possible the place selected,” etc. [cf. Rule 16, *BCW XII:496*].

It will be noticed that the advice as to the place selected is preceded by “if possible” but the direction to meditate is peremptory. Now there are some students in the Section whose health does not permit them to meditate, and in such cases H.P.B. was wont to suspend the Rule. All such are justified in suspending their observance of it, but indifference, carelessness, neglect, disagreement, are no excuse for disobedience. Obedience to the Rules laid down for our guidance is a *sine qua non* of progress in Esotericism; this is distinctly one of the “orders that concern esoteric work,” and disobedience, in the absence of a valid excuse, is a breach of the Pledge. It is noteworthy that some who answered the other questions worst were those who said “No” to Question 8 [regarding doing daily meditation].

For let us consider this matter apart from the duty of obedience. Many of the members are busy people, yet if they took a statement in the *Instructions* such as that the Auric Egg “is the direct emanation from the Ātmic Ray in its triple aspect of Creator, Preserver, and Destroyer (Regenerator) and from Buddhi Manas” [526], and kept their thought fixed on this as a subject for meditation even once, they would be surprised at the knowledge gained, and understand the nature of the Auric Egg much better than they do at present. The patient dwelling of the mind upon a single thought results in the gaining of wisdom, and it is thus that the true Occultist is developed. The Occultist is not manufactured by the GURU; he makes himself, the GURU only adjusting; and he who will not give half an hour a day to quiet thought, cannot expect to progress

Again, we cannot advance unless we learn to know ourselves. “If you do not know yourselves,” wrote a MASTER lately, “how can you know us?” “Self-examination and self-study” are to form part of the half-hour’s occupation. If this were faithfully carried out, we should have less jealousy, less bitterness, less harsh judgment, less disharmony, in the School. For self-criticism prevents unkind criticism of others, and those who know their own weaknesses, and are striving to mend them, are always the most compassionate towards the weaknesses of others. Nor can we hope to conquer the subtle forces against which we fight, if we do not clearly know what ingress is given to them by the weaknesses of our own nature; the traitor within opens the door to the foe without, but the faithful guardian of the fortress, who has discovered his traitors, keeps them fettered and well nigh harmless.

Let us look at the matter seriously. Either we are playing at Occultism, or we are trying to prepare to become Occultists in this, or some future incarnation. If the former be a statement of the case, it would be wise to remember that such play is dangerous, as well as waste of time. If the latter be our position, then we should follow the path shown by the Teacher. "By the performance of duty wisdom is acquired," and one of the duties of a disciple is obedience to the rules laid down by the Teacher. They are rules sanctioned by ages of experience, and binding on us as pledged disciples. So let each member take refuge from worldly things for at least one brief half-hour daily, and so give his inner force the chance of becoming active.

Aspiration towards the Higher Self should form part of the daily meditation, the rising towards those higher planes of our being which cannot be found by us unless they are sought. Earnest and reverent desire for Master's guidance and enlightenment will begin the attunement of the nature to the harmony to which it must one day respond. Concentration on a single point in the teaching is a road to the philosophy: self-examination a road to knowledge of oneself.

These are only suggestions as to the lines of meditation that may profitably be pursued by those who are beginners; each student will soon find out his best road for himself.

THE ANTAḤKARAṆA, OR BRIDGE BETWEEN HIGHER AND LOWER MANAS

Examination II [Question 4; see pp. 365-6] showed that considerable confusion and doubt exist as to the nature of Antaḥkaraṇa.

As H.P.B. said Antaḥkaraṇa is a bridge or path by means of which the ascent into Higher Manas and descent from it is effected by us while incarnated, and is necessary in making the ascent and descent; we need to grasp the idea more fully.

Antaḥkaraṇa must not be viewed as being merely an offshoot of Manas in its lower aspect. Antaḥkaraṇa is a higher aspect of lower Manas; a projection of the lower Manas towards the Higher. Viewed as "a mode of consciousness" (H.P.B.) it consists of the aspirations of lower Manas towards the spiritual state. Call it a feeler thrown out by lower Manas and indrawn at death, when Antaḥkaraṇa *per se* is "utterly destroyed as a vehicle" (H.P.B.'s words). The *personal* consciousness pervading it is that of lower Manas, and *as such* its "remains survive as Kāma-Rūpa" (No. III, [BCW XII:633]); the word "its" here refers to lower Manas. When the Instructions say "the consciousness of Antaḥkaraṇa . . . is transformed into Kāma-Rūpa", the personal consciousness of lower Manas (at times thrown upward, and then only becoming Antaḥkaraṇa) is meant and not Antaḥkaraṇa *per se*, which "is

destroyed at death", *i.e.* that specific mode or action of consciousness is then blotted out, by being again merged into that lower mode, which now becomes fixed in the Kāma-Rūpa.

Antaḥkaraṇa, when in *active* existence, is not evolved from lower Manas alone. H.P.B. told her pupils it is also, in part, an effect of Higher Manas. It can be illustrated thus: Lower Manas emits an efflux towards Higher Manas; this stimulates an influx of spiritual energy from Higher Manas; action and reaction as between higher and lower are thus set up. This interaction is the path of communication between the two and is called Antaḥkaraṇa. From one point of view Antaḥkaraṇa is a function of dual Manas. At death "the bridge," so to say, parts in the middle and is reabsorbed; the influx withdraws into its source — Higher Manas; the efflux retreats into the personal basis of lower Manas; Manas rebecomes one, its dregs sloughing off as the Kāma-Rūpa. The interaction is extinguished — and *that* was Antaḥkaraṇa. Its personal basis in lower Manas — the fuel from which sprang the flame — is what becomes the Kāma-Rūpa so far as Antaḥkaraṇa is concerned. Both influx and efflux are governed by Karma; we cannot say which is prior to the other.

We find ample illustrations of the above in *Voice of the Silence. Light on the Path*, a collection of ethical injunctions and teachings, was so named because such aspirations, if continuous, themselves form Antaḥkaraṇa, the Path.

CONDUCT OF THE SCHOOL

Although documents as sent to each member give every particular, a few words as to how the School in general is conducted will not be out of place, as one or two letters from Asia show that some are capable of imagining the School to be divided into two parts, one here and one in England.

There is no such division. The heads of the School necessarily live, one in London and one in America. This only means, that for purposes of regularity and saving of time and expense the correspondence of all U.S. members is with William Q. Judge, and those of Europe and Asia with Annie Besant. So also each of those persons represents the other in all letters and Papers issued, even though in general correspondence they use a single name.

The records are kept in London by agreement between these two, and because it is more convenient. It also permits both to know of applicants, before the final issue of certificate of membership. Neither takes any important step without previously consulting with the other.

THE T.S. AND THE SCHOOL

Members must carefully remember that the School has no official connection with the Society (T.S.), although none are admitted who are not F.T.S. Hence the T.S. must not be compromised by members of the School. We must all recollect that the T.S. is a free open body. So if one of the Heads is also an official in the T.S., his or her words or requests as such T.S. official must not under any circumstances be colored or construed on the basis of the work of this School.

This caution is necessary because some members have said to the General Secretary of the U.S. Section, T.S., that they regarded his words, as such official, to be an order. This is improper and may lead to trouble if members cannot see their plain ethical duty under the pledge. They are, surely, to work for the T.S., but must also use their common-sense *and never let the T.S. become dogmatic.*

CORRESPONDENCE GROUP

A class of earnest students is in process of formation. All those *whose efforts warrant the promotion* will be permitted to correspond with more advanced "members of the Inner Circle" (see last paragraph Book of Rules), through this office. Group Secretaries will also be allowed to send six questions monthly, as selected by their Group, for the same purpose.

[Starting with the series below the heading became:]

ANSWERS TO CORRESPONDENCE AND SUGGESTIONS & AIDS

Correspondence No. 1

June 8, 1892

NOTICE

This matter consists of replies to questions from the School on Instructions Nos. I, II, and III and also of other matters relating to the School, and it goes to all members irrespective of degree.

Each group is entitled to receive through its President or Secretary three copies for the use of its members, the latter having privilege to copy for themselves. No group member will be supplied direct, as we have not enough money for such expense. No duplicates can be furnished from the office.

Members not attached to any group receive one copy direct.

Groups can send three questions at a time, not oftener than once a month for the present, through their President or Secretary only.

No questions will be received from members of a group as Individuals, but only through the medium of the group as a whole. The questions from groups must be well considered and debated at the meetings before being referred to the office.

Members not in a group are each entitled to send three questions also, but likewise must well consider and digest them first. (See *Book of Rules*, No. 12 [BCW XII:495].)

All questions on hand at date of any issue will be included if space permits, the benefit of all the answers being extended thus to the whole School.

Use ink and write plainly. Use concise language without circumlocution or profuse explanations. In referring to any book, or other matter, make distinct reference by page, line, number, title, date, etc.

The "Suggestions and Aids" are therefore merged in this.

CORRESPONDENCES

Several members are evidently mixed about these. They say the correspondences do not agree. This appears so because members have settled on one fixed correspondence. A correspondence is a likeness, not an identity. Thus one color corresponds to one eye, but that may all change when we shift the stand-point, and the color may from the new point of view correspond also to something else. *Left* corresponds to negative, but also to many other things not directly related to one another. *Red* corresponds to Kāma and Mars, but may also, when the plane of thought is shifted, correspond to something else. The arms and hands correspond to Mind, Memory, and Understanding, and yet arms and hands do not correspond to Buddhi, which is the true correspondence for Understanding. The true position is to settle what sort of correspondence one is engaged on and base the argument on that, always remembering that each correspondence and set of them have their own place and relation and must not be mixed up. *E.g.*, when we are considering correspondence of weekdays with planets, that has nothing to do with the correspondence of planets among themselves. Attention must be paid to the particular *class* of correspondences that is being investigated, and not to confuse the mind by thinking of those that are of a different class and which include some of the other ones.

Ques. 1 — Suffering, and responsibility for each other.

One asks if we shall suffer in the sense of not progressing, for the vindictiveness or want of harmony evident in a fellow-member of this School; for it has been said by the Heads of the School that each one would attain for himself, notwithstanding laggards or backsliders.

This is important since it bears on the very reason for establishing the School. It was founded for the first object of making inside the formal ranks of the Theosophical Society an actual brotherhood if possible, for only by such a real union is the strength to be found that is needed for progress. At the outset, the questioner — and all in the same case — should make self-inquiry to see if his own defects in other directions may not be quite as important to be got rid of as those in his brother. It may be that we easily see the faults of others but forget our own; and in such instances as this, it is well known that the querent has defects in other directions which are as much of a hindrance to third persons as those he criticizes or observes in his fellow.

We do suffer for each other. We are retarded by their shortcomings

and they are kept back by ours. They and we are units of one family, members of this race, and in this fraternity there is a subtle tie which binds all its members together; it is a current through which everyone is affected from all directions in our band. This is our Karma; it is the working out of the old affinities and antipathies, or otherwise we would not be here. Repining at it will do no good whatever. We must admit it and do the best we can to rectify it on our part. But at the same time, every member has the chance to forge ahead of all the rest — using his added ability and power for their benefit. If this were not so, evolution and adeptship were but lies. For an Adept is one ahead of the rest. If he tries to benefit them he is of the White Path, if he works for his own advancement he is of the Black. And it is the same for disciples each in their several degrees of progress.

Again it is asked — and this prevails throughout the whole fraternity — is there no other way of obtaining Theosophical understanding and true spirituality than by study and strong effort? And a reference is made to what the questioner thinks is “needless study of colors and sounds.”

While the question is natural, it is in reality put from the laziness of our nature. A royal, easy road is desired. There is none such however. “The road winds uphill all the way,” brightened by the consciousness of doing right. We can go by two methods: — one that of study and devotion combined; the other that of devotion. But the latter is no easier than the former. It is vastly longer, and extends over many more lives than the other. Absolute, deep, unremitting devotion is required for it, which gives way never for a moment. Have you it? No. But you would lazily slip the first which combines both. Very well; then the weakness, the folly, the indulgence, of the nature of the race to which you belong will pull you down over and over again, while those who combine study with devotion are not dragged down so often, because they have at least some good understanding and philosophy to guide their steps. It may be quite hard for some to study color, sound, and number in their relations to each other and the various principles and planes, but as there are planes from which we cannot gain knowledge save in that way, it is necessary to so study. Indeed the very thoughts we do get, and grieve they are not more complete, come to us at their source in the mind as colors and sounds, but we only half translate them because of our ignorance.

Virtue is needed, but so also is good sound philosophy and wisdom.

There are indeed high chelas who have gained much through devotion without study, but they are not as high as those who added study to virtue. We may all be very virtuous and yet quite unwise. The Society needs wisdom as well as virtue in its members. Our purely sentimental moral acquirements will not save the Society, unless to them we add all that we can possibly obtain of knowledge and wisdom. Those who most advert to this subject and who most complain thereon are such, too often, who lack discernment, who suffer from want of early mental discipline, and who now do not like to go to school again. But there are those who, being full of devotion and altruistic motive, cannot gain much by study because of inherent difficulties, yet who, because they *do all they know how and are able to do*, do all that they can possibly be required. But they, being of a more humble spirit, seldom make this question now discussed.

Ques. 2 (J.G.B.) — I am unable to see clearly what the diagrams in Ins. No. 2 are intended to amplify or illustrate at the close of that chapter?

Ans. — This is a printer's error of arrangement, etc., of plates. The figures refer to the closing lines of the paragraph in which they occur and should be placed in this order: (a) The six-pointed star before the words "the Macrocosm." (b) The pentagon before "the Microcosm." (c) The combination-figure before "the geometrical equivalent, etc." The sentence will then read thus:

"The combination of these powers and the attuning of the Macrocosm, and the Microcosm, will when combined give the geometrical equivalent of the invocation of *Oṃ Maṇi Padme Hūṃ.*" [BCW XII:567]

Ques. 3 (J.G.B.) — In regard to the locality occupied by the "third eye," is it between the eyes, in the forehead, or in the back of the skull?

Ans. — The third eye is the *Pineal Gland*, and cannot therefore be at present said to be in any of the three positions referred to in the question, but is situated in the middle of the cerebral hemispheres. But at one time it was a more or less external organ, before the "Fall into Generation" at the close of the third race, and then its place was at the back of the head (S.D. II:294). In the fourth race it was "drawn deep into the head and is now buried beneath the hair," and (save in the abnormal cases of natural seers) its activity is now entirely latent and can only be stimulated by artificial processes. Esotericists must not be misled as to the position of the "Eye of Śiva" by reference to ancient mystical works of art, where it is represented in the middle of

the forehead, which is merely an exoteric license, the eye being placed there symbolical of the interior vision. Originally all were objectively one-eyed, the two physical eyes which developed later replacing the one "Cyclopean" eye after the separation into sexes. Its resurrection will only be on the day when Humanity is purified and again spiritually awakened, when, as the result of his "fall into matter," he will be in possession of *three* eyes, two capable of functioning on the physical plane, one on the spiritual — the *one* thus becoming *three*, in the cycle of differentiation. Read *The Secret Doctrine*.

Ques. 4 (S.A.H.) — When H.P.B. says, "We elbow soulless men and women at every turn," [637] what does she mean?

Ans. — She meant what she said, but of course the term "at every turn" is a colloquialism and means "very often." There are such. They are those bodies of men and women who have pursued in former lives bad courses, so that now there is no soul. In their case in place of the Auric envelope there appears — to the Seer — a *shadow* of such envelope, as if the real envelope had burned out leaving only a film of ashes. Take a piece of paper thoroughly soaked in salt or alum and burn it. It will burn out leaving a thin shell; or burn a sheet of paper carefully until only the burnt brittle shell is left. Such is the appearance of a soulless being. The case of the one whose soul is nearly lost is better figured by a spark — representing such disappearing soul — enclosed in a metal ball. It is very weak but the spark left indicates the possibility of rising again — or coming back — through strong effort.

Ques. 5 (S.A.H.) — As to the intellectuality of such beings, their incarnation if any, etc.?

Ans. — The difficulties surrounding the subject may be cleared off by understanding the root of the matter and remembering that we use terms in English upside down. The fact is that the soul disappears from the particular trinity in question and *not* that a soul becomes bad, is lost, and wanders about unattached or attached to some body — that is, becomes a Dweller. It is not so. The person in question leads life after life of evil; the soul is gradually starved; this goes from bad to worse; and at last soul disappears utterly, leaving only the evil effects, and these proceed under natural laws with incarnation until all is ended. "The mysteries of Lower Manas are almost infinite." When the evil courses have proceeded far enough, Lower Manas is able to cause incarnations until the power is exhausted. And soulless beings are the Lower Manas, divorced from the upper principles, thus incarnating.

When the power to incarnate in a human form is exhausted it proceeds in lower kingdoms, for nature cannot leap, she must proceed step by step either up or down. Some of these incarnations will be of a highly intellectual character, others, those that have gone far down, being merely as vile beings of the lowest sort.

The Dweller is a different matter. It is not a lost soul. It might be said to be a human elemental. It is also the sum total of general wickedness as related to the individual who sees it. Hence, the first sort is a particularization of elemental forces, and the second or real "Dweller" is the sum total of general wickedness. So, then, it follows that every student will, some day in some life, arouse this latter Dweller when the point is reached where the real struggle begins, for we cannot pass on to higher planes without arousing the general evil in our race; and when aroused each one focalizes it in a way peculiar to himself. Therefore the term "Dweller" has been loosely used whenever used in any way other than as described.

Ques. 6 (Lucifer) — What becomes of the Higher Ego of a Black Magician?

Ans. — It is divorced from him and makes new incarnations.

Ques. 7 (Lucifer) — If an Adept makes use of an already grown body to incarnate in, does he use his own Liṅga-Śarīra? If he does, what becomes of the Liṅga-Śarīra naturally belonging to the said body?

Ans. — He does or he does not as the case may be. The Liṅga-Śarīra of the body has gone and the Adept has entered before vitality has passed the line of revival.

Ques. 8 (Lucifer) — If he does not use his own Liṅga-Śarīra, what becomes of it?

Ans. — He never gives up his own Liṅga-Śarīra at all.

Ques. 9 (Lucifer) — Can the Higher Ego enjoy or suffer or even be conscious as an "I am I" center of consciousness on a higher plane while the lower Ego also is awake and also a conscious, willing, suffering, enjoying "I am I" on a lower plane simultaneously?

Ans. — Yes! the Higher Ego suffers for the sins of the lower, and this is the origin of the Savior who suffers and is crucified.

Ques. 10 (Atlantis) — Concerning the astral body, is it the seat of the

emotions and general characteristics of the Ego during an incarnation? Is it composed of the coarse elements of the Auric Egg? Is it subject to change like the physical body, or is it permanent during an incarnation?

Ans. — (a) The Astral Body is the seat of the emotions, etc., in the sense that it is through it that Kāma acts. For Kāma has to have a vehicle, which is the Astral Body — while the material body is the vehicle for the Astral. Without Kāma it is not entirely the representative of the Ego. Both Kāma and the Astral Body are needed, the Kāma-Rūpa being formed after death by the coarse part of Kāma and the Astral Body. With this in mind it is legitimate to say that it is the seat of the general characteristics, etc., “during an incarnation.” (b) The Astral Body is made out of the Auric envelope, together with the necessary astral matter around the family. It grows after conception up to a certain date, but much quicker than the material body. It does not get *all* of its material from the Auric envelope, but, as said above, elsewhere. (c) In the ordinary sense, the Astral Body is not subject to the constant change that the material body undergoes from day to day, but it has changes. These are slight in ordinary cases but are greater in the case of those human beings who are trained. Esotericists should read with care the article on this in *Path* for July 1888 entitled “Culture of Concentration.”* It is important.

The Astral Body begins to disintegrate when the time for death arrives. In some cases the disintegration begins perhaps two years before death; generally not so long. When the disintegration of the Astral Body is complete, then natural death supervenes from the natural causes that bring it on in the body, and this may be sudden, slow, or very slow.

Ques. 11 (M.L.G.) — Is there such a being as a Nirmāṇakāya known among the “Brothers of the Shadow”?

Ans. — There are Nirmāṇakāyas of the left-hand path equally as of the right-hand, just as everything in Nature has its dark and its bright sides. See Instructions, No. 2.

*[See *Echoes* I:70-80.]

Correspondence No. 2

July 8, 1892

GROUP VISITS

A member of the School having recently visited a group not his own without previously having obtained written permission from the office, attention is once again called to the following. No member will be allowed to attend any group other than the one to which he is officially connected without having first obtained a written permit to do so. The reason for this rule is because the introduction of a new element and personality into any group necessarily disturbs the existing currents and creates new conditions, and unless attendance at a group can be continued by the visiting member for at least three months, said currents are disturbed without any useful purpose. Promiscuous and casual visiting is therefore strictly prohibited, and unless it can be ascertained that the visiting member will attend *regularly* for at least the period named, no permit will be issued. But if a group desires to meet a member from some other group on some special occasion, it can do so by holding a meeting at some hour or day other than that fixed for the regular meeting. Then the group currents are not disturbed, for no new elements are introduced into the ordinary meeting, which is held regularly at the same time and place as before. For these reasons the unflinching regularity of members in attendance at their own groups cannot be too strongly insisted upon. Unless absolutely prevented by sickness, absence from home, or other urgent reason from so attending, no member should fail in his duty to be present. An absent member momentarily weakens his group. A weakened group weakens the School.

The attention of the presidents and secretaries of groups particularly is called to the above.

Ques. 12 (C.F.) — Am I to understand that in answer to Question 10 (pp. 382-3) in last issue of "Answers to Correspondence" it is meant to say that the astral body as a whole disintegrates before death of the physical? If so, it would contradict the earlier teaching.

Ans. — Inadvertently the word "disintegrate" was used in answer to Question 10 instead of "disentangle." It should have read, "the astral

body begins to disentangle itself," etc. But strictly I was referring to that part of the astral which might be called *vital*, for that does disintegrate before death, and as it has the same appearance as the whole astral body it would be so regarded by a seer. In the reply I also said, correctly, that the Astral Body with Kāma forms after death the Kāma-Rūpic Spook, showing that in speaking of disintegration just before in the sentence, reference was not made to the Astral Body as a whole, but only to some part of it. The Māyāvi-Rūpa is a part of the Astral Body also, with very peculiar power. As we use in English very loose terms, some confusion is inevitable. "Astral Body" is made to cover too much, but at present this can hardly be helped.

Ques. 13 (S.A.H.) — Is any Kāma-Rūpa formed in a case where union is made with the Higher Self?

Ans. — Yes, there is, except where Nirvana is taken. The Higher Adept has and uses a Kāma-Rūpa, which is often called Māyāvi-Rūpa when acting in a certain way. But the Kāma-Rūpa in this case is a different sort of one from those of ordinary men. It is high and refined and harmless. It represents the purest essence of the material nature, and is absolutely needed to work in and with nature. Students have, so far, only considered that phase of Kāma-Rūpa which is connected with this plane of gross experience. Kāma is a general principle, and therefore also having gradations of high and low, fine and coarse, and so on. Understood thus, difficulties should disappear; but further discussion is still in order.

Ques. 14 (Lucifer) — Can our Higher Egos become Devas, or be absorbed into Devas? If so, what becomes of our Higher Ego's past experience?

Ans. — As *Deva* is the name given to any power in Nature, from the highest of the Dhyāni-Chohans to the lowest Elemental, the question is not very clear. It seems also to contain the implication that the Higher Ego is something quite distinct from one's self, whereas it is nothing of the sort, but is the permanent aspect of the ever-changeable lower *Ego-sum*. One can become a *Deva*, but the consequence will entail a return to incarnation in the next Manvantara. The past experiences are retained.

Ques. 15 (Lucifer) — What is a Deva?

Ans. — See answer to No. 14. A *Deva* is a so-called god, that being the exact meaning of the word. They are of all classes, conscious and

unconscious, and operate in all natural phenomena. Better consult a good glossary for words like this.

Ques. 16 (M.L.G.) — Why is Prāṇa made a principle? Jīva being diffused through all and having been present in all things from the first, the lowest equally as the highest, it is in the animal as well as man, and out of it seem to be generated all the other principles.

Ans. — The Prāṇa which is made a “principle” in the human classification is only an *aspect* of Jīva — not Jīva proper. It is merely that aspect which has direct dealing with physical man, and to some extent might be looked upon as that which draws the line between organic and inorganic matter, in the former of which it is always manifested as a principle. But there are many kinds of Prāṇa so-called. It is a most necessary agent in the constitution of man, and, as such, we cannot avoid considering it as a principle, although from a more complete point of view it is identical with Kāma. The present classification, however, must suffice.

Ques. 17 (J.G.W.) — How can there be such a being as a Nirmāṇakāya of the evil path? I can understand how one who is merely an Adept can be a power in evil spirituality, or be spiritual for evil, but I do not understand how a Nirmāṇakāya can be. H.P.B.’s Glossary and other Theosophical works present the case so forcibly as to leave me in some doubt.

Ans. — “Nirmāṇakāya” is a name made up of two words which signify really “having no body,” and has no reference whatever to moral qualities. Hence there may be a Nirmāṇakāya of good or of evil. Naturally men think most of the good in such high and peculiar beings. Now, therefore, the Nirmāṇakāya of good must have a separate name to designate goodness as a Nirmāṇakāya, and that name is “Nirmāṇakāya of the Path of Compassion.” This explanation is of course in the E.S.T., and is not a public one, for in the public, outside explanations, the Nirmāṇakāya known of is solely good, as, for instance in Buddhism, where it refers solely to Buddha’s state. This knowledge also need not shatter our lofty ideal of the Nirmāṇakāyas of the light; it is only enlarged, and we are able to discriminate more clearly herein. The word *man* may be good or bad, and yet we retain our lofty idea of *man’s* possibility of perfection.

There are beings able to live “without” a physical body, hence beings of spiritual power, who are yet evil and descending, for “spirituality” *per se* is a knowledge of the essential breath, motion, or essence of nature, but if used against the upward tendency of nature’s laws it must

fail in the end. The authority for the above about Nirmāṇakāyas, for this School, is to be found in Instructions II, page [560].

Ques. 18 (H.H.) — Will humanity at the close of the seventh or last round die; or will they be transferred to another planet, the next planet of our chain, E, and again commence seven rounds after this on F and G, and will after all this the earth disintegrate gradually?

Ans. — This question is exceedingly mixed. A “round” is a cycle of the life-wave — including every substantial entity on earth as well as man — round the *whole seven* planets of our chain. Consequently, once having left this earth — Globe D — at the close of our period on it, we shall not return to it to go through another round on it until we have first passed through the six other planets. The questioner is probably confused on account of the passage on page 160, Vol. I, *Secret Doctrine* — “one is a ‘planetary round’ from Globe A to Globe G, the seventh; the other the ‘globe round’ or the *terrestrial*” — but this only means that the author is considering the earth Globe D only, during the period when the life-wave is passing through it, and not taking any account of the other six globes. For in another part she says: “The other globes are not referred to in this work, save incidentally.” In the interval between two “*terrestrial* rounds” Humanity has passed completely round the six other globes (including Globe E, of course). At the end of the seventh round the earth-chain (the whole seven globes) will transfer its principles to a laya center, or “neutral point,” and thus form a new chain of worlds into which all on earth will go. Just as the moon did to our present world. The earth will then become the satellite of the new planet.

Ques. 19 (H.H.) — Is there a real progress for Humanity?

Ans. — The questioner’s difficulty seems here to be in the observation of Humanity as less perfect than in the “days of old.” This is true. It *is* less perfect. But this is only a demonstration of the law of cycles. Because eventually, when it comes to the perfection possible in this Manvantara, it will be far more ahead of all past times. You are comparing a race as yet only in its teens to one in its prime. The man who reincarnates as a babe can hardly be said to be as noble or useful while he remains that babe, as he was when full-grown in his preceding life. But besides this there are periods of obscurity — really larger cycles — when powers are taken from man so that he may have deeper experiences and knowledge of Life. This is one of such periods for this planet, and is called Kali-Yuga or Black Age. The flower of the elder races has *gone on*; it is the decadence of them we now see.

Ques. 20 (H.H.) — At the close of the seventh round the man who is not then perfected is thrown back and has to commence work over again in a succeeding Manvantara. This is his bad Karma. But (a) is he not the gainer, because in the next Manvantara he by his previous experience must be able to go ahead of his times and become a pioneer? (b) Will all sometime be perfect?

Ans. — (a) Relatively he (or the monad) has advantage. This is over the newer Egos of the next period, but he is behind those who passed on. From another point of view he loses. In relation to the new Manvantara he is a pioneer. But in regard to the old one he is long behind time. The advantage he gains is the compensation for the suffering he has had to endure in returning to the most simple elements and in disintegrating because he could not go on, said to be the most awful punishment endurable. But this is not for humanity in this globe or round. *(b)* Yes, *all* will sometime be perfect, if we can speak of time at all, in any sense, of things relating to infinites. But before perfection is reached — and this will not be in one or a million minor Manvantaras — each will have to fall again and again, as greater and as less. This, however, refers to the monad or true Ego. There is also such a thing as the complete loss of the *personality*. (See Instructions, No. III [622-41].)

Ques. 21 (T.D.) — Why does the Monad have to travel the cycle of pilgrimage; to descend into matter, and return laden with the experience of its journey?

Ans. — This is almost equivalent to asking “Why is there such a thing as Life?” There cannot be, philosophically speaking, any other method of encountering existence save through experience. And the only difference between the Esoteric Philosophy and other systems of thought is that it is more consistent, since it makes this experience take place under the laws of cycles and of justice which are fundamental laws of Life. Monadic experience must be without end or beginning, since Life itself is, in the nature of things, also without end or beginning. And the conception of a cycle or circle best conveys this unendingness. The Monad descends into “matter” for the same reason that it afterwards ascends to “spirit” — to complete the cycle of experience, for without such constant emanation and experience spirit could not know itself.

Ques. 22 (M.H.P.) — Rule [18], page [496], Book of Rules, states that no member of the School shall belong to any other body or association for mystic study. Does this prohibit one's studying works like the Kabbalah, or forming classes for such study?

Ans. — The rule referred to does not prohibit the study of the Kabalah or aught else, or joining classes for study of literature. What it prohibits is joining bodies for the purpose of *mystic* study or practical occultism, which is a very different thing from intellectual study of ancient scriptures or books. The rule is made because one order of training would conflict with the other, and as this School has especially in view the training of the Manas and the acquirement of knowledge of the Antaḥkaraṇa, it follows that outside study of mysticism might easily lead one astray.

Ques. 23 (J.C.S.) — Concerning the evolution of the seven races, am I right in understanding that the life impulse did not leave the moon until its seventh race was fully perfected, when it produced a laya center in space (which became our present earth) in season for the evolution of the Monads in our first round and first race?

Ans. — You are right, and although the Moon may now have volcanic ebullition, that is merely because it is in its third last stage of dissolution. There is analogy in this in the state of a man's body after death, inasmuch as it takes a considerable time to burst, decompose, and so forth.

Furthermore, do not forget that in the planets from A to G, in any system of worlds, the whole scheme of evolution on each is in accordance with the nature of each globe; therefore, for instance, on Globe A the entire evolutionary scheme would be of the nature of a prototype or ideal type of the whole evolution, and so on down the line of planets to ours.

Ques. 24 (H.J.W.) — How is it possible to get rid of the feeling of dislike of other people that we sometimes experience?

Ans. — There is no way of ridding ourselves of such feelings save by attacking them steadfastly. But we aid ourselves if we remember that all our dislikes arise from something we did against those people in other lives, and by remembering that we are each in fact a part of all. Hence if we dislike them we are really disliking ourselves. If we arouse the feelings of love and charity *in our hearts*, we will gradually destroy the other.

Ques. 25 (H.H.) — What has the Astral Form or Liṅga-Śarīra to do with clothes? Clothes have no astral form, yet if the astral of anyone appears to another, it will be clothed as the person to whom it belongs?

Ans. — You are incorrect in assuming that clothes have no astral form. Everything in Nature has its double or astral on other planes, the fact being that nothing visible in matter or space could be produced without such for basis. The clothes are seen as well as the person because they exist on the astral as well as he. Besides this, the reason why people are seen in the astral plane with clothes of various cut and color is because of the thought and desire of the person which clothes him thus. Hence a person may be seen in the astral light wearing there a suit of clothes utterly unlike what he has on his body at the time, because his thought and desire were upon another suit, more comfortable, more appropriate, or what not, and which therefore clothes his astral form. This fact I testify to from actual experience and observation.

Ques. 26 (H.H.) — What can true and earnest Theosophists do against the Black Age or Kali-Yuga?

Ans. — Nothing *against* it, but a great deal *in* it, for it is to be remembered that the very fact of its being the iron or foundation age gives opportunities to be obtained in no other. It is only a quarter as long as the longest of the other ages, and is therefore crammed four times as full of life and activity. Hence the rapidity with which all things come to pass in it. A very slight cause produces gigantic effects. To aspire ever so little now will bring about greater and more lasting effects for good than at any other time. And, similarly, evil intent has greater powers for evil. These great forces are visibly increased at the close of certain cycles in the Kali-Yuga. The present cycle, which closes November 17th, 1897–February 18th, 1898, is one of the most important of any that have been. Opportunities for producing permanent effects for good in themselves and in the world as a whole are given to Theosophists at the present time, which they may never have again if not taken advantage of.

Eastern School of Theosophy

LONDON, *August 1st, 1892*

DEAR BROTHER, SISTER,

A criticism has reached us from an earnest member of the School, with reference to the circular letter of March 10th, 1892, sent by Annie Besant to all members of the School, not resident in America, and it was suggested that that circular was a violation of the liberty of members in their Exoteric work. This idea seems to be confined to a very small number of members, but as it shows a radical misunderstanding of one of the objects of the School, and as it would cripple the School's usefulness were it to spread, it may serve as offering an opportunity for a clear understanding as to the relation of the E.S.T. to the Theosophical Society.

This relation will best be understood if we glance at the history of the T.S. Founded by the direction of the MASTERS and drawing its true life from Them, it stands, as a Society, in a position different from that of any worldly organization. As H.P.B. has said, every member of the Society is united by a delicate thread of magnetic rapport to MASTERS, and it lies with each member to draw himself nearer by that thread, or to let it hang loose and useless, to be frayed away and ultimately broken. Any of you who have read letters sent to early members of the T.S. will see how real that link was meant to be, and how seriously membership in the T.S. was regarded. Lack of loyalty, lack of courage, lack of recognition of MASTERS, lack of devotion, marred the early ideal, until the T.S., as a body, well-nigh wrenched itself out of the MASTERS' hands. H.P.B. sacrificed herself for the Society, and so saved it from complete failure; and, at last, it was decided to openly call out a body that had always existed within the T.S., that they might, *as an organized body*, work to recall the Society "to its original lines," and thus redeem it.

Turn to your *Book of Rules*, and read the four paragraphs on pp. [489-91], commencing, "The Theosophical Society had just entered," down to "without this help benefitting ourselves." Having read this, you will see that Annie Besant, as one of the two to whom MASTERS committed the charge of the E.S.T., was discharging an obvious duty when she called on members of the School to show strength, quietness, and absence of prejudice, and to try and infuse similar qualities into the branches of the Society at such an important time as the first

Presidential election. The direction to act as pacificators and to make harmony their object is in exact accord with the words of our Teacher on p. [490].

There remains the statement, not made as one of the Outer Heads, that Annie Besant hoped that the choice of the Society would fall upon William Q. Judge as President, and it was suggested by the friendly critic that this would be taken as a direction to Esotericists to vote for him, although they were told, in so many words, that as no direction had come each must use his own best judgment. But had a far stronger form of advice been used, would the liberty of members have been unfairly infringed? Once more a glance at the past may help us. The first form of pledge in the School bound the disciple "to obey, without cavil or delay, the orders of the Head of the E.S. *in all that concerns my relation with the Theosophical movement.*" On becoming an Esotericist he voluntarily abdicated his liberty as regarded the Exoteric Society, and bound himself to carry out in the Exoteric Society the orders he received from the Head of the E.S.

It is true that this simple frank pledge was altered by H.P.B. in consequence of the criticism of some, who feared lest obedience against conscience should be claimed by her; but, as she herself said, the remodeled clause was a farce. She changed it, not because the new form was good, but because Western students were, many of them, not ready to pass under Occult training. They do not understand the privilege of obedience, when rendered to such as are the MASTERS.

Now had MASTERS sent word that members of the E.S.T. were to vote for any special person and to use all their influence to bring about his election, we should have transmitted those orders to every member of the School, and every loyal member would have obeyed them. Did the absence of such orders debar us from giving advice on a matter important to the T.S., leaving members free to follow it or not? We gave no advice; one of us only expressed a hope. Whereas we should not have gone beyond our duty had we expressed definite advice to members, leaving them free to accept or reject it. By such common action the School should discharge its function to the great Body of which it is the Heart, for this is the "united aim" of which H.P.B. spoke, by which it is to be saved from future dangers. Were this not so, the School would be of little service to the T.S., but the Esotericist is an Esotericist always and in everything, working in brotherly union with his fellow-members, and so swinging the Society along the best lines.

It is not meant that the Esotericists, as members of an Exoteric Branch, should assume authority, claim right of direction, or urge on Exoteric members an obedience to Teachers whom such members

may not recognize. But it does mean that, while avoiding all semblance of dictation, they should use their influence in the direction which, as *Esotericists*, they believe to be the best, that they should discuss all important questions, as *Esotericists*, among themselves, and then follow a common policy. How salutary their presence is, in the *Exoteric Lodges*, may be very plainly seen by a glance at such *Lodges*; for wherever there are *Esoteric* members there the outer *Lodge* grows strong and expands.

It is more than probable that the reason why the *School* does not as yet frequently receive definite orders from *MASTERS* is that so much disposition exists in *Western* minds to demand reasons for every request, and to always hold in reserve an intent to disobey, if the orders expected to arrive do not suit. This was very plainly shown to one of us by one member, who asked if a certain practice he intended to begin was against the pledge, and coolly added, without waiting for a reply, "it does not make any difference, for if it is against it I'll do it anyway." So, therefore, those of the *School* who aspire to go very far along the *Path of Occultism* would do well to seriously consider the methods of *Occult training* and of the *Eastern Schools*. The outer *Degrees* of the *E.S.T.*, since the watering-down of *Clause 2* of the *Pledge*, are left very free; but disciples may rest assured that further along that *Path* willing obedience is a *sine qua non* of progress. The immemorial rules of the *East* will not be altered to suit the independence craze of the *West*, and you will do well to recall the words of *MASTER* in the *Introduction to Instruction III*: "The pupil was always enjoined to obedience and loyalty. This is what you have to tell them, advising them to study [*The Laws of*] *Manu*." [593]

Obedience is forced on none; but it is a condition of training, and those who cannot consciously accept it must rest content, for this incarnation, with such teaching as can be given in the outer degrees. Those who want to pass on will do well to accustom themselves to the idea of discipline — though, indeed, it will come of itself to those fit for progress. Meanwhile let all feel assured that neither of us two will make any attempt to give orders to the *School*, except in its societies and ordinary work, and that you are free to accept or reject our advice as you will.

Your faithful servants,

ANNIE BESANT
WILLIAM Q. JUDGE

Correspondence No. 3

September, 1892

A TIME FOR MEDITATION

Members of the E.S.T. everywhere are asked to take ten or fifteen minutes each day at that hour in their longitude which corresponds to 11 p.m. in London, and for that period think over their pledge, the Masters, the unity of the School and all the members of it irrespective of acquaintance, and to try to arouse and hold charitable, kind, and united feeling for the whole body of students, and lastly, to hold a strong determination to have help of every kind for the T.S. movement. Between New York and London the difference in time is five hours: this will be a guide.

 NOTICE

Informal meetings of the School are held on the 1st and 3rd Fridays in each month at the central office, 144 Madison Avenue, New York City (Room 8, 3rd floor). They are for the purpose of promoting unity of feeling and of purpose among the members, and for discussing the work of the School and topics relating to esoteric study. All in the vicinity of New York are invited to attend, and, if their circumstances permit, expected to be present. In this way foreign members may have opportunity of meeting their brethren. The meetings are held from 4 to 5:15 p.m. *No member will be admitted after 4:15.*

WILLIAM Q. JUDGE

Ques. 27 (J.D.) — In pronouncing the sacred word during private meditation am I to use the sign which accompanies it in its use at Group meetings, or is this sign only to be made at said meetings?

Ans. — The sign is only to be used at the Group meetings

Ques. 28 (J.J.S.) — (a) Referring to the second paragraph [pp. 378-9] of Answer No. 1, can the personal defects which hinder our progress be shown us by others, or must we find them out for ourselves? (b) I am earnestly and honestly trying to keep right, but my progress is so slow that I hardly know I advance at all.

Ans. — (a) We have to find out for ourselves those defects in us which act as stumbling-blocks on our path. Our association with others however, and particularly with students like ourselves help us more readily to this end, for we consciously or unconsciously compare ourselves with those around us and thus learn. But if faults in us are pointed out by others and we fail to see them in ourselves, we are missing a good opportunity. (b) It has been many times said that we grow only when we are unconscious of our growth, just as all things in nature do. But would you not vote the gardener incapable who should be constantly pulling his flowers up by the roots to see how they were growing? Yet this is what you try to do with the soul-plant you wish to nurture. Leave it to itself to grow: you cannot force it, nor check nor regulate its growth. It will surely grow if you care for it and bear on strongly in your duties toward it. It may not be large enough or strong enough yet to bear as good fruit as you would wish it to, but some day it will and then you will know that it has grown. But you cannot watch its growth. If you are earnestly trying to keep right you will surely someday achieve.

Ques. 29 (B.D.F.) — *What is the meaning of the triangle in the middle of the diagram [Plate II, facing p. 581], and what do the other lines signify?*

Ans. — The triangle represents the Higher Triad. Owing to a printer's error the whole figure is somewhat grossly portrayed. The *man* should be simply a shadowy violet form to indicate the higher astral, with of course no features in the face. The colors are intended to be flashing and vibrating in the aura, and are the principles with their ever-varying order of intensity. The square around the figure symbolizes the quaternary, the triangle inside its permanent base. The other lines represent the order of the various forces as they spring from the different Hierarchies. The entire import of these however cannot be given.

Ques. 30 (M.K.S.) — *What would lead to the destruction of antah-karana?*

Ans. — Antahkaraṇa being a mode of consciousness which may be said to exist only when the Higher and lower Manases are related to one another as separate principles, its destruction may take place in two ways: (a) by merging the lower in the Higher, and making them *one*, (b) by so separating them as to destroy the possibility of any relationship between them. The first may be performed by aspiration, and by constantly dwelling on the highest ideals reflected in the mind. The

second by an absolute refusal to regard or listen to any of the higher promptings — which thus gradually lessen and finally disappear. They can be reawakened however by steady and persistent effort to that end.

Ques. 31 (E.H.M.) — Is it wrong to try and enter Nirvana?

Ans. — For the majority — no, no more than it is wrong to try and sleep when due season arrives. But while we have work to do we have no right to take that rest, and to the true worker with nature the time to enter into Nirvana is not until *all* are prepared to enter as well as he. Speaking plainly, the Eastern School is hardly intended to fit [one] for entrance into Nirvana. All members of it have taken pledges which, whether they remember them or not, will affect their future lives and force them to work for humanity in one way or another. Directly they attempt to gain spiritual benefit selfishly instead of trying to help their brothers, they will feel the innate calling to work, which cannot be evaded. And so long as this is so, it is manifestly impossible that they should enter Nirvana. This should not prevent their trying however, for until they have attained so lofty a state of perfection as to allow of their becoming Nirvāṇis, it is impossible for them to forego the prize and become Nirmāṇakāyas of Compassion. But the bulk of humanity are not members of the E.S.T. and the foregoing cannot apply to them, for whom, if they desire freedom from the cares of existence and of rebirth, there can be nothing wrong in the endeavor to enter Nirvana. It is well to remember however that even the Nirvāṇi's rest is not a permanent one, and that he must reemerge, and then he recommences life as a *Pratyeka Buddha* (see *Voice of the Silence*, page 43).

Ques. 32 (J.W.G.) — It is said somewhere that before one can become an Adept one must have passed through all experience. Is there no shorter road?

Ans. — There is no shorter road, but it is not necessary that one should pass through all experiences *physically*. We can live them mentally and so hasten Karmic action. Thus if by a sympathetic feeling with those who suffer we can understand what certain kinds of suffering mean, it is not necessary for us to go through that particular experience. And if we get *en rapport* with those who are passing through certain phases of life, we too can understand these phases without having to climb up laboriously as the others have done. "Test all experience" becomes a pernicious doctrine if not understood in the right spirit. Each person born into the world is to some extent a sacrificial victim. He passes through certain experiences for the sake of those born under the

same ray as himself, and in this way each can draw for knowledge on the other's experiences. Thus all experiences are in the field of the mind. It is above all things wise to remember that the mind is the real actor and doer. Furthermore the saying quoted means that all men have really, by this time, been through every sort of experience and thus have evolved our present civilization and human nature.

Ques. 33 (M.P.P.) — I should be glad to know the rationale of punishing one personality for the misdeeds of a previous one — or the individuality (Higher) for the misdeeds of the personality which it could not control?

Ans. — A most extraordinary question to arise with a member of this School. As regards "punishment," inasmuch as deeds committed on an objective plane, or thoughts (evil) relating to an objective plane, can only receive rightful retribution *on that same plane*, such retribution under Karmic Law takes place only in earth life. Again, neither Ātma nor Buddhi are operative on the objective plane, where the acting agent is Manas, the Ego. Moreover, unless Manas has become illuminated and has united itself with Ātma-Buddhi, and has then become the Spiritual Ego, it (Manas) does not act upon the higher planes of being. This Manas it is that reincarnates. It is the real man. The lower principles change at the new birth as there is a new Liṅga-Śarīra, new currents of Prāṇa, but Manas in its dual division is the same. And it is the Manas which suffers in each new life, while also all its higher efflorescence enters Devachan. As its function is dual, so are its awards; spiritual bliss for all its higher aspirations which *are* spiritual, and objective suffering on the objective plane where it sinned. Ātma-Buddhi, the one secondless self, never suffers. Manas, the link, *can* purify and perfect itself *and* the lower principles, over which it is ruler, even to the body Manas has the power of choice. Hence Manas is the doer, the enjoyer, the sufferer. We should ever remember that Manas, the thinker, the Ego, is *the real man*. If you will turn to life and consider that, you will see that everything arises first in the mind, and hence mind is the real doer, although using certain instruments. You should study the doctrine of reincarnation, for your question raises the elementary objection usually founded on the idea that the last personality is not related to the present. It is always you who are punished for what you did: the personality is only an outer coat.

Ques. 34 (J.) — I am always trying, but am constantly sensible of failure; can I ever reach a point of development where I shall no longer fail?

Ans. — We may "fail" in specific acts or endeavor, but so long as we continue to persevere such are not "failures" but lessons necessary in

themselves. Through resistance and effort we acquire fresh strength; we gather to ourselves — and by occult laws — all the strength we have gained by overcoming. Entire “success” is not for us now, but continuous, persistent effort is, and *that* is success and not the mere carrying out of all our plans or attempts. Moreover no matter how high we go in Nature, there are always new rungs of the ladder to mount — that ladder whose rungs are all mounted in labor and in pain, but also in the great joy of conscious strength and will. Even the Adept sees fresh trials before him. Remember also when we say “I have failed” it shows that we have had and still have aspiration. And while this is so, while we have before us loftier heights of perfection to scale, Nature will never desert us. We are mounting, and aspiring, and the sense of failure is the surest proof of this. But Nature has no use for anyone who has reached the limits of, or outlived, his aspirations. So that every “failure is a success.” At the outset the greater your aspirations the greater the difficulties you will encounter. Forget not then that to continue to try even when one constantly fails is the only way to come to *real* success.

Ques. 35 (S.P.C.) — I am aware that Mind-cure and Christian Science practices are not allowed in the School. Recently however I have met with a teacher who teaches her patients to think of themselves as being well instead of sick — never to think an unkind or selfish thought or to speak an unkind word or perform an evil act, and to bear the trials of life patiently, etc., etc. She is helping many. Is she not right?

Ans. — While it is right to be unselfish and charitable, yet to “think of oneself as being well instead of sick” is an error in philosophy and in truth, hence: harmful. For the real man within is a thinker; thoughts are the food of the Ego, and false ones bewilder the Mānasic entity. It may *appear* ethical to say with courage that one is well when the contrary is true, but this question is not confined to ethics. When body is diseased — that is not the Ego, the real man, it is true. It is body, and also it *is* diseased. To deny this and to set up in the brain pictures of a contrary state is to draw down the soul-forces to the material plane and misuse them. The disappearance of the particular form of the disease is no proof that the underlying cause of the disease is removed; it breaks out in some other form, and too often the trouble is withdrawn to inner planes, and manifests in various ways in the mind of the person who has thus held up as truth that which is false. H. P. Blavatsky pointed this out clearly. And when the bodily ill is thus forcibly removed, those who believe in Karma know that reaction as forcible must sooner or later set in. While it is very right and proper to use for the cure of the body

all means related to its own plane, yet to state what is false is not right, and, as said, leads to bewilderment. These systems deny all relativity, which must exist while we are in space and time. It is true that Ātma, the Higher Self, is ever perfect: but the human soul is not so and only becomes so by a prolonged effort of will (and may never become so), and not by unphilosophical statements that it is the only-existent, and that it is "well." For if we come to consider ultimates, the human soul is just as relative as the body, so far as eternity is concerned; and because after great periods of time all merges into the one, is not to say that such a state at present is. We may contemplate Ātma — and that only — as well and perfect, bearing with patience bodily ills, but not denying their existence at this point of time, any more than any other existence. Although it is true that there is a potency hidden in affirmation and denial, H.P.B. condemned it because when used in healing it is based on false philosophy, and becomes then a cause of evil. A falsely based affirmative may bring about a result merely because it acts as a concentrator and for no other reason. There are half-truths in mind-cure, but as these schools are spreading wrong philosophy they are hurting many, although apparently dazzling people with cures of some bodily ailments. (See *Path* articles, Vol. VI, pp. 304-7 [*Echoes* I:227-30]; and Vol. VII, pp. 13 and 136.)

Ques. 36 (J.F.S.) — What subject is the best first to practice concentration on? What is the a b c of concentration?

Ans. — Concentration having really for its object the steadying of the lower mind so that it can receive the impress of the Higher, its practice may be brought into all the affairs of every-day life. If we practice concentration for a while, completing our round of daily duties with determination and fixedness of purpose, in time we shall learn to *concentrate*, or hold our mind still without effort on any given subject, and then it becomes a fairly easy matter to learn consciously from our Higher nature. This was known to every ancient sage, and we find it enjoined by Jesus when he said, "Whatsoever thine hand findeth to do, do it with all thy might." It is the *a b c* of concentration. But it may be practiced on anything — so long as the lesson is learned of steadying the mind. (See *Path*, July 1888,* and *Book of Rules* [BCW XII:493].)

Ques. 37 (J.V.D.) — In the face in the double-paged diagram (page 14, Instruction II)† is the mouth (7) supposed to correspond to the Auric Egg?

*[See *Echoes* I:70-7.]

†[Facing p. 524 in BCW XII.]

Ans. — The mouth is named as the paradigm of the creative orifice in the lower triad. There is no orifice marked as corresponding to the Auric Egg, but if you examine the oval above you will see that the A.E. encloses an outlined triangle. This corresponds to the third eye. A line passes through it which touches only the top of the head. Were there an opening here that would be the correspondence with the A.E. The fact is that it is the activity of the mouth and three lower orifices (the physical quaternary) which prevent the play of the higher faculties. In the head the mouth stands for the whole four. With the two eyes you will notice that an inverted triangle is formed. The metaphorical suppression of the mouth, which is equivalent to the awakening of the Eye of Śiva, will cause the triangle to be turned upright with the apex in the top of the head (Ātma-Buddhi-Manas). This is why many mystic sculptures and works of art picture the finger placed upon the mouth. The Auric Egg represents and corresponds to the whole nature of man and also to the whole of nature as it (the A.E.) itself corresponds with the “Egg of Brahmā.”

Ques. 38 (Mystic Group) — *Do elementals ever become men? In Isis I:311, it seems to say that some classes of elementals never become men, and in Secret Doctrine I:277, that every spirit is either a disembodied or a future man.*

Ans. — Both statements are right. In every *manvantara* there are elementals that never will be in the human stage in that period, and some that will not come to man's estate until many *manvantaras* afterwards. Hence — the period being so enormous — the word “never” is used in the sense of “never in that period of evolution,” just in the same way as the Hindus call an enormous and incomprehensible period an “eternity.” But when the question has reference to the immeasurably distant future then the quotation from *The Secret Doctrine* answers it correctly. When *Isis* was written the author was dealing with this earth's evolution and not with subsequent periods and possibilities. If she had gone into the subject raised by the above question her answer would be not only that elementals became men at some future time, but further that every atom concerned in this globe will also one day be raised to humanity. But those events are so far off that the human mind cannot grasp the years involved; and even if the Adepts should set the figures down on paper they would form a long string but be no clearer.

These views must result from the Theosophical philosophy. For since it teaches the object of evolution to be the raising up of all things to self-consciousness, the lowest and grossest form of matter cannot

be left out of the scheme. All must be included. And that perfecting is brought about through man, who must at last work to that end with intention. The process of its accomplishment is through his thoughts and acts affecting the matter which enters into his complex nature.



WILLIAM QUAN JUDGE

E. S. T.

Examination Paper No. 3

REMARKS AND COMMENTS ON QUESTIONS AND ANSWERS

1. (a) *What are the Planetary spirits, and when do they appear on earth?*
 (b) *What is their mission?*

Ans. — (a) The Planetary Spirits are the highest Kumāras, who incarnate no longer during this Mahā-Manvantara. They are the informing Spirits of the Stars in general, and of the Planets especially, and are divided into three chief Groups, each Group being again divided into seven sub-groups. They rule the destinies of men who are all born under one or other of their constellations, the second and third groups pertaining to other systems have the same functions, and all rule over various departments in Nature. Each of the seven regions of the Earth, each of the seven primordial human Groups, each of the seven great Races, each man and each principle in man, receives its life and light and its own specific quality from its own special Dhyāni or Planetary Spirit. They are the seven Hierarchies — “call them Angels if you will, or Planetary Spirits, or again the Seven Rulers of the Seven Sacred Planets of our system” [BCW XII:567-8]. (Notice that the Seven *Sacred* Planets are referred to.) “These Hierarchies can only be symbolised by concentric circles of prismatic colors.” [567-8]

The mysterious connection between each Ego and Planetary Spirit (not to be confounded with the astrological star of the personality) joins together different human individuals, *i.e.* they belong to the same Hierarchy.

The Planetary Spirits appear on Earth as Avatāras only at the beginning of every new human race, and at the junctions or close of the two ends of the small and great cycles. They remain no longer than the time necessary to impress upon the plastic minds of child-humanity the verities they teach, yet their spirit remains vivid though latent in mankind. [Cf. BCW XII:600-1.]

(b) Their mission is to strike the keynote of Truth, and once that it has been directed to run its course uninterruptedly along the concatenation of the race to the close of the cycle, the Planetary Spirit disappears from our Earth till the following Planetary Manvantara, the

Truths being transmitted by generations of Adepts. [See *BC W XII:601*] (*S.D.* I:127, 128, 574; II: 22, 23, 29, 318).

The question was fairly well answered by the School. Many had not studied, and confounded the *Highest* Kumāras with the Kumāras who incarnated as ourselves.

2. (a) *What is the Auric Egg?* (b) *Under what three aspects may it be considered?* (c) *What duration or persistency of definite existence has the Auric Egg?*

Ans. — (a) The Auric Egg is the esoteric seventh Principle, or the second basic principle, and corresponds in man with the Hiranyagarbha of the Universe or Brahmā's Egg. It is the oviform, divine, almost ideal body which surrounds the Monad and that in which it incarnates. Its substratum in pure Ākāśa. It is an invisible magnetic sphere which surrounds every differentiated object in nature; but the Auric Egg of man differs from all the rest because the individual Monad in him is threefold, Ātma-Buddhi-Manas. This is seen in the passage where it is said; "Each is a Pillar of Light. Having chosen its vehicle it expanded, surrounding with an Ākāśic Aura the human animal," etc. It is the direct emanation from the Ātmic Ray in its triple aspect of Creator, Preserver, and Destroyer or Regenerator, and from Buddhi-Manas. [Cf. *BCW XII:607-8.*]

(b) It is: First, the preserver of every Karmic record. Second, the "storehouse of all the good and bad powers of man, receiving and giving out at his will — nay, at his very thought — every potentiality which becomes then and there an acting potency." [608] Third, it furnishes man with his Astral form in combination with the Tāṇhic elementals; with the Kāma-Rūpa after death by means of its dregs; with the radiance of Ātma upon it, it ascends as Manas-Tājasi into Devachan; it furnishes the Adept with the Māyāvi-Rūpa, and the Instructions say that its seventh aspect is that of the luminous Augoeides. In its essence it is eternal.

(c) It will thus endure for a Mahā-Manvantara, and there are hints which tend to show that an individuality persists beyond this period to the next Manvantara. It is the thread on which our incarnations are strung.

Many answers confounded the Auric Egg with the aura around the person.

3. *What are the two great lessons to be learned from the study of the Instructions?*

Ans. — These are [as paraphrased from Instruction I, p. 519] (*a*) that man is identical in spiritual and physical essence with both the Absolute Principle and with God in Nature, and (*b*) that in him are the same potential powers as exist in the creative forces of Nature. Hence it follows, *first*, that all men are united through the one pervading principle, and thus Universal Brotherhood has an actual basis; and *second*, each man is potentially a God because in him are the vast powers of Nature. These being latent must be developed; that development can only come by and through knowledge which comes from study, practice, and endeavor; sentiment and negative virtue will not give knowledge, hence we must begin to learn what the cosmos and ourselves are in reality; so the Instructions say that the correspondences must be learned and that we must gradually arrive at a knowledge of the real power and meaning of colors, sound, and numbers; we must realize that “as it is above so it is below, and as below so it is above.”

These objects and lessons were not generally given, the replies dealing generally with individual conceptions of duty.

4. *What is true prayer from the occult point of view? What is its rationale and effect?*

Ans. — The clue to this is found in question three. For the lessons to be learned give us the reason for the study and show that if the word AUM is understood in its true meaning and then turned into thought and act, that is, made a part of us, true prayer will follow. True prayer must be unselfish, and that of a true occultist will be a command, as it has no selfish object. This is attained by knowing AUM, the most sacred word. So if we are vague and if we are selfish, or if we pray to a single person or personage, we may grow powerful to some degree, but it will not be the true occult prayer. Prayer in the usual sense fixes the mind and arouses forces, and may be to a stick of wood as well as to a God. In India for many years there has been kept up a large institution for the help of others by daily prayer to a certain god of the Indian pantheon selected by the praying person, and with success, for the replies come and show therefore that prayer to God is no better than prayer to a god. Jesus in saying to pray to the Father in secret meant to direct prayer to the Higher Self for those who wished to pray. The question was not meant to affect the rate of standing in the E.S.T. but to bring out the ideas on the matter.

The replies showed that the relation between questions three and four was not perceived, and the quality of the answers was mixed and vague, generally referring to aspiration or showing the effect of old

teachings in the attempt to adapt new ideas to old conceptions of God and prayer.

5. *How far do you think the pledge to do what you can for the Theosophical Society, in time, money, and work, should enter into your home duties and daily intercourse with others?* [Compare pledge 6 in *BCW XII:506*.]

Ans. — This was fairly well answered, but a disposition was shown by many to shirk it, and also to plead family duties as an excuse for inactivity. Family duties are binding and should not be neglected, but no family or person has the right to debar us utterly from study and action. We each owe a duty to ourselves. But that part of the question relating to how far one should spread the influence of his studies in his home was neglected. Surely, if Theosophy and the study of the Instructions are of use to us, we should endeavor to spread the benefit in our families, to which by all laws human and natural we are connected. It is well known to the writer that many members through fear, false sympathy, and laziness permit parent, wife, or family to curb his lawful actions and stifle the struggling self within.

6. *What is the relationship of the Esoteric Seventh principle to that principle which is derived from the violet sub-ray of the Violet Hierarchy of Nature?*

Ans. — Some students, although warned to the contrary, took certain numbers on the double-page Diagram [II, facing p. 532] and said the *Liṅga-Śarīra* is the esoteric seventh principle. But on the whole the question was well answered.

The A.E. is the esoteric seventh principle. The *Liṅga-Śarīra* is derived from the violet sub-ray of the Violet Hierarchy [568]. The relation is that of transitory emanation to eternal basic principle. The essence of the *Liṅga-Śarīra* is derived from the Violet Hierarchy, but its individual coloring, nature, and form are furnished by the A.E. and the *tanhīc* elementals or essence of former *skandhas*.

7. *What are the seven states of human consciousness as enumerated in the Instructions?*

Ans. — This was remarkably well answered by all. The reason is that it was in many places so tabulated as to be easy to remember. But in occultism it is not that which is easily learned that is valuable, but that obtained by digging and much thought. The states are: Waking, when the forces of the body have most sway; Dreaming, when the body

is quieted and the inner man may use his senses if not overpowered by the fumes of food or the irregularity of waking thoughts; Natural sleeping; Induced or trance sleep; Psychic; Super-psychic, and Spiritual. The very high dreams and visions do not come in the last as some think, but in the trance and psychic states.

8. *What are the three, seven, and ten centers of the Diagram I, [facing p. 524], and to what worlds do they pertain?*

Ans. — Many answers showed a memorizing of the Diagram. This is very well if used in the right way but as those thus answering showed but little grasp of the real meaning and the very wide import of the Diagram, such a method was not the best. Refer to the Aids on this subject. [Cf. pp. 427-30, and *BCW* XII:542-3.]

The Diagram was intended to give in full the whole scheme, and it does so to those who will look. Evidently many did not think that words used made much difference, but the designation of the three ovals is by certain words that have meanings different from others. Students often confused centers of force with centers of action. A study of the difference between what is a center of force and what are the centers and organs of action will lead to good results. From a survey of so many hundred replies I can properly suggest to the School at large that the use of a good dictionary would be of benefit to give the meanings of unfamiliar words. This is no blame to students, but blame to the false and superficial system of education under which we labor and have been brought up. It is well here to point out here to the students that as there is a duality in manifested nature, that is, positive and negative, a recollection of that in the study of the Diagram will clear up many matters, as for instance, the mere placing of numbers in certain spots of the Diagram. They had to be placed somewhere, but the particular spot was not of very great moment.

9. *When is Kāma-Manas an independent entity? Describe its career as such.*

Ans. — Very few remembered that Kāma-Manas may reunite itself to the parent Ego by a supreme effort if there be a spark of the divine left.

If in any life or series of them the personality never has had an aspiration toward the real Ego, never had a thought which was not connected with the animal self there is nothing which can be assimilated by the Ego. Antaḥkaraṇa is then destroyed, the upper part of Kāma having absorbed the lower part of Manas into itself, and the personality

is separated from the real Self. Such a personality is then a lost soul, and Kāma-Manas, the center of action, becomes an independent entity. There are in this life more bodies devoid of souls than we believe, and they are not all engaged in wickedness, for they may be merely intellectual or stupid, as well as thoroughly bad.

The career of the Kāma-Manasic entity so lost is, (a) a fading out in Kāma-Loka; (b) a reincarnation in a body because of the strength of the animal desires and the power of the physical forces left in it. This reincarnation may be for several times, going lower and lower each time until at length it has but strength to live for a while in Kāma-Loka, where it finally fades out. (c) It may attach itself to the incarnation brought about by the Ego it has strayed from, and in that case it will obsess and hinder the next personality. This is the Karma of the person. (d) If it has become by reason of many lives of evil and by certain knowledge and practice a definite entity of the order only to be known in English as black magicians on the astral plane, it may persist for many centuries feeding on the living and getting new physical astral life from any it can lay hold of. These last are the controls in general of the *séance*-room. They assume high names and keep up illusions for the purpose of having the instruments and means for their own purposes at hand.

10. (a) *Is the astral light pertaining to this earth universally diffused?*
 (b) *What law causes the deceptive confusion of colors, sights, and sounds in it?*
 (c) *For what reason are ordinary clairvoyance and clairaudience — including herein the seeing and hearing from astral entities or apparent entities — misleading and delusive?*

Ans. — As a whole the question was well answered. Many said the astral light was universally diffused; several forgot the globes of similar materiality; others thought it was made from this earth only.

(a) The Astral Light pertaining to our Earth is not universally diffused; it only pertains to our Earth and to all other bodies of the solar system on the same plane of materiality with it. It is one of the lowest layers of the universally diffused Ākāśa, and is a congested portion of it. Moreover, it is not equally diffused over our Earth, as it is more congested in some parts than in others. It may be regarded as both the upper divine and the lower terrestrial Astral Light, the one corresponding to the Astral Body of the Earth and in a sense its prototype, the other being composed of the earthly emanations.

(b) In it everything is reflected reversed, both from the upper and lower planes, and objects in it are refracted. It is therefore through the

occult laws governing occult reflection and refraction that deceptions arise for those who see in it.

(c) Untrained clairvoyants and clairaudients are, while their consciousness is centered on that plane, unable to truly know whether they have perceived only the reversed reflections and thought they were direct; they also do not know whether they have unconsciously to themselves reversed the reflection and again perceived directly. Again by reflection and refraction they do not know whether they have perceived things in the wrong relations of space and time and are therefore again misled. They are still in what *The Voice of the Silence* calls the "Hall of Learning," and it is only when they consciously and intelligently can transfer themselves above the plane of the Astral Light that they are able to perceive things as they really are. Even then mistakes are liable to occur during the process of transferring their consciousness from the upper planes through the Astral down to that of ordinary physical life so as to render the sights and sounds into terms intelligible to the consciousness of ordinary people. This last source of error is due to the fact that the brain makes a complete and final alteration in the pictures or sounds from the Astral Light.

11. What are the functions of Manas, and is it eternal or non-eternal?

Ans. — Manas is spiritual Self-consciousness, and when united to Buddhi is Divine Consciousness. Buddhi and Higher Manas are so much higher than the physical that they can have no direct relations with the latter except through the Lower Manas or reflection of the Higher. It is the task of the Lower Manas or thinking personality, if it would blend itself with its God or the Divine Ego, to overcome the properties and force of the material form. Manas is therefore both eternal and non-eternal. It is eternal in its higher aspect as united with Buddhi — Higher Manas in its atomic nature: finite in its lower aspect, Kāma-Manas, which has to win its immortality. It is the pivotal principle which serves as a link between the Spiritual and the lower principles. It is essential to Buddhi on this plane because without it Buddhi could not cognize Nature; and as nature exists for the sake of giving experience to the Soul, the fifth principle Manas is absolutely needed. But as Manas is thus the connector between the higher and lower natures, it has two aspects, the one being its connection with Kāma or desire, and the other its relation to Buddhi or Spiritual intelligence. Its function then is to give complete intelligence to Man by adding the pure reasoning faculty to spiritual perception.

The question was poorly answered by the School; the distinction

between Higher and Lower was missed, and also that the Lower has to win or obtain immortality. There should be more thought given to this subject.

12. *What were the monads in previous earth-periods? What are they now?*

Ans. — The Monads here referred to are, of course, the Human Egos. The Instructions state that the Human Egos called Monads are Divine Beings whom Karma led to act in the drama of Manvantaric life, that they are entities from higher and earlier worlds and planets whose Karma had not been exhausted when their world went into Pralaya. *The Secret Doctrine* speaks of a triple evolution in which the Monadic essence progresses. There is the evolution of the Barhishad or Lunar Pitris; these combine with the physical builders to form animal man; in the forms so created the Agnishvāta Pitris incarnate and so complete the “Monad” as now evolving, the Ātma-Buddhi-Manas. It is also shown in *The Secret Doctrine* that previous to this earth-period the principles and Monads were transferred from the Lunar chain of globes. The Monadic essence, there called the Lunar Monads, successively manifested in the three elemental, mineral, vegetable, and animal kingdoms, so arriving at the distinct human period. It is at this point that the Manasic element was introduced in evolution.

The Monad is one and indivisible: “from one flame countless sparks” [cf. S.D. I:120]. It is these sparks which were the physical Builders, the Lunar Pitris, the Agnishvāta Pitris or Mānasa-Putras, which passed through the seven kingdoms of nature and are now ourselves.

The English language is deficient in terms in this field, and so we are compelled to add adjectives to describe the Monad when in different parts of nature, as “Lunar,” “Human,” etc. And also we have some confusion between Monad and Monads. The latter is really the same as the former in essence. The question as a whole received good attention.

13. *For what reason is it considered in the E.S.T. that the practices of various schools of Mind Cure, Metaphysical Healing, and Christian Science are misleading and injurious?*

Ans. — The practices of the various schools are misleading because they have no true philosophical or logical basis. They are founded on an empiric study of hypnotism, and are in ignorance of the true nature of man and his correspondence with the planes of nature. Their practice of denying and affirming that which has actual relative existence,

and the concentration of the operator and the auto-hypnotization of the patient, lead to hopeless confusion on the internal planes of being. In their ignorance they present falsities to the Higher Self, and in turn the Higher Ego follows suit with the result that Mānasic Insanity supervenes.

They are injurious not only for the above reason, but because in transferring the consciousness from the physical to an inner plane they interfere with the operations of Karma, delaying its action and storing it up with compound interest for the delay. The practice also transfers the disease from the physical to the mental plane. H.P.B. put a serious warning in the Instructions. "They have done more harm than good. Those who are successful owe it to their innate magnetic and healing powers, which very often counteract that which would otherwise be conducive to much evil. Beware, I say; Satan and the Archangel are more than twins; they are one body and one mind — *Deus est Demon inversus*" [603]. Then, too, the taking of money for these practices is pernicious.

But in any case the above quotation gives the warning of H.P.B.; and those who willfully pursue these practices after having made their Pledge before the Higher Self and after having again reiterated it must do so at their own risk — a risk which may not be appreciated in this life perhaps, but which will make itself known in the next rebirth if hidden now.

Answers to Correspondence No. 4

March 1893

WE HAVE NOT BEEN DESERTED

It is very proper to answer the question which has come to many, expressed or unexpressed, whether since the death of H.P.B.'s body the E.S.T. has been in communication with the Masters who ordered her to start the E.S.T.? And it must be understood by all members of the School that the information in this is private, for it has been found that talking publicly of these matters weakens our strength, and also arouses an opposition that is not likely to arise if we are silent as to details while willing to say, if asked, that the Masters have not deserted us.

We have not been deserted at all, and the Masters have all along been watching and aiding. They have communicated with several of those who by nature are fit; those who have made themselves fit; and with those who are, by peculiar Karma, in the line of such communication. None of these messages go by favor or by the desire of some to have them. Some of the members of the School have sent in the past to the Masters letters and requests that have not been replied to in writing, and they perhaps wonder why. They need not be named, but I can say that in my possession are their letters sent to me by those Masters in the ordinary way of the mail. The requests were not strictly deserving of an answer. One of them was answered at the time by the Master, and the envelope bears the memorandum in His hand that an answer was sent. Others may be answered later if right, but as to that I cannot say.

There are in the School certain persons known to me who have been in communication with the Masters for some time, but they do not know each other and have never by word or sign given out the fact. And if, after this goes out, any members not included in that number pretend they are of that class, the very pretense, no matter how expressed, will be proof to the contrary, as all the persons who have thus heard are incapable of telling. A rumor was started in one section that the Masters had no more to do with us, but very soon it was seen to be false. In one case a member went to India and there was shown by a wandering fakir that the Masters still worked with us and

that H.P.B. was a very high personage who had gone out to the west to start the work, but that all those who thought they knew her and what she was were deceived by her outward appearance. This person also by his remarks showed a full knowledge of the problems of the work in all countries, and indicated the exact fact that different lines had to be pursued in each.* In America the line of communication is not ruptured. It is true that it is not as strong as when H.P.B. was here, but we cannot expect always to have the same amount of force working, for there is a law, based on cycles, which requires such lines of force to be stopped or weakened now and then. The stoppage however is never total, but at certain periods it is confined to the few. We have the misfortune to know that at one time many of the Masters were publicly at work here in our early years and that the opportunity for us was missed by reason of the materialistic and naturalistic tendencies of the day and of our education. Our missing it did not, however, prevent the doing by those personages of the work in hand. A more narrow confinement of these lines of action and communication will come at a later day, strictly in accord with the laws I have referred to. But we have only to do our duty and to work on for the future so as to be able to return to the work at a better time in some other life. Within the last nine months some communications have been received from the Masters *bearing on the general work*, for They have ceased (as by rule) to deal much in personal concerns, but They do not fail to help in the real and right way the efforts of all members who sincerely work for others. Those who are at work for their own benefit will meet with the exact result of such a line of action, that is, they will not go far and will lose much at death which is sure to come to us all. But unselfish work makes the effect sink down into each one's own nature and therefore preserves it all.

Furthermore. Some years ago the Masters said that in the course of time I should see that certain facts had to come out. Some of these I now give, and shall give them in *The Path* publicly. *First*, the Masters both certified in writing,† about 1884, that *The Secret Doctrine* was dictated by them to H.P.B., she only using discretion as to certain connecting paragraphs and certain subsidiary arguments. That book is, therefore, for those of us who say we believe in the Masters, the very work of these personages. What we cannot understand we can lay aside for the future. *Second*, They sent me copies, as also to others, of the certificate. *Third*, They certified that not since the batch of

*[See pp. 418-20 in this volume.]

†[*Echoes* I:342-9.]

letters used by Mr. Sinnett for his book had They sent such teaching to anyone, and bade us note the fact. This of course does not include H.P.B., as she and They in respect to the teaching are the same. But she and They left many things in writing for future use. *Fourth*, They directed that about the present time these matters might come out. In respect to one point you will find published something about the sevenfold system of planets of the highest value, and going to upset the old materialistic notions thereupon.

WORDS FROM MASTERS

Of General E.S.T. Interest

Some years ago the Masters wrote to H.P.B. and the members that it was unwise to hide belief in Them and Their Lodge from the public through fear of ridicule at the difficulty of proving objectively their existence. Following the advice and orders given, certain members in America have steadily asserted their belief in these Beings and attempted constantly, by argument and illustration, to prove the existence of the Adepts and to expound Their doctrines and ideals. At a later date, the Masters sent the following words to the Heads of the E.S.T.: "If we are ignored we cannot help. America has been more helped than Europe has because in *Path* and otherwise we have always been recognized." And within a few weeks this message has come: "Tell the members of the necessity, force, value, and result of proclaiming their belief, when held, in the Lodge and the Masters as ideals and facts."

The necessity is that where the idea is not given out there is no opening of the mind to it; the force follows on the proclamation; the value is that the channel is widened in the mind of the day for the reception of the impulses which the Masters desire to give but cannot if there is no channel in the mental plane; the result is that the idea being abroad, there is a leaning to the belief which is actually founded on memory of past lives — since the Lodge and the Masters are *facts* — and the Adepts are then able to brighten up what the people are beginning vaguely to have in mind.

The force, value, and result of the attainment of the ideal are that those who are so fortunate as to acquire it are raised up, benefited, and enabled to work steadily for others, for as ideals the Masters relate to and include the entire scheme of the soul of man.

Although much against my own desire, I now publish privately and by order the following from a letter sent to me by H.P.B. in 1889. Omitted parts contain the names of persons.

W.Q.J.

LONDON, Oct. 23, 1889

. . . The Esoteric Section and its life in the U.S.A. depend upon W.Q.J. remaining its agent and 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 *Antahkaraṇa* between the two *Manas(es)*, the American thought and the Indian — or rather the trans-Himālayan esoteric knowledge. *Dixi.*

H.P.B. ∴

P.S. — W.Q.J. had better show, and impress *this* on the mind of *all those it may concern.*

H.P.B.

HAVE PATIENCE WITH THE OFFICE

Members seem to forget that as General Secretary, as editor, as an individual, I have many duties to perform in addition to the work of the School, and that I am totally without means beyond what is needed to give me food and clothing and a roof. Everyone writes and I reply gladly, but I am utterly unable to cover all the ground I would wish and you may desire. Mrs. Besant is in just the same case. I do not ask you to refrain from questions at all. I only ask you to be patient and to ask yourselves if you have as much to do as we have, and if you are willing to give up all idea of worldly advantage. Worldly advantage we do not care for, and thus you may say we are getting what we wish. Very true, but no one has the right to quarrel with us when we are doing all that 24 hours will allow. If there were 60 hours in a day and we had sixty hands and brains, it might be different.

Some of the members have taken no pains to observe the rule as to not mixing E.S. matter in letters with the T.S. business. This makes it very inconvenient for me and vastly increases the work, as the two offices are distinct though my name is in both. It is a small matter, but when you consider all that has to be done here, and the lack of funds and consequent lack of help — for people cannot live on air — you will see that it is better for you to spend four cents and write two letters,

one to me and the other to the T.S., than to compel me to see each letter in both offices and sort them out. Some of the members send me letters marked "private" containing also orders for books that should go to *The Path* offices, remittances to be split up by me, and in addition matter relating to the outside work of the Branch. Such methods do, indeed, save you one or two cents, but they double my work quite unnecessarily. Please alter your ways in this regard, remembering that every day I receive from twenty to fifty letters to answer.

EXAMINATION NO. III

This Examination Paper was sent out in October to those who had had Instructions No. III for six months. Some hundreds of replies were received and had to be carefully examined. Please bear this in mind. The replies will be sent back with comments just as soon as I can go through them all, they having been previously examined by two students who help me. The delay in returning them has been caused by immense pressure of work which arose by reason of the addition to my duties of the management of Annie Besant's tour here.

It was surprising to note how many members seemed to think they could read the Instructions with the questions in hand so as to make good replies. This would not be permitted in any college. The objects of the examination are to show how members are progressing and to give me the means to help them further. But as a whole the result indicates a general progress, as nearly all the questions were fairly answered by the whole School.

THE INSTRUCTIONS

From the first page of the first number, the Instructions contain highly valuable occult teachings which members have overlooked. In many cases they write and wonder why they do not get more. You will find, as many have already, that in the first set there is really more than you can now master.

THE DOUBLE-PAGE DIAGRAM

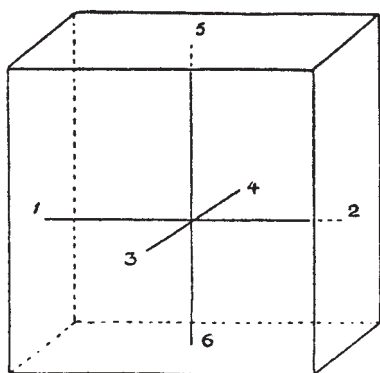
This is full of value. It is not well understood. It will bear a closer study.

It shows the relation of the Macrocosm to the Microcosm. And being a symbol or representation it can be viewed from many different standpoints. Considered as a whole we have a partial explanation given on page [542] of the Instructions: "(a) the three pertain to the spiritual world and the Absolute, and therefore to the three Higher principles in man. (b) the 7 pertain to the spiritual, psychic, and physical worlds and to the body of man." We may consider this last sentence in two ways. First, reading "astral" instead of "physical," since the astral is the mold of and contains the physical, we have the three worlds or planes as represented in the first oval, "Spiritual, Psychic, and Astral," and we learn from this that the 7 centers of force in the microcosm, the 7 principles, and also the 7 orifices in the body (through their correspondence with the principles and actual physical relationship with those) are in direct relation to those 3 worlds or planes. Second, we may consider this sentence in another way, viz: the spiritual world or plane is represented by the first oval, the psychic or astral by the second oval (the second face of the diagram — of the astral man) [facing p. 524], while the third oval represents the physical plane; each oval representing *one* plane only. The physical organs or centers of action represented in the third oval are all on *one* plane, the physical; the real sense organs, which belong to the astral, represented in the second oval, are all on *one* plane, the astral; and also the 7 centers represented in the first oval are all on *one* plane, the spiritual. Now consider each oval separately. The bottom oval is merely the representation of a fact in nature, but the other two being diagrammatic, require some explanation.

All through Nature there is duality: each thing has two aspects, a positive and a negative, every pair of things is also related in the same way, one is always positive to the other. This is expressed in all 3 ovals; (b) is positive to (c), (d) to (e), (f) to (g); also (1) is positive to (2), (3) to (4), (5) to (6). This is the reason of their being put in pairs.

To come now to the reason of (5) being above (6) in the second oval instead of being side by side with it; though the *Liṅga-Śarīra*, the vehicle of *Prāṇa*, is negative to *Prāṇa*, just as *Manas* is negative to *Buddhi*, and *Kāma* to *Lower Manas*, and therefore might have been placed side by side with it, yet in our present stage we are able to distinguish in thought between *Prāṇa* and *Liṅga-Śarīra* — *i.e.* we are able to conceive of them separately, but this is not the case with our conception of *Buddhi-Manas* and *Lower Manas-Kāma*.

In *S.D.* I:99 (remember the Masters speak in that book) we are told that the square within the circle is the most potent of magical figures, and the second oval may be looked upon as a hint of the cube within the sphere. For a cube has three axes, each being perpendicular to the



other two, two being horizontal and one vertical.

These axes are represented respectively by (1) (2), (3) (4), and (5) (6). If we look upon it in this light we see that (5) bears exactly the same relationship to (6) as (1) does to (2). Representing the cube in perspective we have the figure here given.

The sphere, in which the cube is, represents the Auric Egg, and its plane may be reached only by attaining that perfect harmony which is the result of, or is expressed by, squaring the circle, or sphering the cube, by obtaining the value of π (3.1415+), which may be ever approximated to, but never reached.

With regard to a question which is often asked about the 6 principles acting on 4 different planes, this merely expresses a fact which may be perhaps more clearly rendered by reversing the statement so as to read thus: "The Adepts of the right-hand path use these 5 principles on 4 planes, the Auric Envelope being on the 7th."

If this diagram is considered with reference to the following, Instruction I, p. [516], much light will be obtained on the subject: "But who of you has ever traced all the links of heredity, astral, psychic, and spiritual, which go to make you what you are?" It has been before stated that the diagram shows the relation between the Microcosm and the Macrocosm, but in the light of the above it also shows the different lines of heredity and the link between.

Each oval is divided into 5 compartments. If these are doubled so as to make the negative and positive for each, we have 10 in each oval, corresponding with the "10 centers." This however is only symbolical for the present, yet useful.

There is no actual transposition of the centers because all have to radiate from one center, and the dotted lines run through certain arbitrary spots in the diagram for purposes of *illustration* only, for in fact such lines of force run wherever we may force them by our own inner powers.

Further, there are 4 basic principles, and the consciousness being the synthesis of the three aspects makes thus *one* more, which added to the 4 basic principles makes 5, thus accounting for the 5 divisions in the ovals. And the 7 worlds etc., etc., are placed in the ovals, leaving out the bottom division in each as it is only *māyā* — illusion, caused by the action of the 3 aspects on the consciousness. This last division is thus

left out in each oval and is called in the first “Material Plane,” in the middle one “Māyā,” and in the last contains the paradigm of the 10th orifice in the lower Triad.

To the Members of the

E. S. T.

The following is from a letter lately received from an Indian brother* in E.S.T., and is recommended to your attention as independent evidence of the position of H.P.B. and the connection of the Masters with the T.S.

ANNIE BESANT
WILLIAM Q. JUDGE

March, 1893

THE LETTER

K.B., a Brahman Yogi, recently went up to the Himālayas: on his way down to Deccan, he was kind enough to stop at my place for some days and imparted to me the following news. I must say here that I saw him at Meerut before he went up to the Himālayas, and asked him what will be the destiny of our Society so far as India is concerned, and as H.P.B. has departed, whether we will have another teacher to give us — Indians — teachings in practical occultism. I asked him these two questions; he replied:

“I am going to the Himālayas now, and if I see any Mahatma I shall be able to tell you, and not before.”

This said, we parted from each other, I for Calcutta and he for the north. I must mention here also that this gentleman did not know much of H.P.B. before nor of the Theosophical Society, and whenever I spoke to him about them he used to say, as it were passively, that it is a good work, no doubt, and that H.P.B. must have known the occult philosophy though she was born in the family of the Mlecchas, that whenever the Rākshasas became powerful some goddess is sent to

*[Possibly Rai B. K. Laheri (B.K.L.), an Inner Group member.]

destroy them, and so she was sent to destroy the materialism of the all-powerful western Rākshasas.

However, now I shall relate what he told me when he came back from the Himālayas. The first thing he said was: "Go on! go on! go on! Fit yourself; you have much to do: go on, go on, and go on."

The next thing he told me was, that this time he considered himself to be thrice blessed by the sight of a Mahatma near Badarikāśrama, in the snow-covered and impassable cave of the Himālayas. He gave me a long detail of what he saw and how he reached there, but it will be too long and not interesting to you to mention them in detail.

The Mahatma, he said, he saw perfectly naked; that no living soul could venture to look at his eyes; his color appeared to be of such a peculiar hue that it is not like anything worldly, but when he touched his hand (K.B.'s) between the third and fourth fingers, the latter could not stand the electric shock that ran up to his head from the extreme parts of his feet. It appeared to him as if a most powerful galvanic battery was applied to his body, and he became almost unconscious, although he himself is a real yogi of 22 years' standing and following the path ever since. He said the body of the Mahatma, though it looked like butter, proved to be hard as steel, and that it was impossible for him to say of what it is made. The Mahatma does not speak, and with him only spoke where he could not make the latter understand his thought perfectly well. After he received his instruction, whatever was necessary for him, he asked: "that in India there they have established a society called the Theosophical Society, and that Madame Blavatsky started it with Col. Olcott. What is this? Is there anything real in it? Who was H.P.B.? Was she a yogi? Is Col. Olcott a yogi? What will be end of all this? Is anybody to come in the place of H.P.B.? My certain friend B.K.L. who takes much interest in the T.S. pressed me for the latter information."

To all these the replies were as follows, but mostly by gestures and shaking of hands and nod of the head. He said, "The T.S. was their work; it was established to change the present current of the human mind and destroy Nāstikism, to save the seed of the fifth race — the Āryan; that he was present when H.P.B. was sent by her Master from the Mānasarovara Hills in Tibet; that the latter had not better ask who was H.P.B. and where she is now, but she was sent to carry out the work of the Mahatmas; that she was very high up there is not the least doubt, that he himself was one of the Circle, although not so high as the Guru of H.P.B.; that Col. Olcott is a good man no doubt but no yogi, he is entirely different from H.P.B., with whose name you cannot mention Olcott. That what was necessary was done by H.P.B. and the Society

is successful; that they will not send anybody now, but the work must be carried on from inside the Society itself — that now no one from the West will give occult lessons to the Indians, but whatever they have got, they must prepare themselves so as to receive further instructions from anybody in India till they are able to impart instructions to the Society and keep it intact; that hitherto the T.S. followed a particular line, but in India there should be a change in that line, but there will be no change in the West, they must go on as they do now.”

Since the Svāmiji has come back from the Himālayan Hills his ideas about the T.S. and H.P.B. are entirely different; instead of passive tolerance he simply says:

“Go on, go on, and go on. There is much for you to do; fit yourself. I can’t and won’t tell you what further the Mahatma has said, because the time is not come, but when time comes I shall tell you. Oh! I like to worship the portrait of H.P.B.; no one has done so much good for humanity, especially for India, after Buddha and Śaṅkarāchārya in his reincarnation. The T.S. is ours, established for certain purposes by our Mahatmas; go on and go on, work and work.”

The Svāmiji’s opinion is a little dwarfed about Col. Olcott — but he says he is a good man.

I must tell you that the Svāmiji never knew any of these informations about the T.S., the West, or H.P.B. before he went up to the Hills.

The Svāmiji showed me his hand where the Mahatma held it with his two fingers — there is the white sign of inflammation still existing, and subsequently the skin was off from that place.

These are the facts that are revealed to me, and I asked him whether I can convey them to any of those Westerns who are the workers of the T.S. He told me the Mahatma has not told him that the matter should be kept secret, so I have the liberty to reveal but only to the worthy person. It appeared also that the Svāmiji is the chela of one of the chelas or grand chelas of a Mahatma of the Circle.

Correspondence No. 5

December 1893

RELATION OF THE E.S.T. TO THE T.S.

The great object which H.P.B. had in view in starting the E.S.T. was to help the T.S., to make the E.S.T. a heart which should enliven and push on the body. This is emphasized in the Book of Rules, the Introduction to Instructions III, and elsewhere. It was not organized for personal aggrandizement, and its course since the beginning has shown that from several facts that may be mentioned. (*a*) No orders have been sent out for members to do this, that, or the other; (*b*) no suggestions as to what course should be pursued in relation to the administration of the T.S. have been made; (*c*) discipline of members who in the eye of the world require it, who in any church or other body would have received it long ago, has not been indulged in. This is because we are working under Karma, and are not wise enough to apply force to men and women who should live up to their pledges so as to require the application of no law. It is perfectly certain that Karma will look out for all such offenders in the long run, for which we all can wait; meanwhile they may enter on other courses. Failure to apply discipline does not mean that the Masters behind are not cognizant of offences committed in secret, but it does mean that those Masters are full of compassion and we ought to imitate them therein. The sacred pledge to the Higher Self will make the Karmic results all the worse; there is no need for us to add to that.

Members ought to scrutinize their motive for entering the School. Is it for personal advantage expressed by the words "what can I gain by joining and working in the E.S.T.?" Is it under the idea that a craving for occult knowledge may be satisfied or occult power gained? Or is it that help may be given to the human race by spreading a sound philosophy and ethics, meanwhile being assisted in that by others and by what the Instructions teach? If it is the latter, then there will be always opportunities for helping and the real foundations will be laid for deeper knowledge. If the former or any of them, the object will be defeated wholly, for there are only two ways of getting personal power. The first is through selfishness ending in the very highest and blackest

of black magic, in annihilation; and the other is through renunciation of self, which leads to union with the source of all permanent power and confers at last the ability to personally help the world. This is no contradiction, because in that union the individuality is retained, and of course at every step must on this plane work through a personality that does not enchain the soul as ours now does. If you find your motive is too personal, it should be elevated by constant thought and striving. Reflect on the fifth and sixth clauses of the pledge:

5. I pledge myself to do all in my power by study and otherwise to fit myself to help and teach others.

6. I pledge myself to give what support I can to the Theosophical movement in time, money, and work.

On this some have asked, what about duties to family, and what if I have no money to spare, being poor and full of responsibilities? The first teaching is to do all your duties; fulfill these and Karma will take care of the rest. Each one must decide for himself. One's duties are not confined to the family. Each has a duty to the race also, which he certainly has time for, since it can be no larger in obligation than one's limitations prescribe. It is not measured by another's duty. The family has its due proportion, but the pledge requires devotion also to the cause of humanity. It is not the amount of money given but the spirit of the giving that is the test. The words "what support I can" do not mean that you are to give your all, but what, under all your actual duties and obligations, you are able. And it also allows one to decide for himself the particular channel through which the help of time and money shall be given. The pledge is to the Higher Self and not to any person; it is therefore sacred and should not be lightly forgotten.

The religious parliament and other things have given more prominence than ever before to Theosophy, but at the same time this success has its reaction in which there is some danger; that reaction will be felt not only in the T.S. but also in its heart, the E.S.T. Hence we should be united and harmonious, for thus alone can we be strong. Harmony does not mean that the ideas of all should be alike, that the few should be copied in all things, but that one single devotion, one motive, one desire and aspiration should be had by all. Differences of nature and mind are inevitable; each should therefore accord to all the same toleration he asks for himself, and then the single thread of devotion will unite all into one force. The power of this if put into operation would be immense; it would send to all, along the invisible but real currents uniting all on the psychical plane, a stream of help for mind, soul, and body. That we do not feel the full benefit of this is the fault alone of the School, for the wisest spirits either in the body or out of it cannot

go against the law, cannot help a person if he will not furnish the conditions. Therefore,

GROUPS NEED FOSTERING

by their individual members. In some places groups have not been formed because, as there is no compulsion enforced, a certain amount of inharmony exists from various causes. Sometimes a small and petty jealousy; then ambition based on personality, persons wanting to be at the head and not seeing how to do this; again petty personal dislikes and sectional feelings unworthy of Theosophists rise up and prevent the formation of a good group. Groups are not meant like a theological heaven to be only for saints or intellectual giants; they should be composed of such elements that the better and the brighter may help and brighten up those below them in the scale, and thus the T.S. Branches be made more powerful for good work in the world.

SEEKING OCCULT TEACHINGS ELSEWHERE

It is perfectly well known to the outer Heads that in several places members — none of whom will be named — seek for psychical and other occult teachings in different directions outside the School, and that in some instances money has been paid for such false prophets. No one can hinder any persons from doing this if they wish, but it is directly against the agreement and also comes to no good. There are today in America no teachers of occultism who can be a sure guide to anyone on the plane of psychism. Such men as W. T. Street and one Richmond, who sell a pretended teaching, have simply culled from a lot of books which anyone can read — among them *The Path* and *Lucifer*, etc. — various matters of a confused sort dressed up as well as may be and called occult lore, but being a sham and delusion. Others, who, indeed, take no money but who have an itching for disciples, have their correspondents in the School to whom they send various sorts of advice, such as telling one that he or she was seen a few days before “in the astral,” and that “instead of digging as it were in the ground, the desired fruit was in fact just overhead.” Quite true probably, but any good judge of human nature could say the same. It is boys’ play, and will lead to no good result, to no progress.

If with discrimination and intelligence the instructions of this School, freely given, are studied and realized, then progress will be made. Not by trying to cultivate psychic powers that at best can be but dimly realized, nor by submitting to any control by another, but by educating and strengthening the soul. If all the virtues are not tried

for, if the mind is not well based in philosophy, if the spiritual needs are not recognized as quite apart from the realm of psychism, there will be but a temporary dissipation in the astral realms, ending at last in disappointment as sure as the shining of the sun. If irritation at others is fostered, if anger is indulged in, if vanity and self are pandered to in the small things that make up life, there will be a constant destruction of all progress, an incessant pulling down of any building done by virtuous acts and thoughts. The inner body has to get its growth as a separate thing from the physical in which it is now entangled cell for cell. This goes on slowly; anger breaks the new-formed power, and back again flies the double to its old chain. Its power of sight within begins to grow, and then vanity and envy and pettiness throw a veil over it, just like a cataract on the physical eye. The astral body begins to get some solidity of its own, and then old habits of sensuality draw out of it the material it had accumulated and all previous work is lost. How, then, will it be possible to make real occult progress if the constantly reiterated directions as to virtue, as to calmness, as to freedom from anger, vanity, and pride are deliberately forgotten? And if you feel yourself too weak to overcome all these, what folly it is to make attempts after power that cannot be had but in the prescribed way?

WHO AND WHAT ARE THE MASTERS?

Examination and letters received show that on this point a good deal of confusion prevails. Many have not thought out at all on the lines of Theosophical philosophy what an Adept (Mahatma) is in Nature and what is involved in the term. Very loose ideas seem to prevail in many quarters. Many have accepted the doctrine that there are Masters; indeed, all who join the School and do not believe this have certainly ignored the claim that such beings are behind the movement, but they have very often said they thought a Master of Occultism could easily enough appear to any one who desires it and either perform phenomena or give other help such as a precipitated or written letter of advice; or render specific assistance in business and personal crises.

Of course as to rendering help or giving attention in a specific manner by the Masters, the matter can be settled by enquiring whether, on the assumption of the great powers and occupations of those beings, it would be reasonable to expect them to thus favor ordinary individuals. The answer is in the negative, unless each one, obscure as well as great of name and fame, is to be visited by transcendent personages out of whim or on the ground that "one man is as good as another." This latter view is absurd, of course. The Masters of Occultism do

not act specifically with individuals unless karma requires it in the case of obscure or undeveloped ones, and personal development combined with karma demands it in other instances.

Here is what is given by them as to their nature and condition in part. They are in consequence of evolution, and great effort continued through many lives, now at the point physically, mentally, and spiritually where we shall be in the very far distant future. They are said by H.P.B., their latest messenger, to be "men, only higher and holier than we . . . living men." This has been hastily construed to mean they are like us in so many ways as to be able at any time without any resultant dangers to mix with us and help us on this plane. They are, truly, living men, but not such as ourselves. They have bodies, but these bodies are made of the most highly refined and spiritualized matter; matter of which we have but slight conception. In those bodies all the forces of nature belonging to man, and these mean the very highest expression of the great forces of nature, constantly play and must have corresponding effect upon any one who may come in their direct range. In our bodies these forces act, it is true, but in a very weak and harmless manner, and also in such strength as may be resisted by all on the same plane of development. But the difference between us and the Masters in this respect is the same as that between a puff of wind and the explosion of dynamite, or between an ordinary human thought and the electric flash.

Therefore, if a Master were to come to us or were to send us a letter done by himself, we should be exposed to the force of the powerful currents belonging to him, and must then be able to meet those consequences and ward them off. This being so, it must follow that one to whom such a letter is sent or appearance made would have to be protected by the Master from all effects. Here we have the same point as was referred to above, *i.e.*, the Master has to go to great and unwarranted trouble. The question is also raised: Has a Master any right to so interfere and ward off the natural consequences of the act? He has not, for the reason that, being strictly the servant of Karma, being indeed an embodiment of it, he cannot so interfere. This has been before stated by the Masters. Therefore no such appearance would be made or letter sent except strictly in accord with Karma.

Now some have said, "Surely a Master could come here and do a very charitable act without any evil being possible. There can be no evil or danger in charity." But as above said, the Master could not so act here on this plane as a Master and avoid the rush of all the forces of nature which would be disturbed by His presence or set into activity, and His otherwise charitable act would then be turned into one of

a harmful sort. It is even so with ourselves in smaller measure, for we can do good acts at the wrong time and place which may have very dire consequences. Statistics of mendacity alone will show this, for there we see that an act charitable in itself may be sometimes productive of evil and an encouragement to the lazy. Or a case where one person has to be allowed to suffer for the greater good of many.

The sending of a letter by a Master has very strong currents in all directions as result, but His actual appearance has far larger scope of effects. In the latter case all the forces and currents of such a being play upon the one looked at and seeing the Master. Instances have been known where fainting, sleep, coma, and the like have been the consequence on the physical plane. Indeed, in all such cases no ordinary senses would be left in the person visited, so that the visit would come to nothing. But some may ask, "What of the recounted visit to Col. Olcott in 1875 or 6?" This was not an appearance in the Adept's body. It was an illusionary one in his *Māyāvi-rūpa* sufficiently strong to make the subject see the Master for all practical purposes, and besides it was for a great object and was beyond question one of those cases where the Master took all needful precautions, since much was to flow from it, as we all know. And all that has no bearing on the somewhat unrelated fact that Col. Olcott is not a member of this School.

How would the effects manifest on this plane in an individual? By stirring up his whole nature from bottom to top, excluding now from the inquiry all disturbances on the physical system. The nature so being upturned, all the evil in it has to come up together with the good, and yet no time available to counteract old evil tendencies. Then it is likely that the evil would have the upper hand, as we are now chiefly in the *kāma* plane of development. The result would be in most cases that doubts impossible to solve would arise, fear might supervene, superstition would come on, and at last the state mentally might be worse than before. If there were hereditary or other seeds in the line of mental unbalancing, insanity might result. Or if the nature underneath were in fact quite evil, as is very often so, then crime could easily be gone into, following on mental disturbance. It would, in fact, be the same as exciting the "pledge fever" to highest and most enormous proportions. The mere physical receipt of a letter from the Master in itself as a piece of paper received has no effect. But that is not all that happens when a letter is sent by anyone, no matter whom. A letter full of malice, hatred, or sensuality carries with it all those forces and ideas, and must affect the recipient one way or another. I have known cases where persons have written sensual letters to another, not so on their face, but intended for that, and sensual ideas have been aroused by them.

Then the recipient has to throw these off. But with a Master, no matter how good and grand the letter may be, the forces and currents of the Master go with it the same as with ordinary letters, only with tenfold power. These forces are good, but acting on us the question is who we are, how we think, what is our real nature, and what will be the result. The result will be in accordance with our nature. Our nature is known to be small, mean, weak, and often bad. Hence we get no letters. For if what is said above were not true, then the Masters would be sending all the time letters and epistles to the prominent workers, instead of confining themselves, as they properly do, to certain occasions when help needed can be given without any ill effects. Did they send letters constantly, then all of us, being upset and inflamed continually, would be soon broken down and unable to do any work, and thus on a small scale evolution would be stopped.

Correspondence No. 6

March 1894

RECALL OF THE INSTRUCTIONS

The members in the U.S. should know the facts about the divulgement of the Instructions. Some time ago a former member in India retired and refused to give up his papers. Later it became evident that they were given out to persons not members. This was shown clearly by the fact that a person in California published the contents of the notice sent from London of the suspension of Messrs. Old and Edge, coupled with the statement that the same person had the other papers. It was also evident that some spy was left somewhere in the E.S. who continued to help the retired member. All of these things were published from time to time in papers in India and England, and it became apparent that it was absolutely necessary to call in the Instructions to the end that means might be devised for greater security for all members. This recall was no reflection on members who are faithful. Hence the notice.

But at the same time the sending of the notice has revealed the following:

- (a) that some members have kept their papers most carelessly;
- (b) that others have lost some and not reported that fact. This of itself would be enough reason for a recall.

Again, it is known that many members regard every word of the papers somewhat like a fetish, thinking that they are all secret and unattainable, whereas anyone who has read much knows that many parts are quite exoteric. Such parts were used by H.P.B. for the purpose of explanation. But as many look at every word as secret it is necessary now to hit on a plan for so arranging the matter that members who do not know what is common to literature may be plainly so informed; and also that certain esoteric points may be left blank for oral communication. These two changes will be an improvement. To leave the Instructions out now unchanged, when the wholly inimical have them, would be unwise.

The changes will however be a matter of slow work as Mrs. Besant is now far away and I am to be away myself for some time attending the convention of the T.S.

It is the duty of members to now help each other all they can from memory and also by active work in applying the good they have personally gained to the T.S. cause. Enough has been done to furnish all with sufficient material for a long time. Old Aids are useful. Exoteric literature is abundant. There need be no stagnation from the absence of the Instructions. Groups and individuals can work upon what is left in hand; they can also come up more and more to the object of the E.S.T., that is to help and move the work of the T.S. H.P.B. said to me long ago that the time would come when a change would be imperative. Former changes have been as to form of issue and shape, but this one will be of substance.

Care will have to be exercised to prevent any bad effect arising to the T.S. from the fact that a body exists like ours, composed of members of the T.S. and none others, yet not connected officially with the T.S. No bad effect has arisen at all, but on the contrary it is the E.S.T. that saved the T.S. from danger when our great friend, fellow-worker, and teacher, H.P.B. ∴ departed; but if members are led away by the many spiteful things said about the E.S.T. the bad effect will be their fault. If coercion or authority had ever been exercised in the E.S.T. on the T.S. work of members, there would be cause for the flings at us, but as no coercion has been attempted at all and will not be, members being asked simply to abide by rules agreed to on entering, we can carry this work on from year to year with increasing good effect.

As to our attitude to those who have violated the solemn pledges made: It should be one of complete charity. Their error is their own, not that of others. Doubtless we could easily fall into errors of another sort or even of that kind were our lower nature sufficiently aroused. Let us throw the mantle of charity over those faults and try to so work as to do a greater amount of good. It is true we all suffer together under the Karma of the race. But that is not to be unduly lamented since it cannot be altered; but as we are free souls we can now and here arise and do more good in every direction to others.

It was inevitable that such rebuffs should come, as in this age all is in darkness and transition. The powers of darkness are always eager to hinder such a movement as ours, and they try to incite men in all directions to attack us for all sorts of reasons. The very fact that we exist as a body quite harmless and innocent is enough to enrage some men. But this should not make us falter, for in the order of evolution such struggles must come. All we have to do is to keep courageous and go calmly on, knowing that if we are doing what is right no enemy can succeed. If we are firmly loyal we cannot fail. Loyal to what? Loyal to our ideals and aspirations; loyal to each other; loyal to the movement

we are trying our best to help. Look at our success in the past; it is seen by regarding the work of the T.S. In 1891 our old leader departs and the hearts of many fail as they think they have lost the only one who knew of that which they wished to have; nothing stops, none of the work goes down, but on the contrary more is done; poor though we are, more money is spent in the work; little time as each one has, more work is done; unknown as we seemed to be, the T.S. and Theosophical ideas are more and more spoken of in the literature of the day. This is much to have been a factor in doing. Let it encourage us; with it let each one encourage the other.

WILLIAM Q. JUDGE.

SOMETHING TO STUDY

As there is much in published books which is ordinarily overlooked, let me point out something which if rightly understood contains the secrets of Occultism, practical and theoretical. It is to be found in *Isis Unveiled*, Vol. II, p. 587 *et seq.*, and was also printed in *The Path* for January 1894, in order to put it into the hands of those who could not procure *Isis*. I refer to the fundamental propositions given on the pages mentioned, beginning with No. 2. In these the interrelated and corresponding natures of objective and subjective Nature are given first. Then No. 3 points out the triune nature of man. This includes the sevenfold division. The highest, or third, in the three is the Ātman, that being the seventh of the sevenfold division. Immortality as a conscious person is attained by the union of the second of the threefold man with the Ātman. This is the condition of the Masters or Mahatmas: they have united the inner man with the Ātman, that is, while living they have consciously overcome the illusions of the objective and subjective planes of the greater Nature and made the trinity complete.

If, then, H.P.B.'s propositions be correct, and I am sure their correctness can be demonstrated, it is the duty of every member to think more and more of the higher nature, the immortal spirit each one has; we should dwell upon the Higher Self continually. This dwelling on the Self is to be done for a reason among others which is often overlooked. It is this.

We are all to a great extent governed by our education and life's environment. These have engendered habits of thought. With us those habits do not incline as a race to the Higher Self. Our thought also wanders as an effect of the superficial and multiplex civilization we live in; that is, we have so many desires the will does not act deeply or quickly; it responds slowly to stimulus in a direction not usual. But it

may be gradually made to grow in any certain direction. Now as we admit the reality of the Higher Self we should embrace the idea, dwell on it day in and day out, until the will and desire naturally incline to it and have it as the subtone or aim of thought. This process will make the line of influence from the Higher Self brighter and better with every thought. When the influence grows strong it pervades the entire nature and strengthens as well as improves. It will give knowledge and also energy. This is the real and only road to the Masters, the Adepts, the Mahatmas.

The remaining propositions referred to go briefly through the many questions that arise, and are worthy of serious study. Each person can enlarge them for himself. I will print here two of the propositions, omitting No. 1.

No. 2. "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.

No. 3. "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."

E. S. T.

Suggestions and Aids, No. 7

Issued to the American Division

NEW YORK, 144 MADISON AVE., June 1894

THE SCHOOL UNDER TRIAL

We have been and are yet under trial; especially so in the last few months; and not only in one place, but all through the E.S.T., east or west. This trial should be regarded as one of the proofs of the reality of this SCHOOL's work. Were it an ordinary organization which depended for its government on rules and formalities, then indeed might we justly criticize its management. But as it is in fact occult in its basis, criticism would be premature, because the end is not yet, nor will the end be perceived for a very long time. We all know that the secrecy regarding the INSTRUCTIONS has been broken both by western and eastern members. INSTRUCTIONS, rules, papers, and documents have been given up to others, though as yet they have not all been published. What does this show, bad management or bad faith? I should say *bad faith only*, because in the very beginning H.P.B. said that each one had to have his or her chance. She wrote specifically to me some years ago that she knew well what she was doing, and intended to construct her teachings in such a way as to provide against the very treason and disloyalty which have been exhibited. We can thus see that in that respect the management of the matter was right. That she knew in advance, not only the general fact of possible treason but also the individual cases, is perfectly true, for she mentioned some prophetically, but said that all must have a chance. What has become plainly evident is that human nature is weak, and that today the meaning and force of a pledge are not understood nor accepted. Some members, who would not be the first to violate the pledge, thought that its violation by others dissolved their own. This is a weakness of the day. Certainly in the face of such common weakness we need not expect to be trusted with very many grave secrets.

Then again, our mutual loyalty and our power of union are and

have been under trial. Accusations have been made from time to time in public or in smaller circles, and the test is whether we will or will not follow that part of the pledge which requires us not to listen to accusations and to be charitable to the weaknesses of others.

The SCHOOL is not only meant to be a help to the present T.S., but also to form the nucleus, ever growing larger, of souls which will be fired and energized with a common aim and a common philosophy, so that as they shall reincarnate after this life is done, they may possibly constitute a band of workers and knowers in a future life. This idea has not, I fear, been sufficiently thought upon and accepted. If it be thoroughly grasped it should be very encouraging, for it is something to feel that what we have begun now we shall probably carry on with sympathetic minds in another birth when all the cavillers and petty enemies of this have gone, have perhaps become friends and co-workers with us.

It seems to me that we are all being tried as to loyalty, as to unity, as to charity, as to persistency, and, generally in all the different ways appropriate to each individual. And we are also, to my knowledge, being attacked from within and without by the Darker Powers that would fain split up and make useless this body which has proved a strong bulwark and a nucleus of soul for the Theosophical Society. For, if the E.S.T. can be destroyed, then the very life and energy of the T.S. is hurt almost to death. The E.S. absent, then the T.S. would soon degenerate into one of the many dogmatic and lifeless movements of the day, thereafter to rapidly cease to affect the age. This view will probably explain the extraordinary spite, rancor, and pertinacious attacks by persons who, not good men themselves, continually concern themselves with this body in which they have no rights or interests. Such men are some of the agents used by the Dark Powers for our harassment and war. Let us be calm and indifferent, firmly relying on the GREAT LAW, and all their efforts will fail.

THE GREATEST OCCULT TRUTHS

And suggestions are to be found in the following, taken from the INSTRUCTIONS, Numbers I and III:

Double object of Esoteric Sciences:

- (a) of proving man to be identical in Spiritual and physical essence with both the Absolute Principle and with God in Nature;
- (b) of demonstrating the presence in him of the same potential powers as exist in the creative forces of Nature. (No. I, p. [519])

Man is identical with the Absolute unmanifested, and also with the Deity as we see It manifested in Nature. This theory is easy for some and difficult for others. The difficulty arises chiefly from the influence of centuries of education in the degrading doctrine that all are *originally sinful*. If we are originally sinful we must be *inherently imperfect*, and that which is inherently imperfect can never, by any possibility, become perfect. Many have not been directly taught this doctrine of original imperfection, but all their thoughts have been insensibly affected by it. God has been continually held up to us as a being outside or different from us, and hence we tacitly hold the doctrine of inherent weakness and imperfection.

Yet most of you believe that Mahatmas do exist, and, indeed, that They were influential in starting this SCHOOL. How can it be possible for such Beings to exist unless they are the product of human and all evolution, unless Themselves once were seemingly imperfect as ourselves? The imperfection is only in the lower elements. In essence, in possibility of soul and spirit, we are all perfect. So long as we deny this we prevent progress and keep back the exhibition of that actual spiritual perfection which we have at the center.

The next object comes from the general to the particular, for it is to demonstrate in man the presence of the same potential forces which are in or behind the creative forces or powers of Nature. This is an enormous claim, yet unless this be true, how, again, is it possible for a Mahatma to exist, to have become such, to wield these very powers and forces? The wielding of these powers is not the same as the raising by our hand of a club or the use by us of a fluid or agent in Nature. Our use of these is not the use of the subtle agents behind, but is only a mechanical effect which may be done in complete ignorance of the force in use. This we can see in even the simple act of using the muscles, where a mental motion is transferred into a physical act. Who can say that they know actually all that goes on in this; how the mental act is transferred into the physical; how it is that the nerve fluid is stirred, in turn stirring the muscles and making them contract or expand? Regard the fact of speech. Here very slight movements of the vocal chords make all the varieties of tone and inflection. Yet all of this is done instantaneously, and the most ignorant can often produce the greatest varieties of tone, no one being able to do more by way of explanation than to declare the fact. Look further into the fields of mediumship, of clairvoyance, of clairaudience, of telepathy, of hypnotism, and of hysteria, and you see that vast and complicated powers evidently reside in man. The ESOTERIC SCIENCE aims to go farther than merely to say that man has some such natural powers; it wishes to show that he has

creative power. If he has, then it can only be from the fact that he is the same in essence as Nature and God.

Much of the INSTRUCTIONS is devoted to this. The divisions of the principles, the various diagrams, the many explanations are for the purpose of impressing on us that man, who is the small copy of Nature, contains in himself centers through which all the great forces of Nature may be operated. This cannot be interiorly grasped if we continue to think we are less than God in essence. Observe and think over this quotation from [Āryāsaṅga, in Instruction] No. III:

“That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor *dead* Form! (This) Life-Light streameth downward through the stairway of the seven worlds, the stairs, of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not.”

This is the first lesson to learn. The second is to study well [and know] the principles of both the Kosmos and ourselves, dividing the group into the permanent and the impermanent, the higher and immortal, and the lower and mortal, for thus only can we master and guide, first the lower cosmic and personal, then the higher cosmic and impersonal. [625]

The person to whom the first part is addressed is the man who is ignorant of his own greatness; he may come out of that ignorance, and, by slow degrees or quickly, realize his oneness with the Great Supreme. This first lesson has to be learned even though we do not as yet realize its full meaning; and then we have to proceed with the study outlined in the next paragraph. The following of occult formularies and the running after this, that, and the other guide will come to nothing but loss. Thus seeking on the outside we delude ourselves and reach the end of life none the wiser. On this head I should like to tell you what our friend and co-worker H.P.B. told me and others many times, and it has always appeared true; it is also confirmed by clairvoyance of a high order. Thus, in my own words:

There are many men and women now on earth who studied and practiced occultism long ago in other lives and made some progress. But they went too much along the line of astral science, of alchemy, of magic pure and simple. Thus they not only deluded themselves but made a strong affinity between themselves and the lower group of agents in Nature. The consequence is that they are now reborn with

two natures, the one opposing the other. One is the old force of a desire for a really spiritual life, and the other a strong passional nature that is due to the forces generated along the lower lines of force. A continual war is set up. The old astral knowledge is obscured; the old spiritual desire is present; while the astral knowledge and practice as well as the alchemical study or force has been transformed into passion, and trouble and delay are the result. She mentioned alchemy because in that study there is a continual investigation of forces that belong to the lower groups of agents. There is no doubt that many of the old alchemists obtained results that would be very astonishing. But what, after all, did they get? Nothing save a tendency along that line, and it, dealing only with the lower elements, must if followed for many lives plunge one at last down the steep declivity of black magic. For in the course of time, the lower parts of the nature being always accentuated, bad motives are engendered, all good ones are lost by a gradual atrophy, and selfishness becomes the pervading influence. The shortness of human life interferes here most beneficently, for periodically men are compelled to die, and being born among different surroundings they are thrown off the track by the deliberate action of others and have a chance of being put again and again in the right road.

The next paragraph in the quotation contains the practical part to be applied by each one for himself. It directs us to study well the general and the particular, or the nature of Kosmos as a whole and our own nature as a special manifestation of the whole. We are prone to omit the particular application of this, and our tendency is to study the general principles only, and that too in a very intellectual way. We should study with great care our own natures, because it is in those that the obstacles and delusions are. The very first step is to apply to ourselves the judgments and criticisms we have for others. In this the words of Jesus will be found to express the exact practice. He said that one should look for the beam in one's own eye before observing the mote in that of another [cf. *Luke* 6:41-2]. Whoever Jesus was — and if he did not exist, whatever he represented — it was the discipline of the ancient true school of the Adepts that he gave out. And here I may again quote what H.P.B. said on that at another time. She said and wrote:

In these sayings of Jesus are to be found many of the rules and sayings of our Lodge. Among them is that one about greater rejoicing taking place in heaven over one repentant sinner than over ninety-nine just men who need no repentance. That saying is “alive and kicking” to this very day among us. So also about the mote in the eye, for does not that touch on self-examination and self-discipline?

In studying these two — ourselves and the Kosmos — we are to divide them first into two groups, one the higher and immortal, the other the lower and the transitory. Applying this to Nature, we see that it consists *first*, of the visible and invisible that is mortal, perishable, transitory; and *second*, of the invisible, energetic, that is permanent. Applying it to man, he is dual, thus: *first* the visible and invisible that is transitory, *i.e.*, body and the three other constituents of life, astral man, desires, and lower mind; and *second* the invisible *manas*, *buddhi*, and *Ātman*. Having so divided ourselves we must then steadily keep before us the idea expressed in the words, “I am not this body or these desires.” For we might intellectually divide ourselves during centuries and yet never begin to realize the division. That realization comes from dwelling on the thought to be realized. What we are to make a part of us is the knowledge that the body and desires are not ourselves. This should be dwelt on continually until realization begins to dawn on us. As it is now, we are constantly wrapped up in the body and desires, receiving sensations through the one and being swayed and deluded by the other.

Then we must proceed to analyze the desires. This is not done by many as completely and accurately as it should be. Most of us look at *desire* as referring chiefly to the grosser lower portion of our nature, whereas it includes a large part of *manas*. We might successfully eliminate the lower desires such as the sensual, and the sensuous, those for merely bodily pleasure, for eating, drinking, clothing, amusements, approbation, and so on, and yet be fast in the grip of the desires of *manas*, wholly devoid of sensuous or sensual elements. Indeed, many are now at that point. They have mastered mere appetites and passions, but are deluded and carried away by the desires of lower *manas*. Let us illustrate. Here is a member who will not in any circumstances eat meat. If lard by chance has been used, even to grease a pan in which some of his ethereal food was cooked, the food is rejected. He eats but little; he does not care for amusements; he reads much; he knows many strange thoughts written down by other men; perchance he knows Kabbalah; he has much knowledge of where Lodges of mysterious beings are said to have been; he can debate with you regarding Mūlaprakṛiti and other recondite matters. But what of his whole nature? How of his dealing with others and their effect on him? How about the question of union as opposed to separateness? On close — or even sometimes superficial — examination we see that he is full of uncharitableness. The views of others not according with his are wholly rejected. Other men annoy him. They are too much engaged in mere virtue. They eat meat; they are stupid; they are often ready to accept a conclusion

without showing that they have gone through the laborious logic of philosophical proof; their questions are absurd even though sincere. Yes, he has controlled desire on its lowest planes, but it has gotten the mastery over him through *manas*. This is not progress; it is spiritual darkness. He has given up animal food, but the food of his inner nature is harsh, astringent, bitter, too hot.

Or here is another who has a good nature but has neglected the study of his own mental processes. He can only see in one direction; he has a faculty of confusing his conclusions because he confuses his premises. He desires to go along his own road of thought, for to change it is unpleasant because difficult to begin. He is not of necessity in spiritual darkness, but the action of *manas* is made crooked because some desire lies lurking down below.

Now having studied a great deal on theosophical lines, we should begin to practically apply our studies. They teach unity and non-separateness. This must mean *all* that is implied. It is not a mere general unity, but is a similarity and communion in every part of the nature. If there is uncharitableness, if there is disloyalty, if there are harshness and unbrotherliness in the race, they exist also in us, if only in the germ. Those germs require only the proper personal conditions to make them sprout. Our duty therefore is to continually encourage in ourselves the active feelings that are opposites of those. Those of us who think knowledge can be acquired without pursuing the path of love, mistake. The soul is aware of what it requires. It demands altruism, and so long as that is absent, so long will mere intellectual study lead to nothing. And especially in those who have deliberately called on the HIGHER SELF does that SELF require active practice and application of the philosophy which is studied. Every recipient of this ought to think over it and apply it to his or her own life and thoughts, to see how it may apply, and to apply as much of it as possible every day.

WILLIAM Q. JUDGE

E. S. T.

LONDON, *July 18th, 1894*
NEW YORK, *August 1st, 1894*

To the members of the E.S.T.:

You all know that during the last few months the activity of the E.S.T. has been to a great extent suspended in consequence of events which are matters of public notoriety. The issue of these is now before the T.S., and each must form his own judgment upon them. In America and India portions of the Instructions of the School have been published and full divulging threatened; and in the first named country the Instructions were called in because of such publication. So far as the T.S. is concerned, it has passed through a grave crisis; but it goes forward unbroken in its great work in the world. The E.S.T. should do the same.

In the E.S.T. time is needed for the full restoration to a state devoid of friction, as well as for the revival of as perfect mutual trust and confidence as human nature will permit. Without this full restoration and revival no two persons can act as a single channel for spiritual influences.

But we have our fundamental unity and channel in the Masters and in Their mouthpiece — our Teacher in this School — our recognized Head H.P.B. ∴. On this the School was founded and rests today. We will proceed under the arrangements made and left by her at the time of her passing away. She declared that William Q. Judge was the Antaḥkaraṇa, or channel for the Americans, and made him under herself the sole authority in America by the following Documents:

KNOW. DARE. WILL. SILENCE.



Esoteric T.S. Section

As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge of New York, U.S.A., in virtue of his character of 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 the said Section and myself, 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. ∴

[SEAL.] H. P. BLAVATSKY. ∴

(See *Council Minutes*, 1891.)

[See *Echoes* I:xxxii for facsimile of above.]

LONDON, *October 23d*, 1889

. . . The Esoteric Section and its life in the U.S.A. depend upon W.Q.J. remaining its agent and 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 Antaḥkaraṇa between the two *Manas(es)*, the American thought and the Indian — or rather the trans-Himālayan esoteric knowledge.

Dixi. H.P.B. ∴

P.S. W.Q.J. had better show and impress *this* on the mind of *all those it may concern.* H.P.B.

(See *Aids and Suggestions*, *New York*, *March 1893*, p. 414.)

Subsequently H.P.B. changed the "Section" to the "School" and declared it not a part of the T.S. organization. She made the then Inner Group the Council, under herself, for the remaining part of the School, and shortly before her departure made Annie Besant its chief officer, as Chief Secretary of the I.G. and Recorder of the Teachings, by the following:

E.S.
ORDER

I hereby appoint in the name of the Master, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings. H.P.B. ∴

April 1, 1891. [BCW XII:485].

Thus it was when she departed.

Out of these two appointments was constituted (see Council Minutes 1891) the Dual Headship in 1891 for the management of the School, an arrangement that has not on the whole at any time worked well in practice. At the present time the only way to preserve the E.S.T. unbroken and give time for the restoration of the mutual trust referred to and to smooth out friction is by returning to the above arrangements. We remain throughout the world the one School — “the throbbing heart of the T.S.” — founded by H.P.B., recognizing her as our Teacher and the Masters as our foundation, having in common her Headship, the Instructions she left, and the Rules of the School. The E.S.T. thus will remain the heart of the T.S., energizing the movement, all its parts working together as belonging to one whole, but administration proceeding as during her stay with us, under those appointed by her as her chief agents in the way stated.

Publication by others of the Instructions relieves no one from the pledge of secrecy. Such a publication will do no harm, as the Instructions tend to promote spiritual growth and arouse high aspiration: on their face they do not divulge occult secrets, although deep students can, by looking beneath the surface, find in them that which H.P.B. wished to impart.

The Instructions will reissue where called in, and will go on as before with the various subsidiary papers seen fit and proper. Any subsidiary papers issued by either officer can be had by any member at request, if possible under our means. Old relations are not cut off between members and either or both of said chief officers. The Rules remain the same save as to verbal alterations, and will remain the same for the whole School: any further additions thereto or amendments under the provision therefore which time may disclose as needful will be made by said two chief officers by mutual agreement.

ANNIE BESANT

WILLIAM Q. JUDGE

Subsidiary Papers

No. A

September 1894

Issued in the Western Division

THE "SPIRITUAL WILL"

The matter under this head is not secret, but at the same time, it being done for the sake of the School, it should be used only where proper and not be credited to the E.S.T.

This term is used to designate an action of the will which is more definitely spiritual than the ordinary action. The ordinary is (*a*) that which causes automatic physical action, such as the heartbeat, blush, digestion, and so on, (*b*) the actions following on ordinary thought, desires, and wants, (*c*) that force of will which is developed by various forms of Yoga practice.

Anyone can — and all truly sincere members ought to — develop, to that extent which is possible for each, the spiritual will. They need not look anxiously or curiously for proofs that such development is attained, for in many cases they will not be able to know, with the lower brain mind, that the spiritual will is active. It is developed by true unselfishness, a sincere and full desire to be guided, ruled, and assisted by the Higher Self and to do that which, and suffer or enjoy whatever, the Higher Self has in store for one by way of discipline and experience, by sinking as much as possible, day by day, little by little, the mere personal self.

Hence self-discipline must be pursued. Mere mortifications, such as eating unaccustomed food or doing any other outer observance for the sake of what is hoped to be gained, will not bring out the spiritual will. The observances and practices must be mental and moral. They must be in the nature of an actual sacrifice of the personal self, which, acting as a mortification of the latter begins to loosen the hold of the lower and bring out the powers of the higher nature.

The very perfection of this sort of mortification is hardly possible in our present state, nor would it now be judicious. It consists in not doing that which one's personal self desires for itself. Such a method would, with the ordinary student lead to confusion, because he has not

yet found out how to distinguish duty pure and simple from personal desires. But the essence of the practice, so far as it is possible, lies precisely in that regulation. That is, the personal self must be mortified, and it must begin with our relations to and with each other. As a real and valuable branch of Occultism this is not thought much of by the general mass, but it is essential. We see a great deal about getting rid of the personal self, but this method, which will lead to reducing the lower self to its proper subjection to the Higher, is not followed. It will be easy to know when to do thus and when to refrain by always looking to see if what you are going to do is for purely your own sake and pleasure, or because it is a duty owed to others, either from natural law or from agreement. Let me illustrate:

You dislike to be interrupted. You have decided to sit down and write or read Theosophy or on some other useful subject. A person comes who perchance happens to be a bore in the ordinary sense, or who is not agreeable personally to you. First, you do not wish to have your fixed object laid aside, and, second, you dislike being bored. Both these are solely personal. In this case — unless of course some pressing duty to others requires you to go on — you should at once mortify the personal self by dropping the reading, writing, or whatever it is, and attend to the wants of the other person. Judgment of course must be used. But there will be every day and in all places opportunity after opportunity to pursue this practice. It is the giving up of yourself, and that is the only way through which a true White Adept is ever a possibility.

Little by little, then, especially if the Voice of Conscience is attended to, the “spiritual will” develops and works.

Its mode of action is that, asleep or awake, near or far, your true desires arising from the impulse of the Higher Self will be accomplished. For this phase of the will flyeth like light, cuts obstacles like a sharp sword. This is one of the occult meanings of the words of the Christian Scriptures, “Not my will but thine be done” [*Luke 22:42*].

OF ROSICRUCIAN AND OTHER BODIES

The Rosicrucians have imitators. The real ones are, in fact, those servants of the Masters who are working for the race, in their various ways and places, unknown and unheralded. The imitators are well-meaning and sincere, but they are only copies or imitations. The real “Rosicrucian” does not tell about it. Hence books and people who give a *real history* are (a) either designedly or (b) undesignedly keeping up the old tradition, in a skeptical age, that mysticism is not a figment; or

(c) they are only book-learned ones, and that sort of Rosicrucianism, being merely theoretical — and not complete — leads not to the real fountain, nor to practical realization. There are also those who advertise to teach magic, Yoga, soul-culture, and the like. Not necessarily all charlatans — they are misguided, when not deliberate frauds — for the truths of the spirit, the real magic, actual soul-culture, are not taught for a fee. I am sorry to say I know of many F.T.S. who have paid fees to some of these charlatans.

Definite numbers of persons are at work in the Occident, teaching and helping those *to whom they are sent*, and they do it for nothing, and in a way which cannot be found out by those not entitled to know. I am now dealing in *facts*, for I know of and have met those persons, and they are not merely of Indian or other Eastern nations, there are as many of European as any other birth. This was of course well known to H.P.B., who often spoke of it. In fact, in more than one instance she advised or prevented members from going to India to learn Occultism, saying that they might be misled, and that there was plenty of teaching in the West. Whether to others she mentioned particular instances or such teachers in the West I know not, but she did so to me. We are therefore “surrounded by a cloud of witnesses” [*Heb 12:1*], and it behooves us to think and act virtuously, sincerely, and as if we appreciated the privilege that is ours of being watched and helped by that great Initiate of all, whose *single will keeps this whole movement in being*, against assaults from without and dissensions within.

ASTRAL BODIES

There is some confusion asserted against H.P.B. .'. and others as to teachings on this subject. It is said in derision that thirteen or fourteen astral bodies can be counted out of Theosophical expositions. Quite truly not even our own students are yet able to thoroughly understand all about the subject, but they can know sufficient to be undismayed by the ridicule.

The Astral Body is a term which must someday be given up. But it stands, for the present, for the whole of the ethereal inner person. Just as *seven* rules in the whole scheme, so in this there are seven great divisions of this form, or seven various functions, powers, or uses.

The Māyāvi-Rūpa has confused some. It means “illusionary form,” and is not the Astral Body proper that gives shape to the physical.

It is used by the trained person, who takes whatever form he pleases, no matter what, and transfers to it his powers and faculties, leaving a part of his astral to animate and work the physical. As this *rūpa* can be

used by but few, there is no particular profit in pursuing the subject.

Astral Body proper, so to say, as known roughly and generally in the public classification of vehicles, is that portion, power, or division of the inner man which gives him his shape and remains with him always. In this, in most persons, all the other powers and functions of the Astral Body are bound up and retained. There is, then, another layer or function or phase which acts in still another man. Thus the whole series can be followed, and will be later on in these papers.

Though the general rule is that a new astral body is formed for each new physical body, there are exceptions. That is, there are beings born, with a new body of course, but who have the old astral body of the preceding life or lives. While such are not common, they are sufficiently numerous to be met with. This branch of the subject is related to the "mystery of the Moon" spoken of in *Secret Doctrine*, and from now on to the end of this paragraph what is said here is to be kept secret, as it can easily be since it is unlikely anyone will hit upon it. The Moon is said to be the corpse of the energy or Self of this Earth, the latter being the reincarnation of the Cosmic entity once a living planet — now the Moon. You will remember H.P.B. .'. wrote in *Secret Doctrine* that the fact of other planets having more than one moon is not explained by modern astronomers. The body of our last birth is as the moon to the earth. Sometimes the astral body of a prior birth wherein a proper life was not led — and being a part of that old body — remains coherent in space and attaches itself to the newly-formed body and new astral body of a succeeding birth. Not particularizing vicious or gross lives, there are certain practices pursued by a class of uninformed medium-hunters which will tend to induce in other lives the annoyance and detriment of "*having more than one moon,*" to continue the correspondence. And dealings with the dead come closely up to this line. For a *séance* may attract to it a dying-out astral which, if left to itself, would soon be extinguished. But coming into the sphere of the *séance* and of those there, a new desire for life is aroused, and it may be continued long enough to keep the astral coherent until the former owner returns to rebirth, and then inevitably following the law of attraction, it will seek the new personality and plague it. This carries on its face its own comment.

The seven phases of the astral body may be best understood by analogy. There are seven different manifestations of matter, four of which are classified by science, *viz.*, solid, liquid, gaseous, radiant, and another which is known indirectly as etheric. Each of these manifestations or states has its own functions and its own laws, and yet each state contains, so to say, all the others and may be made to pass from

one to the other, that is, as far as the four lower states are concerned. All these, moreover, are states or manifestations of matter on the lowest plane. Each definite state has its own seven divisions. Similarly, astral matter — sometimes called astral light — has its seven states or divisions which may change from one to another, each state containing potentially all the others

Man's astral body, being composed of astral matter, may take on seven different forms, or function in seven different ways, and thus we may understand how our critics say that seven or more astral bodies are spoken of in our literature. Two or more of these states or functions may coexist or be used to a greater or less extent at the same time; *i.e.*, the Liṅga-Śarīra proper may be functioning unconsciously in the body while the Māyāvi-Rūpa is in another place. Also the Māyāvi-Rūpa may, unknown to the brain mind, visit other places while with the brain we are functioning consciously on this plane or at this place. This occurs, among other ways, in what is commonly known as a "brown study."

The Liṅga-Śarīra is the portion or power of the astral body connected especially with the physical form; it is the mold of the physical and hence can never entirely leave the physical, for if it deserted the latter absolutely, dissolution would ensue. According as the mind and soul of the person function habitually on a high or a low plane, so will the physical body and the Liṅga-Śarīra take on the characteristics and exercise the functions belonging to the other states of matter, and become transformed in the case of the higher use by the radiant power of the principle of fire (see "Elixir of Life," pp. 29-32 in *Five Years of Theosophy*).* It is owing to this that the bodies of all the Masters and Sages appear to be radiant, for with them the radiant principle of fire is dominant and clarified by union with the Self. One of the objects of evolution is the purification of the astral body by right thought and act, so that it may react upon the physical one, thus refining it and gradually altering it to a finer state. It is of such matter — ours, only more rare — that the bodies of high adepts in and out of our sphere are composed.

The factor for transforming our matter from state to state, from solid to liquid to gaseous, is heat, and so too there is a factor which will transform astral matter from state to state. This factor is a subtle part of the principle of spiritual fire. This is one of the fires spoken of by the alchemists and referred to by those who have written about the Rosicrucians and Fire Philosophers. The various confusing things detailed in those writings are no more nor less than the different divisions of our nature ranging from the lower and visible to the highest

*[Reeves & Turner, London, 1885.]

and invisible. Labored recapitulations of them are useless and only a burden to the mind, no matter how mysteriously worded they may be. The heat of spiritual aspiration which acts at once and definitely on the inner bodies of the soul is what the members of this School ought to think of. H.P.B. . . ., speaking for the Masters, and the Masters themselves have said that as we proceed with high aspiration followed by right act as far as possible joined to right thought, ray after ray of those that join the upper to the lower part of our nature breaks off and is superseded by a ray directly from the higher, the spiritual sun of each one, until at last the whole set of rays joining us to the lower is merged or transformed into the higher, thus uniting us with the Self.

Many members have looked too much for specific directions and descriptions of the fire to be used, or of how it is to be used, or for some means of seeing it in operation; or do not accept it as an actuality unless they can know and perceive with the brain each step of the evolutionary process. But all this is not needed, and indeed, for the student cannot be had. The very instant a high aspiration is entertained, that instant the spiritual fire begins to work, and if the aspiration is made permanent by action inside and outside, then, the heat being constantly thus applied to the heavy lead-like material of the lower nature, the melting and refining process goes on silently but surely, adding power to the inner body which acts again on the outer body, and giving to all a strength and consistency which will lead to the gradual acquirement of true wisdom. This is what is meant by the alchemical and Rosicrucian saying or theory that lead or base metal may be turned into gold by the use of the "red powder." The opposite saying is also true, that by the use of the black powder the precious metal may be turned into lead.

All the planes are interrelated and correspond with each other throughout. Thus pure thinking and living are necessary. Those who live grossly will of course for ever have base metal. But those who think, live, and act carelessly are untrue to their high duty just as much in their own degree. It is not only pandering to mere appetites and passions that keeps us down. Just as much is there a hindrance in the everyday continually falling under the sway of purely personal ideas and desires, both small and great. The small added together make up the sum of life, and from day to day intervene to prevent progress. While the soul plane is in itself strong, it is not able to overcome unless we who function on this one permit the soul to act, and follow its leading. The lower act and thought react against the higher, through the inner body, and thus the astral body becomes the enemy of the mental and the lower. This was given out by the Masters to us as long ago as 1875, when they said that very often the inner astral man had become

the demon who was an enemy to the real man, causing thus a warfare in which the brain and lower Manas are now for, and now against, the higher nature. This power of the astral is due to the fact that its life and function are, so to say, automatic. It preserves the pictures of ideas and acts and things. In sleep it brings on dreams which may in waking state react into waking act. Hence it must be plain that we have to as much as possible keep in the light of the higher nature while we are awake, so that in time the old impressions may be wiped out and the inner person brought exactly into line with the best thought of our waking hours.

This is why charity, generosity, high morality, kindness, truthfulness, and all the virtues inculcated by ethics, are of vastly more importance than learning and study without them. Much study will lead to book-knowledge, but unless the waking man follows to the best of his ability the ethical precepts he will lose most of his work by death. At death he leaves the brain that learned, that pored over books and knew by heart all the formulæ of kabbalism, alchemy, and what not, but he saves only so much of real character as he made during life. If he studied all that time for the sake of knowing, then most of it is lost, and next time he has to begin with the small or large quantity of true character that he made. This may be toward the white or dark side, and strong or weak one way or the other. If, as is the rule with the general run of men, he returns to birth without the old astral body, then he has what seeds he planted in Manas. Should he bring back the former astral, then he has that with all its tendencies added to the mind-seeds of thought. Now as the rule in general is that we return as *Ātma-Buddhi-Manas*, without the next lower — the essence or flavor of desires being always caught back by Manas — it is quite plain that but little of the painful studies of the former life is left, and that we come as the summation of our whole life's thoughts. For Manas does not hold the thoughts always in detail, that being the function of the brain used in each separate life. So if one's life could be summed up — as might be with many we know — in the word *selfish*, then that will be all that the new person has of character, even though it makes a strong one.

Therefore those who, on the one hand, decry attention to what bearing Theosophy has on ethics, calling for difficult studies in philosophy only, and, on the other hand, who will not study or gain an acquaintance with the true philosophy of nature and man, are both wrong. The middle course should be pursued, by attending to right philosophy so as to inform the brain and mind, and by also studying and fully practicing ethics and all the virtues. And as the world today is in need of the latter more than the former, that branch should not be left to mere mention as a thing taken for granted. Those who will not

study ethics and steadily try to practice all the virtues and kindnesses recommended from the beginning of time, may know that a few short years will bring them to a halt, when their account will be closed and their vain life ended.

These considerations of the theme of the astral body lead us directly to the subject of:

NIRMĀṆAKĀYAS

Upon this I can give you words of explanation directly from the Master and delivered to me some years ago by one of his Chelas. I had asked in relation to the Nirmāṇakāyas, and the following are some of the sentences in reply:

This is a general name applied, among other matters, to the astral bodies of deceased Adepts who refuse Nirvana and prefer doing good to the world by remaining present and alive in the astral body in the sphere of the earth. They differ from the astral shades of ordinary mortals in so far that the *Māyāvi-Rūpa* remains whole, and with the exception of the physical body they have all the other principles.

It does not require a high Adept always for thus remaining a Nirmāṇakāya. From two to three percent of real Faquirs and Yogis remain Nirmāṇakāyas after death, refusing Devachan by a simple act of the will. These incarnate in bodies that suit them, sometimes incarnating entirely, sometimes but partially. Some Western Adepts have remained thus with the earth as Nirmāṇakāyas.

In dealing with this I will use further explanations taken from other instructions, as those are not in a form to be quoted here.

The sentences do not clash with the teaching that Nirmāṇakāyas may be bad, but the general rule is to use the term for the good, as the dark ones are in fact given another special appellation. There are two things to choose from, and more than one grade of Adept that may become Nirmāṇakāya. The high Adepts become thus upon refusing Nirvana; the lower, upon not going into Devachan. And the subsequent work of each is shown to be different, just as Nirvana is different from Devachan. Hence those who thus become, by refusing Devachan, are lower in power than the other class.

The higher have doubtless in former lives many times refused Devachan. Their development is so high that they do not incarnate in our forms, because those would not be able to sustain the weight or power of the indwelling personage. They therefore wait until the race has developed the physical form to a greater perfection of matter,

when in future centuries these high beings will again incarnate, as then the available bodies will be useful and not detrimental. Were they to incarnate visibly now, all their power would have to be used in keeping the body, such as the race now furnishes, from being dissolved, and that would be a waste. But they remain in the sphere of the earth and its races, doing good to the world by taking an unseen but very powerful part in the affairs of the world. This will go among other things to further explain the sentences you will find in one of the letters from the Masters published by Mr. Sinnett in *The Occult World* [pp. 134-5, 6th ed.], wherein he is asked if anyone knows what part they have played in history, and if anyone is able to prove that many of the great characters of the world's life were not the puppets of these beings who pulled the strings of destiny from behind the scenes. Such is the fact; it is one of the ways of working of the Lodge which has to use the people of the world as they are, and must proceed under law of nature, for the very highest Adept cannot violate reason or law, and cannot at a blow turn men into angels. But it must not be inferred that these beings are engaged with affairs of great scope to such an extent as to not concern themselves with ordinary people. This would be contrary to brotherhood. Affairs are due to the units, and may not be dealt with alone. And the very humblest person may be important; indeed the humblest as well as the greatest is not exempt from their care.

The second class (refusers of Devachan) incarnate in bodies of this race, meaning the entire human family. It is also pointed out in the sentence, "These incarnate in bodies that suit them," that they select the incarnation, and the next few words show that there are cases where the incarnation is not entire. In this the working principle of the Nirmāṇakāya is assimilated with the astral body and mind of the person who has been selected, and then that person, whatever the name borne, is destined to do some work for the benefit of the race and partakes at times wholly of the power of the assimilated Nirmāṇakāya. There is, then, the curious fact presented of two astral bodies working with the same person. The person selected has, however, the greater part in the conscious use of the body. This is a hint quite broad to thinking students as to one more "mystery" of the "metaphysical moon" of the human being. Desertion of the person selected may also take place if he or she indulges in a low or gross life or violates the laws of brotherhood, and in such a case the person goes on in the ordinary way and the Nirmāṇakāya selects some other person with whom to work as before. In the first case (of full incarnation by the Nirmāṇakāya) he selects either a conception, if it is found to be suitable, or takes up with a body which is being deserted by the Ego through natural causes

or after an agreement made on other planes. But all these details are matters concerning the work of the great Brotherhood, and cannot be explained further at present.

The last sentence quoted is very important also. It points to two things. First, that some Western Adepts have remained as described, and, second, that there exists what may be called "Western Occultism." This, together with the history of the T.S. and of H.P.B. ∴, ought at one blow to clear away much of the *débris* that has accumulated in the minds of many on the subject of Eastern Occultism until it has sometimes amounted almost to a craze. The East is not the only place for Occultism. The work of the Lodge for this century began in the West with the very extremes of Western peoples, Russian and American. If there have been Western Adepts, who went so far as to become Nirmānakāyas, there must exist a Western Occultism peculiarly suitable to the West, or growing out of the West, just as H.P.B. ∴ grew from the West herself. That is, it must be necessary to bring out for the West that kind of teaching which for it is proper. That teaching will be a combination of Oriental and Occidental methods, for the core of it all is the same. So in the early days when H.P.B. had her pupils, and later, she did not, and the Masters did not, put those on a course of pure Indian practices. She never then advised that one who was not a vegetarian naturally should hurt his health by becoming one, or told us to go to the Eastern forests looking for Yogis. Rather the contrary, for after she went to India, her letters read to the effect that those who were not in the forest by Karma had better stay where they were, and look for the tests and initiations in the very trials and tribulations of a Western nineteenth-century life, from which so many wanted to flee. Then if we remember the assertion, made on the Master's authority, that in the West is to be formed the new race, we can see that those who are in that quarter belong there, since real Occultism has no one country and must not be colored to suit the views of any one race or religion. The difference, then, is only in method and in respect to the scheme of life in general prevailing in the West. During the dark ages in Europe there was the same Western Occultism, it being the real science applied to life as then lived by men. Consequently it then led men up through the lower forms of Christianity prevalent at the period, and made its mark in many ways, then and later.

Among those marks is to be noted the work of the person whose writings are said to be those of Shakespeare. In his plays the whole range of human life, especially for the West, was touched upon — good, bad, and indifferent — and from those many a student has since then spread the right lesson among the people. And now in the same

Western region — including of course America — the work of the Lodge goes on under the same auspices. The Theosophical Society was selected as one great outer agency, seeing that the changed times permitted an enlargement of means. We are therefore not only helped by the Masters to whom H.P.B. introduced us, but also by many others, Nirmāṇakāyas, who have chosen to render assistance. Great encouragement should be found in this, and a conviction of its truth will lead to more help being rendered in individual cases.

THE BEST TEACHER

Some years ago the Master K.H. ∴ wrote the following for an American Theosophist who permits its use here, taken from the original:

The best and most important teacher is one's own Seventh Principle centered in the Sixth. The more unselfishly one works for his fellow men and divests himself of the illusionary sense of personal isolation, the more he is free from *Māyā* and the nearer he approaches Divinity.

K.H.

WILLIAM Q. JUDGE

Subsidiary Papers

No. B

January 1895

Issued in the Western Division

COUNCIL FOR EASTERN DIVISION

The following persons have been appointed as my Advisory Council in the Eastern Division:

Dr. A. Keightley, Dr. H. A. W. Coryn, Mrs. A. L. Cleather, James M. Pryse, of London, and Fred J. Dick, of Dublin, Ireland.

The office of said Council, and my own address for Eastern Division business, is 62 Queen Anne Street, Cavendish Square, London.

American members visiting or transferring to the Eastern Division will report at above address.

The said Council receives and transmits all regular papers of the School to Eastern Division members.

MEDITATION

The Instructions and the Book of Rules enjoin daily meditation. No matter how busy a person is he can always get some time for distinct effort at meditation. If very busy then take a short time, if only five minutes, if less busy then longer. And be sure that you do not shorten the time merely for your personal comfort, but because obligatory duty compels you to. The various directions in the Rule Book will give much in this line of thought to those who carefully read them.

In London there was issued since 1891 a paper entitled, "On Meditation," which was circulated in Europe but not in America. That paper cannot be recommended for students now because its general tendency is misleading in too many particulars. A watch was by it suggested for consideration and concentration in the period of meditation. Many good things were in the paper, but I wish now to say that I cannot countenance it because its general effect is to draw the attention of students to personal psychic development. The dwelling upon the idea of a watch is also too small for those who really wish to gain spiritual power and light. Such petty and unworthy objects should not be selected: for

the mind, if concentrated on these, will not go any farther than the range of the object. Hence by selecting a watch or other similar limited matter, the range of meditation is limited from the beginning. The widest range, the highest aim, should be taken for the mind's use, even though we know beforehand that it cannot be fully reached.

Therefore, for your set period of meditation, select from such subjects as *Aum, the Self, Ātman, Masters, the Lodge, Unity*, and come down, if you have time, to the School in general and the Theosophical movement. If the first above subjects are too difficult, then select some *great and good person*, which will be next as to ease of use. Do not select living persons because their failings may be too great. Next, in order of ease or limit, take *Instructions received of a lofty nature*, whether from another, from a book, or from a dream. Hold one or all of these in the mind as much as you can and at the end think of the School and its members, and desire benefit and progress for all.

But all should try, if ever so little, to concentrate and meditate upon the SELF as all in all, as being all, as being the person meditating.

If circumstances really prevent your having a set time, then:

(a) On going to bed, and before sleeping, try to have these ideas as your last waking thoughts.

(b) Try upon waking each day to make your thoughts dwell on the same ideas before rising or speaking to anyone. Do not let the first thoughts be of business; foolish, or troubled. Make a habit of having as *first thoughts* these high ones above mentioned.

(c) Each night before sleep, and each morning after the few moments of high thought, forgive your enemies mentally and with your heart.

DAILY PRACTICE

Those who can do so should follow this rule: When you have dressed, and before eating, take fifteen or twenty minutes for meditation. If you are hungry, all the better, for then it will be better discipline. If this can be done, then slowly but surely it will affect the whole nature. Do not do this after eating or when you have made all easy, but the first thing in the day.

The reason for doing this as a day's beginning and before eating is that it thus disciplines the system gently. If you try to make all your surroundings and your stomach very comfortable and "just to the taste," you give up nothing. If you fill your stomach first you become full of the fumes of food, which rise through the bottom of the brain-pan at the root of the nose.

The power of these meditations is not always to be seen fully in one life. One life is too short for the entire work, but these thoughts, vows, and practices surely affect the whole nature and last through the centuries. They bring us further and further along the road to the final perfection of this cycle and draw us to the time when we will have the power.

THE PRESENT AGE

This age is known to the Adepts as that of *transition*. Everyone is affected by this, since the parts of a whole must be subject to the general law governing the whole. That law affects each one in his meditations.

MEDITATION, THE WORD, AND COLORS

Concentration must exist in meditation, but the latter is the true name for the bringing together or focusing of thought. The Upanishads, and the Master, say (in Master's words): "A lifetime's meditation is the sum-total of a lifetime's thoughts, which constitute the subtle bond that binds us to rebirth. For meditation, both special as to hour, and general as to daily aspiration, the selection as to a high idea, person, or matter should be made." *The Word* should be made the subject of our constant thought. We should see and hear the Word as in all. It is *Aum*, but that means nothing unless we assimilate the idea and see it as the *Self*, existing everywhere, sounding everywhere, creating, sustaining, and destroying all.

It is true that H.P.B., in replying to a question as to what to concentrate upon, once said: "Oh, a watch or an ink-bottle." But she was not then teaching the general subject: she was only illustrating the general idea of concentration *per se*. Similarly she once said, in 1875: "A talisman? Why, you can make a talisman of this paper-cutter." That does not mean we are to take paper-cutters as talismans, but that with him who trains himself within, the meanest object may be of use. If we go the other way and begin by devoting ourselves to such little objects we will never get beyond them. And for the Western world this is especially true. We must select the Word, as containing all, for our constant meditation in our "life-time thoughts."

Now refer to Instruction III, in the Appendix, [pp. 642-3]. It says: "The color and number of not only the planets but also the zodiacal constellations corresponding to every letter of the alphabet, are necessary to make any special syllable, and even letter, *operative*. Therefore if a student would make *Buddhi* operative, for instance, he would have

to intone the first words of the Mantra on the note *mi*. But he would have still further to accentuate the *mi*, and produce mentally the yellow color, . . . on every letter *m* [in ‘*OM maṇi padme būm*’], . . . because it is seventh and fourth. . . . As *Buddhi* it is second; as *Buddhi-Manas* it is second and third combined.”

The same subject was also referred to in Instruction I, when speaking of the diagram. Illustration was made of the power of the yellow line produced from or by *Buddhi* to cure a pain. H.P.B. made these references with a purpose and intentionally omitted further “practical” details.

Among colors and sounds lie the keys to the objective results from the occult processes of thought. Not only is it by these that direct effects are produced, but also, by their use alone (either consciously or unconsciously) can the elemental powers of Nature be mastered and guided by the will. H.P.B. did not give out much on this because it is, in its detail, reserved for those who have so far progressed as to be trusted without danger to themselves and others. But she gave two broad hints of such a nature as to result, if used, in good alone. In Instruction No. 1 [pp. 527-28] she speaks, illustratively, of a line of *yellow* for the cure of a pain; and in the above quotation she shows you that *yellow*, as the color of *Buddhi*, may be used with the Word on the tone *mi*. This will tend in a degree, as your life and thoughts correspond, to make the connection with your sixth principle more close. Refer here to the message from K.H. given in paper A, last page, as to “centering in the sixth” (*Buddhi*). [See *Echoes* III:452.]

By using this color *yellow* with the Word, you will have benefit. But do not experiment with other colors. “Using this color” means to make it with your mental eye, as much as you can, seem to exist in what is called the imagination. I have some cases where *red* and *green* were used, experimentally and without due thought. The result was that the red and green aroused, through the power of the Word, the corresponding departments of the desires and egotism. This caused irritation in the person and his immediate fellows, bringing on disturbances for which there was no need. It probably will be that many on reading this will say they cannot make this *yellow* color, that is, cannot see it. But that makes no difference save in degree.

The color and its vibration will be aroused — seen or not — and will have some effect.

There is an immense quantity of practical information withheld on this subject — and very properly — because H.P.B. knew, as anyone can see by looking abroad in the T.S., that neither the School nor the T.S. is ready for such dangerous secrets, easily used for selfish purposes.

And I wish to impress on the School the actual present need of using the Word, and meditation, with the color yellow, so that Buddhi may be more aroused. The contrary has been the case. Green of ambition and egotism with red of desire and passion have begun to grow, and have been fanned by dark powers behind the scenes. It is necessary that those in the School who really care for the true progress of all, should begin to try and arouse this color with its corresponding ideas to the end that the others may be counteracted.

The lower passional elements have been aroused too much because it is easier to excite the lower group than the higher. H.P.B. hoped the yellow would be tried. But it has been neglected because it is not so easy to satisfy oneself with the results, inasmuch as the action of this will at first be subtle and hard to see, but still it will operate. Let us then try to arouse and use this power of the Word, leaving the others alone. This is allowed and suggested because it cannot do harm even with the foolish, while the other colors can become a source of danger.

BEWARE

Beware at this time of psychic practices other than the above. The whole T.S. mirrors the state of the world. It is disturbed, and in many places — in spots — it is rotten. Psychic practices now will lead to grave dangers. Wait — until later, until the disturbed currents raging in the lower group of forces are calmed down.

Beware of hypocrisy and self-righteousness. We stand in danger on these two points. In too many parts of our body are there those who, under the guise of proclaiming truth, are merely picking holes in the garments of others, their brothers and sisters. I am not striking at attacks aimed at me, for I do not mind these in fact, but those, while very public, are but the outer illustration of much of the same kind that is still not public. If one offends, if one is not what you think he or she should be, then turn to *your* work and *your* duty and leave all these things to time, for maybe — probably always actually — you, each one who reads this, are no better than the other whom you are turning to condemn. We shall — both as E.S.T. and T.S. — be a miserable and sorry failure if the scenes of the past year, full of accusations and much attempting to prove another at fault, are repeated or continued much longer. And I say, on Master's word and from Him, that the actual inner condition of the E.S.T. and T.S. in regard to brotherly love, charity, and altruism is what has confined progress, has prevented more elaborate and more special teachings being promulgated save to the very few.

SPECIAL AIDS

Special aids may be adopted for assisting the mind about the color yellow. That is, for instance, a yellow strip on the wall, or a yellow space, or yellow ribbons might be taken out and looked at from time to time. But do not gaze at them over long, because a certain peculiar reaction will be thus brought on in the retina. If any bad reaction is thus aroused, then look at green grass or trees for a short time, or at the blue sky. Discard these aids as soon as you can. Observe that for some years (with H.P.B.'s direct consent) I have used yellow paper in all my E.S.T. correspondence. This was purposely done so as to some extent generally to arouse the subconscious impression about yellow. Caution is also needed here in this; do not run to the other extreme and begin using yellow on any and all occasions. If you do, you will begin to cling to outward appearances and wholly lose the inner spirit.

EAST AND WEST

Some words are needed in respect to the statements printed in the Circular of November 3d, 1894, about the importance and destiny of the West. Several persons are attempting to show that the Circular is an effort to make a dissension between the two hemispheres. Members ought to obtain a firm and clear grasp of this matter because it has to do especially with the spiritual evolution of mankind. No effort was made to create any impression against India, however much the truth may result in placing East and West in their true relative positions.

It is quite true that the East is the storehouse for the literature of the ancient times wherein are to be found the prominent and important doctrines needed by East and West alike. But the India of today is not the present vital spiritual center of evolution. It is degraded and held down. It cannot use the truths it possesses; it must be helped by the newer nations. It is quite true that the Master may be called a Hindu because of having incarnated there; but he does not live in India; nor does K.H. These facts are indisputable. K.H. himself wrote that having come to India to see H.P.B., he was driven off by the deleterious emanations of his own countrymen. He and the Master have said that when the corruptions upon Buddhism are cut off and the truth of it found we then have the Divine truth. Yet Buddhism was driven out of India by selfish Brahmans — not by true Brahmanism. Hence India — if by mistake — drove away what was true, and with it the Masters.

Centuries of conquest and bigotry, with multiplicity of castes and a most subtle metaphysical orthodox system reduced India to the condition it was already in when the *new home for ancient egos* was being prepared in the West (Europe then, and America added later). The wave of cyclic progress rolled to the West, by law and not out of prejudice, and the Master then would, because possessed of true knowledge, transfer his energies to that West *with definite purpose*.

That purpose was, and is, to use the crest of the wave — which is composed of human egos — for the gain and benefit of the World, and thus for India. Facts are above argument. The *fact* is that the Master worked for years with a Russian woman and later selected Americans. One Hindu — Damodar — was taken, and, after seven years, *was called to Tibet*.

If this does not point to a plan and purpose then nothing has any meaning. Another *fact* is that the Master *did not* begin this work in India simply because it would not succeed, the collateral fact being that India cannot compel the attention of the world. The next fact — stated too by the Master and published — is that India was being materialized by the West. Hence the West — for the sake of all — must be worked with so that, coming out of its materialism, it should see the value of the Āryan philosophy, assimilate it, put it — socially and politically — into practice and then, in its turn, reform India. The greatest *fact* is, however, that *the new, coming race, is to be born in the West*. Sages act by law and not by sentiment or fancy. Even if, formerly, the Master were a Hindu, prejudice will not cause him to accentuate India when for the present its useful and active hour has not struck. By not living in it he shows this; by working out of it this is further shown.

Yet again, the Theosophical Movement started by the Masters has its success, energy and strength in the West — for in India it is, and for a long time will be, weak. These things are not matters for jealousy, but for patient and wise consideration.

It was absolutely necessary to stop the “Eastern craze” in the T.S. ranks, because that having invaded a member holding a world-wide influence the danger was that once more orthodox Brahmanism might succeed in driving matters back into the orthodox groove, which is altogether unsuitable for the West.

It should also be remembered that the term “East” includes much more than India, as: China, Tibet, Japan, Persia, Arabia, for which India does nothing. It is incorrect to limit the East to India.

WILLIAM Q. JUDGE

E. S. T.

Subsidiary Papers

No. C

October 1895

A FEW WORDS PERSONAL

It is quite a long time since the last Subsidiary Paper was sent out. The delay has been caused by sickness brought on by long years of overwork, added to the unnecessary strain of the late fierce attack made upon my life and reputation. Had the latter not taken place the overwork would have been the cause of nothing more than fatigue. The attacks on my name and fame, and on those of H.P.B. at the same time, were on the outside, by living persons; that made upon my health directly and in addition to all natural effects of strain was made on and from the inside by those malignant and powerful entities which (and who) are always attracted to those who pursue, attack, or damage their fellowmen. And in this case, the interests involved being those of the Theosophical Movement, certain entities, implacable enemies of the human race, were attracted and joined in the attack. These are facts and not mere vaporings of the brain. Hence I had to use my forces in repelling deathly invasion and in trying to secure good health thereafter. This last I have not succeeded in yet, and so must ask all to be patient with me.

Further. The Society in America needed for a time, much more attention than did the E.S.T., because of the critical times brought on by the events referred to. And therefore our best and most sincere members have been compelled to devote much effort to the outer work. This was and is right.

Additional Subsidiary Papers will be issued. I am also preparing an additional main Instruction, which will of course go only to those thereto entitled and as they advance. It is not yet possible to give the date for that coming issue, but it is under way. Were I in better health it would be out very soon.

INTELLECTUAL GYMNASTICS

There are a great many members, in all countries, who indulge too much in merely intellectual study of the Instructions. This will not lead

to valuable results, no matter how seductive and pleasing it may appear on paper, or how much it may make one seem to know in the estimation of others. You say that you must do it that way or you cannot comprehend at all. Well it is necessary to use the mind and brain, but those who err in the way mentioned are in the habit of using all their time and power in the mere intellectual field. The spiritual mind, the brooding faculty, the intuition should all be given an opportunity. Do not therefore be so much concerned about some missing links. If you had them you could not use them.

THERE IS AN AGE LIMIT

Many who let it be known, and many who conceal it, are striving to attain to intercourse consciously with the inner world and powers of occult nature. They desire greatly, and often think that will accomplish the end in view. I do not speak of the difficulties to be overcome which are overlooked or not appreciated, nor of the intense selfishness which would block all effort finally, nor of the most anciently known fact that but very few in any one century ever get beyond the elementary parts, but I now refer to the Age Limit. Just as there are natural barriers everywhere in life, so there are in the field of secret nature. It is hard to enter through the gate, and it is only accomplished after several lives of conscious, unselfish work, but in no life is it possible for the ordinary person — meaning thereby those who in fact have never gone very far, and now for the first or second time have seriously thought of the matter — to succeed in that life if they have begun after the age of forty-four. This is a natural barrier. And the success I refer to is that I mentioned above, not success in Theosophical work or daily duty. The latter any one can and ought to succeed in, thereby increasing for the next life the chances for going higher still.

ALONE AND HAVING NOTHING

Those who have wished so much to go to the point last referred to should examine themselves to see how they would stand or if they could endure that condition which they must come to on that road: the loss of all. All old ideas gone; all old consolations worthless; the extreme worthlessness of things in life evident; friends gone or become so mediocre as to be of no use; alone in space though living with hundreds. A new world not yet opened; new powers not conferred. What would you do? If you fancy that as you show your ability to climb,

some Lodge will give you something to replace the old things and thoughts, you err. At that stage you must help yourself. It is the taking of Heaven, and only you can take it; it is one of the meanings of the words of the Christian Bible about taking up the cross and giving up all. It should be reflected on in time before you try to force yourself too far for your strength.

ASTRAL BODY AND SPLEEN

It has been said in the School that "the astral body is curled up in the spleen." This is misleading. There being many sheets, laminae, or strata of astral body, some of which are known to be constantly active, it must follow that the saying speaks but partially. The astral shape which extends to the very finger-tips and to the ends of the hair, is certainly not in the spleen. But that astral body is not the center, the "archeus," the heart, so to say, of all the rest. The saying refers to that phase of the ethereal body which is the knot or center of all, that part through which the connection is made between the gross astral on one side, and the higher chemical and occult parts of nature on the other; the physical case being attached to its mediator, the gross astral. Some confusion has arisen on this head; the above is intended to dispel it. The fact that with some mediums it has been observed that the cloudy astral form came out from the spleen side, does not prove the assertion that the ethereal form is curled up in the spleen. For the form has, in other cases, oozed out through the head, or by way of the solar plexus.

All of Nature's operations are carried on with proper agents and in degrees. The ethereal double of the body is not the proper agent or means for connecting with the subtler side save through some other and more subtle form. Itself attaching by one phase to the gross body it has to be reached from the higher side of nature by that which can in its turn reach yet higher or deeper. So, that which lies in the spleen is that which aids in keeping the whole series of lines open.

LUNAR PITRIS — INSTRUCTIONS NO. III

A question has been asked on this in connection with *The Secret Doctrine* and a Commentary once issued in the School (and which never should have come out) from London without my consent and examination.

It is said in Instructions No. III, [608]:

As given out in *The Secret Doctrine*, the Egos or Kumāras, incarnating in man at the end of the Third Root-Race, are not human Egos of this

earth or plane, but became such only from the moment they ensoul the animal man, thus endowing him with his Higher Mind. Each is a "Breath" or principle, called the Human Soul or Manas, the mind. As the teachings say: "Each is a Pillar of Light. Having chosen its vehicle, it expanded, surrounding with an Ākāśic Aura the human animal, while the Divine (Manasic) Principle settled within that human form."

Ancient Wisdom teaches, moreover, that from this first incarnation, the Lunar Pitṛis, who had made men out of their Chāyās, or Shadows, are absorbed by this auric essence, and a distinct astral form is now produced for each forthcoming Personality of the reincarnating series of each Ego.

The Secret Doctrine II:92, in the Section discussing the Fire Dhyānis, says:

"Having projected their shadows and made men of one element (ether), the progenitors reascend to Maharloka, whence they periodically descend, when the world is renewed, to give birth to new men.

"The subtle bodies remain without understanding (Manas) until the advent of the Suras (gods), now called Asuras (not gods)."

Now that *Commentary* issued from London assumes that H.P.B. made an error in this and wrote loosely, thus creating confusion. In the note on page 9 of the *Commentary* it is assumed that the Lunar Pitṛis, mentioned in the quotation from the Instructions given above, are the same and identical with the "progenitors" mentioned in *The Secret Doctrine*, as above quoted, who are said to have gone back to Maharloka. This mistake has also been made by others, who have compared together the quotation from *The Secret Doctrine* and the quotation from the Instructions. The *Commentary* to which I have referred, and the note, are wrong, and the mistake was due to careless reading of the matter under discussion and to confusing the things together probably because in each instance the beings referred to "projected their shadows."

That part of the quotation from the Instructions which speaks of the Lunar Pitṛis, refers to a step taken subsequently to the first one in the formation of man, and does not contradict that part of *The Secret Doctrine* where the same process was shown as gone through with by the "progenitors" referred to. The progenitors referred to in *The Secret Doctrine* are the Lords of Fire who, in the process of making the future man and before the Lunar Pitṛis came on the scene, made this "future man" out of one element, that is, ether, of which their shadows were composed. That is to say this first body is the fire body, that portion of us which belongs to the fire element and which we still possess. It is

always made first in the beginning of a new world, and when finished, those who make it “reascend to Maharloka.” There is no necessity for their remaining longer, as their function is solely to construct a fire body, or the first substructure on which the grosser will accumulate later.

Now after this, at a later period, the Lunar Pitṛis appear upon the scene, and themselves have to carry on a somewhat similar process to that of the Fire Lords in the production, however, of a more gross body upon the first. This body they make over and upon the fire body previously constructed by those Fire Lords who have been called in the quotation from *The Secret Doctrine* “progenitors.” It is perfectly right, therefore, to say, in both cases, that they made men out of their shadows. You will at once observe quite a different conclusion for the Lunar Pitṛis to that spoken of regarding the Fire Lords. In the case of the Fire Lords, they reascend to Maharloka. In the case of the Lunar Pitṛis they are absorbed by the auric essence, which is the Auric Egg, and they are ourselves. Therefore these great events, looked at historically in the great cosmic history, mean that we ourselves did this very thing which we are trying to explain. And after this was done, a distinct astral form begins to be produced for each new personality.

It has been before attempted to explain the seeming difficulty by assuming that the Auric Body in which the Lunar Pitṛis are absorbed, is the same as Maharloka, and therefore that the two classes of Pitṛis are the same. This explanation however, is only confusion. The right view is that taken above, and strictly accords with what H.P.B. said in her very private teachings, and agrees also with what several other great schools and Adepts know very well and teach. Furthermore, without this explanation you will not be able to explain the presence of the element of fire in the body nor the well-known so-called fire-body. Without the explanation you would be obliged to assume that all the fire we have is the fire created by friction in the body among its atoms, and from the outside; which is not correct.

All “progenitors” and all classes of Pitṛis are concerned in the evolution of man, both physical and spiritual. The term “ancestors” applies to all these classes. If this is remembered there will not be so much confusion and obscurity. Stanza 4 shows most distinctly that each and every class or division of Dhyānis goes through a similar process to every other, only that each produces thereby that which specially belongs to it. This is why H.P.B. when speaking of one class will say: “They projected their ‘shadows,’” and then later, say the same thing of another class. Both projected their doubles — which became “homogeneous” in appearance, but gave two — or more — different

qualities or powers. The Stanza says: "Seven times seven shadows (*chāyās*) of future men (or *Amānasas*) [without mind] were *born*, each of his own color," . . . etc.* The word "born" may be changed to "projected." These were, as the Stanza says, boneless and mindless. They were the bodies of fire, or electricity, or Ākāśa, and therefore "called the Chāyā Race." The numbers given show that the process of projecting was done by the "Seven Hosts" who "separated [projected] men from themselves." This was done seven times by each, and that made forty-nine in all. So that we can say that in the process of making man forty-nine kinds of shadows, or doubles, were projected by the various progenitors, all of the forty-nine uniting to form the future being. Hence it is so often said that we have a complicated physical, psychical, and spiritual heredity or ancestry.

It is elsewhere said that the intellectual line of evolution is represented by the Agnishvāttas — a class of Fire Lords. This should not be regarded as another confusion, for it is not. The Intellect is to be compared only to Fire and only a class of Fire Lords could cause it to arise. Besides this there are many classes of Fire Dhyānis. So there is no confusion, while it may be there is difficulty inasmuch as Occultism is as vast as the Cosmos.

ETHICS AND OCCULTISM

It is a sad thing to know that in the E.S.T., notwithstanding all that has been said and written, several members think they can investigate and also pursue occultism entirely separate from ethics, and that indeed ethics are not as important to them as occultism. This is not new in the world, because it has been full of those who pursue the investigation and attempt the practice of occultism or magic without having at the same time any regard whatever for religion, virtue or ethics. They pursue it simply for the powers and knowledge which it might confer and reveal. It is an old story, and a story full of the horrors, which always result from such a mental position.

It is quite true that one may disregard ethics and study occultism, but that is the beginning of black magic and it means that one has started on an enterprise wherein he must succeed against the entire Cosmos, must be the enemy of everything but himself, or else he shall fail. If any wish to take this up in that manner no one can prevent them. But the student of human nature knows how weak men of today are, and knows furthermore, that out of all these tyros in the practice of

*[S.D. II:90.]

occultism, there are today in Europe and America probably not over two who will ever be able to meet with even partial success.

But it is the duty of the Theosophist who is also studying occultism, to bind the two together, for then alone will he be able to obtain assistance and to accomplish in some degree the destiny which it is intended he should fulfill. He should not decry occultism, and always to say that nothing is good but ethics, but should allow those who wish to study both, to do so without interference, and himself should try to find out where and whereby the two may be united.

Pagination Key

(Follows Contents entries of 1st Edition)

1st Ed.	2nd Ed.	1st Ed.	2nd Ed.
1	3	235	233
51	53	240	238
67	69	244	242
71	73	246	244
75	77	247	245
80	82	250	248
87	88	252	250
96	98	256	254
99	101	258	255
103	104	259	256
115	117	260	257
117	118	261	258
118	119	268	265
120	121	271	267
122	123	286	274
124	125	295	283
127	127	299	287
129	129	300	288
132	132	301	289
135	135	306	294
136	135	312	300
138	138	312	300
143	143	314	302
147	147	314	302
148	148	315	303
150	150	316	304
152	152	317	305
153	152	317	305
157	156	318	306
160	159	320	308
165	163	321	309
168	166	322	310
170	168	323	311
172	170	324	312
175	173	326	314
180	178	328	316
189	186	329	317
195	192	329	318
198	195	330	318
206	203	331	319
207	204	332	320
215	212	333	321
218	216	335	324
221	218	336	325
224	222	338	327
227	225	339	328

1st Ed.	2nd Ed.	1st Ed.	2nd Ed.
341	330	427	415
342	331	430	418
343	332	433	421
346	335	435	423
350	339	436	424
358	347	440	428
363	352	442	430
365	354	444	432
368	356	454	442
372	361	455	443
381	370	456	444
382	371	461	449
384	372	464	452
386	375	465	453
389	377	465	453
396	384	469	457
396	384	470	458
403	391	472	460
406	394	473	460
407	394	474	461
414	402	475	462
423	411	478	465
425	413	479	475
426	414		

Bibliography

[Sources cited in the text. Many obscure titles may now be found online or recently reprinted. A list of William Q. Judge's writings may be found in the bio-bibliography in Volume I, pp. lvi-lviii.]

- Alger, William Rounseville, *A Critical History of the Doctrine of a Future Life*, George W. Childs, Philadelphia, 1864; 10th & revised edition (with 6 new chapters), 1878.
- Beecher, Edward, D.D., *Conflict of the Ages*, Sampson Low & Co., London, 1853; Boston, 1854.
- The Bhagavad-Gītā, or a discourse between Kṛiṣṇa and Arjuna on divine matters, A Sanskrit philosophical poem*, trans. J. Cockburn Thomson, Stephen Austin, Hertford, England, 1855.
- Blavatsky, H. P., *Collected Writings*, ed. Boris de Zirkoff, 15 volumes, Theosophical Publishing House, Adyar, London, Wheaton, 1950-1991.
- *H. P. Blavatsky to the American Conventions: 1888-1891*, with a Historical Perspective by Kirby Van Mater, Theosophical University Press, Pasadena, 1979.
- *The Key to Theosophy: Being a Clear Exposition, in the Form of Question and Answer*, etc., (1889), 2nd ed., Theosophical Publishing Society, New York, London, Madras, 1890; reprint, Theosophical University Press, Pasadena, 2002.
- *The Secret Doctrine: The Synthesis of Science, Religion, and Philosophy*, 2 vols., The Theosophical Publishing Company, London, 1888; facsimile reprint, Theosophical University Press, Pasadena, 1999.
- *The Voice of the Silence*, Theosophical Publishing Company, London, 1889; reprint, Theosophical University Press, Pasadena, 1992.
- Boehme, Jacob, *Forty Questions of the Soul and the Clavis*, trans. John Sparrow, Matth. Simmons, London, 1647; reprint, John Watkins, London, 1911.
- Bṛihadāranyaka Upanishad*, trans. F. Max Müller, Sacred Books of the East, vol. 15, Oxford University Press, Oxford, 1884.
- The Bṛihatsambhitā of Varāha Mibira*, trans. N. Chidambaram Iyer, Part I, Madura, 1884, Part II, Madras, 1885.

- Buchanan, Prof. J. Rodes, *The Profundities of Theosophy and the Shallows of Hinduism*, Religio-Philosophical Publishing House, San Francisco, 1889.
- Buddhavaṃsa and Cariyāpiṭika*, trans. I. B. Horner, Pali Text Society, Molksham, Wilts., England, 2000.
- Budge, E. A. Wallis, *The Egyptian Book of the Dead: the Papyrus of Ani*. Printed by Order of the Trustees of the British Museum, Longmans & Co., London, 1895.
- The Century*, Illustrated monthly magazine (formerly *Scribners Monthly*), conducted by J. G. Holland, vols. 1-22, 1870-1881, New York, London; vols. 23-120, as *The Century Magazine*, 1881-1930.
- Century Path*, ed. Katherine Tingley, Point Loma, 1908-1911 (earlier titles, *The New Century*, 1897-1903, *New Century Path*, 1903-1908).
- Chatterji, Mohini, and Laura Holloway, *Man: Fragments of a Forgotten History*, Reeves and Turner, London, 1885 (reprinted 1887, 1893).
- Collins, Mabel, *Light on the Path*, Reeves & Turner, London, 1885; published serially in *The Theosophist*, annotated by P. Sreenevasrow, June 1885-March 1886, Adyar, Madras, India; reprint, combined with *Through the Gates of Gold*, Theosophical University Press, Pasadena, 1997.
- Crawford, Francis Marion, *Mr. Isaacs, A Tale of Modern India*, Macmillan & Co., London, 1882.
- *Zoroaster* (a novel), 2 vols., Macmillan & Co., London, 1885.
- Conger, Margaret, *Combined Chronology for Use with The Mahatma Letters to A. P. Sinnett and the Letters of H. P. Blavatsky to A.P. Sinnett*, n.p., Washington DC, 1939; reprint, with First Letter of K.H. to A.O. Hume, and View of the Mahachohan on the T.S., Theosophical University Press, Pasadena, 1973.
- Conway, Moncure, "Madame Blavatsky at Adyar," *The Arena*, ed. B. O. Flower, vol. V, October 1891, Boston, pp. 472-80.
- Esdale, Dr. James, *Mesmerism in India and its Practical Application in Surgery and Medicine*, Longman, Brown, Green, and Longmans, London, 1846.
- Five Years of Theosophy, Mystical, Philosophical, Theosophical, Historical, and Scientific Essays, selected from "The Theosophist,"* Reeves & Turner, 1885; 2nd & revised ed., Theosophical Publishing Society, London, Madras, 1894; reprint, Theosophy Company, Los Angeles, 1975.
- Flammarion, Camille, *Uranie*, trans. Mary Serrano, Cassell Publishing Co., New York, 1890.

- Flower Ornament Scripture: A Translation of the Avataṃsaka Sūtra*, trans. Thomas Cleary, Shambhala Publications, Boston, London, 1993.
- Funk & Wagnalls Standard Dictionary of the English Language*, under the supervision of Isaac K. Funk, Funk & Wagnalls Co., 2 vols. New York, 1894.
- Garrett, John, *A Classical Dictionary of India, Illustrative of the Mythology, Philosophy, Literature, Manners, Customs, &c. of the Hindus*, 2 vols., Higginbotham & Co., Madras, 1871-73.
- Gubhyasamāja Tantra* (also known as the *Tāthāgata-Gubhyaka*); Sanskrit text first published in 1931, Gaekwad's Oriental Series, No. 53, Baroda; English translation published in *Some Studies in Indian History*, by Eiji Takahashi, Funabashi, Chiba, Japan, 1981.
- Harrison, Vernon, *H. P. Blavatsky and the SPR: An Examination of the Hodgson Report of 1885*, Theosophical University Press, Pasadena, 1997.
- Judge, William Q., *Letters That Have Helped Me*, compiled by Jasper Niemand, Vol. 1, The Path, New York, 1891; Vol. 2 compiled by Jasper Niemand and Thomas Green, Radlett, Herts, England, 1905; reprint, Theosophical University Press, Pasadena, 1981.
- *The Yoga Aphorisms of Patañjali, An Interpretation by William Q. Judge*, assisted by James Henderson Connelly, The Path, New York, 1889, xiv, 64 pp. Preface signed by Judge. Contains an Appendix with text of the Aphorisms as printed in the Bombay edition of 1885; 4th ed., New York, 1893. Reprinted many times.
- Kant, Emmanuel, *Träume Eines Geistersehers . . . (Dreams of a Spirit Seer, Illustrated by Dreams of Metaphysics, etc.)*, trans. E. F. Goerwitz, Philosophy at Home Series, vol. 13, Swan Sonnenschein & Co., London, 1900.
- Knowles, James S., *William Tell, a play in five acts, etc.*, Thomas Dolby, London, [1825]; later in "Dick's Standard Plays," No. 238, London, [1882].
- Kingsford, Anna [Bonus], *De l'Alimentation Végétale chez l'Homme*, Thèse pour le Doctorat presented July 1880 at the Faculté de Médecine, Paris; translated into German and issued with illustrative notes and other additions by Dr. A. Aderholdt, publisher unknown. The English translation of the thesis (*The Perfect Way in Diet, A Treatise Advocating a Return to the Natural and Ancient Food of Our Race*, London, Kegan Paul, Trench, & Co., 1881) omits the illustrative notes of the German edition, and contains nothing about the cell.

- and Edward Maitland, *The Perfect Way, or The Finding of the Christ*, Field & Tuer, London, 1882; Second and Revised Edition (omits Lecture V and diagrams about the cell in 1st edition), Field & Tuer, London, 1887.
- The Laws of Manu (Manava-Dharmaśāstra)*, trans. Georg Bühler, Sacred Books of the East, ed. F. Max Müller, vol. 25, Oxford University Press, 1886.
- Leibniz, Gottfried Wilhelm, *Monadology*, The Philosophical Works of Gottfried Wilhelm Leibniz, ed. George Martin Duncan, Yale University Press, New Haven, 1890.
- Le Lotus, Revue des Hautes Études Théosophiques*, ed. Georges Carré, Paris, Vols. 1-3, March 1887–March 1889; replaced by *Le Lotus Bleu, Seul organe en France de la Société Théosophique*, March 1890–?.
- Lévi, Éliphas, *Dogme et Rituel de Haute Magie*, Paris, 1861; trans. A. E. Waite, *Transcendental Magic*, Samuel Weiser, New York, 1979.
- Lucifer*, A Theosophical Magazine Designed to Bring to Light the Hidden Things of Darkness, ed. H. P. Blavatsky, London, September 1887–August 1897.
- Lytton, Sir Edward Bulwer-, *A Strange Story*, Sampson Low & Co., London, 1863.
- The Mahābhārata of Kṛishṇa-Dwaipayana*, trans. Pratapa Chandra Ray, 11 vols., Bharata Press, Calcutta, 1884-94.
- Mill, John Stuart, *Autobiography*, Longmans, Green, Reader, and Dyer, London, 1873, (Judge may be referring to Chapter V, “A Crisis in My Mental History”).
- Muṇḍaka Upanishad*, trans. F. Max Müller, Sacred Books of the East, vol. 15, Oxford University Press, Oxford, 1884.
- The Occult Word* (Monthly), “New Light From India,” May 1886, ed. Josephine W. Cables, Rochester, New York.
- Pelletier, Ernest, *The Judge Case*, Edmonton Theosophical Society, Edmonton, Canada, 2004.
- Prasad, Rama, *Nature’s Finer Forces: The Science of Breath*, originally published serially in *The Theosophist*, vols. 9-10, 1888-89; book version, Theosophical Publishing Society, New York, London, Madras, 1887.
- Proctor, Richard Anthony, *Our Place Among Infinities*, etc. Longmans & Co., London, 1875; New York, 1876.
- Religio-Philosophical Journal*, founded in Chicago in 1865, ed. Col. J. C. Bundy (from 1877 to approximately 1895). In the 1890s the

Journal moved to San Francisco and a new series (vols. 34-42) began; publication ceased April 22, 1905.

Scottish Lodge of the Theosophical Society Transactions, Vol. I, No. IX, "Whitherward," includes, "*The Sun's Apparent Path Among the Stars*," p. 134, Darien Press, Edinburgh, 1895.

Sinnett, Alfred Percy, *Esoteric Buddhism* (1883), 5th annotated edition, Chapman & Hall, London, 1885; reprint, Wizards Bookshelf, San Diego, 1995.

——— *Incidents in the Life of H. P. Blavatsky*, George Redway, London, 1886; reprint, Ayer Company Publications, Stratford, NH, 1976.

——— *The Occult World*, Trübner & Co., London, 1881.

Sphinx (monthly), ed. Wilhelm Hübbe-Schleiden, Jan. 1886-Aug. 1895, ed. H. Goring, Sep. 1895-June 1896, 22 vols., Leipzig (later at Braunschweig), Germany.

Subba Row, T., *Notes on the Bhagavad Gita*, originally published in *The Theosophist* vol. 7, February 1886, and vol. 8, Feb., March, April, and July 1887; book version, T. Tookaram Tatya, Bombay, 1888; reprint Theosophical University Press, Pasadena, 1978.

Swedenborg, Emanuel, *The True Christian Religion, containing the universal theology of the New Church*, etc., trans. I. Tansley, Swedenborg Society, London, 1908.

The Theosophical Forum [first series], ed. William Q. Judge, April 1889-April 1895; [second series], eds. William Q. Judge (1895-96), E. T. Hargrove (1896-97), May 1895-August 1897, New York; [third series] ed. G. de Purucker, September 1929-October 1942, (continued until 1951 under other editors), Point Loma & Covina.

The Theosophical Movement (monthly), ed. B. P. Wadia, Bombay (now Mumbai), Nov. 1930-present.

The Theosophical News, [eds. Robert Crosbie and Margaret Loring Guild], New England Theosophical Corporation, Boston, 1897-1897 (merged with *The New Century*, September 1897).

Theosophical Siftings, Theosophical Publishing Society, 1888-1894, London, 18 monographs issued yearly; also in 7 bound volumes, London.

The Theosophical Society, European Section, *Report of Proceedings: Second Annual Convention*, held at London, July 14 & 15 1892, [Theosophical Publishing Society, London], 1892, privately printed.

- The Theosophist*, A monthly journal devoted to oriental philosophy, art, literature, and occultism, embracing mesmerism, spiritualism, and other secret sciences, conducted by H. P. Blavatsky, first issued at Bombay, October 1879, continuously to date.
- Tishby, Isaiah, *The Wisdom of the Zohar*, Littman Library, Portland, OR, 2002.
- Topinard, Paul, *l'Anthropologie*, C. Reinwald, Paris, 1876; English trans., *Anthropology*, with a preface by Paul Broca, Chapman and Hall, London, 1877.
- Universal Cyclopaedia and Atlas*, revised and enlarged by Rossiter Johnson, 11 vols., D. Appleton & Co., New York, 1903.
- Vijñāna Bhikshu, *Sāṃkhya-Sāra*, ed. by Fitzedward Hall, Asiatic Society of Bengal, Calcutta, 1862.
- Wachmeister, Constance (Countess), *Reminiscences of H. P. Blavatsky and the Secret Doctrine*, Theosophical Publication Society, London, 1893; reprint Quest Books, Wheaton, IL, 1977.
- Whitman, Walt, *Song of Myself* [in 52 parts] in *Leaves of Grass*, D. Mackay, New York, 1892.
- Wright, Claude Falls, *An Outline of Principles of Modern Theosophy*, with an introduction by W. Q. Judge, New England Theosophical Corporation, Boston, 1894.

Index

- Abraham
trial of, on Mt. Moriah, 227
- Absolute
See also Parabrahman
incapable of limitation, 326
Life & Consciousness as aspects
of, 368-9
man attains Oneness with, 234,
404
Theosophy has knowledge of, 53
world diagram, 332
- Action
See also Karma
centers of force confused with
centers of, 406
and inaction, 356
Theosophy a guide for, 72
- Adam & Eve
Garden of, allegory, 189-90
- Adam Kadmon [ʿĀdām-Qadmōn]
(Heb)
and Fohat, 336
- Adept(s)
See also Initiates; Mahātmas;
Masters; Messengers
accused of selfishness, 23
on Ākāśic influence, 8
altruism fostered by, 92
archaic evolutionary scheme of, 9,
10, 21-2
cannot alter Karma, 17, 59, 126
Circle of, and T.S., 419
come in last quarter of each
century, 283-4
communication between, 27
crave no honors, 24, 30
on craving for phenomena, 94q
cycle of 1897 and, 203
as Deva becomes lesser god, 66
Deva state of some, 66, 126
fraternity of, 27-8, 29, 379
guard astral & spiritual records
of man, 9
hierarchies of, & Dhyāni-
Chohans, 14-15
imperishable secret records of,
5, 9
influence history behind scenes,
23-4, 28-9, 283-4
laws of nature by-laws of, 27
liṅga-śarīra of, 382
living men, not Gods, 15, 23, 29
Māyāvi-rūpa of, 449
modify only minor currents of
cycles, 17, 24
only true scientists, 11
projects consciousness into
Nature, 356
refined Kāma Rūpa of, 385
scientific scheme of, 11
shrines of India have resident, 29
T.S. influenced by, 28, 283-4
on thoughts & beliefs of man, 8
Tree of, and Padmapāṇi, 358
use of Principles by, 347, 417
voluntary incarnation of, 364
White, cp. with master musician,
347
of White Path vs. Black, 379
- Adeptship
See also Initiation
all experiences understood
before, 396-7
forging ahead in, to benefit race,
379
Nirmāṇakāyas and, 66
no easy road to, 379, 396
on pretensions to, 30
- Aditi (Skt)
divine Voice a form of, 359
higher than ether as Vāch, 359
- Age
limit in Occultism, 461
- Age(s)
See also Cycles; Yugas
of darkness & transition, 429, 455

- of mankind, 31-2
 succession of the, 31
- Agnishvāta Pitṛis. *See* Solar Pitṛis
- Agnishvātas (Skt)
 a class of Fire Lords, 465
- Ākāśa (Skt)
See also Astral Light; Ether
 Astral Light is lowest division of,
 297, 407
 central impulse within Atoms,
 360
 circular motion, 46-7
 as "ether," 45, 359-60
 as first Tattva, 359-60
 images persist for centuries in, 8,
 46q
 Logos acts through, 359
 Logos, and Sound, 359, 60&n
 new element visible when Manas
 fully developed, 365
 occult phenomena through
 means of, 45
 permeates every atom of globe,
 46
 recorder of acts & thoughts, 8, 45,
 60
 resonance of Aum is, 360
 silent during Pralaya, 360
 source of all Tattvas, 359-60
 spooks of dead float in, 45
 substratum of Auric Egg, 403
 Third Principle in Nature, 319
 useful function of, 47, 60
 as vibratory motion, 359-60
- Ākāśic
 records in Auric Egg, 364
- Alaya (Skt)
 Spiritual Soul whose Ray is
 Buddhi, 367
- Alaya-Ākāśa (Skt)
 Archetypal World of cosmic
 ideation, 333
 basis of astral world, 337
 corresponds to Auric Egg in man,
 333
- Alchemy
 affinity with lower agents in, 436
 may lead to black magic, 436, 447
 as self-transformation, 446-7
- study of, can transform into
 selfishness, 435-6
 use of "red powder" in, 447
- Alcohol
 Jesus and Buddha on, 106
- Alger, Rev. William R. (1822-1905)
 reincarnation and, 110
- Allegory
 of the Gem, 267-9
- Altruism
 achieves goal of Esoteric Section,
 284, 293
 Adepts inculcate, 92
 appeals to Higher Self, 64
 frees one from Māyā, 452
 or Philanthropy is actively
 beneficent, 70
 pledge to Higher Self demands,
 438
- America
See also United States
 Atlantean connection of, 18
 destined to be civilized, 18-19
 glorious civilization of, to return,
 18-20
 new race forming in, 19-20, 176
 in perpetual ferment, 19
 poverty & materialism of, 19
 why T.S. founded in, 156-9
- Amitābha Buddha
 salvation by faith in, 109
- Ammonius Saccas (ca. 175-245 CE)
 term Theosophy from, 233
- Analogy
 Law of Correspondence and, 312
- Anarchy
 how nations can prevent, 8
- Angels
 astral light as Recording, 60
- Anger
 destroys inner man, 286, 424
 occult results of, 61-2
 OM never to be said in, 286
- Animal(s)
 on antediluvian, 31
 rebirth of man as, 318
- Antaḥkaraṇa (Skt)
 action & interaction of, 374-5
 as aspirations of Lower Manas to

- spiritual state, 374
 as bridge to Higher Self, 302, 395
 at death destroyed as a Bridge,
 366, 374
 definition, 365
 on destruction of, 395-6, 406-7
 Judge, between East & West, 414,
 439-40
 kāma-rūpa and, 352
 links Higher & Lower Manas,
 365-6, 374-5, 395
 as mode of consciousness, 366,
 374, 395-6
- Antaskaraṇa. *See* Antaḥkaraṇa
- Anupapādaka [Aupapāduka] (Skt)
 parentless & eternal space, 15q
- Aphrodite (Venus)
 born of the sea, 318-19
 and companions when symbol of
 earthly love, 319
 earlier, personified pure love, 319
- Apocalypse. See Revelation*
- Arena* (Boston)
 Judge's reply to Conway in, 195-
 202
- Argument
 belongs to intellectual plane, 244
 convinces no one, 244
 Plato's, on immortality of the
 soul, 244
- Arjuna
 typified as Nara or man, 357
- Arnaud, M.
 ed. of *Le Lotus*, 143
- Āryan(s) (Skt)
 astronomical views, 118-19
- Āryāsaṅga
 on Man & Kosmos, 435q
- Ashburner, Rev.
 says Hindus abandon Theosophy,
 129-30
- Aspiration(s)
 antaḥkaraṇa and, 395-6
 form Antaḥkaraṇa, 375
 great, yield great success, 398
 heat of spiritual, uplifts soul,
 446-7
 Higher Manas responds to, from
 Lower Manas, 375
- towards Higher Self is needed,
 374
- Astral
 bell sounds follow H.P.B., 141
 Divine, as Mānasic World, 334
 form came first, 9
 Spirit of cometary matter, 334
- Astral Body
See also Liṅga-Śarīra
 Adam as, before "coat of skin,"
 190
 alters little until death, 383
 Auric Envelope contributes to,
 383
 on changes in, & disintegration,
 383, 424
 danger of anger, vanity, & pride
 to, 424
 as demon to the real man, 447-8
 Design body, 189-90, 297, 320,
 390, 444-5
 disentangles itself before death,
 384-5
 dissipates after death, 44, 445
 as ethereal form not confined to
 spleen, 462
 as ethereal inner person, 444
 even clothes have, 390
 Kāma acts through, 383
 Kāma-Rūpic Spook and, 385
 or Liṅga-Śarīra, 44, 189-90, 446
 man's outer senses and, 190
 on many layers of, 462
 in mediumship, 190
 model of its outer case, 320
 purification of, 446-7, 447-8
 resurrected if odic chord to, not
 cut, 140
 séance may attract a dying, 445
 as seat of emotions, 382-3
 seven great divisions of, 444,
 445-8
 solidity destroyed by anger, 424
 transformed by fire, 447
 use in mediumship, 190
- Astral Light
See also Ākāśa; Ether
 Adepts can uplift, 60
 Ākāśa and, 45, 60, 136, 297, 407

- as *anima mundi*, 46
 beyond our control, 8, 60-1
 condensation by Yogi, 48
 deceptive nature of, 334-5, 408
 deleterious currents in, 47
 Divine Uplifter if purified, 49
 Earth's, diffused in upper & lower portions, 407
 elementals and, 60-1, 136
 Flammarion describes, 46
 good fades in, evil stays, 9
 hypnotizes mankind, 47-9
 illusions of, 143-6
 images persist for centuries, 8, 45-6, 62, 136-7
 Kabbalists describe, as Satan, 297
 Liṅga-Śarīra of our globe, 297, 317, 334
 matrix of the earth, 317
 mediumistic phenomena in, 46, 47-8, 136-7, 143-6, 334-5
 medium's relation to, 334-5
 morals and, 8-9
 mystical creatures of, 45
 not "light" as we know it, 46
 picture gallery of Earth, 45-7, 60-1, 136-7, 334-5
 as plastic medium, 136-7
 qualities of, 45-9, 60-1, 136-7, 143-6, 297, 407-8
 "radiant matter" of science, 46
 as Recorder, 47-8, 60-1, 136-7, 145, 297, 317
 reflects beliefs & acts of man, 8
 reflects images from above & below, 297, 407-8
 remains of dead in, 45, 60-1, 136-7, 144
 subconscious impressed by, 49, 62
 vehicle for Karma, 62
- Astral Plane
 divine, of Nature, 333
- Astral Soul
 or Kāma-rūpa, 44
- Astral World
 corresponds to astral body of man, 334
 lunar body and, 334-5
 plane of astral light, 334
- Astrology
 Horary, & correspondences with planets & metals, 290-1
- Atlantean(s)
 civilization & America, 18, 19
 degraded spiritual things, 19
 resurrection beginning, 19-20
 sorcery of, darkened skin of, 20-1
 were ourselves, 362
- Ātma(n) (Skt)
 as Auric Egg in E.S., 367
 indivisible spiritual identity, 44
 Masters united with, 430
 meditation subject, 454
 not individualized, 44, 96
 the ONE REALITY, 294
 one, shines on all, 44
 substitute for Auric Egg, 319
 synthesis of whole, 96
 Universal Spirit, 44, 168, 191, 296
- Ātma-Buddhi (Skt)
 Mānasic entity completes Trinity with, 296, 365
 not of this plane, 397
 senseless on this plane, 296
 universal & eternal, 296
- Ātma-Buddhi-Manas (Skt)
 Monad now evolving as, 409
 reincarnating principles, 364
 as returning entity, 448
- Atom(s)
 atomic lives or jīvas and, 335, 350
 cellular, influenced by higher mind alone, 349
 eternal change of, 11
 Gods, Monads and, 351
 an independent entity, 348
 inform the molecules, 351-2
 infused with life or spirit, 234, 318, 350
 on interstellar, 351
 man influences evolution of, 318, 349-51
 occult definition, 350
 "physical," proceed from mineral monad onwards, 350
 principles of the Gods, 350-1
 psycho-spiritual not physical, 349
 subject to Karma, 350

- transmigration of life, 318
 Augoeides (Gk)
 Seventh aspect of Auric Egg, 403
 Aum. *See* OM
 Auric Egg
 aroma of spiritual aspiration
 preserved in, 368
 and Buddhi-Manas, 364
 on color of, 337
 corresponds with the "Egg of
 Brahmā," 400, 403
 at death & after, 363-4, 403
 on duration of, 403
 emanation of Ātmic Ray, 403
 or "Envelope" as a principle, 319,
 337, 403
 Esoteric 7th Principle, 337, 358,
 403, 405
 as invisible magnetic sphere, 403
 as Karmic record, 321, 353, 364,
 403
 as kingdom of heaven & light,
 337
 Lunar Pitṛis absorbed into
 essence of, 463-4
 Māyāvi-Rūpa of Adept and, 363,
 403
 no one life can express all Karmic
 Atoms in, 353
 origin of astral form, 364, 367,
 403
 Paśyantī Vāch and, 337
 sphere represents the, 417
 Third eye and, in E.S. diagram,
 400
 Thread Soul or Sūtrātma and,
 337, 364, 403
 unphilosophical statements on,
 288
 Auric Fluid
 forms invisible plastic Substances
 on our plane, 334
 inheres in kāma-rūpa after death,
 334
 use in magnetism, 334
The Austral Theosophist
 Judge article on T.S. in, 216
 Avalokiteśvara (Skt)
 leader of Hierarchy, 357-8
 Logos in divine regions, 356, 358
 Padmapāṇi, the Initiator, 357
 7th Universal Principle, 359
 Avatāra(s) (Skt)
 Planetary Spirits as, 402
 Avīchi [Avīci] (Skt)
 Kāma-loka and, 236
 kāmic soul in, 353
 not Hell in Christian sense, 63
 refusal to work with Nature for
 Good and, 328
 the "second death," 63, 236-7
- ## B
- Baltimore American*
 on T.S. & its teachings, 153-5
 Barhishad Pitṛis (Skt)
 See also Lunar Pitṛis
 Lunar Ancestors, 361
 Barker, A. Trevor [compiler,
 The Mahatma Letters to A. P.
 Sinnett]. *See* Sinnett, Alfred P.
 Basket Trick
 explanation of Hindu, 170-1
 Beecher, Dr. Edward (1803-1895)
 saw logic of rebirth, 110
 ——— *The Conflict of Ages*
 on reincarnation in Christian
 scheme, 155 & n
 Beecher, Henry W. (1813-1887)
 preached reincarnation, 176
 Behmen. *See* Boehme, Jacob
 Besant, Annie (1847-1933)
 draws huge crowds, 201
 H.P.B.'s praise for, 209
 Inner Group Recorder of
 Teachings, 340
 represents Eastern division of
 E.S.T., 273, 391
 reviewed *S.D.*, 209
 suggested Judge for T.S.
 president, 392
Bhagavad-Gītā
 all worlds subject to karma, 36
 Buddhists with key to, driven out
 of India, 251
 condenses highest ethics, 96

- for daily thought, 277
 on "Devachanic" state, 252
 on devotion through action, 39q
 esteemed by Buddhists &
 Brahmans, 251
 on fall from Indra's realm, 41
 on Karma Yoga, 39q
 on many births, 178&n
 on organs of body, 347
 Self vs. self of, discussed, 82-4
 study of, revives good seeds from
 past lives, 134
 Subba Row's notes on, 96, 333,
 336-8
- Bhāskara**
 Brahman's caste name, 165
- Bhūta(s) (Skt)**
 or Piśācha in Ākāśic substance,
 45-6
- Bible**
 See books of
- Billing, Mrs. M. J. Hollis- (1837-?)**
 séances with "Jim Nolan" &,
 136-7
- Bismarck, Otto von (1815-1898)**
 divine impulse in destiny of, 23-4
- Black Magic**
 See also Magic; White Magic
 dangerous knowledge can lead to,
 293
 disregard for ethics leads to,
 465-6
 motive determines White or, 290
 use of magnetism is not, 290
 use of OM for material gain is,
 310
- Black Magician(s)**
 deify the body, 290
 devoid of love, though brilliant,
 329
 Higher Ego divorced from, 382
 psychic powers and, 92
 reaps hell of Avīchi, 63
 seeks for self alone, 92
- Blavatsky, H. P. (1831-1891)**
 altruism encouraged by, 174
 an American citizen, 159
 astral bells heard around, 141, 239
 biographical sketch, 204-12
 Blavatskyism not Theosophy, 174
 a Brahman Yogi's support of, 418-
 20
 Cairo experiment of, 207
 changed name of Esoteric
 Section, 370
 common sense in E.S. urged by,
 288
 compared with Cagliostro, 208
 compassion of, 139
 on concentration, 455
 in constant communication with
 Masters, 141-2, 241
 Coues-Collins attack on, 150-1
 disappeared at Darjeeling, 139
 early visit to America, 206
 fearless & selfless, 101, 212
 focused on yellow with sacred
 "Word," 457
 founded working girls' club, 210
 freezing room phenomena of,
 239-41
 Hindus' gratitude for, 209
 income & copyrights of, 152
 Judge urged by, to help with S.D.,
 238-41
 last words about the T.S., 340
 life objective of, 210
 London life of, 138
 Mahātma & a Chela's view of,
 419-20
 marriage to old Blavatsky, 206
 Masters and, 411-12, 418-20
 never asked for money, 210
 no fear of dying before work
 done, 139
 on phenomena of teacup, 198
 phenomena at Enghien &, 239-41
 phenomena of, 93, 140-1, 206-7
 predicted Conway's attack on
 T.S., 196
 on release of K.H.'s name, 200
 remains Head of E.S. after
 "death," 344
 reply to attack on, 195-202
 shared ticket with poor woman,
 139
 on Spiritual Sun, 447
 on spiritual wickedness, 328

- Spiritualism investigated by, 207
 Spiritualists' view of, 22
 T.S. fees do not go to, 152
 T.S. founding by, 207-8
 T.S. founding by, and Mahātmas, 419-20
 tributes to, 101, 419-20
 trying to be a theosophist, 156
 urn for, ashes described, 101
 warning for future of E.S., 340, 343, 344
 warns against astral messages, 288
 Washington D.C. branch named for, 7
 on Western teachers, 444
- *Collected Writings*
Book of Rules, 399
 on chelaship, 275 & n
 consult, 6, 24, 41 & n, 131, 191, 200, 328, 377
 on daily meditation, 373
 diagram of 7 worlds & man, 335
 on Double-page Diagram, 416-18
 on E.S. evolution, 273 & n
 E.S. Intro. by B. de Zirkoff, 273
 on E.S. "orders," 345q
 on E.S. rules, 316n
 on Fire, Motion, etc., 358
 on Hypnotism, 334
 on Kāma- & Māyāvi-rūpa, 334, 353
 on karma & selfishness, 345-6
 on Lunar Pitṛis & Kumāras, 462-3q
 on man, God & Nature, 433, 435
 on mantra and geometry, 380
 on meditation with color & sound, 455-6
 on medium & astral light, 334-5
 on Mind-cure, 410
 on motive, 89q
 Nirmāṇakāyas in, 387
 Occultism defined by, 261
 on physical body, 289
 on "Psychic & Noetic Action," 348-9
 Table of Vibrations, 309
- *Isis Unveiled*
 diagram on Vāch & Virāj in, 359
 on elementals, 400
 mainly covers Earth's evolutionary period, 400
 Paracelsus on "Sidereal force" in man, 334
 study revives past knowledge, 134
 topical study of, in E.S., 331-2
 on triune Nature, 430-1
 on writing of, 208
- *The Key to Theosophy*
 on Ātman, 367
 on close of cycle, 283
 on Devachan, 365
 on E.S. & T.S. Messenger, 284-5
 on future of T.S. & vision of mankind, 95-7q, 283-5, 344
 hints on study of, 87, 331-2
 written in London, 209
- *The Secret Doctrine*
 acme of Theosophical Movement, 148-9
 aim of, 148
 Anupapādaka is parentless & eternal space, 15q
 astral man before physical, 31, 464-5
 astral man models physical, 295
 on Atoms & nature spirits, 350
 basis of, Stanzas of Dzyan, 149
 careful study needed, 322
 Consciousness as conceived in, 368
 consult, 108n
 on correspondence of Earth-Chain and man, 335
 on death & karma, 41
 on Dhyāni-Chohans, Lipikas, & Space, 14-15q
 "Elementals" chapter put aside, 241
 enormous success of, 141, 148-9
 on Eros as divine desire, 333
Esoteric Buddhism corrected by, 95
 on fiery Breaths, 333, 463-4
 on Fire & Water deities, 358
 full revelation not given in, 241
 on geometrical figures, 416-17

- on Gods, Monads, & Atoms, 351
 on H.P.B.'s rescue from death, 140q
 on Heart & Mind of Universe, 368
 how Atoms propel their molecules, 350-1
 on Kwan-Yin, etc., 358
 on Logos, 357-8, 358
 on Lunar & Solar Piṭris, 294-5, 361-3
 on Lunar Piṭris & Fire Lords, 463-5
 on Mahat, 334
 on Mānasaputras & Dhyāni-Buddhas, 362-3
 Masters dictated, 412, 416
 method of study, 312, 331-2
 on Monadic Essence, 350-1
 on Padmapāṇi, 356-60
 preparation of, 138, 209-10, 238-41
 on Pythagorean doctrine of Numbers, 338
 recordings of dictation of, 141
 reviewed by Besant, 209
 on Seven Hosts projecting men, 465
 on seven worlds, 332-5
 on seven zones & Root-Races, 20q
 theogony defined, 96
 on third eye, 380
 on three classes of Elementals, 335
 Tibetan adepts aid in, 150
 triple evolutionary scheme in, 294-5
 unifies science & religion, 149
 on Vāch & its aspects, 335-8
 on Water, 319
 ——— *Transactions of the Blavatsky Lodge*
 on Fire, Light, Motion, 358q
 ——— *The Voice of the Silence*
 on Antaḥkaraṇa, 366, 375
 antaḥkaraṇa after death, 352
 on Bird of Kwan-yin as Aum, 359
 on eternal man, 186
 on "heresy of separateness," 316
 on inaction, 356q
 on Karma, 246
 ladder of the mystic sounds, 337
 on lunar body of disciple, 335q
 reading of, at E.S. meetings, 311
 on self-sacrifice, 25&n
 study of, recommended, 277
 topical study of, 331-2
 Blavatsky, Nikifor V. (1809-1887)
 on H.P.B.'s marriage to, 206
 Blood
 circulation of, cp. with solar system, 313
 Body
 blood flow cp. with global circulation, 313
 disappears when consciousness leaves, 289
 an illusion, 289
 killing, easily justified, 218-9
 law of correspondences seen in, 313-14
 lower self does not include, 304, 367
 man's, millions of years old, 32
 not a principle esoterically, 368
 only affinities on lower plane, 290
 in sevenfold division of man, 43
 yoga practices die with, 304
 Boehme, Jacob (1575-1624)
 a Theosopher, 156&n
 ——— *Forty Questions on the Soul*
 disturbed priests of his day, 156
 Book(s)
 reading of, vs. thought, 132-4
 real, and archaic truths, 133
 suggested list of Theosophical, 237-8
Book of Rules for E.S.
 on chief aim of E.S., 421
 H.P.B. on importance of rule five, 316
 Judge present when H.P.B. formulated, 316
 numbering altered, 316n
 remained in force after H.P.B.'s death, 441
Book of the Dead
 on after-death state, 41

- Book-Knowledge
 lifeless, 101
 superstition and, 101
- Boston Index*
 letter to, on S.P.R. report, 123-5
- Brahma (or Brahman) (Skt)
 karma does not apply to, 36, 245
 nothing is but, 55
 rootless root, 55
 the Unmanifested, 55
 unmanifested, cp. with Brahmā,
 55, 335
- Brahmā (Skt)
 Brahma the unmanifested cp.
 with, 55, 335
 consists of Sat-Chit-Ānanda, 251
 First Cause, 55
 four bodies of, overlap as Day
 does Night, 326
 Karma applies even to, 126
 manifested Logos is, 55, 335
 Parabrahma and, 55
 -Prajāpati caused 7 Ṛishis to
 issue, 338
- Brahman(s) [Brāhmaṇa] (Skt)
 immortality of soul taught by, 109
 on Mahātmas during Kali Yuga,
 131
 miracles of, & Indian yogis, 170
 prayer bell, 108-9
- Brahmanism
 religion of India, 173-4
 Theosophy is not, 174
- Brain
 cannot be altered at once, 95-6
 ganglia of, used for psychic work,
 303
 how AUM sound is conveyed to,
 304
 impressed by Heart, 349
 medulla oblongata of, 323
 on soul ganglia within the, 303
 third ventricle of, & pineal gland,
 303
- Bṛihadāraṇyaka-Upaniṣad*
 path of sages, 133-4
- Brotherhood
 See also Universal Brotherhood
 a fact in nature, 89
 of humanity aided by Adepts, 103
 prime object of T.S., 329-30
 sentimentality is not, 356
 talk of, not enough, 83
 Theosophic code is, 168-9
 T.S. a nucleus for real, 103, 329-30
 as toleration yet freedom of
 speech, 103
 Universal, 54-5, 89
- The Brotherhood
 See also Lodge
 great function of, 64
 of Mahātmas, 22
 members in all nations, 15
 moved by universal love, 329-30
- Buchanan, J. R. (1814-1899)
 axiom on "Hindu-Theosophy"
 proved shallow, 265-7
 psychometry and, 265-7
- Buddha, Gautama (643?-543? BCE)
 H.P.B. cp. with, 420
 Jesus cp. with, 106
 Śaṅkara reincarnation of, 420
 Wheel of the Law, 45
- Buddhavaṃsa*
 mentions Buddhist perfections,
 305n
- Buddhi (Skt)
 color of, Principle, 456
 compared with Manas, 296, 365,
 367
 endures Mahā-manvantaras, 296
 Fohat as universal prototype of,
 333
 inspires spirit of Brotherhood,
 326
 as intuition of Oneness, 326
 Madhyamā Vāch and, 336-7
 meditation as centering in, 452,
 456
 in Padmapāṇi legend, 360
 Soul, 168
 Spiritual Soul, 44, 191, 367
 Spiritual Soul as vehicle of Ātma,
 333
- Buddhi-Manas (Skt)
 Divine Consciousness when
 united with Ātma, 365
 the Divine-Ego, 367

- is Self-Consciousness, 365
- Buddhism
 driven out of India by Brahmans, 458
 Nirmāṇakāya as used in, 386
 a pure religion, 174
 Theosophy draws from, 174
- Buddhist(s)
 belief in Karma, 39
 ethics, 168
 schools in Ceylon, 117-8
- The Buddhist* (Colombo)
 "Madame Blavatsky" biography in, 204
- Buffalo Express* (N.Y.)
 described *The Path* office, 115
- Bulwer-Lytton, Lord. *See* Lytton, Edward G. Lord Bulwer-Burnouf, Émile (1821-1907)
 on T.S., 6
 on T.S. as one of 3 great religious movements of the age, 165, 200
- Burrows, Herbert (1845-1922)
 spoke at T.S. convention, 100
- C
- Cables, Josephine W.
 ed. of *The Occult Word*, 125
- Cariyāpiṭaka*
 mentions Buddhist perfections, 305n
- Caste(s)
 Brahmanical system of, 164
- Cataclysms
 geological, 66-7
- Catherine di Medici (1519-1589)
 a perfect devil, 169
- Catholic. *See* Roman Catholic Church
- Cause(s)
 moral, as well as physical, 71
- Celibacy
 not required in E.S., 302
- Cell(s)
 atoms group to form, 348
 conscious potentiality of the, 351
 a conscious unit, 348
- diagram of organic, 349
 governed by psychic not noetic action, 351
 liver & spleen, 349
 seven differentiations & 8 states, 349-50
 wall cp. to man's body, 349
- Center(s)
 of force confused with action, 406
 radiate from one Center, 417
- Century Path* (Point Loma)
 on Karma & Reincarnation, 245
- Ceylon [Sri Lanka]
 T.S. & Buddhist schools of, 117-18
- Ceylon Catholic Messenger*
 on T.S. backing of Buddhist schools, 117
- Ceylon Diocesan Gazette*
 Bishop of Colombo on Buddhist school, 117-18
- Character
 low, degrades atomic lives, 318
 low, pollutes astral of Earth, 317
 true, preserved, 448
- Charcot, Dr. Jean M. (1825-1893)
 on danger of hysteria from hypnotism, 213
 revival of hypnotism by, 212
- Charity
 helps one rise above Karma, 248, 429
 palliative effect of, 38-9, 248, 429
 rich must show, to poor, 194
 seeing one's own weakness fosters, 436, 438
- Chatterjee, Mohini M. (1858-1936)
 Hodgson report and, 124-5
- Chāyā(s) (Skt)
 Chāyā Race and, 465
 gave physical aspect in our evolutionary scheme, 294-5
 as primordial prototype cp. with astral light, 317
- Chela(s) [Celā] (Hindi)
See also Disciples
 above all, must serve others, 277
 fan spiritual flame of T.S., 91

- occult maxim for, 282
 real tests in everyday life, 276, 282
 unexpended karma of, 275, 280
- Chicago Daily News*
 summarized Judge's talk, 115
- Chicago Evening Journal*
 Judge defends H.P.B. in, 152
- Chicago Evening Post*
 summarized Judge lecture, 115
- Choice
 "moment" of, 65-6
- Cholera
 yellow fever &, curable, 192
- Christian(s)
 images borrowed, 109
 Theosophists as, 104
- The Christian* (London)
 called *The Path* office pagan, 142
- Christianity
 altered since early times, 105-6
 Aryan & Jewish roots of, 108
 Churchianity vs., 175
 doctrinal intolerance of, 104
 doctrines found in East, 108-9
 on formalism in, 104
 hypocrisy in Church, 105, 175
 Reincarnation & Karma found in,
 110-11
 spirit of, vs. letter of, 175
 Theosophy not opposed to, 104-
 6, 109-10, 174-5
- Christian Science
 causes diseases to retreat to inner
 planes, 398-9, 410
 H.P.B.'s warning about, 410
 hypnotism and, 409-10
 Mānasic insanity often result of,
 410
 Mind-cure and, 398-9, 409-10
- Christos (Gk)
 as Inner God, 337
 -Sophia, 358
- Church(es)
 hypocrisy of, & theology, 105
 impracticality of, 69
 no answer to poverty, 98-9, 105
 rituals of, borrowed, 108-9
 society not regenerated by, 69
 threat of Science to, 106
- Civilization(s)
 causes of extinction, 66-7
 soul's progress more important
 than, 102
 unequal development of, 67
- Clairaudient(s)
 perceptions reversed on Astral
 planes, 408
- Clairvoyance
 an affliction, 38
 Astral Light's use in, 45, 408
 mediumship &, 145
- Clairvoyant
 medium not reliable, 145
 true, must rise above plane of
 Astral Light, 408
- Cobra
 experiments with poison of, 192
- Coleman, W. Emmette (1843-?)
 Kiddle incident and, 122-3
- Collins, Mabel (1851-1927)
 conspired with Coues against
 H.P.B., 150-1
 H.P.B.'s associate ed. of *Lucifer*,
 141
 retracts claim of Adept
 inspiration, 151
 ——— *Light on the Path*
 alludes to Vāch, 337
 influence on reader of, 134
 origin of name, 375
- Color(s)
 meditation on some, cautioned,
 456-7
 related to wave-lengths of sound,
 309-10
 table of vibrations, 309
 thoughts and, 379
 yellow as, of Buddhi, 456-7
- Common-sense
 E.S. members urged to use, 284,
 288
- Communism
 cannot bring true reform, 160
- Compassion
 Absolute, as Occult
 commandment, 326
- Complaints
 outgrowth of heresy of

- separateness, 316
 prohibited in E.S., 316
 Concentration
 exercise in, 147
 mental tendencies and, 147, 261
 objects for, should not be petty, 455
 practice in daily life, 399, 452, 455
 purpose of, 399, 454
 as road to philosophy, 374
 Soul as spectator during, 261
 superficial reading vs., 147
 Consciousness
 Cosmic cp. to human, 263
 is cosmic, 167, 263, 368
 Life and, as aspects of Absolute, 368
 One, as Witness, 260
 Principles relating to, 416-18
 seven states of Cosmic, 263
 seven states of human, 263, 367-8, 405-6
 Conservatism
 human nature and, 160
 Constitution
 See also Principles; Sevenfold Division
 of man a working hypothesis, 62-3
Constitution of U.S.
 great American experiment and, 157
 term "God" left out of, 157
 T.S. frees soul, frees body, 153
 Convictions
 argument changes no, but
 absorption of truth does, 244
 Conway, Moncure D. (1832-1907)
 on Adyar phenomena, 199-202
 on coin trick by fakirs, 198
 HPB's prediction about, 196
 on inaccurate report of, 195-6
 met H.P.B. twice, 195
 on "myth" of Koothoomi, 200
 rehashes old charges against
 H.P.B., 195, 200-1
 Cordilleras
 lost tribe in, mountains, 228
 Correspondences, Law of
 all occult systems built on, 312-13
 definition & analogy, 312
 examples of, 313, 378
 importance of, 312
 shows likeness not identity, 378
 Cosmic
 Ideation, Substance & Energy, 368
 planes of, Consciousness and
 man, 263
 Will as formless radiations, 351
 Cosmic Blood
 currents from sun correspond to
 human circulation, 313
 Cosmos
 circulation of the, cp. with
 human, 313
 and Cosmic Ideation, 333
 no spot in, lacks consciousness,
 167
 sound as expressed in, 336-8
 Coues, Prof. Elliott (1842-1899)
 attack on Theosophy & H.P.B.,
 150-1
 confused about Theosophy, 128
 conspiracy with Mabel Collins,
 150-1
 glamorized Gopal Joshee, 127-8
 on libel suits against, 163
 T.S. presidency ambition of, 150
 Coulomb Conspiracy
 Judge investigates, 123-5
 Missionary report and, 124, 201-2
 money paid for, 202
 shrine alterations &, 123-4, 201-2
 Cow
 symbolism & esoteric meaning,
 335-6
 Vāch as melodious, 335-6
 Crawford, F. Marion (1854-1909)
 — *Mr. Isaacs*
 Oriental view of, 130
 — *Zoroaster*
 Oriental themes of, 130
 Creation
 See also Evolution
 cosmic law controls, 34-5
 Light, Sound & Number as
 factors of, 337-8

- term evolution preferred to, 35
 Creed(s)
 era of wild unbelief replaces, 161
 Crinkle, Nym. *See* Wheeler,
 Andrew C.
 Criticism
 of ourselves prevents unkind, of
 others, 373, 378
 of own views helpful, 87
 Curses
 do "come home to roost," 61-2
 Cycle(s)
 Adepts can only modify minor, 17,
 283-4
 approaching end of T.S., 284
 ascending & descending, 59-60
 Doctrine of, 59-60
 Jñānis descend in, 60
 Kalpas & Yugas or ages, 58
 of last quarter century effort,
 283-4
 overlap each other, 59
 sidereal, & cyclic law, 12, 17

D

- Daily Surf* (Santa Cruz)
 reviewed Judge talks, 115
 Daiviprakṛiti (Skt)
 abstract ideal matter, 358-9
 as Fohat Cosmically, 358-9
 Light of the Logos, 358
 Padmapāṇi or, 356
 Daksha (Skt)
 separation of sexes allegorized by,
 357
 typifies early 3rd Race, 357
 Vāch is daughter of, 360
 Damascus
 "Eye of the East," 249
 Dāmodar. *See* Māvalankar,
 Dāmodar
 Death
 of brain & Devachanic state, 43
 consciousness of Real Ego at, 263
 doctrine of hell-fire and, 34
 doctrine of purgatory and, 220
 force emitted by being at, 33, 189
 as King of Terrors, 219
 no escape from responsibility in,
 221
 no such thing as, 189
 preliminary, in suicide, 219-20
 untimely, 219, 236
 Deity
 is one whole, 55
 Democracy
 demagogues in, 160
 inflated sense of power in, 163
 universal suffrage wasted in, 160
 Desire
 See also Kāma
 Eros as Divine, 333
 on how to conquer passions and,
 262-3, 438
 self-analysis destroys, 262, 437-8
 subtle, of lower manas, 437-8
 Destiny
 self-ordained, 71-2
 Theosophy on origin and, of
 man, 62-6
 turning point in, of race, 65-6
 Deva(s) (Skt)
 Adept's fate as a, 66
 consequences of becoming a, 38,
 385
 Hindu belief in, 38, 126
 Karma of, 38, 126
 man may become a, 38
 a so-called god, 385-6
 state of temporary bliss, 126
 Devachan [bDe-ba-can] (Tib)
 aspirations of soul fulfilled in, 42,
 252
 Bhagavad-Gītā on, 252
 cp. to heaven, 63
 domain of spiritual effects, 41
 Ego extracts goodness in, 252
 energies exhausted in, 42, 43, 45,
 191-2, 252
 Indra's heaven among Hindus,
 245
 Karma draws us out of, 245
 life in, rooted in joy, 42
 period of rest, 62-3, 252
 post-mortem division in, 41, 42
 prevents total degradation, 252

- as reflection on past life, 192
 on refusal of, 449-50
 release from body, 42
 state of being, 236
 threshold of life, 41
- Devotion
 a single thread of, can unite a group, 422
 study with, is best, 379-80
 through action, 39
- Dhyāni-Buddhas (Skt)
 emanate from 2nd Logos, 362-3
- Dhyāni-Chohans
 Adepts can communicate with, 15
 direct evolutionary movement, 14, 16
 guardians of cardinal points, 14
 men become gods, 16, 64, 358
 no hand in physical creation, 294-5
 Padmapāṇi as synthesis of, 357-8
 six Hierarchies of, 358
 subject to immutable laws, 15, 16
- Dictionaries
 Judge defined terms for major, 233&n
- Disciple(s)
See also Chela(s)
 Adepts guide human thought through, 27-8
 forbidden to boast, 30
 gain only by merit, 30
 ineffaceable marks on person of, 28
 on loneliness of, 30
 training is a pilgrimage, 29-30
- Discipleship
 not conferred by fees or passwords, 28
 on true, 30, 65
- Discipline
See also Self-Discipline
 in Path of Eastern Occultism, 393
 self-, 64, 442
- Disease(s)
 seeds for future, fostered by mind cures, 257
- Divine
 flames of Archetypal Worlds, 333
- self-discipline needed to reach, 64
- Divine Monad
 immortal Ego or Holy Ghost, 66
 as Īśvara or divine spark, 65
 moment of choice and, 65
- Divinity
 how to approach, 452
- Doctrine(s)
 of highest importance, 8
- Dolgorukov, Princess Helena. *See* Fadeyev, Helena Pavlovna
- Dolma [sGrol-ma] (Tib)
 Tārā in Sanskrit, 360
 two Virgins, as dual Manas, 318, 360
- Dream(s)
 consciousness during, 37, 176, 405-6
 on high, and visions, 406
 prove man's inner self, 176
- Duty(ies)
 done leads to wisdom, 374
 personal desires versus, 442-3
 spiritual culture and, 64-5, 430
 Theosophical, 203-4
 to family & E.S., 405, 422
 to humanity and family, 422
- Dvivedi, Manilal N. (1858-1898)
 surname means "two Vedas," 165
 T.S member cited by Judge, 165
- Dweller on the Threshold
 evil genius for next incarnation, 330-1, 353
 is human elemental, 382
 Kāma-rūpa haunts new ego, 330-1, 353
 not a "lost" soul, 382
 Parent Ego's new personality attacked by, 353
 sum total of general wickedness, 382

E

Eagle (Brooklyn)
 Judge talk in, 192-4

- Earth(s)
 astral light of, polluted, 317
 corresponds to physical body, 335
 enters new points in space, 11-12
 geological development, 188
 Hell is on, 33
 man causes, changes, 18
 one of seven globes, 58-9, 335
 will be a satellite in next Chain, 387
- Earth-Chain
 evolutionary periods not confined to our, 16-17
 Life-Wave evolves through, 58-9
 and seven orifices in man's head, 335
 states of consciousness and, 263-4
- East
 "craze" for, in T.S., 459
 includes more than India, 459
 not focus of 19th century occult effort, 458-9
 as storehouse for ancient literature, 458
- Easter Island
 statues, 9
- Eastern School of Theosophy
See also Esoteric Section
 called Esoteric Section first, 273
 on changes after H.P.B.'s death, 343-4
 formed to vivify T.S., 369
 heart of the T.S., 340, 343
 name change from Esoteric Section, 370
 Pledge & its occult effects, 274-7
 vision for, 284-5, 344-5
- Eckstein, Friedrich (1861-1939)
 prominent Theosophist, 142
- Ego(s)
See also Higher Ego; Personality
 Adepts know prenatal & postmortem state of, 10
 consciousness of, during hypnotism, 214-15
 at death, 263
 Higher Self *cp.* with, 296
 immortality of, 10
 karma and, 63
 law of ripening Karma, 65
 on punishment of, in 8th sphere, 65
 on reward & punishment of, 33
 subordination of passions by, 74
 throws out energy at death, 33
- Egotism
 examples from daily life, 83-4
 of lower self, 84, 296
- Egypt
 ancient glory of, & Adept kings, 17
 united science & religion, 176
- Egyptian(s)
 ancient, taught reincarnation, 178
 mummified ibis psychometrized, 121
 Recorder is astral light, 47
- Eighth Sphere
 separation from divine spark in, 65
- Ekaterinoslav (Russia)
 birthplace of H.P.B., 204
- Elemental(s)
 astral remains and, 45
 atoms and, as future men, 400
 lack conscience, 61
 not all, reach man's state in this manvantara, 400
 precipitation and, 61
 thoughts coalesce with, 61
- Elemental World
 applies to nature spirits & lower lives, 335
 corresponds with Prāṇa in man, 335
- Ellis, Dr. W. Ashton (?-1919)
 London associate of H.P.B., 141
- Elohīm (Heb)
cp. with Lunar Ancestors, 295
- Emerson, Ralph W. (1803-1882)
 essay on "The Oversoul," 248
- Ephesians*
 on spiritual evil, 328
- Epidemics
 moral, as well as physical, 192-4
 Theosophy has cure for, 194
- Eros (Gk)
 definitions, 333

- and deities born of Venus
Aphrodite, 319
as One Ray, "sets fire" to
Absolute, 333
sexless life-giving principle, 333
Esdaile, Dr. James (1808-1859)
surgical use of Magnetism,
212-15
——— *Mesmerism in India*
used magnetism in operations,
212 & n
on Mesmerism as anaesthetic,
212-13 & n
Esoteric Buddhism
See also Sinnett, A. P.
Brahmanism and, from same
source, 250-1
driven out of India, 250-1
found in *Bhagavad-Gītā*, 251
term as used in T.S., 250-1
Esoteric Doctrine
Brahmanism and Buddhism from
same, 250-1
Brahmans kept key to, for
themselves, 251
of Correspondences learned via
diagram, 415-17
of Correspondences must be
learned, 312, 404
H.P.B. guarded against betrayal
of, 432
on intellectual study of, 460-1
on Macrocosm & Microcosm,
416-18
method of teaching, 285-6, 430-1,
432
study & devotion required to
grasp, 379
in study of Kosmos & ourselves,
437
on universal evolution, 252, 294-5
well known in India, 251
Esoteric Section
accord between Heads of, 375,
392, 414, 428-9, 441
authority over Exoteric members
not claimed, 392-3, 421
avoids astral messages, psychism
etc., 288, 423-4
Besant Inner Group Recorder of
Teachings, 340, 441
care of Instructions, 300, 324-5,
415, 428-9, 432-3
correction of E.S. diagrams in,
380
Correspondence Course in, 278-
9, 376, 377
Council for Eastern Division of,
members announced, 453
dangers to, 457
Dark Powers seek destruction of,
433
different lines for, in each
country, 412
dismisses transgressions, 316, 421,
429
drawing help from Masters for
Humanity through, 330
drawing help from Masters for
Occult training, 393
drawing help from Masters for
T.S., 343
electioneering prohibited in, 307
on Examination Papers of, 341
Examination Papers of, 287, 355,
361-9, 402-10, 415
fault finding and, 457
gossip & careless speech
prohibited in, 324, 457
group study in, 300-1, 311, 331-2,
354-5, 371-2, 384, 388-9, 422-3
H.P.B. still Head of, after her
passing, 441
hoped to be life & core of
Theosophical Movement, 284,
340
hoped to be life & core of T.S.,
433
inaction of one member can
deter whole, 356, 378
on induction into, 300
Instructions & Diagrams, 406,
416-18, 433-5
on interdependence after
departure of Teacher, 344-5,
429
lack of altruism prevents new
teachings for, 457

- later called Eastern School of
 Theosophy, 273, 370
 life of Theosophical Movement,
 441
 marriage not prohibited in, 302
 Masters &, after H.P.B.'s death,
 411, 439, 441
 meditation in, 373-4, 453-7
 mediumship prohibited in, 331
 model for meetings, 311-12, 331-2,
 371-2
 money in, 372
 on motive for entering, 421-3
 no "Index Expurgatorius" for, 315
 no irrelevant talk, a rule in, 301
 not deserted by Masters, 411-12
 not disciplinary body, 421, 429
 not for personal power, 421
 not for practicing magic, 305
 number placement in E.S.
 diagrams, 406
 obstructions to progress in, 301-2,
 315, 343, 354-6, 378-9, 384, 391,
 457
 pledge to Higher Self in, 316, 421,
 422
 poor concentration in, 371
 prime object of, 284, 330, 421, 433
 probation extended, 307
 recall & revision of Instructions,
 428-9, 439, 441
 relation between T.S. and, 284,
 345, 376, 378, 391-2, 414-15,
 421-3, 429, 433, 439, 440-1
 S.D. study in, 312, 322
 on secrecy in, 371
 secrecy violated, 428-9, 441
 on study of Instructions, 285-6,
 322, 406, 460-1
 T.S. saved from danger by, 429
 topical study advised for, 300-1,
 331-2
 on training and testing of, 293,
 432-3
 on training for occult
 development, 404
 use of passwords in, 324
 W.Q.J. as only channel for, in
 America, 273, 288, 339, 414,
 439-40
 Esotericism
 two objects of, 433-5
 Ether
 imponderable & star-like, 46
 of Kabbalists not Ākāṣa, 60
 luminiferous, of science, 46
 radiant matter and, 46
 Ethereal Body. *See* Astral Body
 Ethics
 codes of, 168-9
 definition, 168
 law of Karma and, 63, 70-1, 162,
 168-9
 Occultism requires, 465-6
 preserves knowledge, 448
 same in all religions, 105
 Theosophic code of, 168-9
 Theosophy gives basis for, 237
 European(s)
 Atlanteans once, 19
 Fifth Root-Race includes, 200
Evening Express (Los Angeles)
 on West Coast tour of Judge, 116
 Evil
 absence of soul as, 329
 activity & fate of, soul, 353
 astral light is, 9, 45-9
 on, "genius" of man, 330
 as intellect without love, 329
 Spiritual, defined by H.P.B.,
 328-9
 Theosophy explains, 70
 Evolution
See also Earth-Chain; Races;
 Rounds
 aim of, 56, 75-6, 158, 161, 234, 388
 of Earth-Chain, 58-9, 389
 of elementals by man, 318
 failures in, 388
 law of correspondences seen in,
 313
 of life-waves & forms, 58-9, 75,
 318, 389
 of matter from subjective plane,
 35, 55-6, 161, 388
 moment of choice in, 65
 Natural Law and, 328
 no apes in man's, 21

- not a sudden transition, 75
 plan of, impressed on matter, 161,
 186, 294-5
 Pralaya and, 55
 purges & ennobles man, 76, 318
 on seven planes, 186-8
 theosophical scheme of, 31, 75-6,
 234-5
 transferred from Moon Chain,
 389
 triple scheme of, 294
 universal and simultaneous with
 Spirit, 56
 universal, outlined, 56-7
 vast periods of, & man's age, 31,
 55
- Exodus*
 on killing a witch, 191
 numerical values of phrase in,
 107-8
- Exoteric
 Indian philosophies on Universe,
 252
 Max Müller limited his scope to,
 251
- Extraterrestrial Beings
 do exist, 66-7
- Eye(s)
See also Third Eye
 "Cyclopean," & its resurrection,
 381
 Humanity will have 3, when
 spiritually awake, 381
- F
- Fadeyev, Helena Andreyevna (1814-
 1842)
 H.P.B.'s mother, 205
- Fadeyev, Helena Pavlovna
 [Dolgorukov] (1789-1860)
 maternal grandmother of H.P.B.,
 205
- Fakirs
 Hindu jugglers, yogis and, 170-2
 marvels of, explained, 170-1
 Mohammedan, in India, 170
 solitary mountain dwellers, 225
- Family Duties
 Esoteric duties and, 422
 T.S. and, 405
- Fatalism
 neither Kismet nor Karma is, 40
- Faults
 not failures but lessons, 397-8
 our, influence others to crime,
 258
 seeing our own, as others see us,
 395
- Fear
 Brotherhood and, 103
 T.S. Members abandon, 101
- Fire
 Electric, and Mahātma's body, 419
 and "fire body," 464-5
 high aspiration as spiritual, 447
 the invisible Deity or Aether, 358
 Lords of, 464-5
 manifested, is Sun, 358, 447
 most mystic of elements, 358
 principle pervades Masters'
 bodies, 446
 on Spiritual, 447
- Fire Dhyānis
 or Lords, progenitors of Ākāśic
 body, 464-5
 many classes of, 465
- Fire Lords. *See* Fire Dhyānis; Solar
 Piṭṛis
- Five Years of Theosophy*
 "Elixir of Life" on fire principle,
 446
 value of, 95
- Flammarion, N. Camille (1841-
 1925)
 member of T.S., 46
 ——— *Uranie*
 on astral light, 46q
- Flower Ornament Scripture*
 chapters on Buddhist perfections,
 305n
- Fohat(s)
 Archetypal World is noumenon
 of, 333
 catches image in Logos to
 impress on cosmic matter, 333,
 359

- conscious energy of Logos, 336, 358-9
 Mūlaprakṛiti, Logos and, 358-9
 Sound and, 336
 universal prototype of Buddhi, 333
- Force(s)
 study of lower, leads to black magic, 436
- Fossils
 of antediluvian animals & age of man, 31-2
 astral man could leave no, 31-2
- Fraternity, The. *See* The Brotherhood
- Freemasonry
See also Masonry
 Adepts and, 15
- Fujiyama, Mt.
 sacred legend about, 229
- G
- Galatians*
 on karma, 111
 on reaping justice, 99&n
- Galileo, G. (1564-1642)
 recants theory about Earth, 106
- Gandharvas (Skt)
 or celestial musicians, 45
- Garrett, John
 ——— *The Classical Dictionary of India*
 on Kuthumi, 200
- Gautama. *See* Buddha
- Gebhard, Gustav (1828-1900)
 astral bells at home of, 142
 leading German Theosophist, 142
- Gebhard, Mme. Mary (1832-1892)
 pupil of Éliphas Lévi, 142
- Gem
 tale of one who found a, 267-9
- Genesis*
 on Elohim, 295
- Geometrical Figure(s)
 cube within the sphere, 417
 of Microcosm & Macrocosm, 416-17
 sphere represents Auric Egg, 417
 square within circle, 416-17
- Ghost(s)
 “ghost hunter” and, 330-1
 as Kāma-rūpa, 330-1
- Glamour
 as psychological fraud, 198
 use in phenomena, 198
- Globe(s)
See also Planets
 humanity passes through seven, 59
 seven, in each chain, 58
- Gnomes
 astral beings, 45
- God
 Higher Self is, 255
 Jehovah a personal, 16
 justice and, 98-9
 man is, incarnate, 210
 no personal, in Theosophy, 14, 16
 personal, is imaginary, 17
 why, not in U.S. Constitution, 157
- Gods
 perfected men in former manvantaras, 16
- The Golden Gate* (San Francisco)
 on concentration, 147
 on Coues-Collins’ attack, 150-1
 dangers of mind cure, 256-7
- Good
 Evil and, as relative terms, 328-9
 fades from astral light, 9
 as working with Nature’s Laws, 328
- Grant, U. S. (1822-1885)
 Adepts inspired, 23-4
- Great Breath
 or “breath of Brahmā,” 55
 cause of manifestation, 55
 Space and Germ, 15
- Great Lodge. *See* Lodge
- Great Orphan. *See* Humanity
- Greaves, E. T.
 describes Algerian rope trick, 172
N. Y. World correspondent, 172
- Gribble, Mr. James D. B. (?-1906)
 in Coulomb conspiracy, 124

- Guiteau, Charles J. (1840?-1882)
state of, after hanging, 191
- Gupta-Vidyā (Skt)
imperishable Occult Schools of,
327
occult knowledge, 298, 325
Vedāntins echo the, 327
- Guru(s) (Skt)
obedience & loyalty to, 393
only the adjuster, 373
- H
- Hahn, von Rottenstern (Family)
paternal lineage of Blavatsky,
204-5
- Hall of Learning
or Astral Light, 408
- Harrison, Vernon (1912-2001)
——— *H. P. Blavatsky and the SPR*
criticizes SPR report, 125n
- Hartmann, Franz (1838-1912)
hears Christian admit bribing
Coulomb, 202
more a mystic than theosophist,
142
shrine joke on Hodgson, 123
- Haṭha-Yoga (Skt)
breathing experiment in, 327
discouraged by E.S., 308, 327
must be followed completely if at
all, 308
no benefit without a guide, 327
Rāja-Yoga cp. with, 308
- Heart
chief organ of Higher Ego, 349
often a blind for pineal gland, 349
- Heaven
Devachan cp. with, 42, 63
monotony would stagnate soul,
42
not desirable, 181
propitiated by Christians, 42
- Hebrews*
on cloud of witnesses, 444
- Hell
not a mythical after-death place,
33
- sins punished on Earth, not in, 33
- Heredity
does not explain character, 183
reincarnation and, 183
- Hermes* (Paris)
T.S. journal, 143
- Hermetic Axiom(s)
self-knowledge through study of,
134, 326, 404
Vedāntin axiom & cp., 326-7
- Hierarchy(ies)
doctrine of, 363
doctrine of, ancient, 14
of early Church Fathers, 14
on elect germ of, 357
man composed of various, 363
- Higher Ego
See also Buddhi
cannot act directly on body, 348
crucified by Lower Ego, 382
as Individual Self, 366
not Absolute, 326
as reincarnating entity, 352, 364
relation of “Dweller” to Parent,
353
- Higher Manas
See also Lower Manas
Antaḥkarāṇa links, to Lower
Manas, 365, 374
cannot act directly on body, 364
as creator of Lower Manas, 367
on Devachanic state of, 365
incarnates through Lower Manas,
365
not fully developed, 364
responds to Lower Manas’ efflux,
375
- Higher Self
See also Lower Self
Ātma-Buddhi is, 322
AUM or upper triad, 367
defined, 366-7
difference from lower self, 296-7
free & unconditioned, 304
God in man, 255
Higher Ego not to be confused
with, 296-7, 322, 366
lower nature must open to, 57
Lower Self versus, 82-4

- meditate on, 277
 not in man but above, 57
 One Consciousness, 260
 only road to Masters, 431
 prayer to, 404
 qualities of, 57
 reason for dwelling on, 430-1
 rule by, develops spiritual will, 442
 source of religions, 217
 as spark or ray of Atma, 296, 367
 as Witness or Spectator, 260
- Hindu(s)**
 basket trick of, etc., 170-1
 belief in Mahātmās unshaken, 130-1
 characteristics & beliefs of, 39, 153-4, 178-9
 characteristics balance Anglo-Saxon, 155
 class of agnostics, 131-2
 Devachanic system of, 41-2
 high metaphysical faculty, 155
 not idolators, 154
- Hiranyagarbha (Skt)**
 or Brahmā's Egg, 403
 corresponds with Auric Egg, 403
- Hodgson, Richard (1855-1905)**
 misrepresents Judge, 123-4
 poor investigator of Coulomb case, 123-5
- Holy Ghost**
 female, is ākāśa, 60n
 real sin against, 66
- Hsien-Chan (Chinese)**
 illusive form of universe, 359
- Hübbe-Schleiden, Dr. W. (1846-1916)**
 editor of *Sphinx*, 142
- Huc, Abbé E. R. (1813-1860)**
 on Tibetan travels of, 225-6
- Human(s)**
 condemnation re-generates fault, 61
 Dweller is, elementals, 382
 elementals partake of, thoughts, 61
 evolution circles globe chain, 59
 great goal for, soul, 16
 races evolved in 4th Round, 59
- Humanity**
See also Man; Mankind
 Atlanteans reborn as present, 362
 cannot force development of, 203
 in era of wild unbelief, 161
 greatest truth of all is, 203
 Masters' love for poor orphan, 330
 progress of, and law of cycles, 387
 Theosophy on subject of, 62-6
- Humboldt, F. H. Baron von (1769-1859)**
 tried to find lost Cordilleran tribe, 228
- Humility**
 Beatitude about, 256
- Huxley, Prof. Thomas (1825-1895)**
 on reforms & criminal classes, 162
- Hypnotism**
See also Mesmerism
 Adepts do not use, 25
 astral light a, machine, 8
 compulsion is, 25
 contraction of cells in, 214-5
 crime committed under, 213
 dangers of, 213-15
 Dr. Charcot & revival of, 212
 dreams and, 176
 dual personification in, 48-9
 experiments in, 212-15
 glamour employed in, 198
 magnetism is not, 212
 of man by astral light, 47-9
 should be law against, 214
 split personality and, 214-15
 spread of moral epidemics and, 194
 Theosophical explanation, 214-15
- I
- Īdā (Skt)**
See also Nāḍī
 piṅgalā &, as "sharp & flat," 314
 sushumṇā and, 314
- Idea(s)**
 gradual effect of new, 95-6

- Illness
bearing, patiently better than
Mind-Cures, 399
- Imagination
in conception of Cosmos, 333
plastic power of the soul, 333
- Immortality
Adepts achieve conscious, 430
of man's soul, 10, 14, 29, 155, 167,
178
must win our own, 260, 430-1
as nothing in Universe is dead,
167
Walt Whitman on, 178
- Impersonality
self-discipline of, 256
- Inaction
in deed of mercy, 356q
student retrogresses through, 356
- Incarnation(s)
many, for man, 62
- Independent* (Stockton)
characterization of Judge in, 173
Judge lecture reported in, 173
- India
danger of orthodox Brahminism,
459
degraded & materialized, 458-9
drove away Buddhism, 458
feats of fakirs in, 170-2
need not go to, to learn
Occultism, 444, 458-9
on pilgrimages to sacred shrines
of, 29
Theosophy as a lamp in, 132
West can help reform, 459
- Individualism
in America, 8
- Ingersoll, Robert (1833-1899)
an iconoclast, 102-3
misses spirit of Bible, 175
- Initiate(s)
behind the Theosophical
Movement, 444
- Initiation(s)
self-denial needed for, 64
- Intellect
Theosophic truth and, 65
use, to affect hearts of men, 102
- Intuition(s)
more important than mere
intellect, 461
- Īśvara (Skt)
not affected by karma, 37
spirit in man, 37
- J
- Jacob's Ladder
symbol of cycles, 302-3
- Jaccoliot, Louis (1837-1890)
on magical feats empowered
from high mountains, 226
- James*
on self reflection, 82
on works, 110
- James, Dr. William (1842-1910)
experiments with hypnotism,
214-15
- Jenness Miller Illus. Monthly* (N.Y.)
article on Hypnotism in, 212-15
Judge piece in, 212
- Jesus (ca. 100 BCE)
Buddha and, cp., 106, 109
on concentration, 399
divine incarnation dogma about,
105
H.P.B. on ethics of, 436
high mountain trials of, 227-8
humility taught by, 256
on justice, 99, 155
on Karma, 110-11
Mosaic Law and, 107
on perfectibility of man, 109
on poor in spirit, 256
on poverty, 98
on prayer, 404
reincarnation and, 109-10, 155
on self-examination &
repentance, 436q
sermon on the mount and, 256
taught same ethics as Theosophy,
105, 436
temptation of, 255
- Jews
books of, filled with cyphers,
107-8
bull horns sacred to, 336

- “Jim Nolan”
 described astral Light, 136-7
 mediumistic spirit, 136-7
 a published séance with, 136&n
- Jīva(s) (Skt)
 as atomic and monadic lives, 335
 energizes man from great pranic
 ocean, 235, 335
 as “life-energy,” 234
 potential vitality of, 350
 Prāṇa recombines with, after
 death, 335, 368
- Jñāna(m) (Skt)
 complete knowledge, 364
- Jñāni(s) (Skt)
 not Mahātmas or Adepts, 60
 progressed Beings who aid Earth,
 60
- John*
 blind man and rebirth, 110
 on rebirth, 76
- Judge, William Q. (1851-1896)
See also The Path
 Antaḥkaraṇa between East &
 West, 414, 439-40
 astral hand of, writes death-bed
 message, 222-4
 attacks upon, & struggle with
 illness, 460
 chaired European T.S.
 Convention, 51
 chela of 13 years standing, 339,
 440
 described by journalists, 116
 investigates Coulomb conspiracy,
 123-5
 last moments described, 222
 nominated Olcott as T.S.
 chairman, 216
 as pamphleteer, 51
 press coverage of, 115-16
 represented H.P.B. in America,
 273, 288, 339, 414, 439-40
 sole channel in America, 339
 on writing of *S.D.*, 238-41
 ——— *Epitome of Theosophy*
 distribution of, 68
 ——— *Letters That Have Helped Me*
 first step in magic, 134
 recommended for study, 277
- Justice
 in doctrine of karma, 33-4, 71
Revelation on, 100
 universal law of, 98-9
- K
- Kabbalah [Qabbālāh] (Heb)
 hidden key to Jewish scriptures,
 107-8
 reveals *Exodus*, 107-8
 on Sephīrōth as 7 sacred planets,
 338
- Kāla-Haṃsa (Skt)
 as universal resonance, 359
- Kali-Yuga (Skt)
See also Yugas
 age of decadence & obscuration,
 387
 astral images during, 62
 close of present cycle &, 390
 what can be done in, 58, 390
- Kalpa(s) (Skt)
 divided into ages by ancient
 Hindus, 58
 Manas began in 4th Race, 357
 minor, & lotus symbol, 356-7
 as Race as well as Age, 357
- Kāma (Skt)
See also Kāma-Rūpa
 on “desire-form” of, after death,
 320-1
 furthest descent of spirit into
 matter, 296
 many gradations of, 385
 no, -Rūpa during life, 295-6,
 320-1
 relative to 4th Round & 4th
 Globe, 296
- Kāma-Loka (Skt)
 after-death state, 42, 236
 on dissipation of Kāma-rūpa in,
 352
 fate of suicide in, 220
 Kāma-rūpa is formed in, 236,
 295-6
 last conscious state for evil man,
 236

- Purgatory, 220
- Kāma-Manas (Skt)
See also Lower Manas
 animal soul & root of
 separateness, 296, 406-7
 battleground of this stage of
 earth-life, 297
 finite aspect of Manas, 408
 as lower self or personal Ego,
 296-7, 322, 364
 personal self, 367
 psychic action of cells and, 351
 relates to passionate organs, 348
- Kāma-Mānasic Entity
 black magician as, 407
 as control in séance, 407
 as lost soul, 406-7
 obsesses next personality, 407
- Kāma-Rūpa(s) (Skt)
 of Adept, refined & harmless, 385
 in animals as well as man, 295
 astral soul, 44
 confusion about, in Sinnett's
 classification, 296
 degraded, attracted to séances,
 330-1
 desire body, 44, 236
 dissipates after death, 320-1, 352-
 3, 365
 dissipates into Tantric elementals,
 352, 365
 as Dweller on Threshold, 330
 fate of long-lasting, 330, 352-3
 fate of long-lasting, questioned,
 321
 formed & released after death,
 191, 236, 295-6, 320-1, 330, 383
 formed by Astral Body with
 Kāma, 385
 Karmic record of, forms model
 for new foetus, 321
 lower mode of consciousness,
 374-5
 only an aspect or temporary
 form, 319
 in séance imitates dead, 44, 295-6,
 330-1
 spirit "bride or groom" as
 demons, 331
- Kamma. *See* Karma
- Kant, Immanuel (1724-1804)
 not a materialist, 14
 ——— *Träume eines Geistersehers* . . .
 on belief in human soul, 14
- Karma (Skt)
 acts on all planes, 36, 37-8, 71, 126,
 169, 245, 247
 applies to all beings & worlds,
 125, 126, 246
 astral light vehicle for, 62
 of atoms & human lives, 36, 246
Bhagavad-Gītā on, 36, 39q, 245
 Biblical ref. to, 33, 34, 99-100, 110-
 11, 169, 247
 brings true reform, 162
 capital punishment and, 35
 deeds of sentient beings, 33, 71,
 99-100, 155, 245
 definition, 245
 desire for Truth governs, 275
 Devachan and, 245
 different types of, 37-8, 63-4, 247
 doctrine of reincarnation needed
 to explain, 155
 equilibrium restored by, 35, 162,
 246
 as ethical causation, 63, 71, 162,
 168-9, 235
 exhausted more quickly in case of
 Chela, 275
 of friends & relatives, 40
 friends & relatives bound by, 246
 governs material existence, 37, 63,
 100
 as great benefactor, 246-7
 immutable & implacable, 17, 40,
 71, 99-100, 110-11
 of judging others, 110-11, 247q
 Kamma is term for, in Ceylon, 33
 Law of cause & effect, 161-2, 167,
 169
 Master's words on, 345-6
 motivation governs, 89, 345
 national, 162
 of nations, races, planets etc., 236
 not exhausted in one life, 63, 71,
 246
 not fatalism, 40

- not vicarious atonement, 33, 70-1, 110
- nullification of, 38, 63-4, 247
- opportunity as, 40, 176-7
- Oriental doctrine of, 33, 35-6, 39, 110
- perfect justice, 33-34, 35, 39-40, 63, 71, 94, 98-100, 110, 176, 246
- “pledge fever” and, 275
- postponement of, via mind cure, 256-7
- problems explained by, 66-7, 94, 98-9, 162, 176-7, 235
- as punishment or reward, 397
- recorded in astral light, 47, 47, 62
- as responsibility, 71, 162, 169, 345-6
- restores harmony, 35, 162, 246
- ripening of, 63-5
- salvation by works as, 110-11
- spiritual plane not affected by, 37, 247
- on swaying power of, 63
- three principal kinds of, 36-7
- twin doctrines of, and
reincarnation, 6, 19, 35, 94, 99, 245-7, 252
- Karma-Yoga (Skt)
true renunciation is, 39
- Kate Field’s Washington*
chose Judge’s pen-name and
series title, 3
- Keely, John W. (1837-1898)
liberated atomic force, 351
- Keightley, Archibald (1859-1930)
E.S. Instructions and, 290-1
- Keightley, Bertram (1860-1945)
astrological correspondences and,
290-1
- corrected on Auric Egg & colors,
288
- on H.P.B.’s method of
instruction, 285
- Kiddle, Henry
claims K.H. plagiarized him, 121
- Kingsford, Dr. Anna (1846-1888)
——— *The Perfect Way*
graduating thesis for *Royal
Microscopical Society*, 350
- on states, death & rebirth of a
cell, 350
- Knowledge
of soul evolves slowly, 74
- Knowles, James S. (1784-1862)
——— *William Tell*
play quoted, 228
- Koot Hoomi
alternate spelling of, 200
- Conway’s assertion about, 200
- defended by Judge, 121-3
- on fellow countrymen, 458
- inspired T.S. inaugural address,
122
- Judge regretted, name being
revealed, 200
- picture of, in Adyar shrine, 196
- Kosmos (Gk)
See also Cosmos
- Verbum of manifested, 337
- Kṛishṇa (d. 3102 BCE)
as Logos incarnated, 357
- Kumāra(s) (Skt)
compelled to complete divine
Man, 360
- Elect, as germ of Hierarchy, 357,
402
- Four, as progenitors of 4 Races,
357
- Mānasa-Putras & Lunar Pitṛis
and, 361-2
- Planetary Spirits as highest,
402-3
- on Sacrifice of four, 357
- “Virgin Youths” or “Sons of
Mind,” 294, 360
- who refused to create, 360
- Wondrous Being and, 357
- Kwan-Shi-Yin (Chinese)
as Avalokiteśvara, 359
- as mystic Fire, 358
- Kwan-Yin (Chinese)
female aspect of Padmapāṇi, 358
- Kāla-Haṃsa symbolic bird of, 359
- and Kwan-Shi-Yin, 358
- as potency of occult sound, 359
- as Śakti, unified by Light of
Logos, 358

- as Trinity, 358
as Water, 358
Kwan-Yin-Tien (Chinese)
melodious heaven of sound, 359
- L
- Laheri, Rai B. K.
on yogi meeting Mahātma, 418-20
The Lamp
reprint of Judge article in, 218
Language
coeval with reason, 336, 360
development of, in early races, 336
origin of, as Vāch, 336, 360
Law(s)
of Correspondences, 312-13
eternal, obeyed by Adepts, 15
justice as, governing man, 98-9
Nature's, & their abuse by man, 328-9
people not developed by, 203
theologians vs. theosophists on, 99-100
universal, needs no authority, 62
Laya Center(s) (Skt)
in evolutionary scheme, 389
life impulses from Moon to Earth produced a, 389
Legislation
not, but ethical reform needed, 203
Leibniz, Gottfried W. (1646-1716)
on Monads of, 337
Lévi, Éliphas (pseud. of Alphonse Louis Constant) (1810-1875)
on plastic medium of astral light, 136
——— *Dogme et Rituel*
on astral apparitions, 47
on astral phantom, 48
on evil influence of astral light, 47q
Liberalism
cannot legislate human nature, 160
- Life
Absolute, as "dark" flame, 337
aspect of Absolute, 368
consciousness and, compared, 368-9
death vs., 189
in every point of space, 189
lacking traditional virtues is vain, 448-9
no void of, in universe, 363
only ONE, & One
Consciousness in all forms, 260
principle of, 189
Life-Atoms. *See* Atoms
Life-Wave(s)
evolve through Earth-Chain, 58-9
sleep and, 13
sustain body in waking state, 13
Light
how one, becomes the many, 337-8
man ensouled by Pillars of, 363
Nature set in motion by, & sound, 359
as Sun or Fire manifest, 358
Light on the Path. *See* Collins, Mabel
Lincoln, Abraham (1809-1865)
premonition of his destiny, 24
Liṅga-Śarīra (Skt)
Adept may use, of another body, 382, 446
aspect of Auric Egg, 367
astral body or, model for physical, 44, 189-90, 235, 334, 446
essence derived from Violet Hierarchy, 405
of our globe is Astral Light, 317, 334
pollution of Earth's, 317
subtler than body, 44
transformed by radiant fire principle, 446
Link
"Keep the, unbroken," 340q
Lipika(s) (Skt)
of "middle wheel" of Space, 14-15
as recorders in book of fate, 18

- Lodge
 familiar with "pledge fever," 279
 highest in, and Dhyāni-Chohans, 15
 meditation subject, 454
- Lodge of Mizraim
 Masonry signifies nothing, 129
- Logos (Gk)
 Avalokiteśvara is, 358
 conscious energy of, is Fohat, 336-7, 358-9
 and Cosmic Ideation, 333
 Kṛishṇa as incarnation of, 358
 male & female divisions of, 359
 manifested, or Creative Word, 333, 359
 noumenon of Fohat, 359
 as reason & speech, 336
 and sexless power Eros, 333
 symbols for, 336
 Third, as Mind of Universe, 298
 unmanifested, in upper triangle of Absolute World, 332-3
 Vāch and, 335-8
 Vāch Virāj and, 359
- Le Lotus* (Paris)
 French T.S. periodical, 143
- Love
 brotherhood is not so-called, but true compassion 356
 Masters moved by universal, 329-30
 Path of, essential, 438
- Lower Manas
See also Kāma-Manas; Manas
 Antaḥkaraṇa links Higher Manas to, 365, 374-5
 desires & delusions of, 437
 does not exist in Devachan, 365
 "green" when not absorbed in Kāma, 367
 Higher Ego and, 296-7
 Kāma is negative cp. to, 416
 must be freed from desire, 367
 must win immortality, 408, 409
 rules man at present, 364, 437
- Lower Nature
 must open up to spirit, 57
- Lower Self
See also Lower Manas; Personality
 distinct from Higher Ego, 296-7, 366-7
 must permit soul to act, 447-8
 not Auric Egg, 297
 as personal Ego, 296-7
 as personal self not the body, 367
 versus Higher Self, 82-4
- Loyalty
 family & E.S., 405, 422
 to ideals & Theosophy, 429-30
 to Masters, 275-6, 391, 413, 419-20
 to T.S., 430
- Lucifer* (London)
 on "Auric fluid" as magnetic force, 334
 constant labor of H.P.B. on, 138
 costly labor of, 141
 on Māyāvi-Rūpa of Adept, 334
 stirred up Theosophy in Europe, 209
- Luke*
 on beam in eye, 436
 epitome of Theosophy in, 70
 on will, 443
- Lunar Pitri(s) (Skt)
 absorbed in auric essence become ourselves, 464
 or Barhishad Pitris, 294-5, 361
 on being incarnated by Divine Egos, 463
 Chāyās of, gave man his body, 294-5, 363, 463
 earth chain and, 306
 form animal man, 409
 function in first 3 rounds, 295
 lower Prajāpati as 7 creative Forces of Nature, 294
- Lytton, Edward George Lord
 Bulwer- (1803-1873)
 ——— *A Strange Story*
 on black magician, 329

M

- Macrocosm
 Microcosmic Principles & Planes of, 298
 six-pointed star represents, 380

Magic

See also Black Magic; White Magic

E.S. not for practical, 305
true, devotion to others, 134

Magnetic Affinity

between elementals & man, 61

Magnetism

See also Hypnotism; Mesmerism
on auric fluid used in, 334

not Black Magic, 290
opposite process to hypnotism,
214

use should be limited to doctors,
214

used as anaesthetic, 212-14

Mahābhārata

key to, allegory of Draupadī, 251

Mahā-Manvantara(s) (Skt)

Auric Egg endures for a, 403
Planetary Spirits and, 402

Maharloka (Skt)

confusion concerning, 464
Fire Dhyānis reascend to, 463-4

Mahat (Skt)

See also Universal Mind
Divine Radiations from, form
Omniscient Mind, 334

Mānasaputras as Sons of, 362

Mind-Born Sons of, are 7

Hierarchies, 294

Prakṛiti and, 161

on root-differentiations of, 298

as Third Logos, 298

Universal Mind, 161, 294, 334,
368

Mahātma(s) (Skt)

See also Adepts; Masters
become Planetary Spirits, 56
belief in existence of, 5, 22, 130-1,
227, 275, 434

Brahmans' view of, 131

or Brothers, 22

conscious Immortality of, 430
contact T.S. after H.P.B.'s death,
411, 418-20

definitions, 5, 22-3, 53, 225-6
as dwellers on high mountains,
227

effect of contact with, 425-6
efflorescence of an age, 24, 56
etymology of word, 22

helpers of mankind, 5

of Himalayan Circle which sent
H.P.B., 419-20

as human as ourselves once, 434

as ideal & facts, 425

Karma not interfered with by, 25,
126, 425-6

living but highly refined men, 425
messages often in handwriting of
recipient, 124

not invented by Blavatsky, 130

not produced by miracle, 23

not vanquished by SPR report,
130

powers of, 22-3, 53, 226, 419-20,
425-7

secluded records of, 5

Svamiji K.B.'s encounter with,
419-20

T.S. Founding and, 5-6

transcend own Karma, 125-6

The Mahatma Letters. See Sinnett,
Alfred P.

Man

See also Humanity; Mankind

Absolute Principle in, 404, 433-4

Adepts on beliefs of, 8

age of, 9, 21, 29, 31-2

ancestor not an ape, 21, 31-2

Āryāsaṅga on, 435

astral form preceded physical, 9,
31

becomes "one with the Gods,"
234, 434-5

body derived from Moon, 34

constitution of, esoterically, 367-
8, 416-18, 430-1, 433-8

continuity unbroken, 29

copy of Universal Mind, 161, 351,
362

creative powers of, 434-6

crown of all evolution, 36, 161,
178, 435

development on this & other
planets, 5, 7, 10, 361-3

Divine, 360, 366, 404, 408-9, 435

- dual nature of, 437
 each, his own creator, 34-5, 40, 72, 434-5
 ennobled by evolution, 76, 161, 166, 178-80, 234, 434
 fashions own destiny, 40, 62-3, 71, 184, 187, 351, 388, 435
 future elevation of, 72, 75-6, 161, 184, 434
 future perfection of, 388
 in geometric symbolism, 395, 416-18
 God incarnate, 210
 greater self of, religions' source, 217
 immortality, 10, 167, 178, 260, 431, 435
 incarnations, 62-3, 73-7, 182-4
 inherited tendencies, 84-5, 183
 life a pilgrimage for, 29-30, 184
 misfortunes explained by
 Theosophy, 67, 180-2
 Nature and, 18, 77, 430-1, 433-8
 not mere atomic-molecular organism, 351
 not originally sinful, 434
 as perfected spiritual being, 5, 10, 76, 161, 234, 388, 434
 potentially a God, 404, 433-4
 as product of Aum, 338
 psychical line of descent, 85
 sevenfold nature of, 166-7, 186-92, 234-5, 367-8, 416, 430, 435q
 a Soul, 10
 stars' composition identical with, 334
 temple built gradually, 21-2, 75-6
 the thinker, 187
 the thinker due to Mānasaputras, 351, 362
 ultimate reunion with Divine Spirit, 62
 why no remnants of antediluvian, 31-2
- Manas (Skt)
See also Higher Manas; Lower Manas
 advent of, 357, 363-4, 462-3
 Ākāśa visible when, fully developed, 365
 Antaḥkaraṇa as link between Higher & Lower, 366, 374-5
 Aphrodite myth cp. with, 318-19
 attracts part of Kāma, 296-7, 367, 408, 416, 437-8
 Auric Egg and, 364
 as basis for speech, 336, 357
 Divine Consciousness when united to Buddhi, 365, 408
 the doer, the enjoyer, the sufferer, 397
 dual nature of, 397
 Eternal & non-eternal, 408
 Higher & Lower cp., 364-5, 367, 408-9, 416
 as Higher Ego, 296, 322, 364, 408
 Human Soul, 44, 334
 individualized thinker, 191, 296
 limited to one mahāmanvantara, 296
 lower, attracts part of Kāma, 320
 in man's constitution, 367
 or mind, 44, 168, 191
 or mind as form of Vāch, 336
 not limited to one manvantara, 319
 projects into lower Quaternary, 318, 334
 the real man, the thinker, 397, 398
 subtle delusions of, 437
 third principle in Microcosm, 319
 training of, in E.S., 389, 438
 and Universal Mind, 367
 Vaikharī Vāch and, 336
- Manas-Taijasi (Skt)
 Auric Egg ascends into Devachan via, 403
- Mānasa-Dhyāni(s) (Skt)
 as Solar Devas in Intellectual scheme of evolution, 294
- Mānasaputra(s) (Skt)
 connected with Venus & Mercury, 362
 higher part of man, 362
 man as Thinker due to incarnating, 351, 361-2
 or Mānasa-Dhyānis, Solar Devas & Agnishvāta Pitris, 361

- now ourselves, 409
 our reincarnating Egos, 294, 363, 363
 as "Pillars of Light," 363
 seven Hierarchies of, 294
 some are Nirmāṇakāyas from preceding Manvantaras, 362
 as sons of Mind or Mahat, 294, 362
- Mānasic Entity**
 Ākāśic records guide incarnation of, 364
 becomes Higher Self as perfect Triad, 322
 as Higher Ego, 296, 322, 364
 on incarnation of, & Lunar Piṭṛis, 463-5
- Mānasic World**
 corresponds to Mahat, 334
- Manifestation**
 Astral before physical, 31-2
 cycles of, 31, 253
 Eros as desire for, 333
 purpose of, in Matter, 388
- Mankind**
 age of, 31-2
 astral light's effects on, 62
 Atlanteans reborn in present, 362
 in era of wild unbelief, 161
 lover of, and Kali-Yuga, 58
 pollutes astral of Earth, 317
 spiritual helpers of, 5
 Theosophy chiefly for masses of, 101-2
- Manu(s) (Skt)**
 aggregate of men, 34
 Seven, or Prajāpatis, 338
- Manvantara(s) (Skt)**
See also Cycles; Pralayas; Yugas
 continuity of each succeeding, 388
 definition, 55
 on dissolution of, 253
 each, an outgrowth of preceding, 246
 evolutionary period, 31, 35
 Karma of failure in, 388
 Mahātmās evolved out of, 56
 many, needed for perfection, 388
- number of human years in, 31
 purpose of, 56
 two eternal principles of, 55
- Mark**
 on gaining truths, 134
 on poverty, 98
 on sin against Holy Ghost, 66
- Masonry**
See also Freemasonry
 Adept brotherhood cp. with, 27-8
 means nothing to Theosophists, 129
 relies on outward signs, 27
- Master(s)**
See also Adepts; Mahātmās
 compassionate though aware of secret offenses, 421
 on contact with, after H.P.B., 411, 418-20
 on courageous declaration of belief in, 413
 cyclic help by, 97, 283-5
 danger of, physical appearance among men, 426-7
 demand altruism for chelaship, 277, 457
 dictated *S.D.* to H.P.B., 412
 do not deal with personal concerns, 412, 424-5
 do not interfere with Karma, 425-6
 faith in, brings victory, 275q
 great function of, 64
 influence T.S. through E.S., 344-6, 391-3
 on Karma, 345-6
 living men, 425
 Lodge and, as ideals & facts, 413, 425
 love for orphan Humanity, 329-30
 loyalty to, & magnetic rapport with, 275-6, 391, 413, 419-20
- Māyāvi-rūpa** of, 385, 426
 meditation subject, 454
 misconceptions about, 424-7
 on Olcott's visit from, 426
 pretence to messages from, proves contrary, 411

- privilege of obedience to, 392
 radiance surrounding, 446
 T.S. destiny in India and, 418-20, 458-9
 on unselfish work for, 412
 why West chosen for new effort by, 458-9
 work to uplift humanity, 344
- Materialism**
 downward tendency of, 329
 Karma of, an affliction, 19, 38
 a passive condition, 329
 Theosophy opposed to, 173
- Matter**
See also Prakriti
 in constant change of state, 11-12
 evolution by use of, 35, 56, 161, 166
 as fire-mist, 188
 an illusion, 12
 mind co-existent with, 166
 no such thing as dead, 12
 primordial or original, 12, 188
 radiant, of science is astral, 46
 relativity of, 37
 Spirit and, co-eternal, 186, 328
- Matthew**
 Elias reborn, 110
 on karma, 155
 karma in every word & act, 33, 110
 on karmic account, 100
 reincarnation in, 110, 183
 on temptation of Jesus, 255
- Māvalankar, Dāmodar K. (1857-?)**
 called to Tibet, 459
 Hodgson report and, 124
- Māyā (Skt)**
 causes of, 417-18
- Māyāvi-Rūpa (Skt)**
 of Adept cp. with Astral Body, 385, 444-5, 446, 449
 Adepts use kāma principle to form, 334
 differs from astral body of ordinary man, 444, 449
 Master visits Olcott in, 426
- Mead, G. R. S. (1863-1933)**
 on Basic Principles of man & their Aspects, 325-7
 E.S. Instructions and, 290-1
 on E.S. Instructions vs. "Eye Doctrine," 325
- Meditation**
 aspiration to Higher Self, 64, 374, 452, 454
 Aum should be subject of constant, 455-6
 best Teacher for, is 7th principle, 452
 calms the mind, 292
 centering in Buddhi, 452, 456
 color yellow and Mantra use in, 455-7
 concentration and, 455
 counteracts dark powers, 457
 exam questions on, 369n
 on fixed time & place for, 292, 373, 394, 454, 455
 on Highest Self, 277
 leads to inner self-dependence, 292
 on London Paper for, 453-4
 Master on lifetime, 455
 a must for E.S. progress, 373-4
 on OM, 457
 petty objects not recommended for, 453-4
 practical details omitted for E.S. & T.S., 456
 reason for not eating before, 454
 self-examination during, 373, 374
 subjects for, 454
 thoughts for, 394
- Medium(s)**
 astral light used by, 46
 astral of, attracts soulless phantoms, 48
 criminals infuse, 191
 find no consensus from "spirit" world, 146
 nervous imbalance of, 48, 145-6, 190, 334-5
 on parroting of facts by, 145
 revealed no laws, 146
 same spook appears to different, at same time, 143-4
 what is a, 334-5

- Mediumship
 astral light used by, 45, 136, 143-6
 on flimsy proofs of, 144-5
 as worship of dead, 191
- Medulla Oblongata
 has sensory plane function, 323
- Memory(ies)
 every organ has its own kind of,
 348
- Mental
 overcoming, bias, 85-8
 positions and karma, 37-8
- Mental Healing
 danger of Black Magic in, 256
 forces sickness to inner planes,
 256-7
- Mental Science. *See* Christian
 Science
- Mesmerism
See also Hypnotism
 accepted under name of
 hypnotism, 174, 212
 denied by science, 174
 as magnetic anaesthetic, 212-13
 process differs from hypnotism,
 214
- Messenger(s)
 cyclic appearance of, 283-4
 disappearance of, 285
 of 20th Century, 97
- Metempsychosis. *See* Reincarnation
- Microbes
 as builders & destroyers, 193
 theory in epidemics, 193-4
- Microcosm
 macrocosm and, 298, 380
 pentagon symbol for, 380
- Milky Way
 other systems like ours in, 16-17
- Mill, John S. (1806-1873)
 constant self-analysis affects, 262
- Mind
See also Manas; Thought
 action proceeds from, 259-60, 397,
 398
 action proceeds from Cosmic, 351
 basis of speech, 360
 concentration and Thought,
 261-3
 constitution of our, is monadic,
 351, 409
 is field of all experience, 397
 Mahat or, of Universe, 294, 298
 on modifications of the, 260,
 261-2
 mystical vs. practical, 87
 openness of, needed, 85-8
 overcoming habits of, 85-8
 tendencies of, 85, 261, 408
 training of, 85-8, 260, 262-4
- Mind Cure
 misleading and dangerous, 398-9,
 409-10
- Missionaries
 Coulomb conspiracy and, 124
- Missionary
 work in Ceylon, 117-8
- Mohammed (570-632)
 and high mountains, 228
 on kismet, 40
 visions of, 228
- Mohammedan(s)
 fakirs of India are, 170
 legend on time in Paradise, 248
- Molecule(s)
 atoms and, inform the organs, 351
 how atoms become visible as, 351
 Keely ruptured etheric, 351
- Monachesi, N. R.
 not a member of T.S., 135
 ——— *The Hidden Way Across the
 Threshold*
 not endorsed by T.S. secretary,
 135
- Monad(s) (Gk)
 Agnishvāta Pitṛis complete the,
 409
 Auric Egg ideal body of, 403
 each, mirrors own universe, 351
 evolutionary course of, 158, 294,
 361-3, 388, 409
 evolving now as Ātma-Buddhi-
 Manas, 409
 the immortal spark, 158
 individualizes mind, 351
 interstellar atoms and, 351
 of Leibniz an Atom, 363

- Lunar, "ooze out" astral doubles, 361
- One Flame but countless sparks, 409
- triple evolutionary scheme and, 294, 361, 409
- united by Cosmic Will, 351
- why, descends into matter, 388, 409
- Moon(s)
- analogy between Earth and, 306
- Chain, Lunar Monads & Piṭris, 306, 361-2, 409
- corpse of our old planetary chain, 445
- in last stage of dissolution, 389
- on planets having more than one, or "astral body," 445
- progenitor of our globe, 14, 34, 389, 445
- when life impulse left, 389
- Moral(s)
- epidemics, 192-4
- law of compensation, 70-1, 167
- responsibility, 71
- sample of, defects, 83-4
- sense spurred by Theosophy, 72
- The Morning Advertiser* (N.Y.)
- announces Judge's commemoration, 224
- death bed message of W.Q.J. in, 222-4
- Moses (ca. 1200 BCE)
- against witchcraft, 191
- received Law on high mountain, 227
- Motion
- eternal, 358
- "fire" on our plane, 358
- as magnetism, electricity, sensation, etc., 358
- Motive(s)
- brotherly, need testing, 92
- can nullify good karma, 89
- on elevating, 422
- for entering E.S., 421-3
- is root of morality, 72
- for seeking truth, 92
- Mountains
- free of lowland's coarse magnetism, 226
- Peter the Hermit & William Tell drawn to, 228
- retreat of fakirs, hermits & sages, 225-7
- sacred & forbidden fastnesses, 227
- why Mahātmās dwell in, 226
- world tradition about revered, 228-9
- Mūlaprakṛiti (Skt)
- abstract ideal matter, 358
- and laya center of higher world, 332
- primordial matter, 12
- Müller, F. Max (1823-1900)
- on Nirvāṇa, 25
- Muṇḍaka-Upaniṣad*
- "shaves" away error, 96
- Murder
- burdens all mankind, 219
- easily justified, 218-9
- why, a sin, 219
- Music of the Spheres
- is light of the Logos, etc., 336
- Pythagorean numbers and, 338
- Myalba [dMyal-ba] (Tib)
- kāmic soul in, 353
- N
- Nāḍī(s) (Skt)
- definition, 314
- location in brain, 322-3
- Nāma Karaṇa (Skt)
- name ceremony to identify castes, 165
- Napoleon I (1769-1821)
- defeat of, and Nirmāṇakāyas' influence, 26
- Red Man's red letter and, 26
- Nāstikism [non-belief]
- H.P.B. sent to destroy, 419
- Nation(s)
- each, affects all, 8
- karma of Egos and, 236

Nationalism

has no binding inward sanction,
160

Nature

See also Prakṛiti
alchemy uses lower agents of, 436
alone is blind, 16
aspirant never deserted by, 398
co-workers with, vs. misusers of,
328
duality of, 416, 436-7
goal of worker with, 396
hierarchies guide, 14
man's destiny and, 72-3, 328-30,
398, 431
no favoritism in, 40
triune aspect of man &, 430-1

Neophyte. *See* Chela*The New Californian* (San Francisco)

Judge Lectures reported in, 178-
92

Judge talk in, 203-4
published by Louise A. Off, 178

New Testament. *See* Bible*New York Times*

on Blavatsky, 208&n

Nirmānakāya(s) (Skt)

act for good under Cosmic laws,
25-6

Adept may become, 66, 449-50
definition, 386

guide humble as well as great, 450
guide men of destiny for good,
25-6, 450

Karma not interfered with by, 25
of left path as well as right, 383,
386

Māyāvi-rūpa of, 449

and Mystery of "Metaphysical
Moon," 450

partial incarnation of some, 450-1
of Path of Compassion, 386
refuse Nirvāṇa, 25, 66, 396, 449
Spiritualistic phenomena &, 26
on two grades of, 449-50

Nirvāṇa (Skt)

goal of Eastern School is not, 395
Nirmānakāyas &, 25, 66
not annihilation, 25

not permanent state, 396
refusal of, 25, 396, 449
in unmanifested world, 332

Noetic (Gk)

acts from within out, 348, 351
Force is spiritually dynamic, 348,
351

Nucleolus

in organic cell, 349

Number(s)

in mathematical ratios, 314
ten called perfect, 314

O

Oakland Times

Judge tour reviewed in, 115

Obedience

and loyalty to Guru, 393

Occult Arts. *See* OccultismOccult Phenomena. *See* PhenomenaOccult Powers. *See* Occultism;

Psychic Powers; Psychism

The Occult Word (N.Y.)

on self-study vs. reading, 132-4
T.S. orientation of, 125

Occultism

age limit in, 461

arouses lower forces, 435-6
on charity, duty, and discipline,
257

definitions, 261, 298

discrimination of left & right
paths needed, 258-9, 466

first step in, 264

on gossip & slander, 257

H.P.B.'s method of teaching, 285,
430-1, 432

on higher students of, 54, 277

how to study, 285-6, 379, 460-1,
465-6

how to study correspondences,
404

as knowledge of Self within, 260,
277

law of correspondences and, 298,
312-13, 416-18

loneliness in study of, 461-2

- on Mind & mental energy in, 261-2
- moral preparation for, 282
- Nature as an explanation of, 264, 433-5, 437
- obedience required on Path of, 392-3
- rules on patience & humility, 258
- on silence, 257
- study without ethics leads to black magic, 465
- as vast as Cosmos, 465
- warnings on psychism, 258, 435-6, 457
- Western "Independence" can interfere with, 393
- Occultism, Western
- on Adepts & Nirmānakāyas of, 451-2
- geared to new race, 451
- Great Lodge influences, 452
- pure Indian practices not for, 451
- suited to its peoples, 451
- on teachers of, 444
- Occultist(s)
- belong to no one country, 451
- how, developed, 373
- immortality must be won by, 260
- makes himself, 373
- must elevate plane of consciousness, 260
- not urged to follow Yogis, 451
- use power for others, 256
- Off, Louise A.
- publisher of *The New Californian*, 178
- Olcott, Henry S. (1832-1907)
- Buddhist campaign of, in Ceylon, 117
- cremation of Baron de Palm &, 6
- Hodgson and, 123
- on Master's visit to, 426
- not a yogi, 419
- sacrificing worker, 90
- work in Japan and India, 142
- Old Testament. *See* Bible
- OM [or AUM] (Skt)
- avoid use of, until purified, 286
- awakening pineal gland by use of, 321
- cautions on pronouncing, 321
- meditation on, 454-5, 455-7
- misuse of, in anger, 310-11
- never used in anger, 286
- not used for psychic power, 321
- pronouncing, 286-7
- pronouncing, with sign in Group only, 394
- on resonance of, 338
- true prayer & use of, 404
- OM MAṆI PADME HŪM (Skt)
- geometrical equivalent of, 380
- The Omaha Bee* (Nebraska)
- Hypnotism article in, 212
- on Theosophy in America, 156-9
- One Life
- is Consciousness, 369
- Opportunity
- Law judges us by, used, 356
- Organ(s)
- are centers of action, 351-2
- are centers of force, 347
- Dugpas use only physical, 347
- every, and cell has a memory, 348-9
- Karma unites material & spiritual, 352
- lower self acts through lower, 348-52
- Mānasic & Kāmic type, 349
- physical, not the real, 351-2
- on relation of, to higher planes, 347
- Origen (185?-254?)
- taught pre-existence of souls, 110
- Ozone
- Masters healed H.P.B. by using, 139-40

P

- Padmapāṇi (Skt)
- legend conceals cosmological history, 360
- as lotus symbol, 356-8
- mystery of Great Sacrifice or, 357

- spiritual progenitor of men, 356
 synonyms of, 356
 as Wondrous Being & Tree of Adept, 358
- Paine, Thomas (1737-1809)
 revolt against tyranny, 156-7
 unjustly libeled, 156-7
- Pall Mall Gazette* (London)
 Besant review of *S.D.* in, 209
- Palm, Baron Henry L. de (1809-1876)
 cremation and funeral of, 6
- Parabrahman (Skt)
See also Absolute
 apex of Absolute World, 332
 first proposition of Theosophy, 55
 God of Moses cp. to, 108
 Para Vāch and, 337-8
 unknowable nature of, 108
- Paracelsus (1493?-1541)
 astral light called sidereal by, 46
 on astral spirit as hidden sidereal force, 334
 on original cometary matter, 334
 original matter known to, 12
 on sidereal light or force, 334
- Pāramitā(s) (Skt)
 Buddhist scriptures on, 305n
 Perfections of Bodhisattva, 305&n
- Patañjali (ca. 650 BCE)
See also Rāja-Yoga
 ——— *Yoga Sūtras*
 “ideal” striving, 64
 on Karma, 246
 on mental deposits, 280, 292
 on one mind directing several bodies, 26&n
 on perfection, 38&n
 rules for destroying mental obstructions in, 292
 on self-reproducing thoughts, 292
 on Soul as spectator, 261
 on Yoga Powers, 58
- Path(s)
 of love, 438
 no boasting on, 30
- not for the lazy, 379
 obedience & loyalty needed on, 393
 self-discipline on entire, 64
 self-reliance and, 30, 64-5
 Theosophy teaches, 64-5
- The Path* (New York)
 recognition of Masters in, 413
- Paul, St. (1st century CE)
 on Karma, 111
 on spiritual wickedness, 328
 threefold division of man by, 43-4, 43
- Pelletier, Ernest (1947-)
 ——— *The Judge Case*
 on T.S. & E.S. Correspondence, 273
- Perfection
 human, 434
 When will, be reached? 388
- Personality
See also Lower Self
 no one, can express all Karmic Atoms, 353
- 1 *Peter*
 on charity, 38-9&n
- 2 *Peter*
 on time, 248
- Peter the Hermit (1050?-1115)
 Crusaders attack from high mountains, 228
- Phenomena
See also Precipitation; Psychic Powers
 few converts to Theosophy via, 93, 94
 H.P.B.’s early control of, 207
 H.P.B.’s, and Society for Psychical Research, 93
 will not solve world’s sorrows, 94
- Philadelphia Press*
 described Judge, 117
- Philanthropy
 richest pleasure from, 70
- Philosophy
 road to, 374
- Pictures
 in astral light, 45-9, 60

- Pilgrimage(s)
 shrines of India symbolize man's,
 29
 solitary nature of inner, 30
 soul's, timeless, 29-30
- Pineal Gland
 function as third eye, 380
 misuse in eye cure, 305
 on motive for awakening the, 321
 on passage from 3rd ventricle to,
 303
 soul ganglia and the, 303
- Piṅgalā (Skt)
 Iḍā & tonal correspondences,
 314
 sushumṇā and, 322-3
- Pitṛi(s) (Skt)
See also Lunar Pitṛis; Solar Pitṛis
 ancestors of Humanity, 294
 lunar, and lunar chain, 306
 two main classes of, 294
- Pituitary Gland
 soul ganglia and the, 303
 use of Word and, 333
- Plane(s)
See also Worlds
 interpenetrate each other, 186-7
 macrocosmic, correspond to
 microcosmic principles, 298
 seven, of evolution, 187
 as states of consciousness, 186
- Planet(s)
See also Globes
 Kabbalah on seven sacred, 338
 musical intervals & harmonious
 motion of the seven, 338
 other, inhabited, 66
- Planetary Spirit(s)
 Avalokiteśvara is all, 359
 each man & principle has its own,
 402
 guide future planetary evolutions,
 56
 Mahātmas evolve into, 56
 mission & appearance on Earth,
 402
 Rulers of 7 Sacred Planets, 402
 seven Ṛishis as, 338
- Platte County Argus* (Nebraska)
 "A Woman's Noble Work" in, 204
- Pleasure(s)
 richest, is in giving, 70
- Pledge of Esoteric School
 alterations of 1891, 340-1
 as appeal to Higher Self, 277, 345,
 421-2
 brings real character to surface,
 274-7, 276, 279-80, 283, 432-3
 cannot force men to obey, 421
 clauses examined, 422
 direct orders and, 345
 given to Masters' Lodge, 345
 Karma of disobedience to, 421,
 432-3
 magnifies power of thoughts,
 274-5, 316
 no gossip or slander permitted by,
 282
 Pledge-fever &, 274-7, 279-81,
 282-3
 purification required by, 282-3
 secrecy of signs & passwords, 341
 to assist Theosophical
 movement, 405
 unchanged by H.P.B.'s departure,
 345
 unexpended karma and, 257, 279-
 80
 on violation of, to secrecy, 432
- Politics
 T.S. avoids, 203
- Porphyry (233-305?)
 on "star-like" astral light, 46
- Power(s)
See also Psychic Powers
 acquired by purity & knowledge,
 305
 can lead to death, 306
 misuse of, forbidden in E.S.,
 305-6
- Practical Occultism
See also Occultism
 altruism & love needed for, 438
 stems from right mental views &
 philosophy, 293
 true ethics and, 293, 298, 436-8
 uses powers only for others, 298

- what is, 264, 293, 298
- Pradhāna (Skt)
undifferentiated matter, 368
- Prajāpati(s) (Skt)
Brahmā-, as Vāch, 338
as "Fathers" of physical man, 295
- Prakṛiti (Skt)
See also Matter; Nature
absorbed in the Unmanifested,
55-6
evolution of, 161
Purusha and, 55-6
- Pralaya(s) (Skt)
evolution and, 55
Mahā-, at close of Manvantara,
253
as night of Brahmā, 253
OM is silent in, 338
sleep & death as minor, 253
- Prāṇa (Skt)
as aspect of Jīva, 335, 367, 386
aspects of, 320, 335
or breath, 44, 189
derived from Sun, 189
fashions physical body, 335
vitality in Eastern division of
man, 44
why considered a principle, 386
- Prasad, Rāma
on Akāśa, 359-60
- Pratyeka Buddha (Skt)
Nirvāṇi reemerges as a, 396
- Prayer(s)
Jesus on, 404
not justice, 99-100
OM leads to true, 404
on true Occult, 404-5
- Precipitation(s)
See also Phenomena
astral light and, 61
- Predestination
Karma vs., 71
not Theosophical, 71
- Principle(s)
See also Atma; Buddhi; Manas
each, reflects every other, 326
Eternal & unknowable, of
Theosophy, 233
four, & three aspects described,
319-20, 325-7
- One, & its 6 vehicles, 262
overlap one another, 326
periodic manifestations of, 233
planes of action and, 416-18
seven manifested, 3 hidden, 314
seventh, man's best teacher, 452
seventh, present in other six, 62-3
Vāch & 4 highest, 336-8
- Proctor, R. A. (1837-1888)
— *Our Place Among Infinities*
on horary astrology, 290
- Progress
pace of spiritual, 65-6
- Psychic(s)
lineage of inner man, 85
- Psychic Force
acts from without in, 348
how cells propelled by, 348
"Noetic Action" and, 348
on psycho-molecular action, 348
- Psychic Powers
an abnormal development, 38,
91-2
dabbling with, forbidden, 92,
305-6
dangerous without altruism, 92,
97q
inheritance of, 85
selfish desire for, 78, 91-2
Theosophy explains, 67
- Psychic World
corresponds to Kāma in man, 334
plane of interstellar atoms &
cosmic dust, 334
- Psychical Research Society. *See*
Society for Psychical Research
- Psychism
dangers & deceptions, 423-4
of left-hand order, 258
- Psychometry
cannot measure soul, 119
definition, 119
experiments can depict, 120-1
Prof. Buchanan and, 265-7
- Purusha (Skt)
See also Spirit
body disappears when,
withdrawn, 290

definition, 55
 indrawn during night of Brahmā,
 55-6
 interpenetrates all, 56-7, 290
 man overshadowed by, 290
 perfect consciousness of, 57
 Purushottama and, 55
 spirit in man, 155
 Pythagoras (582?-495? BCE)
 on music of the spheres, 338
 on world's emanation from
 Chaos, 338

Q

Qabbālāh. *See* Kabbalah

R

Race(s)
See also Earth-Chain; Root-Races
 cataclysms indicate end of, 59,
 66-7
 cosmic environment densifies
 with each, 20
 disappearance of, 181-2, 253
 each, includes all ethnic groups,
 20, 253
 on four great ages of, 58
 fusion of, in America, 21
 human, develop in 4th Round, 59
 Mahātmas above limits of, 253
 moment of choice for each, 59,
 65-6
 new, in America, 19-20
 new senses developed with each,
 253
 Root, family & sub-, 20
 seven great, in evolution, 20
 subject to cyclic law, 59
 Theosophical connotation of, 20
 Rajah [Rāja] (Skt)
 chaṇḍāla legend and, 36
 Rāja-Yoga (Skt)
See also Patañjali
 of fixing thought on high ideal,
 259-60
 Haṭha-Yoga and, compared, 289

as higher yoga, 308
 on Mind as origin of everything,
 259
 Rākshasa(s) (Skt)
 astral beings, 45
 Rāma (ca. 1450 BCE)
 God incarnate, 105
 Rambo, E. B. (1845-1897)
 Pres. of Golden Gate T.S.
 branch, 168
 Reading
 alone cannot produce self-
 knowledge, 132-4
 choice narrows as one grows
 wiser, 315
 much, too little thought, 87, 315
 Rebirth. *See* Reincarnation
 Recording Angel
 astral light cp. to, 47
 Reform(s)
 all systems of, ineffective, 160
 legislation cannot reap true, 160
 of physical condition not enough,
 161
 pressing need for, 159
 Reincarnation(s)
 of Adept is voluntary, 364
 all Nature experiences, 127
 allows karma to operate, 71-2, 75,
 99-100, 167, 169, 183-4, 245
 ancients believed in, 178-9
 astral light and, 8-9
 of Atlanteans in America, 19
 Ātma-Buddhi-Manas in, 448
 balance wheel, 167
 blind man and, 155
 causes of, 246-7, 364
 common sense, 176
 Devachan and, 42, 45, 245-7
 evolution requires, 161-2, 176-8,
 178-80, 235
 explains inequalities, 167, 182-4
 faculties & character developed
 through, 73-4, 180-82, 448
 of friends and relatives, 40
 in Gospels, 110, 155, 177, 183-4
 Heredity and, 183
 Kāma-rūpa dissipated before,
 352-3

- of lives in our bodies, 36, 178, 246
of man as animal is error, 318
man's elevation requires, 73-6,
161-2, 176, 180
on need for, 73-7
new personality essence of past,
33, 34, 182, 397, 448
on not remembering our, 182-3
objections to, 182-4
past and future, within present,
72
on proclaiming belief in, 101-2
purpose of, 176, 178-84
racial evolution ensured by, 75-6,
181-2
sentimental objection, 183
of thoughts, 127
twin doctrines of Karma and, 6,
19, 35, 71-2, 94, 99, 154, 235-6,
245-7, 252
types of, 247
upper Triad basis for, 364
vindicates sense of justice, 99-
100, 167, 176-7, 182-3
- Religion(s)
See also Wisdom-Religion
failure of conventional, 67, 70, 161
man's greater self is source of, 217
no, higher than truth, 154, 166
Theosophy reconciles science
and, 161
- Religio-Philosophical Journal*
(Chicago)
on astral light, 135-7, 143-6
editor of, witnessed séances, 136
on Hinduism & Theosophy,
265-7
letter to, on Kiddle incident,
121-3
regarding Gopal V. Joshee, 127-8
- Revelation*
on Book of Life, 100
on karma, 111
system of ciphers in, 107
- Revue des Deux Mondes* (Paris)
Émile Burnouf upholds T.S. in,
165
- Rishi(s) (Skt)
Brahmans' view of, 131
evolve into Planetary Spirits, 56
knew laws of nature, 53
Mahā-rishis and, as sages, 53
as perfected or exalted men, 5, 64
preserved knowledge of ages, 5,
53, 64
unlimited knowledge of natural
laws, 5
- Roman Catholic Church
bloody history of, 164
doctrines and rituals borrowed,
108-9
evolution not recognized by, 103
forced Galileo to recant, 106
mummery & dogmatism of, 164
rituals borrowed from East, 164
- Root-Race(s)
See also Race(s)
America to usher in Sixth, 21
Fifth, includes Europeans, 21
Fourth, developed man's present
form, 20
on present Fifth, 21
sub-races & family races, 20
zones for development of, 20
- Rope Trick
Algerian, a hypnotic feat, 172
- Rosary
borrowed from Orient, 108
- Rosenfeld, Sydney (1855-1931)
— *The Stepping-Stone*
play mentions Theosophy, 153
- Rosicrucian(s)
claims to secret knowledge, 27
Eastern sages differ from, 27
as Fire Philosophers, 447
on imitators of, 443-4
ritualism mark of, 27
theoretical as opposed to
genuine, 444
true, do not charge fees, 444
true, serve Masters and mankind,
443
- Round(s)
all 7 planets traversed in one, 387
a cycle of the life-wave, 387
Earth-Chain completed at end of
7th, 387
Fourth, develops man, 59

on interval between 2 terrestrial,
387
subject to cyclic law, 59
Row, T. Subba. *See* Subba Row, T.
Rurik, Prince (9th century)
first Russian ruler, 205
H.P.B.'s descent from, 205

S

Sage(s)
definitions, 53-4, 64
Eastern, carry indelible inner
mark of Order, 27
Eastern, in present cycle, 53-4
Hindu accounts of Himalayan,
227
Salamanders
dwell in astral light, 45
Salvation
by faith, 109
only in material existence, 37
Sāṃkhya Sāra. *See* Vijñāna Bhikshu
Samsāra (Skt)
wheel of, and karmic law, 126
San Francisco Call
on Olcott carrying H.P.B.'s ashes,
168
on Olcott's visit to S.F., 168
San Francisco Chronicle
summary of Judge talk, 166-7
Śaṅkarāchārya (509-477 BCE)
of Brahman caste, 165
legend about, & Goddess of
Love, 179
Sanyama [Saṃyama] (Skt). *See*
Concentration
Sat-Chit-Ānanda (Skt)
Brahma consists of, 251
Science(s)
conjectures of, 13-14, 18
denies soul, 161
life-force theory and, 13
limitations of, 10, 14, 102, 121, 161
progress and, 102-3, 121, 161
protoplasm of, not original
matter, 12
psychometry and, 119-21

true religion and, 78, 102-3
Scientist(s)
age of Man and, 31-2
"coincidence" in terminology of,
169
no agreement between, 14
psychometry ignored by, 119-120
Seance(s)
See also Mediumship; Phenomena
astral currents aid phenomena of,
146
attendance prohibited in E.S., 331
danger of, 330-1, 445
"Jim Nolan" reveals astral light
in, 136-7
kāma-rūpa attracted to, 330-1, 445
phenomena never classified,
145-6
reliquiae of departed soul at,
136-7
T.S never authorized, 174
The Secret Doctrine. *See* Blavatsky,
H. P.
Seer(s)
Adepts are, 11
Self
See also Higher Self; Lower Self
acts through six vehicles, 262
analysis & training, 85-8, 262-4,
281, 436-7
examination as part of Kosmos,
436-7
as friend & enemy, 82-4
lower, does not include body, 304
personal, must be mortified, 443
raising the, 82, 438, 447
or Real Ego at death, 263
renunciation of, as occult
practice, 443
renunciation of, demanded in
E.S., 284, 422
subordination of lower, 74, 284,
304, 436, 437, 447
thinning veil of, 76, 263-4, 447
transformation, 447
Self-Consciousness
aim of evolution, 56
Self-Discipline
of all lower desires, 64

- cp. with "pledge fever," 281
 leads to Dhyāni stage, 64
 self-criticism &, needed, 436
 trains spiritual will, 442
- Selfishness
 cause of misery, 70, 72
 divine state blocked by, 57
 eradication of, 64
 Spiritual, 328-9
 wall of, bars truth, 93
- Selflessness
 develops spiritual will, 442
 leads to Divinity, 452
- Self-Reliance
 central to Path, 64-5
 divine evolution requires, 56
 frames our destiny, 71-2
- Selves
 on the two, 82
- Sensitives. *See* Mediums
- Separateness
 relates to personal self-assertion,
 316
 self-vindication &, not for
 occultist, 316
- Serpent(s)
 astral light to Initiates, 45, 46
 as Karma-Nemesis, 45
 symbolism, 45
- Seven
 kingdoms of nature, 188
 planes of manifestation, 186
 Worlds outlined, 332-5
- Sevenfold Division
 analogy of prism for, 187
 compared with 10 divinities, 313-
 14
 constitution of man and, 168, 186,
 187-9, 234-5, 367
 in development of our globe, 188
 of Eastern system, 44
 of nature, 187-8
 not rigid, 62-3
 triple division of St. Paul and, 43
- Shakespeare, William (1564-1616)
 on fasting, 255
 inspired by Adept, 9
 Western Occultism and, 451
- *Julius Caesar*
 on good & evil, 9
- *The Tempest*
 we are "as dreams," 186q
- Sherman Democrat*
 S.D. review in, 148-150
- Shrine (Adyar)
 Christian "investigation" of,
 curtailed, 202
 Judge dismantled Coulomb's,
 201-2
- Shrines
 major sacred, are spiritual
 centers, 29
 symbolized man's own nature, 30
- Shufeldt, Dr. Robert W. (1850-1934)
 Coues and, 127-8
- Sidereal Cycle
 exposes planets to interstellar
 space, 12
 new conditions wrought by, 12
- Sin(s)
 cause of all, 70
 true, against Holy Ghost, 66
 why murder & suicide are, 219
- Sinnett, Alfred P. (1840-1921)
 Master's letters for his book, 412-
 13
- *Esoteric Buddhism*
 corrected by H.P.B., 141
 is mainly correct, 95
 key to, 251-2
 on sevenfold constitution of man,
 44
 title questioned, 250-1
- *Incidents in the Life of*
Madame Blavatsky
 Cairo society failure, 207&n
- *The Mahatma Letters to . . .*
 K.H. & Kiddle in, 122n
- *The Occult World*
 appeal for Theosophy, 81
 on Nirmāṇakāyas' influence, 450
- Skandha(s) (Śkt)
 as germs of future karma, 236
 magnetic force within kāma-rūpa
 and, 334
- Sleep
 children's need for more, 13

- fatigue is not cause of, 13
on phenomena of, 13
- Snake
See also Serpent
poison experiments, 192
- Snell, Prof. Merwin-Marie (1863-?)
lectured on "Errors & Truths of
Theosophy," 163
refers to Coues' libel, 163
speaks for Catholicism, 162-4
- Socialism
cannot legislate human nature,
160
- Society
any form of, may prosper, 203
unselfishness can regenerate, 71
- Society for Psychical Research
can't shake faith of Hindus, 130
Harrison report of 1986 and,
125n
Hodgson report and, 123-5, 125n
- Solar
phenomena affect earth, 118-9
- Solar Pitri(s) (Skt)
Agnishvāta Pitris, Kumāras,
Mānasa-Dhyānis etc., 361-3
as Agnishvātas who impel
intellectual evolution, 465
fashion inner man, 294
Fire Dhyānis who reascend to
Maharloka, 463-4
or Fire Lords as progenitors of
fire bodies, 464-5
as Kumāras or Mānasaputras etc.,
294, 462-3
- Solar Systems
cosmic motion and, 333
spring from Spiritual World, 333
- Soul(s)
See also Buddhi; Higher Ego;
Higher Manas
character and loss of, 381
character development and, 180-2
conception of, lost, 38
Devachanic keynote formed by,
43
Devachanic rest needed by, 42
during concentration, 261
earthly desires drag back, 75
E.S., fired and energized for
future work, 433
great goal for, 16
heat of aspiration uplifts, 447
immortality of, 10, 14, 29, 154,
178-9
Man is a, 5, 10
perfected, is Mahātma, 5
pilgrimage of, 29-30, 74-5, 154
sheaths of the, 44
"soulless" beings &, 381
as Spectator, 261-2
Theosophists work for, progress,
102
Theosophy the religion of, 155
- Soulless Being(s)
description & causes of, 381-2
Divine Spark deprived of vehicle,
66
does not refer to a "Dweller,"
381-2
"Dweller" cp. with, 381-2
Lower Manas divorced from
upper principles, 381-2
moment of choice and, 65-6
more, than we think, 406-7
- Sound(s)
aspects of Vāch, 336
awakening of pineal gland and,
321
ladder of mystic sounds and, 337
states of consciousness &, 336-8
Tables on colors &, 309-10
Vāch or Ākāśa, 359
- Space
Dhyāni-Chohans guardians of,
14-15
illusion of, shown, 249
no idea of, in Devachan, 42-3
parentless & eternal, 15
- The Sphinx* (Leipzig)
cited for legal defense, 142-3
conservatism of, 142
German theosophical journal,
142
- Spirit
See also Purusha
alone is, 57
conception of, lost, 38

- Divine, overshadows man, 57
 immutable, eternal & indivisible, 37, 44, 260
 impresses Plan of evolution on matter, 186
 of man is karmaless, 37
 and matter, 186, 328
 One, in all, 62
 only real part of man, 54, 260
 opposite pole of matter, 186, 328
 permanent & indivisible, 54
 presiding, is not modifiable, 260
 six vehicles of, 44
 St. Paul includes, in threefold division, 44
 synthesis of all six principles, 62-3
 will is expression of, 149
- Spiritual**
 aroma assimilated by Auric Egg at death, 363-4
 aspirations, 374
 consciousness, 259
 evil & three classes of useless beings, 328
 knowledge & esoteric study, 293
 on, progress, 62-6
 qualities & faculties, 57, 64-5
 rationale of, development, 64-5, 74-5
 Self-consciousness, 408
 Sun & self-transformation, 447
 things must not be materialized, 294
 training & perception, 57-8, 64-5, 293, 442-3
 wickedness by deliberate choice, 65
 "wickedness in high places," 328, 329
 will and its development, 442-3
- Spiritual Culture**
 attainment of, 57, 64-5
 hindered by material gain, 258
 many rebirths needed for, 74-5
 meditation and, 64
 a misnomer, 57
 selflessness in, 64-5, 293
- Spiritual Soul.** *See* **Buddhi**
- Spiritual World**
 plane of cosmic motion and Fohat, 333
 as source of solar systems, 333
- Spiritualism**
See also **Mediumship**;
Phenomena; **Seances**
 astral light and, 143-6
 dangers of, 190-1
 genuine phenomena, not superstition, 67
 H.P.B.'s early investigation of, 207
 insidious form of materialism, 174
 "Jim Nolan" séances and, 136-7
 Nirmānakāyas & phenomena of, 26
 phenomena due to astral body, 190
 proofs of identity in, 144
 psychic deluge of, aided behind the scenes, 26
 utter emaciation of, 145
- Spiritualists**
 astral light unknown to, 146
 biased acceptance of messages by, 144-5
 faith built on flimsy proofs, 144
 H.P.B. accused of mediumship by, 22
 intoxication with deceased, 144
 need records from East, 146
 phenomena of, 48, 136-7, 143-6
 Theosophists are not, 155, 174
 worship the dead, 174
- Spooks**
 as brain impressions, 254
 density of aura & resistance to seeing, 254
 on denying fact of, 254-5
 no blessing to "catch," 254
 spiritual knowledge not gained from, 254
- Srouthy, Sundaesvara**
 on sunspots & earthquakes, 118-19
- Star(s)**
 Astrological, not a Planetary

- Spirit, 402
 compose man's astral spirit, 334
 magnetic attraction for cometary matter, 334
- Stockton Mail*
 sketch of W.Q.J. in, 170-2
- Study
 devotion and, needed, 379
 good seeds from past lives revived by, 134
 Group, & fraternity, 354-5
 not intellectual alone, 354-5
 of Theosophy, 65
 work must accompany true, 355
- Subba Row, T. (1856-1890)
 ——— *Notes on the Bhagavad Gita*
 hints on Great Sacrifice, 357
 on Logos, 333, 336, 359
 on Logos as Kṛishṇa, 358
 on Vāch & its aspects, 336-7
- Success
 no permanent, 398
 sense of failure is, 398
- Suffrage
 universal, criticized, 160
- Suicide(s)
 based on belief that man is a body, 218-19
 brings terror & despair to afterlife, 220-1
 defeats Nature's design & harmony, 219-21
 influences others to commit, 221
 mediumship and, 191
 remains in astral realm for rest of life, 220-1
 soul cut off from life's pilgrimage, 220-1
- Sun
 circulations of solar system &, 313
 draws Earth into new space, 11-12
 spots & "solar symptoms," 118
 on ten Divinities within our, 313-14
 unknown heat of, 13-14
- The Sun* (N.Y.)
 biographical sketch of H.P.B. in, 204-12
- on Ceylon missionary work of T.S., 117-18
- Judge defended Theosophy in, 115
 makes retraction of Coues' libel, 163
- Sushumnā (Skt)
 on "fa" tone corresponding to, 314
- Sūtrātma(n) (Skt)
 evil personality dropped from, 353
 thread soul as Auric Egg, 337, 363-4
- Svamiji K.B.
 on H.P.B. to destroy Western materialism, 419
 on H.P.B.'s mission & T.S. destiny, 418-20
 high Chela, 420
 on meeting Himalayan Mahātma, 419-20
- Swedenborg, Emmanuel (1688-1772)
 use of term "correspondence" by, 312
 ——— *True Christian Religion*
 on "lost word" in Tibet, 130&n
- Sylphs
 astral beings, 45
- Symbol(s)
 of serpent, 45
- Sympathy
 broad, for others, 64
- T
- Tārā (Skt)
 Virgins Dolma as, 360
- Tathāgata-gubyaka*
 English translation of, 164-5
 esoteric Buddhist work, 164-5n
 or *Gubyasamāja Tantra*, 164-5n
- Tattva(s) (Skt)
 Ākāśa emanates all other, 359-60
 First, generates impulse within Atoms, 360
- Teacher
 best, is within, 452

- Telepathy
 medium of, is astral light, 47-8
- Tell, William (d. 1354)
 high mountain and, 228
 legendary Swiss patriot, 228
- Temple(s)
 man's body a, 21-2
- Ten
 called perfect number in *S.D.*, 314
 Divinities of Sun, 313-14
 seven &, cp. with Pi ratio, 314
- Terunnanse, T. P.
 on karma, 33
- Tetractys
 on Divine, & lower Quaternary,
 326
- The Theosophical Forum* (Point Loma
 & Covina)
 on Judge document, 250
 on spooks, 254-5
- Theosophical Movement
 Émile Burnouf on, 6
 E.S. core and promise of, 284
 focused in West, 458-9
 returning Messenger of 1975 and,
 284
 will of great Initiate behind, 444
- The Theosophical Movement*
 (Bombay)
 reprints T.S. Branch papers, 88,
 98, 104
- The Theosophical News* (Boston)
 on argument, 244
- The Theosophical Path* (Point Loma)
 on Time & Space, 248
- Theosophical Siftings* (London)
 Judge talk on karma in, 98
- Theosophical Society
 Adepts and, 28
 Adepts influenced spread of, 28,
 97, 284, 419-20
 all religions in ranks of, 217-18
 autonomy of branches & sections
 of, 79, 216
 avoids politics, 77, 203
 Blavatsky's death and, 174, 344-6,
 418-20
 Branch objectives, 88-91, 94-5
 Brotherhood chief object of, 77,
 157, 164, 168-9, 216-17
 Burnouf on, 165, 200
 chief objects of, 77-8, 175, 210, 217,
 237
 cremation of Baron de Palm &, 6
 crisis passed through, 439
 dangers to, 457
 dischartered Gnostic branch of, 7
 dogmatism would endanger, 216-
 17, 376
 doomed if E.S. fails, 345, 433, 457
 each member influences whole,
 89-91
 Eastern craze in the, 459
 in 1893, was worldwide, 79
 European convention addresses,
 98-103
 founding & objectives, 5-6, 77,
 153, 157-8, 175, 207, 216, 237
 frees men's souls, 153, 157-8
 growth and influence of, 142-3,
 153-4, 237
 H.P.B. sacrificed herself for, 391
 Hindus united by, 153-4
 India and, 419-20
 Indian Section to follow different
 line, 420
 influence of, 142
 Karma of, and its Branches, 89-91
 Mahātmas and, 5-6, 97, 283-4,
 391-3, 418-20, 452
 mirrors state of the world, 457
 mystical map of, 7
 national lines of work differ, 412,
 420
 Nirmānakāyas linked with, 452
 no censorship in, 103
 no claim to be a learned Oriental
 body, 164
 no one religion preferred in, 174,
 175
 no private Branches, 94
 not atheistical, 176
 not Buddhist, 201
 Olcott nominated as chairman of,
 216
 practical ethics and, 94
 prophecies about, 28, 96-7q, 284,
 344-5, 419-20

- on psychic practices in, 457
 rapid spread of, 7, 142-3, 153-4, 237
 recalled to original lines, 391
 recommended reading list of, 79-80
 redemption by E.S. hoped for, 391, 433
 as "reforming agency," 68, 157, 217-18, 419-20
 science as a friend of, 102-3
 slogan of, 154
 sows seeds for future generations, 78, 284, 419
 tract-mailing scheme of, 68, 155
 unites Science & Religion, 78
 unsectarian, 77, 103, 175-6, 203
 vision for future of, 344q
 widespread, 6-7, 153-4, 218
- Theosophist(s)
 advised on study, 354-5
 aims of true, 60, 89, 93, 103
 books recommended for, 95
 Christ principle believed in by, 164
 doctrines of, 154-5
 duties of every, 203-4
 encourage philosophical ethics, 217
 fundamental unity in Masters, 439
 intellect alone not enough for, 101-2
 laws of nature must be learned by, 54
 not to condemn others, 203
 oppose hypnotism, 214
 reciprocal influence between, 88-91
 various grades of students, 54, 89
 vicarious atonement not believed in by, 164
 work for future of soul, 102
 work in unity, 354
 work in unity needed by, 90-1
- The Theosophist* (Bombay [Mumbai] & Adyar)
 originated in Bombay, 208-9
 on Prāṇa, 335
 prosperous, 143
 publication noted by *The Sun*, 117
- Theosophy
 cardinal doctrine of, 70
 common man and, 101-2
 cosmic vista revealed by, 242-3
 definitions, 53, 175-6, 233-7
 in esoteric Christianity, 107
 ethical system of, 69, 94-5, 105
 etymology of, 233
 explaining & knowing, as a whole, 93
 few converted to, by phenomena, 93
 fundamental ethics of, 70-1
 fundamentals of, 54-5, 166-7
 on intelligent representation of, 203-4
 as knowledge of "God," 53, 175-6, 233
 more than a cult in India, 129-32
 name originated by Ammonius Saccas, 233
 new wave of thought, 157
 no personal God in, 14
 not against Christianity, 104-6, 175
 not materialism, 173
 not a religion but in all, 233
 not Spiritualism, 166, 174
 not to be confused with T.S., 166
 only, has power to cure society, 159-60
 only panacea is, 162-3
 as perceived by Orientals, 130-1
 periodically revealed to men, 233
 problems explained by, 66-7, 71, 94, 101-2, 162, 166-7
 reunites religion & science, 176
 science of divine things, 132, 233
 shows cause of sin & misery, 70, 94, 99-100, 162
 true Reformer, 161-3
 truth behind all religions, 174
 widespread, 237
 Wisdom-Religion, 53, 166
- Theosophy* (Los Angeles)
 aphorisms on Occultism in, 257-8

- Third Eye
See also Pineal Gland
 an external organ once, 380-1
 Eye of Śiva cp. with, 380-1
 on location of, 380
 on resurrection of, 381
- Thomson, John Cockburn (1834-1860)
 tr. of *Bhagavad-Gītā*, 39n
- Thought(s)
 Adepts on importance of, 8
 astral fashions are conditioned by, 390
 astral light source of evil, 45-9
 coalesce with elementals, 61
 each, is an entity, 61, 127
 E.S. Pledge magnifies power of, 274-5, 316
 etheric form molded by, 264-5
 food of Ego, 398
 issue as colors & sounds, 379
 man enters Universal, 263
 meditation on one, 373
 motives determine quality of, 263-4
 only, has power to repair society, 160
 plastic potency of Soul and, 264-5
 power of good, 316
 purification of, needed, 127, 261-2, 263-4
 reincarnates, 127
 results of angry, 61-2
 source of all our being, 127
 on "supersensuous," 348
- Time
 allegory on synchronicity of, 249
 illusion of, in sleep, 248
 Mohammedan legend on, 248
 Space and, as māyās, 248
- Tishby, Isaiah (1909-1992)
 ——— *The Wisdom of the Zohar*
 consult, 108n
- Topinard, Paul (1830-1911)
 ——— *Anthropology*
 on colors in human organism, 20
- Torquemada, Tomás de (1420-1498)
 headed Spanish Inquisition, 164
- Transmigration
 degradation of man's atoms as, 318
 origin of belief in, 318
- Triad
 after-death state of, 236
 Higher, represented in E.S. diagram, 395
 man's immortal, 234, 236
- Triangle(s)
 symbolism of man's Higher Triad, 395
- Tribhuvana (Skt)
 lofty Devachanic state, 42
- Truth(s)
 alone remains, 203
 birthright of man, 259
 each sees only part of, 86
 longing for, must be selfless, 92
 no religion higher than, 154
 Planetary Spirits strike keynote of, 402-3
 self-assertion prevents knowing, 95
 spiritual system grasps, 57-8
 Theosophic, and intellect, 65
 T.S. appeals to lovers of, 77, 154, 203
 Theosophy is the one, 104
 very simple, 133
- Twentieth Century* (N.Y.)
 on demagogues & universal suffrage, 160
 predictions on future in, 159-63
- U
- Undines
 astral beings, 45
- United States
See also America
 forces for change in, 18-19, 21
 founders of, free thinkers, 156
 glorious future for, 176
 hope for liberty, truth & right in, 157
 individualism endangers, 8
- Unity
 of All should govern each act, 259

common ground for all faiths, 109
 errors and study of, 96
 E.S., opens way for higher Force,
 354
 meditation subject, 454
 non-separateness and, 438
 Study, & Work, 354-5
 Universal Brotherhood
See also Brotherhood
 aim of T.S. to form a nucleus of,
 5, 56, 78, 175, 329-30
 base actions only on, 259
 common ground for all faiths, 111,
 175
 destroys idea of separateness, 256
 a fact in nature, 89, 133, 181, 404
 first step in Occultism, 264
 first step in true magic, 134
 idea thought Utopian, 8
 Masters of Light moved by, 329-
 30
 must be practiced, 175, 330
 not sentimental, 175, 356
 prevention of anarchy and, 8
 reincarnation develops, 181
 requires emancipation from self,
 74-5
 T.S. and, 5
 USA Declaration of
 Independence and, 157
 Universal Mind
See also Mahat
 differentiated in human beings,
 260
 immutable laws in, 16
 as State of Being, 260, 261-2
 Thought and, 263-4
 Universe
 all, is Life, 363
 "Causeless Cause" and, 55
 as Deity is one whole, 55
 periodically manifests, 55-6
 Upanishad(s) (Skt)
See also *Bṛihadāraṇyaka-*
Upanishad; *Muṇḍaka-*
Upanishad
 advise cutting away error, 86
 on meditation, 455

V

Vāch (Skt)
See also Sound
 as Aum or Praṇava, 338
 Brahmā-Prajāpati as, 338
 during pralaya, 337-8, 360
 female aspect of Brahmā, 335, 359
 four forms of, & corresponding
 principles, 336-8, 360
 Isis & Venus cp. with, 335-6
 Kwan-Yin and, 359
 Madhyamā-, the light of Logos
 expressed, 336-7
 on Māyāvic nature of, 337-8
 the "melodious cow," 335-6
 as mystic speech, 359
 Parā-, as subjective Light &
 Sound, 337
 Pasyanti-, Logos in the Cosmos
 & its latent light, 337
 Vaikharī-, basis for Mantric
 potency, 336
 Vaikharī-, sound, speech & its 4
 modes, 336
 Varāha Mihira (fl. 500)
 ——— *Bṛihatsaṃhitā*
 on sun spots & solar color, 118
 Vedāntins (Skt)
 sages reflect Gupta Vidyā, 327
 Veda(s) (Skt)
 gave rise to caste system, 174
 scripture of Brahmans, 174
 Vibrations
 tables of, 309-10
 Vicarious Atonement
 no, in Theosophy, 70-1
 Vijñāna Bhikshu (fl. 15th cent.)
 ——— *Sāṃkhya Sāra*
 on Ākāśa, 60n
 Virāj (Skt)
 Brahmā and Vāch, 359
 Virgin(s)
 and child found in Egyptian
 papyri, 109
 two, as dual nature of Manas, 318
 Virgins Dolma
 as dual nature of Manas, 360

- Virtue(s)
 both right philosophy &, needed, 448
 knowledge will be lost at death without, 448-9
 life lacking, is vain, 448-9
 sages inculcate, 260-1
 unconscious growth of, cp. with flowers, 395
- Vision(s)
 Adepts analyzed countless, 11
- Voice
 cultivation of, 83
 our own, not heard by us, 83
- Vows
 last for many lives, 455
 meditate on, or obligations, 277
- W
- Wachtmeister, Countess Constance (1838-1910)
 intimate friend of H.P.B., 138, 141
 ——— *Reminiscences of H.P.B.* . . .
 W.Q.J. quoted on *S.D.*, 238
- Washington, George (1732-1799)
 Adepts inspired, 23-4
- Washington Post*
 cited Prof. Coues' expulsion from T.S., 115
 reply to Prof. Snell on Theosophy, 162-4
 on *The Hidden Way*, 135
- Water
 Kwan-Yin symbolized by, 358
 mystical properties in Kosmos, 319
- Wealth
 karma of giving away, 162
 rich must share, with poor, 194
- Week
 -days & colors representing them, 291
 on days of, & planetary correspondences, 291
- West
 destiny of the, 458-9
 new race to be born in, 459
- wave of progress now in, 459
- Wheel of Rebirth
 Buddha's Wheel of Law and, 45
 ceaseless revolving of, 45
- Wheel of the Law
 aim of true Theosophist to turn, 45
- Wheeler, Andrew C. (1835-1903)
 on suicide, 218-9
- White Magic
 motive determines, 92
- Whitman, Walt (1819-1892)
 on immortality, 178&n
- Will
 behind, stands desire, 35
 Cosmic, unites infinitude of monads, 351
 evolution and individual, 56
 expression of Spirit, 149
 an impersonal, spiritual power, 328-9, 442-3
 spiritual, cp. with ordinary, 442
 training of, 431, 442-3
- Wisdom
 how to gain, 373-4
 supreme, and evolution of soul, 76-7
 virtue and, needed, 379-80
- Wisdom-Religion
 H.P.B. revived, in West, 212
 hierarchies postulated by, 14, 361-3
 knows man's prenatal & postmortem states, 10
 logical cp. to theological theory, 10
 no personal God in, 16
 outlines universal evolution, 56-7
 Theosophy is, 53
- Witchcraft
 Salem, phenomena, 48
- Wittgenstein, Prince Emil de (1824-1878)
 family friend of H.P.B., 205
 joins T.S. by correspondence, 205
- The Word* (New York)
 account of high-mountain retreats in, 225-9

Work
 great, needs will power, 56
The World (New York)
 Ingersoll's ideas on suicide in, 218
 World(s)
See also Globes; Planes
 evolves just as man, 36
 meaning of higher, 332
 needs ethics more than
 philosophy, 448-9
 objects in, keep impressions, 120
 Seven, described, 332-5
 Wright, Claude Falls (1867-1923)
 describes death bed message of
 W.Q.J., 222-4
 servant of silent workers, 242-3
 Theosophists need no Pope, 224
 ——— *An Outline of Principles of*
Modern Theosophy
 Introduction to, 242-3
 preparation for new civilization,
 243

Y

Yaksha(s) (Skt)
 astral beings, 45

Yama (Skt)
 as astral light, 47
 judge of dead, 47
 Yoga (Skt)
See also Haṭha-Yoga; Rāja-Yoga
 danger of, practices, 327
 real, must have guide, 327
 Yogi(s) (Skt)
 Algerian, performs rope trick, 172
 Devachan refused by few, 449
 on dynamo-spiritual forces
 induced by, 337
 Hindu, & genuine phenomena,
 48, 171-2
 Yuga(s) (Skt)
 Adept on major & minor, 17
 four, in each Kalpa, 58

Z

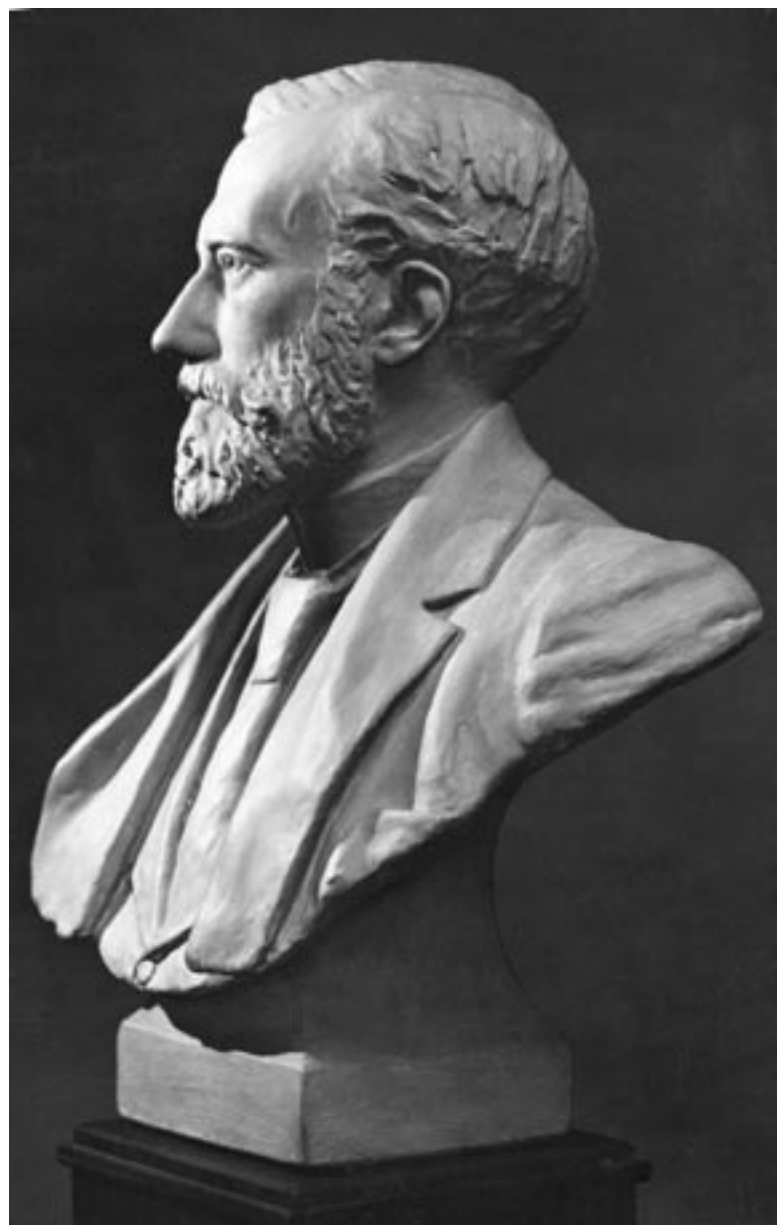
Zodiac
 on sun's passage through, 12
 Zones
 seven, and colors of Root-Races,
 20

ECHOES *of the* ORIENT

The Writings of
William Quan Judge

VOLUME IV
INDEX





ECHOES *of the* ORIENT

The Writings of William Quan Judge

VOLUME IV

Cumulative Index

Compiled by Dara Eklund



THEOSOPHICAL UNIVERSITY PRESS
PASADENA, CALIFORNIA



THEOSOPIICAL UNIVERSITY PRESS
POST OFFICE BOX C
PASADENA, CALIFORNIA 91109-7107
www.theosociety.org
(626) 798-3378 tupress@theosociety.org
2011

Second and Revised Edition
Copyright © 1993, 2011 by Dara Eklund. All rights reserved.

PDF eBook ISBN 978-1-55700-202-0

Library of Congress Cataloging-in-Publication Data

Judge, William Quan, 1851-1896.

Echoes of the Orient : the writings of William Quan Judge /
compiled by Dara Eklund. — 2nd and rev. ed.

p. cm.

Includes bibliographical references and index.

ISBN 978-1-55700-195-5 (cloth., v.1 : alk. paper) — ISBN 978-
1-55700-196-2 (cloth., v.2 : alk. paper) — ISBN 978-1-55700-197-9
(cloth., v.3 : alk. paper) — ISBN 978-1-55700-194-8 (pbk., v.4,
cumulative index : alk. paper)

1. Theosophy. I. Eklund, Dara. II. Title.

BP525.J77 2008

299'.934—dc22

2008042215

Foreword

This Cumulative Index to Volumes I-III of *Echoes of the Orient* has been expanded and revised for the new edition. For providing the additional entries and co-editing of the original indices I owe my husband, Nicholas Weeks, much gratitude.

Our main entries are arranged alphabetically, ignoring personal titles such as Count or Saint. Individual books of the Bible are found under their titles, but entries about the Old and New Testaments are included under the general heading, Bible.

Subentries are also alphabetized, ignoring initial articles, prepositions, and conjunctions, as well as people's initials and titles before surnames such as Dr., Rev., Mr., and Mrs. Numerals and initials such as 7th, E.S., T.S., and S.D. are treated as if spelled out.

We again thank David and Nancy Reigle for the correction of Sanskrit terms, using a modified International Transliteration System. Certain terms however, which would not appear hyphenated in Sanskrit today, are kept as Judge used them, for the purpose of clarity in distinguishing compound terms as adopted in Theosophical literature.

Finally, we are indebted to the press staff at the T.S. Pasadena mentioned in each prior volume of the *Echoes* series for their continued diligence and support. Without their perseverance this series could not have been expedited so quickly.

Dara Eklund
March 21, 2011

Cumulative Index

- Abbott, Dr. Lyman (1835-1922)
gave sermon on Theology of
Evolution, I 509
- Abnormal
nothing, under Karmic law, II 268
a relative term, II 268
- Abraham
Jewish sage, I 441
trial of, on Mt. Moriah, III 227
- Absolute
See also Parabrahman
abstract space, II 296
affirming all is the, absurd, I 137
human monad a ray from the,
II 226
incapable of limitation, III 326
inherent law of, I 158
Life & Consciousness as aspects of,
III 368-9
man attains Oneness with, III 234,
404
not understood by Dhyāni-
Chohans, II 225
relativity and, I 241
Spirit & Matter co-exist in the,
II 238, 310, 360, 406
Spirit & Matter differentiations of,
II 310
Spirit as 1st differentiation of,
II 238
on spirit “returning” to, II 406-7
Theosophy has knowledge of,
III 53
Unknown and Unknowable, II 296
as unmanifest, II 310, 360, 407
world diagram, III 332
- Abstract
qualities are also “objective things,”
II 339
Space & Motion, II 296
- Abstraction
of motion & color, II 296
Spirit as unconscious, II 232
- Action
See also Karma
all, for sake of humanity, II 9
bad karma of self-seeking, II 351
centers of force confused with
centers of, III 406
and inaction, II 284; III 356
motive for good, II 462-3
perform, without concern for
results, II 464
sacrifice in, II 463
Theosophy a guide for, III 72
thought causes, II 162
three kinds of, II 109
- Acts
on possessed woman, I 289
- Adam & Eve
allegorical, II 112, 268
“Fall” of, II 268
Garden of, allegory, III 189-90
- Adam Kadmon [’Adām-Qadmōn]
(Heb)
and Fohat, III 336
interlaced triangles &, I 14
- Adept(s)
See also Initiate(s); Mahātma(s);
Master(s); Messenger(s)
accused of selfishness, I 113; III 23
on Ākāśic influence, III 8
all, married in some life, I 20
altruism fostered by, III 92
ancient college of, in Ireland, I 231
archaic evolutionary scheme of,
III 9, 10, 21-2
are conscious mediums, I 355, 395
are incarnated Spirits, II 255
are Karma just as we are, II 284

- bogus messages from, I 469-70
 can transfer thought to another brain, II 95
 cannot alter evil, I 314, 400
 cannot alter Karma, II 284; III 17, 59, 126
 cannot pander to Science, I 376-81
 cipher of, I 392
 Circle of, and T.S., III 419
 on collective hallucination, I 400
 a colony from the gods, I 121-2, 127
 come in last quarter of each century, II 9-10, 301; III 283-4
 communication between, III 27
 conscious on all planes, I 80
 constant communication with, not needed, I 116
 crave no honors, III 24, 30
 on craving for phenomena, III 94q
 cycle of 1897 and, III 203
 declaration of belief in, I 339-42, 376
 as Deva becomes lesser god, III 66
 Deva state of some, II 375-6; III 66, 126
 Devachan of others can be entered by, II 382
 on Devachanic time period, I 337-8
 did not desert the T.S., I 201-3, 270-3
 each man connected to one of, I 140
 efflorescence of age, II 95, 257
 feats of, compared to fakirs, II 307
 forfeits progress if powers are claimed, II 446
 founding of U.S. and, II 77-8
 fraternity of, III 27-8, 29, 379
 guard astral & spiritual records of man, III 9
 heirs of, influenced by, I 273
 help moral progress of man, I 202, 360
 hierarchies of, & Dhyāni-Chohans, III 14-15
 higher flowers of human race, II 135, 414
 higher T.S.degrees held by, II 258
 how, assist humanity, I 315
 imitation of, not wise, II 405
 imperishable secret records of, III 5, 9
 influence history behind scenes, III 23-4, 28-9, 283-4
 influence not withdrawn, II 433
 as Jivanmuktas, II 272, 415
 keepers of Wisdom-Religion, II 135
 know future & what is best, I 69
 laws of nature by-laws of, III 27
 legacy in ancient Ireland, I 544-5
 liṅga-śarīra of, III 382
 live on inner planes, II 433
 living men, not Gods, III 15, 23, 29
 Māyāvi-rūpa of, III 449
 mediums of a high order, I 53, 308-9, 355
 modify only minor currents of cycles, II 259q; III 17, 24
 Nirmāṇakāyas, I 127
 not subject to Devachan, II 382
 objections to, refuted, I 313-14, 340
 only, recognize their chelas, II 440
 only true scientists, III 11
 past initiations obscured, I 127-8
 powers acquired naturally, II 464
 powers of, not gifts, I 103
 precipitation of messages from, I 391-8
 projects consciousness into Nature, III 356
 protect man from true sun, I 141
 reasons for not proclaiming themselves, I 315
 refined Kāma Rūpa of, III 385
 refuse to display powers, I 106-7
 Ṛishis who protect the race, I 141
 science not helped by, I 245
 scientific scheme of, III 11
 and screen of time, I 548-50; II 234
 service to Humanity ideal of, II 60, 135-6, 259-60
 shrines of India have resident, III 29
 some, greater than others, II 441
 St. Paul an, I 103
 telegrams or letters claimed from, II 445-6

- testimony to existence of, I 313-14;
II 328
- T.S. influenced by, III 28, 283-4
- T.S. not only channel for, I 270-5
- on thoughts & beliefs of man, III 8
- Tree of, and Padmapāṇi, III 358
- triumph of the best in man, II 414
- use of Principles by, III 347, 417
- voluntary incarnation of, III 364
- White, cp. with master musician,
III 347
- of White Path vs. Black, II 256-7,
414; III 379
- Adeptship**
See also Initiation(s)
- all experiences understood before,
III 396-7
- forging ahead in, to benefit race,
III 379
- Nirmāṇakāyas and, III 66
- no easy road to, III 379, 396
- on pretensions to, III 30
- Adhémar, Count & Countess d'**
Enghien phenomena and, II 22-4
- H.P.B.'s visit to, II 21-4
- Aditi (Skt)**
divine Voice a form of, III 359
- higher than ether as Vāch, III 359
- Adyar**
alterations of shrine at, by
Coulombs, I 264, 265
- description of T.S. Headquarters,
I 142, 263-7
- formation of T.S. Hq. at, I 67
- library, I 68, 189
- Oriental Library, I 263
- Æ. See Russell, George Wm.**
- Age**
Ego connects with body, II 302
- limit in Occultism, III 461
- what is old, II 309
- Age(s)**
See also Cycle(s); Yuga(s)
- Adept is efflorescence of, II 95
- Azoic, of Science, II 238
- of darkness & transition, III 429,
455
- of man in palmistry, II 100
- of mankind, III 31-2
- New Order of, II 78-9
- reverence paralyzed in our, II 62
- succession of the, III 31
- what current, needs, I 245
- Agnishvāta Pitṛis (Skt). See Solar
Pitṛis**
- Agnishvāttas (Skt)**
a class of Fire Lords, III 465
- Agnosticism**
T.S. faced the scorn of, I 217
- Airplanes**
known to ancients, I 447, 565-6
- Aiyar, T. A. Swaminatha (1868-?)**
biographical sketch, II 518-19
- worker for T.S., I 443
- Ākāśa (Skt)**
See also Astral Light; Ether
- Astral Light is lowest division of,
III 297, 407
- central impulse within Atoms,
III 360
- circular motion, III 46-7
- compared to astral light, II 232
- as "ether," II 237; III 45, 359-60
- fifth Cosmic Principle, II 224
- and 5th element in 5th Round as its
gross body, II 237
- as first Tattva, III 359-60
- images persist for centuries in,
III 8, 46q
- Logos acts through, III 359
- Logos, and Sound, III 60 & n, 359
- manas proceeds from, II 224
- mantras and, I 90
- mystery concerning, II 239
- new element visible when Manas
fully developed, III 365
- occult phenomena through means
of, III 45
- permeates every atom of globe,
III 46
- projected from the eyes, II 72
- recorder of acts & thoughts, III 8,
45, 60
- records in Auric Egg, III 364
- resonance of Aum is, III 360
- silent during Pralaya, III 360
- source of all Tattvas, III 359-60
- spooks of dead float in, III 45

- substratum of Auric Egg, III 403
 a subtle form of matter, I 236
 Third Principle in Nature, III 319
 useful function of, III 47, 60
 as vibratory motion, III 359-60
- Ālaya (Skt)
 Spiritual Soul whose Ray is Buddhi,
 III 367
- Ālaya-Ākāśa (Skt)
 Archetypal World of cosmic
 ideation, III 333
 basis of astral world, III 337
 corresponds to Auric Egg in man,
 III 333
- Alchemists
 and lure of gold, I 60
- Alchemy
 affinity with lower agents in, III 436
 may lead to black magic, III 436,
 447
 as self-transformation, III 446-7
 study of, can transform into
 selfishness, III 435-6
 use of "red powder" in, III 447
- Alcohol
 effects of, II 278, 377
 Jesus and Buddha on, III 106
 morphine more degrading than,
 II 377
 use and abuse of, II 377
 use of, II 248
- Alger, Rev. William R. (1822-1905)
 reincarnation and, III 110
 ——— *A Critical History of the
 Doctrine of a Future Life*
 a text used in all denominations,
 II 159
- Allāhābād (or Prayāg)
See also Prayāg Letter
 Master's letter conveyed by H.P.B.
 to T.S. in, I xlv
- Allegory
 of the Gem, III 267-9
- Alternation Theory
 of incarnation, II 299
- Altruism
 achieves goal of Esoteric Section,
 III 284, 293
 Adepts inculcate, III 92
- aim of life must be, I 341; II 416-17
 appeals to Higher Self, II 261;
 III 64
 disease and, I 297
 does not interfere with Karma,
 II 245
 essential to man's destiny, II 235
 frees one from Māyā, III 452
 impulses toward, must be acted on
 quickly, I 104-5
 lifetimes needed to develop, I 215
 main goal of T.S., II 277, 416-17
 on occult path, I 19-22; II 264-5,
 277
 opens door to soul, I 18
 or Philanthropy is actively
 beneficent, III 70
 pledge to Higher Self demands,
 III 438
 practice, & study philosophy, I 179
 saves one from danger, II 265
 vegetarian diet without, is vain,
 I 101-2
 virtue &, bases of Rāja-Yoga, I 78
- Ambition
 killing, doesn't justify apathy,
 II 352-3
- America
See also United States
 ancient race had home in, I 206-7,
 524
 ancient wisdom to be championed
 in, I 150
 Atlantean connection of, III 18
 black magicians sprouting in, II 258
 cataclysms will split up, II 25
 dangerous psychic powers growing
 in, II 305
 destined to be civilized, I 109, 150;
 III 18-19
 education in, II 82, 86
 "Fifth Continent" acc. to *S.D.*, I 150
 germs of 6th sub-race in, II 25, 425
 glorious civilization of, to return,
 III 18-20
 H.P.B. on future of, II 24-7
 memories of past glories vie for
 space, I 109
 "new order of Ages" in, II 27

- new race forming in, I 479, 524-5;
 II 153, 422, 425; III 19-20, 176
- nursery for coming great Root-
 Race, II 24-7, 422, 425
- in perpetual ferment, III 19
- portion of the 6th continent,
 II 24-5
- poverty & materialism of, III 19
- theological shackles broken in,
 II 86, 169
- T.S. work in, II 44-5
- why T.S. founded in, II 26;
 III 156-9
- Amida Buddha
See also Amitābha Buddha
 in Japanese Buddhism, I 86-8;
 II 157
- Amitābha Buddha
 and Pure Land doctrine, I 86-8
 salvation by faith in, III 109
 on vow of, I 86-8, 438-9
 vow of, wins salvation, I 438
- Ammonius Saccas (ca. 175-245 CE)
 as agent of Adepts, II 301
 had same platform as T.S., I 244,
 274
 mission of, I 244
 term Theosophy from, III 233
- Amṛita (Skt)
 battle over vase of, I 15
 as spiritual wisdom, I 15
- Analogy
 Law of, II 367-8
 Law of Correspondence and,
 III 312
Mundaka-Upanishad & OM, I 10
 in this & other worlds, II 367-8
- Ānanda
 gave up govt. job to aid T.S., I 68
- Ānandamaya-Kośa* Document
 lists T.S. representatives at World's
 Fair, II 122-3
- Anarchy
 how nations can prevent, III 8
- Anaxagoras (ca. 420 BCE)
 taught palmistry, II 98
- Ancestors
 can't blame, for our Karma, II 180
 we are our, II 182
- Anderson, Jerome A. (1847-1903)
 biographical sketch, II 477-9
- Angel(s)
 astral light as Recording, III 60
 fall of, in Boehme's philosophy,
 II 108
- Anger
 destroys inner man, I 76; III 286,
 424
 as distinguished from indignation,
 II 455
 occult results of, III 61-2
 OM never to be said in, III 286
 overcoming, a step in initiation,
 II 451
 "righteous," I 76; II 254, 455
- Anglo-Indian T.S.
 Master K.H. on, I 63
- Animal(s)
 on antediluvian, III 31
 defenseless, & moral law, II 71-2
 dwell in mental plane, II 317
 fate of the anthropoids, II 230
 from man's matter, II 322, 420-1
 influenced on astral plane by man's
 eidōlons, II 420
 location and meaning of soul,
 II 458-9
 Man before, in 4th Round, II 321-2
 man influences Karma of, I 117
 Manas is dormant in, II 317
 monads progress to other globes of
 earth-chain, I 428
 rebirth of man as, II 419-21; III 318
 reincarnate, II 247
 reparation for suffering of, II 247
 seldom seen in séances, I 427
 as "Soulless" in *S.D.*, I 427q
 and vegetarians, I 247-8
 wanton killing of, I 117-18, 247
- Annihilation
 in 5th Round of those who choose
 evil, II 321
- Antaḥkaraṇa (Skt)
 action & interaction of, III 374-5
 as aspirations of Lower Manas to
 spiritual state, III 374
 as bridge to Higher Self, III 302,
 395

- at death destroyed as a Bridge,
 III 366, 374
 definition, III 365
 on destruction of, III 395-6, 406-7
 Judge, between East & West,
 I xxxix; III 414, 439-40
 kāma-rūpa and, III 352
 links Higher & Lower Manas,
 III 365-6, 374-5, 395
 as mode of consciousness, III 366,
 374, 395-6
- Antardhānan (Skt)
 disappearance by deception, I 411
- Antaskaraṇa. *See* Antaḥkaraṇa
- Anthony, St. (ca. 250-350 CE)
 temptation of, I 98
- Anthropoid Apes
 karmically rewarded in a future
 Round, II 230
 liberated monads of, II 230-1
- Antinomians
 attitudes of the, II 337
- Anugītā*
 quoted, I 24, 31
- Anupapādaka [aupapāduka] (Skt)
 parentless & eternal space, III 15q
- Anxiety
 astrology relieves, II 76
 freedom from, II 465
 an insidious foe, II 76
- Aphrodite (Venus)
 born of the sea, III 318-19
 and companions when symbol of
 earthly love, III 319
 earlier, personified pure love,
 III 319
- Apocalypse. See Revelation*
- Apollonius of Tyana (1st century CE)
 accepted no money for magic,
 II 275
 an Adept, II 353
 apportations of, I 399
 insulated from astral currents by
 wool, II 392
- Apportation
 by astral hand, I 356, 394; II 313
 depolarization of book in, II 313
 phenomena of, I 399
 powers requisite for, II 307
- Arabia
 had her men of science, II 92
- Arabian Nights*
 stories echo Lemuria and Atlantis,
 II 92-3
- Archery
 analogy in Upanishads, I 163
 bow of Ulysses, I 163
 symbolizes concentration, I 162-3
- Archetypal
 Man on Globe A, II 228
 models in astral light, II 225
- Architects
 appear when materials ready, II 451
- Arena* (Boston)
 Judge's reply to Conway in, III 195-
 202
- Argument
 avoid, I 23
 belongs to intellectual plane,
 III 244
 convinces no one, III 244
 Plato's, on immortality of the soul,
 III 244
- Arjuna
 typified as Nara or man, III 357
- Arnaud, M.
 ed. of *Le Lotus*, III 143
- Arnold, Sir Edwin (1832-1904)
 ——— *Bhagavad-Gītā* [trans.]
 on cyclic Dawn, I 123
 on Kṛishṇa's descent among men,
 I 122
 ——— *Indian Idylls*
 on Yudhishṭhira & dog, I 101
 ——— *Light of Asia*
 I 24q, 25q, 93q
 gave currency to the term
 Buddhism, II 428
 verse discussed, II 374-5
- Arpentigny, Casimir Stanislas d'
 (b. 1798)
 on palmistry, II 98-9
 ——— *Le Science de la Main*
 on Chiromnomy, II 97 & n, 98
 on palmistry, II 98-9
- Arūpa-Loka (Skt)
 Rūpa-Loka & compared, II 394

- Ārya Samāj
 founded by a Brahman, II 51
- Āryan(s) (Skt)
 astronomical views, III 118-19
 on evolution of universe, I 7-9
 investigation of, culture by T.S.,
 II 189-91
 meaning of "M" sound for, I 7-8
 Mercury represents OM, I 9
 West needs philosophy of, I 245
 wisdom of, in man's quest, II 84
- Āryan Literature
 devotion to, I 36
 what it offers the West, I 5
- Āryan Lodge
 first T.S. "branch" formed, II 456-7
 headquarters for American T.S.,
 II 45, 456-7
 Mr. Judge presided over, II 439
 secrecy rule in, II 454
 summary of, discussions, II 439-67
- Āryāsaṅga
 on Man & Kosmos, III 435q
- Āryāvarta
 restoration delayed by caste system,
 II 113
- Asceticism
 and concentration, I 410-11
 dangers of extreme, I 91-3
 responsible use required for, I 412
- Ashburner, Rev.
 says Hindus abandon Theosophy,
 III 129-30
- Aspiration(s)
 antaḥkaraṇa and, III 395-6
 form antaḥkaraṇa, III 375
 great, yield great success, III 398
 heat of spiritual, uplifts soul,
 III 446-7
 Higher Manas responds to, from
 Lower Manas, III 375
 more valuable in despondency than
 when elated, II 443
 towards Higher Self is needed,
 III 374
- Astral
 after-death state of slain warrior,
 II 276-7
 atoms, II 42-3
 bell sounds follow H.P.B., II 23;
 III 141
 communication, II 353
 currents, as Idā & Piṅgalā, I 236-7
 danger of, matter, I 356
 degraded, attracted to séances,
 II 420
 Divine, as Mānasic World, III 334
 dreams made in, sphere, II 391
 form came first, III 9
 hand, I 75, 356, 394; II 313
 intoxication, I 49-50, 154; II 29
 matrix in precipitation, I 354-5
 memories, I 453-4
 mental life impressed on, II 397
 mesmerism awakens, man, I 255
 monad does not reincarnate,
 II 333-4
 music, II 23
 phenomena no proof of
 spirituality, I 49-50
 protection from, II 392
 prototype of man, II 225
 rising above the, II 397
 senses in sleep, II 431
 soul must free itself from, II 391,
 397
 spine & brain, II 38-9
 Spirit of cometary matter, III 334
 substance in mesmerism, II 33
 travel, II 356
 travel in dreams, II 402-3
 travel is passive, II 391
 travel most difficult feat, I 74
- Astral Body
 See also Liṅga-Śarīra
 Adam as, before "coat of skin,"
 III 190
 alters little until death, II 37-8;
 III 383
 anger influences, I 76-7
 Auric Envelope contributes to,
 III 383
 automatic action of medium's, I 453
 brain has hold on, when awake,
 II 431-2
 can develop unevenly, I 75-6
 on changes in, & disintegration,
 III 383, 424

concentration develops, I 75
 control of, II 395
 currents in ethereal or, I 296
 danger of anger, vanity, & pride to,
 I 76-7; III 424
 dangers of travel in, I 74-5
 as demon to the real man, III 447-8
 Design body, III 189-90, 297, 320,
 390, 444-5
 disentangles itself before death,
 III 384-5
 dissipates after death, III 44, 445
 as ethereal form not confined to
 spleen, III 462
 as ethereal inner person, III 444
 even clothes have, III 390
 explains mesmerism, II 35
 explanation of, I 353-4, 415-16
 governed by solar orb, I 76
 hindrances to coherence of, I 75-6
 joins with Kāma after death, II 338
 Kāma acts through, III 383
 Kāma-Rūpic spook and, III 385
 or Liṅga-Śarīra, III 44, 189-90, 446
 made at conception, II 302
 man's accountability for, II 420
 man's outer senses and, III 190
 on many layers of, III 462
 may be used for more than one life,
 I 453
 in mediumship, III 190
 model of its outer case, II 137;
 III 320
 permeates physical, II 34-7, 137
 purification of, III 446-7, 447-8
 resurrected if odic chord to, not
 cut, III 140
 séance may attract a dying, III 445
 as seat of emotions, III 382-3
 seven great divisions of, III 444,
 445-8
 a sheath of Soul, II 41
 solidity destroyed by anger, III 424
 study of, not profitable, I 4
 sub-divisions of, II 41
 transformed by fire, III 447
 use in mediumship, I 453-4; III 190
 use of, or hand, I 352-3, 356, 394

Astral Light

See also Ākāśa; Ether
 Adepts can uplift, III 60
 Ākāśa and, III 45, 60, 136, 297, 407
 as *anima mundi*, III 46
 beyond our control, III 8, 60-1
 condensation by Yogi, III 48
 confusion in, I 109, 154-5
 darkness of Ineffable Light is,
 II 399
 deceptive nature of, III 334-5, 408
 deleterious currents in, III 47
 Divine Uplifter if purified, III 49
 in dreams, II 263, 390-1
 Earth's, diffused in upper & lower
 portions, III 407
 electricity a shadow of, II 399
 elementals and, III 60-1, 136
 elementals exist in, II 72
 fading of images in, I 116
 Flammarion describes, III 46
 good fades in, evil stays, III 9
 grosser type of matter than in
 body, I 154
 H.P.B. could gaze into, for
 teachings, I 342-3
 hypnotizes mankind, III 47-9
 ideal prototypes in, II 225
 illusions of, I 154; III 143-6
 images persist for centuries, III 8,
 45-6, 62, 136-7
 influx of pictures in, II 263, 412
 Kabbalists describe, as Satan,
 III 297
 on karmic alterations of, I 96
 Liṅga-Śarīra of our globe, III 297,
 317, 334
 looking into, not profitable, I 4,
 153-4
 as magic screen of time, I 550
 in magnetizing, II 72
 matrix of the earth, III 317
 mediumistic phenomena in, III 46,
 47-8, 136-7, 143-6, 334-5
 medium's relation to, I 453;
 III 334-5
 morals and, III 8-9
 mystical creatures of, III 45
 not inherently "good," II 232

- not "light" as we know it, III 46
 photographs of past & future in,
 I 49, 197, 407-8, 409
 picture gallery of Earth, III 45-7,
 60-1, 136-7, 334-5
 as plastic medium, III 136-7
 preserves every thought, II 346-7
 qualities of, III 45-9, 60-1, 136-7,
 143-6, 297, 407-8
 "radiant matter" of science, III 46
 as Recorder, I 52, 154, 197, 199-200,
 553; II 263; III 47-8, 60-1, 136-7,
 145, 297, 317
 reflects beliefs & acts of man, III 8
 reflects images from above &
 below, III 297, 407-8
 remains of dead in, III 45, 60-1,
 136-7, 144
 retains matrix in precipitation,
 I 393
 reverses all things, II 232
S.D. partly written from, I 342
 Spiritualism creates delusions in,
 I 108
 subconscious impressed by, III 49,
 62
 symbolized by the eye, I 115-16
 symbols in the, II 413
 teaches nothing of itself, I 154-5
 vehicle for Karma, III 62
- Astral Plane
 cannot teach, I 154, 455
 is dangerous, I 50
 divine, of Nature, III 333
 lingering on, II 276-7
 of man's double, II 137
 and our psychic senses, I 50
 is wholly material, I 49, 455
- Astral Soul
 or *Kāma-rūpa*, III 44
- Astral World
 black magicians live in, II 353
 character of man seen in, I 427
 corresponds to astral body of man,
 III 334
 delusion of, II 357, 359
 executed criminals affect society
 from, I 488-90
 lunar body and, III 334-5
 plane of astral light, III 334
- Astrologers
 ancient Indian, II 103
 of today much at sea, I 424
- Astrology
 ancient and modern, cp., II 15
 disasters predicted by, I 422-4
 Genethliacal, Mundane and
 Atmospheric, II 73
 horary, & correspondences with
 planets & metals, III 290-1
 horary, examples of, II 74-6
 horary, the most reliable, II 73-4
 ignore predictions of, I 424
 Karma not negated by, II 273
 Mundane, re nations, etc., II 73
 of *Nāḍigranthams*, II 101-3
 nativities in, II 74
 not soothsaying or divination,
 II 273
 planetary influences are only foci,
 II 15
 planetary influences in, II 273
 President Garfield's death &, II 75
 Ptolemy's *Tetrabiblos* influenced by
 Eastern, II 76
 relieves anxiety, II 76
- Astronomy
 ancient Indian, I 451
- Atlantean(s)
 antiquity of, II 352
Avatāras among, II 345-6
 civilization & America, III 18, 19
 date of last destruction of, I 128
 degraded spiritual things, III 19
 Greeks & Romans an appearance
 of the, II 352
 H.P.B. on Karma of, I 128
 Ireland once the abode of, I 231
 legend about destruction of,
 I 566-7
 resurrection beginning, III 19-20
 sorcery of, darkened skin of,
 III 20-1
 weighty karma of, II 224
 were ourselves, I 128-9, 131; II 224,
 352; III 362

Atlantis

- one of "five great Continents,"
II 24
- remains of, & other Continents,
II 24

Ātma(n) (Skt)

- as Auric Egg in E.S., III 367
- contains all, I 163
- Gītā* on, I 143
- illuminates its vehicles, II 276
- indivisible spiritual identity, III 44
- informing spirit, II 236, 274-5
- Masters united with, III 430
- meditation subject, III 454
- never incarnated, II 275
- not individualized, III 44, 96
- not subject to change, II 236
- the one principle, II 274
- the ONE REALITY, III 294
- one, shines on all, III 44
- principles are vehicles of, II 274
- substitute for Auric Egg, III 319
- synthesis of whole, III 96
- Universal Spirit, III 44, 168, 191,
296
- of upper triad in Devachan, II 281
- white magician's talisman is, II 94

Ātma-Buddhi (Skt)

- Mānasic entity completes Trinity
with, III 296, 365
- not of this plane, III 397
- senseless on this plane, III 296
- universal & eternal, III 296

Ātma-Buddhi-Manas (Skt)

- becomes a god, I 212
- Monad now evolving as, III 409
- reincarnating principles, III 364
- as returning entity, I 279; II 330-1;
III 448

Atmospheric

- changes & upheavals, II 279

Atom(s)

- agents of Karma, II 226-7
- astral, and embryonic
development, II 423
- atomic lives or *jīvas* and, III 335, 350
- cellular, influenced by higher mind
alone, III 349
- education of lower, I 329

eternal change of, III 11

"fate" of an, II 228

Gods, Monads, and, III 351

heat of, II 226

as hypothesis, I 173, 464

impressions given to, by man,
II 297, 420-1

an independent entity, III 348

inform the molecules, III 351-2
infused with life or spirit, III 234,
318, 350

interchanging of, II 145-7, 319-20,
421

on interstellar, III 351

Leucippus on, II 223

man influences evolution of,
II 420-1; III 318, 349-51

no inorganic, I 208, 211

occult definition, III 350

of occultism differ from science,
I 212

"physical," proceed from mineral
monad onwards, III 350

physical, reincarnate, II 42-3,
319-20

principles of the Gods, III 350-1
psycho-spiritual not physical,

III 349

recombination cycle of, II 320
subject to Karma, III 350

transmigration of life, II 420-1;
III 318

vibration rates of mineral, give
illusion of solidity, I 466

Augoeides (Gk)

Inner God or Higher Self, I 432

Seventh aspect of Auric Egg,
III 403

Aum. *See* OM

Aura

in mesmerism, II 33

Auric Egg

aroma of spiritual aspiration
preserved in, III 368

and Buddhi-Manas, III 364

on color of, III 337

corresponds with the "Egg of
Brahmā," III 400, 403

at death & after, III 363-4, 403

on duration of, III 403
 emanation of Ātmic Ray, III 403
 or "Envelope" as a principle,
 III 319, 337, 403
 Esoteric 7th Principle, III 337, 358,
 403, 405
 as invisible magnetic sphere,
 III 403
 as Karmic record, III 321, 353, 364,
 403
 as kingdom of heaven & light,
 III 337
 Lunar Piṭris absorbed into essence
 of, III 463-4
 Māyāvi-rūpa of Adept and, III 363,
 403
 no one life can express all karmic
 atoms in, III 353
 origin of astral form, III 364, 367,
 403
 Paśyantī Vāch and, III 337
 sphere represents the, III 417
 Third Eye and, in E.S. diagram,
 III 400
 Thread Soul or Sūtrātma and,
 III 337, 364, 403
 unphilosophical statements on,
 III 288
 Auric Fluid
 forms invisible plastic Substances
 on our plane, III 334
 inheres in kāma-rūpa after death,
 III 334
 use in magnetism, III 334
The Austral Theosophist
 Judge article on T.S. in, III 216
 Authority
 man is final, in this cycle, I 36
 Wisdom-Religion uses reason for,
 II 135
 Avalokiteśvara (Skt)
 leader of Hierarchy, III 357-8
 Logos in divine regions, III 356, 358
 Padmapāṇi, the Initiator, III 357
 7th Universal Principle, III 359
 Avatāra(s) (Skt)
 Kṛiṣṇa and Christ, I 439-40
 may be born to a common mother,
 II 379

Planetary Spirits as, III 402
 reincarnation of an, II 347
 Āveśa (Skt)
 or Tulku defined, I xxxiv
 Avīchi [avīci] (Skt)
 Kāma-loka and, III 236
 kāmic soul in, III 353
 Naraka, or "hell," I 439
 not Hell in Christian sense, III 63
 refusal to work with Nature for
 Good and, III 328
 the "second death," III 63, 236-7
 Avogadro, Law of
 Prof. Crookes and Neumann on,
 I 208-9

B

Babajee
 assisted Olcott at Adyar, I 68
Baltimore American
 on T.S. & its teachings, III 153-5
 Barborka, Geoffrey A. (1897-1982)
 ——— *H. P. Blavatsky, Tibet & Tulku*
 Tulku & Āveśa in, I xxxiv-v n
 Barhishad Piṭris (Skt)
See also Lunar Piṭris
 Lunar Ancestors, III 361
 Barker, A. Trevor [compiler, *The*
Mahatma Letters to A. P. Sinnett]
See Sinnett, Alfred P.
 Barrett, Prof. Wm. F. (1884-1925)
 on thought transference, II 95
 Barrows, Rev. John Henry (1847-
 1902)
 ——— *The World's Parliament of*
Religions
 chairman at Chicago in 1893, II 125
 at Chicago in 1893, II 119
 gathered chief dissenting sects
 there, II 172
 opening speech ref., II 169
 Basket Trick
 explanation of Hindu, III 170-1
 Battachārya, Bence Madhab
 President of Prayāga T.S., I 470
 Beasts
 ferocious, man's responsibility, I 117

- Beausobre, Isaac de (1659-1738)
 ——— *Histoire Crit. de Manichée* . . .
 on pre-existence of souls, I 430
- Beecher, Dr. Edward (1803-1895)
 Rev. Alger and, saw logic of rebirth,
 II 159
 saw logic of rebirth, III 110
 ——— *The Conflict of Ages*
 claims reincarnation is Christian,
 II 453
 on reincarnation in Christian
 scheme, III 155 & n
 reincarnation needed in
 Christianity, II 159
- Beecher, Henry W. (1813-1887)
 brother of Edward, II 159
 famous orator on Evolution, I 509
 preached reincarnation, III 176
- Behmen. *See* Boehme, Jacob
- Being(s)
 inner man not spiritual, II 36
 many great, I 125
 men are cells within, I 125
 in other spots of cosmos, II 350
 spiritual, pervade universe, II 298
- Bellamy, Edward (1850-1898)
 Judge letter to, ref., II 152n
- Bellary Branch [T.S.]
 aided by "Hindu Revival," I 443-4
 vernacular work of, I 425
- Bengtsson, Sven (1843-1916)
 carver of H.P.B.'s bronze urn,
 II 196 & n
- Berosus [Berossos] (3rd century BCE)
 astrological prediction of, I 424
- Besant, Annie (1847-1933)
 accused Judge of creating discord
 between East & West, I 476
 assisted in London by Jasper
 Niemand, II 503
 believed in Brahmanism, II 57
 Blavatsky Lodge and, I 298
 calls Judge "the greatest of exiles,"
 II 502
 carried H.P.B.'s ashes to India,
 II 196n
 changes mind about Earth-Chain,
 I 498
 claims Prayāg letter false, I 476;
 II 53, 217
 delegate of European Section to
 World's Fair, II 133
 draws huge crowds, II 171; III 201
 H.P.B.'s praise for, III 209
 Inner Group Recorder of
 Teachings, III 340
 on Judge, re. Olcott's resignation,
 I xlii
 on Judge's occult status, I xlviii
 London T.S. Hq. given by, I 190
 Olcott's message read by, II 134
 represents Eastern division of
 E.S.T., III 273, 391
 reviewed *S.D.*, III 209
 suggested Judge for T.S. president,
 III 392
 ——— *The Case Against W. Q. Judge*
 Judge's reply to charges, I lvii
 ——— *Seven Principles of Man*
 on apportionation, II 313q
- Bhagavad-Gītā*
 on action, II 464
 Adepts & night of Brahmā, II 415
 all worlds subject to karma, III 36
 on Arjuna's bow, I 163
 on Ātman, I 143
 on battlefield of Karma, I 27 & n
 on Brahmā's Day and Night, I 157-
 8; II 108
 Buddhists with key to, driven out
 of India, III 251
 condenses highest ethics, III 96
 on control of emotions, I 219
 for daily thought, III 277
 on descent of God, I 122, 127
 on destiny of worldly men, I 147
 on "Devachanic" state, III 252
 on devotion through action, I 54;
 III 39q
 on difficulty of unmanifested path,
 I 86
 on divine dependence, I 534q
 doctrine of, once lost to world,
 I 147
 on Duty, II 371, 463-4
 on duty of helping evolution, I 15
 on effort & study, II 467-8

- on equality of matter and spirit,
I 119
- esteemed by Buddhists &
Brahmans, III 251
- evolutionary history of human
race, I 161-2
- on fall from Indra's realm, III 41
- on fortunate birth, I 79
- on future birth, II 107q
- and Gnostic cross, I 14
- on Haṭha-Yoga, I 72-3
- ideas of today found in, I 221
- on Īśvara the Ego, II 364-5
- on Karma Yoga, III 39q
- on Karmic bondage, II 445
- key to, lost, I 162
- knower & known & guṇas in,
II 317 &n
- on lawful war, II 376
- on Lord within heart, II 110
- on many births, III 178 &n
- on moderation, I 92
- on moment of death, II 448-9
- on morality of, I 57
- on motive for action, II 464
- names for Supreme Spirit, I 71
- on obtaining Brahm, I 534q
- on organs of body, III 347
- pleasures contrasted in, II 378-9
- on power of self-ideation, II 274
- on rarity of reaching perfection,
II 267
- on real man, I 17
- on reincarnations of an Avatāra,
II 347
- on self as both friend & enemy,
I 537q
- Self vs. self of, discussed, III 82-4
- on self-control, I 219
- seven points of view on, II 109
- sheaths of soul in notes on,
II 459 &n
- on spirit & matter, I 159, 229
- spiritual cultivation of white adept,
II 414
- stresses inner light over practical
occultism, I 4
- study of, revives good seeds from
past lives, III 134
- Subba Row's notes on, II 104;
III 96, 333, 336-8
- Supreme One in us, II 9
- Supreme Soul not polluted by
body, I 71
- and symbolism of interlaced
triangles, I 13, 251
- on union with Supreme, I 72
- on Universal Spirit and rebirth,
I 35, 71
- why 18 chapters in, I 125
- youths should study Upanishads,
S.D. and, for years, I 151
- Bhārat Dharma
Indian Convention of 1893, I 425
- Bhashyacharya, N. (1835?-1889?)
first director of Adyar Library, I 68
- Bhāskara
Brahman's caste name, III 165
- Bhūta(s) (Skt)
obsession by, in ancient India, I 288
or Piśācha in Ākāśic substance,
III 45-6
worshiped in India, I 57
- Bible
See also books of
on holding to good, I 49
on moon, I 432-3
mystic story based on, verse,
I 276-7
reincarnation and/or Karma in,
I 305-7; II 139, 140-2, 444, 453
reincarnation in, I 418-22
Theosophy in, II 140
- Billing, Mrs. M. J. Hollis- (1837-?)
on materialization acc. to "Jim
Nolan," I 406-8
séances with "Jim Nolan" &,
I 198ff, 404-10; III 136-7
spiritualist, I 198ff
unusual mediumship of, II 69
- Bismarck, Otto von (1815-1898)
divine impulse in destiny of,
III 23-4
- Black
lodge encourages psychism, II 11
represents lower self, II 414
- Black Magic
See also Magic; White Magic

- America the future theater of, II 257-8, 345-6
- of Atlanteans, II 231, 346
- in Bhutan, II 94
- dangerous knowledge can lead to, III 293
- disregard for ethics leads to, III 465-6
- distinction between White Magic and, II 256-8, 290
- Fourth Race dabbled in, II 94
- greatest protection against, II 415, 417
- as literary theme, II 180
- in mental healing, I 227, 229-30; II 290
- motive determines, I 45, 47
- motive determines White or, III 290
- origin of, II 231, 256-7
- on racial destruction by, II 11, 345-6
- seeds for, among Westerners, II 417
- self & disruption as, II 257
- taking pay in, II 275
- talismans in, II 94
- triumph of selfishness, II 256
- use of magnetism is not, III 290
- use of OM for material gain is, III 310
- Black Magician(s)**
See also Magician; White Magician
- accept pay, II 275, 450
- deify the body, III 290
- on destruction of, II 94, 345-6, 415
- devoid of love, though brilliant, III 329
- fate of, II 375
- fate of aspiring, I 45-6
- Higher Ego divorced from, III 382
- opposite pole to White Adept, II 414
- a potential, within, II 414
- prostitutes wisdom to selfish ends, II 450
- psychic powers and, III 92
- a rarity in our age, II 256-7, 414-15
- reaps hell of Avichi, III 63
- seeks for self alone, III 92
- treatment of, II 256-7, 414-15
- on U.S. as theater of, II 345-6
- use of elementals by, II 353
- vegetarianism and, I 100
- Blavatsky, H. P. (1831-1891)**
See also *The Theosophist*; *Lucifer*
- abuse & vilification of, I 139
- on Adepts behind T.S., I 270-4
- aim of, I 194
- altruism encouraged by, III 174
- an American citizen, III 159
- on ancient Indian technology, I 447-8
- appeal of her phenomena, II 59-60
- ashes divided between 3 lands, II 194-7
- ashes now in America noted, II 196n
- ashes placed in Ganges, II 196n
- astral bells heard around, III 141, 239
- on atom, I 208, 209, 211
- attacked by Dr. Coues, II 183-4, 200
- on authenticity of Mahātmas' theories, I 395
- biographical sketch, III 204-12
- Blavatskyism not Theosophy, III 174
- a Brahman Yogi's support of, III 418-20
- a Buddhist, I 475
- Cairo experiment of, III 207
- came to America to reform Spiritualism, I 350
- changed name of Esoteric Section, III 370
- as Chela, I 366-7
- Christ Jesus denied by, II 266
- on "closing cycle," II 9-10
- common sense in E.S. urged by, III 288
- compared with Cagliostro, III 208
- compassion of, III 139
- on concentration, III 455
- a conscious messenger, II 366
- in constant communication with Masters, III 141-2, 241
- Coues-Collins attack on, III 150-1
- daily life of, I 257-63, 267-8

- on dangers of Black Magic in
healing, I 227
- debt owed to, by T.S., I 58-9
- demonstrated precipitations for
Judge, I 310
- description of homes of, I 256ff
- deserving our loyalty, I 514
- disappeared at Darjeeling, III 139
- discarded phenomena later, II 356
- disposal of, ashes a problem,
II 194-5
- early visit to America, III 206
- Esoteric Buddhism* teachings
surprised, I 382
- expenses for urn solicited, II 194
- farewell tribute to, II 16-21
- fearless & selfless, III 101, 212
- focused on yellow with sacred
"Word," III 457
- Foulke's claims &, II 28-30
- founded working girls' club, III 210
- freezing room phenomena of,
III 239-41
- goes to India, I 175, 193
- grandest being Judge knew, II 156
- had few friends, II 20
- Hindus' gratitude for, III 209
- Hodgson report &, II 408
- income & copyrights of, III 152
- Ireland an Atlantean abode, I 231
- on Judge as Antaskaraṇa, I xxxix
- on Judge as channel for
Nirmānakāya, I xxxiv
- on Judge as resuscitator of
Theosophy in U.S.A., I xxxix
- Judge defended by, I xxxix-xl
- Judge first meets, I 192; II 16
- Judge taught rebirth by, II 334
- Judge urged by, to help with S.D.,
III 238-41
- Judge's view of, I 58-9, 192-4
- Karma of Theosophists taken on
by, I 59
- Keightleys first meet, II 482, 486
- knew of her future abuse, I 193
- laid down lines of force for Work,
II 19
- last words about the T.S., II 510;
III 340
- libel suit dropped, II 200
- life objective of, III 210
- on Life-atoms and reincarnation,
II 319-20
- London life of, III 138
- loyalty to, II 63
- Mahātma & a Chela's view of,
III 419-20
- marriage to old Blavatsky, III 206
- Masters' 1st messenger to us, II 216
- Masters and, III 411-12, 418-20
- Masters are facts to, I 385-6
- Masters' messages astrally
impressed by, I 394
- Masters' messages received after
death of, I 201-2, 269-70
- Masters stand by, I 63-4, 366-7
- never asked for money, III 210
- never claimed authority, II 62
- never disavowed reincarnation,
II 333-4
- no fear of dying before work done,
III 139
- no "successor" to, II 28
- not dogmatic, I 386
- not infallible, II 59, 380
- not possessed by elementals, I 512
- Olcott accused, of fraud, II 215-17
- Olcott carried Indian portion of,
ashes, II 196
- over-zealous worship of, II 60-1
- phenomena at Enghien &, II 22-4;
III 239-41
- phenomena held back by, I 193-4,
462
- phenomena of, I 307-10; III 93,
140-1, 206-7
- on phenomena of teacup, III 198
- place in the T.S., II 59
- post of Corresponding Secretary
to remain vacant at death, I 194
- power of lions & sages in, II 19, 21
- predicted Conway's attack on T.S.,
III 196
- prediction about modern
skepticism, I 146
- private seal of, I 249, 321-3
- prophecies of, I 243-4, 302-4, 462

- on psychic powers growing in America, II 305
- on psychological fraud, I 356
- read astral light, II 223
- on real H.P.B., II 320
- on release of K.H.'s name, III 200
- remains Head of E.S. after "death," III 344
- reply to attack on, III 195-202
- on right use of psychic powers, II 356
- shared ticket with poor woman, III 139
- shrine for ashes of, cited in *Harper's* magazine, I 299
- on solar & Universal Cycles, I 123
- on Spiritual Sun, III 447
- on spiritual wickedness, III 328
- Spiritualism investigated by, III 207
- Spiritualists' view of, III 22
- supposed after-death messages from, I 269-70
- suspected as Russian spy in India, I 67
- teachings of, deserve first consideration, I 223
- T.S. fees do not go to, III 152
- T.S. founding by, III 207-8
- T.S. founding by, and Mahātmas, III 419-20
- T.S. sustained by strength of, I 176, 298, 321-2
- on Theosophical work, I 204
- on Those who sent her, II 135
- Tibetan training of, II 333
- Tibetan training of, verified, II 335
- tributes to, I 191-4; III 101, 419-20
- trying to be a Theosophist, III 156
- urn for, ashes described, II 194-7; III 101
- utter devotion to Master, II 19
- values Brotherhood more than T.S., I 486
- visits Count and Countess d'Adhémar, II 21-4
- warning for future of E.S., III 340, 343, 344
- warns against astral messages, III 288
- Washington D.C. branch named for, III 7
- on Western teachers, III 444
- *Collected Writings*
- on aim of *Lucifer* magazine, II 15n
- animals and man compared, I 211
- bio. of A. Keightley in, II 487
- bio. of B. Keightley in, II 485
- bio. of C. F. Wright in, II 497
- bio. of Dr. H. Coryn, II 487 ref.
- bio. of G. R. S. Mead in, II 493n
- bio. of Isabel Cooper-Oakley in, II 513
- bio. of J. M. Pryse in, II 509
- bio. of Julia Keightley in, II 503
- Book of Rules*, III 399
- on chelaship, III 275 &n
- consult, III 6, 24, 41 &n, 131, 191, 200, 328, 377
- consult, Vol. XIV, Appendix II, I 409n
- "Conversations on Occultism" ref., I 62
- on daily meditation, III 373
- diagram of 7 worlds & man, III 335
- on disease, II 291q, 294q
- on Double-page Diagram, III 416-18
- on E.S. evolution, III 273 &n
- E.S. Intro. by B. de Zirkoff, III 273
- on E.S. "orders," III 345q
- on E.S. rules, III 316n
- on Fire, Motion, etc., III 358
- on Hypnotism, III 334
- on inorganic vs. organic, I 211
- on Kāma-rūpa & Māyāvi-rūpa, III 334, 353
- on karma & selfishness, III 345-6
- on Lunar Pitṛis & Kumāras, III 462-3q
- on man, God, & Nature, III 433, 435
- on mantra and geometry, III 380
- on Masters' handwritings, I xlix-l
- Māyā defined, I 213
- on meditation with color & sound, III 455-6
- on medium & astral light, III 334-5
- on Mind-cure, III 410

- on motive, III 89q
 Nirmānakāyas in, III 387
 Occultism defined by, III 261
 on physical body, III 289
 on "Psychic & Noetic Action,"
 III 348-9
 ref. to Collins' "fraud," II 254n
 ref. to J. D. Buck in, II 472
 ref. to Wachtmeister in, II 492
 on "Reincarnations in Tibet,"
 II 347 &n
 Table of Vibrations, III 309
 on "Transmigration of the Life-
 atoms," II 319 &n
 ——— *Isis Unveiled*
 Adepts inspired, II 254n
 ancient secrets rediscovered, I 129,
 146
 denied reincarnation of
 personality, II 333-4
 diagram on Vāch & Virāj in,
 III 359
 Earth's evolutionary period and,
 III 400
 on elementals, III 400
 forerunner of T.S. literature, I 298
 house where, written, I 268
 on interlaced triangles, I 251
 Judge drew up contract for, I 192
 Judge, S.D., and, II 21
 Judge witnessed writing of, I 192
 on length of Cycles, I 124
 Paracelsus on "Sidereal force" in
 man, III 334
 propositions from, I 403
 on secret revelations of future
 cycles, I 129
 study revives past knowledge,
 III 134
 taught reincarnation, II 333 &n, 334
 topical study of, in E.S., III 331-2
 on triune Nature, III 430-1
 on writing of, III 208
 ——— *The Key to Theosophy*
 Adepts have no Devachan, II 381
 on after-death states, II 281
 on Ātman, III 367
 on close of cycle, III 283
 on Cycle of Life, I 123
 on cyclical effort of Adepts to help
 humanity, II 301
 on Devachan, III 365
 on Devachanic time period, I 337
 on E.S. & T.S. Messenger,
 III 284-5
 on future of T.S. & vision of
 mankind, I 195, 244; II 10;
 III 95-7q, 283-5, 344
 hints on study of, III 87, 331-2
 messenger cycle of 100 yrs., I 270
 on proper study of, I 132
 on Theosophical books before
 T.S., I 274
 T.S. warned on dogmatism, I 222
 written in London, I 192; III 209
 ——— *Lucifer*
 on "Genius," II 263
 H.P.B. founded, II 15
 ——— *The Secret Doctrine*
 absolute abstract space in, II 296
 acme of Theosophical Movement,
 III 148-9
 aim of, III 148
 animal has no Ego-Soul, I 427q
 Anupapādaka is parentless &
 eternal space, III 15q
 on Archangels & "The Fall," II 268
 astral man before physical, III 31,
 464-5
 astral man models physical, III 295
 on Atlantean Karma, I 128
 on Atlanteans & cycle of avatars,
 II 346
 on Atoms & nature spirits, III 350
 basis of, Stanzas of Dzyan, III 149
 careful study needed, III 322
 certificate about, I 343-6
 Consciousness as conceived in,
 II 304; III 368
 consult, III 108n
 on correspondence of Earth-Chain
 and man, I 369; III 335
 on death & karma, III 41
 on descent into matter, II 345
 on Dhyāni-Chohans, Lipikas, &
 Space, III 14-15q
 on Divine Mind's source, I 209
 on door to human kingdom closed,
 II 314, 419

- early private teachings of, I 382n
 on Earth-Chain, I 324-6, 368;
 II 286, 424
 on Earth-Chain & its companions,
 I 370q
 “Elementals” chapter put aside,
 III 241
 enormous success of, III 141, 148-9
 on Eros as divine desire, III 333
Esoteric Buddhism corrected by,
 I 325-7, 368-70, 382-3, 512-13;
 II 265; III 95
 on evolution of man’s vehicles,
 II 274
 facsimile of K.H. letter to Judge
 on, I 348
 on fate of moon, I 434
 on fiery Breaths, III 333, 463-4
 on Fire & Water deities, III 358
 on five great continents, II 24-6
 full revelation not given in, III 241
 on geometrical figures, III 416-17
 on Gods, Monads, & Atoms, III 351
 great cycles & eras in, II 266
 on H.P.B.’s rescue from death,
 III 140q
 on Heart & Mind of Universe,
 III 368
 on Heart & plexuses, I 388-9
 Hermetic teaching discussed by,
 II 331
 home where, finished, I 262-3
 how Atoms propel their molecules,
 III 350-1
 introduction to, should be studied,
 I 216
 on Kali-Yuga of Atlanteans, I 459
 on Kwan-Yin, etc., III 358
 on Logos, III 357-8, 359
 on Lunar & Solar Piṭṛis, III 294-5,
 361-3
 on Lunar Piṭṛis & Fire Lords,
 III 463-5
 on Mahat, III 334
 on Mānasaputras & Dhyāni-
 Buddhas, III 362-3
 on man’s evolution, I 331-2
 on Mars, Mercury, & Earth, I 513q
 on Mars, Mercury, Venus, & Earth,
 I 370 & n, 383-4, 434
 Masters dictated, I 343-4; II 10, 323;
 III 412, 416
 Masters inspired, II 254n
 on meaning of need for “all
 experience,” II 380-1
 method of study, III 312, 331-2
 on Monad, II 315-16
 on Monadic Essence, III 350-1
 on moon as deserted planet, II 423
 on Moon’s dissolution, I 434
 no inorganic matter, I 208
 no new “egos” or monads for this
 planetary chain, II 419, 424-7
 not based on pretended authority,
 I 218
 not produced by elementals, I 512
 originally an archaic MS, II 223
 on Padmapāṇi, III 356-60
 preparation of, III 138, 209-10,
 238-41
 on proper study of, I 132
 prophecy concerning, II 223
 prophecy concerning Adepts, I 302
 prophecy on reascension of old
 facts, I 146
 on Pythagorean doctrine of
 Numbers, III 338
 R. Hunt article on the sun, I 135n
 recordings of dictation of, III 141
 reviewed by Besant, III 209
 “Rootless Root” proposition of,
 II 323q
 on septenary nature of Universe,
 I 330q
 on serpent, I 250
 seven forces in man & nature,
 II 270q
 on Seven Hosts projecting men,
 III 465
 on seven worlds, III 332-5
 on seven zones & Root-Races,
 III 200q
 study of, I 217-18
 synthetic view needed to master,
 I 218
 teachings about comets in, I 481-2
 teachings highlighted, II 223-39

- teachings of, antedate Vedas, I 303
 theogony defined, III 96
 on third eye, III 380
 on thorough study of, I 151
 on three classes of Elementals,
 III 335
 Tibetan adepts aid in, III 150
 triple evolutionary scheme in,
 III 294-5
 triple production of H.P.B., K.H.,
 and M., I 343-4; II 323
 on 20th century prediction, I 210
 unifies science & religion, III 149
 on Vāch & its aspects, III 335-8
Viṣṇu-Purāṇa quoted, I 429
 on Water, III 319
 writing of, I 192-3, 342-4, 382-3
 ——— *The Theosophical Glossary*
 on Mesmer, II 31
 ——— *Transactions of the Blavatsky*
Lodge
 everything is organic, I 211
 on Fire, Light, Motion, III 358q
 ——— *The Voice of the Silence*
 on antaḥkaraṇa, III 366, 375
 antaḥkaraṇa after death, III 352
 on Bird of Kwan-yin as Aum,
 III 359
 doctrine of renunciation in, I 526q
 on eternal man, III 186
 on "heresy of separateness," III 316
 on inaction, III 356q
 on Karma, III 246
 a key devotional work, II 355
 ladder of the mystic sounds, III 337
 on lunar body of disciple, III 335q
 quoted on the Way, I 142
 reading of, at E.S. meetings, III 311
 satiation of craving opposed in,
 I 495
 on self-sacrifice, III 25 & n
 on service, I 316
 study of, recommended, III 277
 topical study of, III 331-2
 writing of, I 192-3
 Blavatsky, Nikifor V. (1809-1887)
 on H.P.B.'s marriage to, III 206
 Blind
 clairvoyance in the, II 288
 Blind Tom [Wiggins] (1849-1908)
 the musician, II 160, 312
 Blood
 cells transmit sensations, II 41
 circulation of, cp. with solar system,
 III 313
 circulation of, long known in East,
 I 389
 two aspects of, I 313
 Bodhidharma (460?-534)
 brought Buddhism to China, I 85
 Bodhisattvas (Skt)
 at dawn of evolution, II 225
 Body
 ancient view of, II 301-2
 blood flow cp. with global
 circulation, III 313
 disappears when consciousness
 leaves, III 289
 Ego connects with, at age 7, II 302
 ganglions of, register memory of
 sensations, II 41-2
 gestation period of, is shortening,
 II 423-4
 an illusion, III 289
 invisible parts of, II 301-2
 kept intact by astral body, II 38
 killing, easily justified, III 218-9
 law of correspondences seen in,
 III 313-14
 lower self does not include, III 304,
 367
 magnetic & electric ties of mind to,
 II 288
 man's, millions of years old, III 32
 matter of, used by other egos, I 119
 not a principle esoterically, III 368
 not object of student's care, II 405
 only affinities on lower plane,
 III 290
 partially paralyzed by mesmerism,
 II 33, 37
 personality belongs only to, I 84
 physical, constantly changing,
 II 309
 primordial substance is, of Spirits,
 II 239
 in reality does not grow old, II 309
 in sevenfold division of man, III 43

- a sheath of Soul, II 41-2
 yoga practices die with, III 304
- Boehme, Jacob (1575-1624)
 Adept influence on, I 273
 and Esoteric Christianity, II 107
 German mystic & shoemaker,
 II 106-12
 idea of Brahm in works of, II 108
 major works of, II 107n-8n
 as messenger of Masters, II 365-6
 obscured adept, I 128
 on sun & planets, II 110-11
 system of classification of, II 109-10
 a Theosopher, I 273-4; III 156 &n
 Theosophical movement and, I 486
 ——— *Forty Questions on the Soul*
 disturbed priests of his day, III 156
- Bombay (India)
 Judge lecture in, II 80-2
- Bonney, Charles Carroll (1831-1903)
 accepts T.S. for Parliament of
 Religions, II 125-6
- Book(s)
 new students given only 3, I 151
 of polished stones hidden, I 161
 reading of, vs. thought, III 132-4
 real, and archaic truths, III 133
 suggested list of Theosophical,
 III 237-8
- Book-Knowledge
 lifeless, III 101
 path of, I 43, 151
 superficial skimming, I 151
 superstition and, III 101
 useless for occultism, I 78
- Book of Rules*
 on chief aim of E.S., III 421
 H.P.B. on importance of rule five,
 III 316
 Judge present when H.P.B.
 formulated, III 316
 numbering altered, III 316n
 remained in force after H.P.B.'s
 death, III 441
- Book of the Dead*
 on after-death state, III 41
 Egyptian symbols in, I 252-3
Job based on, I 252
- Boston Convention
 split of branches at T.S., II 430-1
Boston Index
 letter to, on S.P.R. report, III 123-5
- Bow, Arrow & OM
 analogy, I 10, 163; II 391
- Boyd, Ernest (1887-1946)
 ——— *Ireland's Literary Renaissance*
 editor of, II 3 &n
- Bradlaugh, Charles (1833-1891)
 disciples of, in India, II 90
- Brahma (or Brahman) (Skt)
 Adepts absorbed into, II 257
 body as city of, I 61
 idea in Boehme's work, II 108
 karma does not apply to, III 36, 245
 nothing is but, III 55
 OM and, I 10, 163
 rootless root, III 55
 the Unmanifested, III 55
 unmanifested, cp. with Brahmā,
 III 55, 335
- Brahmā (Skt)
 Brahma the unmanifested cp. with,
 III 55, 335
 Breath of, II 225
 consists of Sat-Chit-Ānanda,
 III 251
 Days & Nights of, I 8-9, 122-3,
 157-8
 First Cause, III 55
 four bodies of, overlap as Day does
 Night, III 326
 Karma applies even to, III 126
 life of, and yugas, I 116
 manifested Logos is, III 55, 335
 Parabrahma and, III 55
 -Prajāpati caused 7 Ṛishis to issue,
 III 338
 Viṣṇu & Śiva, I 7
- Brahman(s) [Brāhmaṇa] (Skt)
 Allāhābād, & message to, II 215-17
 can set example for other castes,
 II 250
 false ideas of, towards T.S., II 51-2
 immortality of soul taught by,
 III 109
 initiated with *Gāyatrī*, I 311
 Judge sympathetic to, I 361-5

- on Mahātmās during Kali Yuga,
III 131
miracles of, & Indian yogis, III 170
must set example for other castes,
II 113
neglect of, and their MSS., I 425-6
no, missionaries, I 429
opposed H.P.B., I xlv
Prayāg letter to, I 470-6; II 54
prayer bell, III 108-9
promoted caste & idol-worship,
I 478
religion of, in India, II 50, 250
religion of, prevails in India, I 361-2
respond to Judge's letter, I 424-5
sons of Āryāvarta, I 362
spiritual pride among, II 113, 372
suspect T.S. partial to Buddhism,
I 361-5, 470-5
- Brahmanical Thread**
Olcott invested with, I 68, 363
- Brahmanism**
See also Hinduism
attitude towards Buddhism, II 51-2
the Bridge Doctrine in, I 438
Chakravarti represented, at World's
Fair, II 122, 124, 489
compared to Christianity and
Buddhism, I 438-40
confused with Buddhism, I 372
corruption of pure, II 250
crystallized & exclusive, I 477
Dāmodar gave up practices of,
I 470
esoteric, and Buddhism, II 54, 430
idolatry as corruption of pure,
II 430
idolatry of exoteric, II 430
India's dominant religion, I 361, 437
influence of T.S. in its spread,
II 428
must be born into, II 428
must restore harmony, II 113
nearest the truth, II 56
priesthood of, & T.S., II 51
as proclaimed by Vedāntins, II 50-1
religion of India, III 173-4
theological dogmatism of, I 478
Theosophy is not, III 174
- Brain**
cannot be altered at once, III 95-6
carries out orders of the soul, II 457
concerned with present lifetime,
II 161
daily impressions on, recur in sleep,
II 34, 431
during sleep, I 152
effect of mesmerism on, II 34
fatigue and dreams, II 431-2
ganglia of, used for psychic work,
III 303
as generator of Cosmic power,
I 506
how AUM sound is conveyed to,
III 304
impressed by Heart, III 349
medulla oblongata of, III 323
reversed images and, II 232
seat of the soul not in, II 457
on soul ganglia within the, III 303
third ventricle of, & pineal gland,
III 303
- "Bridge Doctrine"
of Brahman caste, II 157
Bṛihadāraṇyaka-Upaniṣad
aspiration for light, I 436q
on Brahman within all, I 115
on knowledge beyond Brahman
caste, I 428-9
on Kṛiṣṇa as a Kṣatriya, I 428-9
path of sages, III 133-4
- Brotherhood**
See also Universal Brotherhood
aim of Theosophy, II 373
Brahmanical faith on, II 250
and charity, I 46
community of T. L. Harris, II 192
a fact in nature, II 143; III 89
fearless reliance on, I 36
and forgiveness, II 253
freedom of thought leads to, II 86
of hate, I 508-9
of humanity aided by Adepts,
III 103
includes everything, I 520-1
mechanical Theosophy negates,
I 493
more valuable than T.S., I 486

- not aided by Universal language,
I 457-8
- one-sided if selective, I 508
- perfection and, identical, II 12
- practice of, & helping lower classes,
II 373
- prime object of T.S., II 81-2, 151,
373; III 329-30
- public work vs. private, I 463
- real object of Inner Lodge, I 380
- sentimentality is not, III 356
- spirit of, at World's Fair, II 131,
171-2
- talk of, not enough, I 148; III 83
- Theosophic code is, III 168-9
- T.S. a nucleus for real, II 20; III 103,
329-30
- as toleration yet freedom of
speech, III 103
- Universal, II 143-8, 151-2; III 54-5,
89
- Universal, goal, II 139
- Universal, realization of, I 218-19
- Work is expression of, I 505
- The Brotherhood
- See also* Lodge
- accidental discoveries &, I 304
- almoners of the divine, I 210
- a call from, I 245
- cares not for name or glory, I 275
- cause MSS. to be rediscovered,
I 304
- cipher used by, I 392
- colony from the gods, I 122, 127
- concerned with soul of man,
II 135-6
- constantly helps humanity, I 273;
II 259
- fosters Heart Doctrine, I 318
- gods among, II 147
- governs world, II 147
- great function of, III 64
- helped found T.S., I 131
- of Mahātmas, III 22
- members in all nations, III 15
- Messengers from, I 303
- modern science as seen by, I 376-81
- moved by universal love, III 329-30
- T.S. & next Messenger from, II 44
- Theosophy proved by, I 179-80
- unknown philanthropists, I 380
- Brothers
- all men are, II 156
- appeal to live as, II 147-8
- Elder, direct forces of salvation,
II 21
- letter to Brahmans, I 470-5
- of T.S. examine all faiths, II 154
- Buchanan, J. R. (1814-1899)
- axiom on "Hindu-Theosophy"
proved shallow, III 265-7
- psychometry and, III 265-7
- Buck, Dr. Jirah D. (1838-1916)
- biographical sketch, II 471-2
- chairman of Theosophical
Congress at World's Fair, II 164
- invited to speak at San Francisco,
I 435n
- on Theosophical books before
T.S., I 274
- tribute to Judge, I lx-lxi
- *A Study of Man . . .*
II 472
- Buckle, Henry T. (1821-1862)
- *History of Civilization in
England*
- on cyclic rise & fall of nations,
I 515
- Buddha Fields
- described, I 140
- Buddha, Gautama (643?-543? BCE)
- Adepts' great Patron, I 478
- the "Being of Tathāgata," II 325
- Brahmanical lineage of, I 440
- came to reform Hinduism, II 347
- conscious on all planes, I 80
- efflorescence of ages, I 33
- forbade reading of "novels," I 506
- on hatred, II 254
- H.P.B. cp. with, III 420
- and Japanese Buddhist sects, I 85
- Jesus cp. with, I 526; II 378, 430;
III 106
- Karma of disciples not interfered
with, II 442
- luxury of, in early youth, I 92
- and middle path, I 92
- on Nirvāṇa, II 375

- practical teachings of, I 281
 renunciation of, I 440, 526
 resisted Māra, I 440
 Śaṅkara reincarnation of, II 347-8;
 III 420
 as Savior, II 157
 a secret doctrine taught by, I 440
 on shunning drugs, II 277q
 taught forgiveness, II 253
 teachings of, I 91-3, 440
 T.S. must follow advice of, II 11
 on thought, II 347, 378
 Tsong-kha-pa as reincarnation of,
 II 347-8
 urges diligence for salvation, II 62
 Wheel of the Law, III 45
 works for salvation of world, I 33
 Zen-Shiu sect and, I 85-6
- Buddha-Gayā [Boḍh-Gayā]
 Olcott tries to restore, I 363; II 428
- Buddhavamsa*
 mentions Buddhist perfections,
 III 305n
- Buddhi (Skt)
 in after-death state, II 281
 color of, Principle, III 456
 compared with Manas, III 296, 365,
 367
 endures Mahā-manvantaras,
 III 296
 Fohat as universal prototype of,
 III 333
 inspires spirit of Brotherhood,
 III 326
 as intuition of Oneness, III 326
 Madhyamā Vāch and, III 336-7
 Manas gravitates to, II 281
 “material” when cp. to Ātman,
 II 226
 meditation as centering in, III 452,
 456
 in Padmapāṇi legend, III 360
 sixth round related to, I 430
 Soul, III 168
 Spiritual Soul, II 137; III 44, 191,
 367
 Spiritual Soul as vehicle of Ātma,
 III 333
- Buddhi-Manas (Skt)
 Divine Consciousness when united
 with Ātma, III 365
 the Divine-Ego, III 367
 is Self-Consciousness, III 365
- Buddhism
 in America, II 428
 Avatāra concept and, II 347
 Brahmanical attitude towards,
 II 51-2
 confused with Brahmanism, I 372
 driven out of India by Brahmans,
 III 458
 ethics of, same as Christian, I 437
 Indian religion and, II 52
 Nirmāṇakāya as used in, III 386
 no Individuality in, II 375
 Prayāg letter on Esoteric, II 54-5
 Pure Land teaching of, I 86-8, 438
 a pure religion, III 174
 Rājanya race and, I 429
 seems pessimistic to Westerners,
 II 429
 superstition of exoteric, II 430
 T.S., Brahmanism and, II 57-8, 428
 T.S. does not favor, I 361-4, 424-5
 Theosophy draws from, III 174
- Buddhist(s)
 Amita Buddha is Savior of, II 157
 asceticism & middle path, I 92-3
 attempt to restore Buddha-Gayā,
 I 363; II 427
 belief in Karma, III 39
 countries influence West, II 372
 ethics, III 168
 Hindus call, Nāstika, I 475
 honor purity of heart above
 intellect, II 394
 Masters not Brahmans or, II 54-5
 newspapers call Theosophists,
 II 428
 Olcott a, I 68; II 51
 schools in Ceylon, III 117-8
 sects in Japan, I 85-8, 438, 439
 story of flying machine, I 447
 teachings, I 91-2, 281, 438-9
 T.S. does not promote, I 361-4,
 424-5

- The Buddhist* (Colombo)
 “Madame Blavatsky” biography in,
 III 204
- Budhists
 Mahātmas as Esoteric, or “pre-
 Vedic,” I 475-6
- Buffalo Express* (New York)
 described *The Path* office, III 115
- Builders
 of global system, II 227
 project Humanity, II 227
- Bulwer-Lytton, Lord. *See* Lytton,
 Edward G. Lord Bulwer-
 Burgoyne, T. H.
 and the “H.B. of L.,” II 192-3
 ——— *The Light of Egypt*
 an impudent fraud, II 193
- Burnouf, Émile (1821-1907)
 on T.S., III 6
 on T.S. & religious development,
 I 149
 on T.S. as one of 3 great religious
 movements of the age, I 174;
 III 165, 200
- Burrows, Herbert (1845-1922)
 spoke at T.S. convention, III 100
- Butler, Hiram
 as Editor of the *Esoteric*, I 112
 wealth scheme exposed, I 113
- C
- Cabalists. *See* Kabbalists
- Cables, Josephine W.
 ed. of *The Occult Word*, III 125
- Cagliostro, Count Alessandro
 di (1743?-1795?)
 a messenger, II 366
 no charlatan, II 366
 no imposter, I 170; II 301
 on Talleyrand and, I 170-1
 working for humanity, I 170
- Calamities
 banquets of evil daemons, I 122
- The Canadian Theosophist*
 bio. of D. N. Dunlop in, II 3
 Smythe on Mr. Judge memorial,
 I xxiv-xxv
- Capital Punishment
See also Criminals
 different than death by lawful war,
 II 376
 greater evil than crime itself, II 285,
 369
 as legal murder, II 303
 morally wrong, I 488-90
 murder not diminished by, II 285
 practice deplored, II 369
 premature separation of real man
 in, I 488-9
 versus moral laws, II 285
- Cariyāpīṭaka*
 mentions Buddhist perfections,
 III 305n
- Carnegie, Andrew (1835-1919)
 Karma of success and, II 162
- Caste(s)
 abuse not sanctioned by Vedas,
 II 113
 in ancient times, I 428-9
 Brahmanical system of, II 113;
 III 164
 in Europe, II 262
 four Hindu, listed, II 262
 origin of, idea, I 277
 system abused in India, II 113, 250,
 262
- Cataclysms
 on American continent, II 25, 345-6
 Black Magic &, II 345-6
 dying races and, I 206-7
 geological, III 66-7
 Karma and, I 336
 not obscurations of the globe,
 II 425
- Catastrophe
 not always evil karma, II 256
- Catherine di Medici (1519-1589)
 a perfect devil, III 169
- Catholic. *See* Roman Catholic
 Church
- Cause(s)
 danger in repressing, of disease,
 II 292
 of disease from mental plane,
 II 291-2
 of Masters’ defined, II 10

- moral, as well as physical, III 71
of perfection & Brotherhood, II 12
- Caves
Ajanta, I 451
of Ellora & Elephanta, I 451
Kailās, carvings, pagoda & courts,
I 451
- Celibacy
no necessity for, II 389
not required in E.S., III 302
violates law of nature, II 389
- Cell(s)
atoms group to form, III 348
brain, in sleep, II 431
conscious potentiality of the,
III 351
a conscious unit, III 348
constructive vs. destructive, I 482
diagram of organic, III 349
each man is, in body of Manu, I 117
Esoteric Doctrine on, II 36
governed by psychic not noetic
action, III 351
hierarchies of, I 215
liver & spleen, III 349
in occult science, I 213-14
polarity of, altered, II 37
recollections of, II 33-4
seven differentiations & 8 states,
III 349-50
wall cp. to man's body, III 349
- Censorship
Mohammedans accused of, I 373
none in the T.S., I 371
- Center(s)
astral and physical, I 296
each man a, of force, II 435
of force confused with action,
III 406
radiate from one Center, III 417
sun symbol of true, I 137
- Century Path* (Point Loma)
on Karma & Reincarnation, III 245
- Ceylon [Sri Lanka]
Col. Olcott's work in, I 68
T.S. & Buddhist schools of,
III 117-18
- Ceylon Catholic Messenger*
on T.S. backing of Buddhist
schools, III 117
- Ceylon Diocesan Gazette*
Bishop of Colombo on Buddhist
school, III 117-18
- Chain(s)
See also Earth(s); Earth-Chain;
Globe(s)
are evolutionary developments,
I 369
each globe of, has 7 principles,
II 286
Evolutionary, II 228, 230-1, 286
Evolutionary, & globes, I 330-2
Evolutionary plan for, II 233
septenary stages, I 369
- Chakra [Cakra] (Skt)
cross a symbol of, I 14-15
weapon of Nārāyaṇa, I 15
- Chakravarti, G. N. (1863-1936)
Annie Besant and, I xliv-xlv
biographical sketch, II 487-9
claims Mahātma letter false, I 476
as delegate of T.S., II 133
on materialism in the East, II 150
represented Brahmanism at
World's Fair, II 122, 124, 489
- Chāndogya-Upanishad*
on lotus of the heart, I 61
on man's identity with Universal
Soul, I 34
on sacred syllable OM, I 5-6, 6-7
- Character
on building, II 466-7
low, degrades atomic lives, III 318
low, pollutes astral of Earth, III 317
true, preserved, III 448
- Charcot, Dr. Jean M. (1825-1893)
on danger of hysteria from
hypnotism, III 213
experiments in hypnotism, I 145
on Hypnotism, II 281
pleads for legislation on hypnotism,
I 145, 417
revival of hypnotism by, III 212
- Charity
among zealous Theosophists,
II 253n

- beyond material, I 156
 helps one rise above Karma,
 III 248, 429
 Karmic investment in, I 316-17
 law of, I 46, 505
 motives for, II 462-3
 need for, on all levels, I 504
 in not presuming to be a "Karmic Agent," II 327
 palliative effect of, II 315; III 38-9, 248, 429
 rich must show, to poor, III 194
 Saint Paul on, I 315q
 seeing one's own weakness fosters,
 III 436, 438
 of wish to relieve suffering, II 462
 Chatterjee, Mohini M. (1858-1936)
 Hodgson report and, III 124-5
 ——— *Man: Fragments of Forgotten History*
 authority of, questioned, II 456 & n
 Chāyā(s) (Skt)
 See also Disciple(s)
 Chāyā Race and, III 465
 gave physical aspect in our
 evolutionary scheme, III 294-5
 as primordial prototype cp. with
 astral light, III 317
 Chela(s) [Celā] (Hindi)
 above all, must serve others, III 277
 Adept alone knows his, II 440
 Adepts help, transfer to new body,
 II 450
 fan spiritual flame of T.S., III 91
 and grades of discipleship, I 366
 Karmic conflict of, II 262
 know stage within, II 440
 Mahātmas and, II 91
 as Masters compared to us, I 365-6
 Masters do not criticize, after their
 passing, I 367
 as medium of his Master, I 53
 occult maxim for, III 282
 real tests in everyday life, III 276,
 282
 secret work of, II 440
 unexpended karma of, III 275, 280
 will reach goal in 7 births, II 263
- Chelaship
 concealed, II 440
 desire for, II 416
 on false claims about, I 367
 not the object of T.S., II 416
 steady desire for, precipitates
 Karma, II 262
 Chew-Yew-Tsâng
 inspired by Adept?, II 430
nom-de-plume of E.T. Hargrove,
 II 430
Chicago Daily News
 summarized Judge's talk, III 115
Chicago Evening Journal
 Judge defends H.P.B. in, III 152
Chicago Evening Post
 summarized Judge lecture, III 115
 Chicago World's Fair
 Parliament of Religions at, II 119
 Child
 astral body of, made at conception,
 II 302
 Ego of, connects about age seven,
 II 302, 362
 Karma brings, to mother, II 302,
 434-5
 Karmic relations with parents far-
 reaching, II 435
 mother's influence on body of,
 II 302
 parents and wicked, II 434-5
 parents should expose, to
 Theosophy, II 453-4
 psychic powers in a, II 366-7
 suffering of, II 362
 Sunday school dogmas and, II 453
 taught dogmatically, II 453
 Chinese
 Ancient, knew sidereal cycle, II 164
 discovered precession of equinoxes,
 I 447
 nation dying out, I 206
 Chiromnomy. See Palmistry
 "Chohans of Darkness"
 as Planetaries who impersonate
 gods, I 475
 preside at Pralayas, I 475

- Choice
 between Good or Evil made in 5th
 Round, II 321
 "moment" of, II 224, 418; III 65-6
 power of, for race, II 259-60
- Cholera
 yellow fever &, curable, III 192
- Chosen
 few are, II 10-11, 255
- Christ
 ethics of, & T.S., II 155
 no, Jesus, II 266
 not represented in Churches, II 155
 purpose of Theosophy &, I 46
- Christian(s)
 advice to, healers, I 283-4
 danger awaits, nations, I 35
 did not originate idea of
 Brotherhood, II 143
 era & other great cycles, II 265-6
 hymn on heathens, II 156
 images borrowed, III 109
 nations have unclear clues to Path,
 I 35
 prophecy on end of the world,
 II 436
 reincarnation taught by, for 500
 years, II 142
 should we partake in, festivals?,
 II 285-6
 Theosophists as, III 104
 view of the Ego, II 365
- The Christian* (London)
 called *The Path* office pagan, III 142
- Christian College Magazine*
 published forged letters, I xxiii
- Christianity
 altered since early times, III 105-6
 Āryan & Jewish roots of, III 108
 Buddhism, Hinduism and, I 437-8
 on capital punishment, I 488
 Churchianity vs., III 175
 cp. with Theosophy, II 452-3
 cycle of, II 167
 doctrinal intolerance of, III 104
 doctrines found in East, III 108-9
 dogmas of, being replaced by
 Indian philosophy, I 184
 on formalism in, III 104
 heathen origins of, I 275
 hypocrisy in Church, III 105, 175
 of Jesus cp. to Judaism, I 437
 lost chord of, I 417ff
 not alone in claiming a Savior,
 II 157
 Reincarnation & Karma found in,
 II 142; III 110-11
 spirit of, vs. letter of, III 175
 Theosophy not opposed to,
 III 104-6, 109-10, 174-5
 true spirit of, is Theosophy, I 468
- Christian Science
See also Metaphysical Healing
 causes diseases to retreat to inner
 planes, III 398-9, 410
 dangers of, to free will, I 227-9, 295,
 297
 on denial of disease, I 295
 on denial of pain, I 238
 H.P.B.'s warning about, III 410
 hypnotism and, III 409-10
 logic ignored by, I 282
 Mānasic insanity often result of,
 III 410
 Mind-cure and, I 227, 238-41, 283;
 III 398-9, 409-10
 Theosophy &, contrasted, II 405
- Christos (Gk)
 as Inner God, III 337
 -Sophia, III 358
- Church(es)
 do not represent Christ, II 155, 452
 hypocrisy of, & theology, III 105
 impracticality of, III 69
 no answer to poverty, III 98-9, 105
 rituals of, borrowed, III 108-9
 society not regenerated by, III 69
 threat of Science to, III 106
 too materialistic to join T.S., I 246
- Cities
 buried, rediscovered, I 300
 destined to be built, I 109, 301-2
 pictured in astral light, I 109, 301
- Civilization(s)
 causes of extinction, III 66-7
 elementals swarm over future, I 109
 fountainhead of, in India, I 186
 glitter of, not true progress, I 372

- Hindu cp. to our, II 261-2
 Karma of race and, II 447
 not-spirit regarded as Spirit by, I 44
 past and present, I 450-1
 periodically rolls around globe,
 I 132
 progress of, is superficial, I 44
 rebirth of, II 166-7, 414
 soul's progress more important
 than, III 102
 unequal development of, III 67
 Western, must uplift Eastern, I 479
- Clairaudience
 according to Spiritualists, I 52
 inner senses and, I 75
 known for ages, I 352
- Clairaudient(s)
 perceptions reversed on Astral
 planes, III 408
 what is heard by, I 52
- Clairvoyance
 according to Spiritualists, I 52
 an affliction, III 38
 animals have, I 177
 Astral Light's use in, III 45, 408
 of distant events, I 449
 etheric fluids in, I 178
 explanation for, I 329
 imagination and, II 300
 inner senses and, I 75, 177-8, 255
 known for ages, I 352
 mediumship &, III 145
 nervous derangement often results
 in, I 177
 not at all profitable, I 4
 question on, in blind, II 288
 thoughts become objective in, I 177
 warnings on, I 176-9
- Clairvoyant
 easily deluded, I 74, 177-8, 255-6
 medium not reliable, III 145
 seeing the future by, II 300
 sees astral records, I 52
 sees your thoughts, II 95
 true, must rise above plane of
 Astral Light, III 408
- Classification
 system cp. with Esoteric Buddhism,
 II 104
- ternary, believed best for Kali-
 Yuga, II 105
- Cobra
 experiments with poison of, III 192
- Cohesion
 force of, in phenomena, I 401
- Coin
 experiment with Indian, II 83-5
- Coleman, W. Emmette (1843-?)
 enemy to Blavatsky, II 182-4
 Kiddle incident and, III 122-3
- Collins, Mabel (1851-1927)
 conspired with Coues against
 H.P.B., III 150-1
 and Coues libel suit, II 188n
 H.P.B.'s associate ed. of *Lucifer*,
 II 180; III 141
 retracts claim of Adept inspiration,
 II 254; III 151
- *Idyll of the White Lotus*
 temptation of Kamen Baka in,
 II 450
 on work of Adept, I 42
- *Light on the Path*
 alludes to Vāch, III 337
 on attitude to life, I 19
 on authorship of, II 254
 on chelaship, II 440
 devotional reading of, II 464
 on energy of motive, II 445
 influence on reader of, III 134
 inspired by Adept in writing,
 II 188n, 254
 on man's Karmic struggles, II 443
 origin of name, III 375
 on source of, II 447
 true Occultism in, I 4
- *Through the Gates of Gold*
 Buddha and, I 42
 commentary on *Light on the Path*,
 I 37
 meaning of "Golden Gates,"
 I 37-44
 quoted, I 36ff
 reviewed, I 36-44
 wide appeal to Westerners, I 37
- Colmache, Édouard
 ——— *Reminiscences of Prince*
Talleyrand

- on Cagliostro, I 170 &n
- Color(s)
 abstract, II 296
 meditation on some, cautioned,
 III 456-7
 related to wave-lengths of sound,
 III 309-10
 seven, & OM meditation, I 8
 table of vibrations, III 309
 thoughts and, III 379
 yellow as, of Buddhi, III 456-7
- Comets
 astronomers & Adepts on, I 481
 defy laws applying to other celestial
 bodies, I 481
 function of, II 234
 worlds begin as, I 482
- Common-sense
 E.S. members urged to use, III 284,
 288
- Communism
 cannot bring true reform, III 160
- Compassion
 Absolute, as Occult commandment,
 III 326
 Adepts', for mankind, II 259-60,
 272, 349-50
 of Nirmānakāya, II 410
 as true sympathy, II 330
 of Yudhishṭhira, I 341-2
- Complaints
 keep crying &, within, I 20-1
 outgrowth of heresy of
 separateness, III 316
 prohibited in E.S., III 316
- Concentration
 awakens inner organs, I 75
 a constant practice, I 78; II 8
 culture of, Rāja-Yoga, I 73
 exercise in, III 147
 first step towards knowledge, I 73
 memory in conflict with, II 8
 mental tendencies and, III 147, 261
 needed for astral travel, I 73
 objects for, should not be petty,
 III 455
 perfecting, II 8-9, 167-8
 poor, among Occidentals, II 416-17
 practice in daily life, III 399, 452,
 455
 and practice of virtue, I 76
 purpose of, III 399, 454
 as road to philosophy, III 374
 and Self-Culture, I 70
 Soul as spectator during, III 261
 subjects for, I 82
 superficial reading vs., III 147
 Union with Supreme Being, I 72
 value of, on spiritual, I 81, 82
 as Yoga, I 72
- Conditioned Existence
 rising above, II 394
- Confession
 cannot wipe out Karma, II 441
 no, in Theosophy, II 441
- Conger, Margaret (d. 1945)
 ——— *Combined Chronology*
 I 318n, 327n
- Conscience
 divine, II 349
 elementals devoid of, I 288, 289
 "voice" of, II 364
 What is source of?, II 343, 364
- Consciousness
 See also Self-Consciousness
 actuality of objects &, I 159
 is cosmic, III 167, 263, 368
 Cosmic, cp. to human, II 248-9;
 III 263
 eternal?, II 449
 functions on different planes, II 317
 Life and, as aspects of Absolute,
 III 368
 One, as Witness, III 260
 plants & animals have, I 213
 Principles relating to, III 416-18
 raindrop simile, II 449
 root of Unconditioned, II 296
 self-perceptive cognition of, II 317
 seven states of Cosmic, II 248-9;
 III 263
 seven states of human, III 263,
 367-8, 405-6
 States & Planes of, II 233
 Unity seen by higher, I 181-2
- Conservation of Energy
 law of Karma and, II 182

- Conservatism
human nature and, III 160
- Constitution
See also Principle(s); Sevenfold Division
of man a working hypothesis, III 62-3
Man's sevenfold, related to cosmic differentiation, II 310
sevenfold, & phenomena, I 351-2, 357
- Constitution of T.S.
members on, II 202-4
organic law of, II 204
- Constitution of U.S.*
Adepts oversaw, II 77
great American experiment and, III 157
term "God" left out of, III 157
T.S. frees soul, frees body, III 153
- Continent(s)
dwellers of sixth, II 25
first Imperishable Sacred Land, II 24
prediction on fifth, I 150
remains of, today, II 24
S.D. on "five great," II 24-6
- Convictions
argument changes no, but absorption of truth does, III 244
assertion of, is proper, II 46-7
dogmatism and, I 384-5
- Conway, Moncure D. (1832-1907)
on Adyar phenomena, III 199-202
on coin trick by fakirs, III 198
HPB's prediction about, III 196
on inaccurate report of, III 195-6
met H.P.B. twice, III 195
on "myth" of Koothoomi, III 200
rehashes old charges against H.P.B., III 195, 200-1
- Cooper-Oakley, Isabel (1854-1914)
biographical sketch, II 509-13
delegate to World's Fair, II 133
H.P.B.'s last message for T.S. given to, II 510
interested in Woman's Suffrage, II 509
nursed H.P.B. in India, II 510
- Copts
not descendants of Egyptians, I 518
only remnants of ancient Egyptians, II 166
- Cordilleras
lost tribe in, mountains, III 228
- Corey, Dr.
experiments in thought transference, II 96
- 1 Corinthians*
on charity, I 315q
on spiritual gifts, I 103
- Correspondence Class
course of study, II 202-4
system of study for, II 64-6
- Correspondences, Law of
all occult systems built on, I 369; III 312-13
definition & analogy, III 312
Earth-Chain, man and, I 369
examples of, III 313, 378
importance of, III 312
not cause and effect, II 276
shows likeness not identity, III 378
- Coryn, Dr. Herbert A. W. (1863-1927)
bio. of, in *Collected Writings*, II 487
photo with A. Keightley, II 484
- Cosmic
Ākāśa as, Principle, II 224
Consciousness cp. to human, II 248-9
Ideation, Substance, & Energy, III 368
matter & comets, II 234
planes of, Consciousness and man, III 263
seven, planes, II 233, 248-9
system cp. to human, II 321
Will as formless radiations, III 351
- Cosmic Blood
currents from sun correspond to human circulation, III 313
- Cosmopolitan* (New York)
story illustrating abject fear of public opinion, I 508
story on reincarnation in, I 496
- Cosmos
circulation of the, cp. with human, III 313

- and Cosmic Ideation, III 333
 higher planes in, II 233
 man a copy in miniature of, I 214; II 321
 no spot in, lacks consciousness, III 167
 sound as expressed in, III 336-8
- Coues, Prof. Elliott (1842-1899)
 attack on Theosophy & H.P.B., II 183-4; III 150-1
 confused about Theosophy, III 128
 conspiracy with Mabel Collins, III 150-1
 glamorized Gopal Joshee, III 127-8
 libel by, in *New York Sun*, I xl
 on libel suits against, II 188, 200-1; III 163
 T.S. presidency ambition of, II 188n; III 150
- Coulomb Conspiracy
 alterations at Adyar &, I 264-7
 caused H.P.B. to go to Europe, I 298
 Cooper-Oakley on, II 510
 Judge investigates, III 123-5
 Missionary report and, III 124, 201-2
 money paid for, III 202
 predicted, II 102
 predicted in a Nāḍigrantham, I 11
 shrine alterations &, III 123-4, 201-2
 Tukaram's view of, II 506
- Council of Constantinople
 rejected doctrine of rebirth, I 307, 422; II 142
- Cow
 symbolism & esoteric meaning, III 335-6
 Vāch as melodious, III 335-6
- Crawford, F. Marion (1854-1909)
 ——— *Mr. Isaacs*
 Oriental view of, III 130
 a theosophical novel, II 81
 ——— *Zoroaster*
 Oriental themes of, III 130
- Creation
 See also Evolution
 cosmic law controls, III 34-5
 evolution of worlds, II 234-5
 evolution vs., I 159-60
 Light, Sound & Number as factors of, III 337-8
 no, of new souls, II 419
 term evolution preferred to, III 35
- Creed(s)
 era of wild unbelief replaces, III 161
 no dogmas or, in Theosophy, II 151-2, 380
- Cremation
 helps astral to quickly dissipate, II 358
 new to Western lands, II 194
 preservation of mummies vs., II 348
 sanitary benefits of, II 358
- Criminal(s)
 denouncing of, I 500-2, 503; II 309
 execution of, II 285, 303
 how to reduce number of, I 5
 problems for, justice, I 94-5
 revenge of executed, on living, I 489; II 303, 369
- Crinkle, Nym. See Wheeler, Andrew C.
- Criticism
 of ourselves prevents unkind, of others, III 373, 378
 of own views helpful, III 87
 a waste of time & energy, II 282-3
- Crookes, Sir William (1832-1919)
 laid basis for Meta-chemistry, I 209
 London Lodge member, II 373
- Cross
 Egyptian, I 249-53
 symbolism of Gnostic, I 14
- Crux Ansata (Lat)
 meaning of, I 15-16, 252-3
 in T.S. seal, I 249
 very ancient symbol, I 253
- Crystal
 experiment with Ceylon, II 89
- Cultured Classes
 acme of selfishness, II 11
- Cures
 metaphysical, II 289

Current Literature (New York)
 sonnet on Nirvāṇa in, I 185n

Curses
 do "come home to roost," III 61-2

Cycle(s)
 Adepts can know true, II 234, 266, 346
 Adepts can only modify minor, II 259; III 17, 283-4
 approaching end of T.S., III 284
 ascending & descending, III 59-60
 of civilizations and nature, I 523-5; II 166-7, 414
 coincidence of, II 266
 cosmic, seem slow, II 414
 Dawn of New, I 36, 304
 Doctrine of, I 57, 121-30, 514-27; III 59-60
 Elder Brothers subject to, I 520
 of Eternity or Manvantara, I 250
 evolution another word for, II 168
 evolution fulfilled by effort not, II 259-60
 expiring, of 1897, II 9-10, 433
 Gods issue forth in, I 122
 govern all worlds, II 234, 414
 of great beings in World history, II 346
 Hindus on Great, II 164
 idea accepted by science, II 164
 Jñānis descend in, III 60
 Kalpas & Yugas or ages, I 124, 459-60, 514-18; III 58
 Karmic impressions return in, I 519
 of last quarter century effort, I 461-2; II 9-10, 301, 409-10; III 283-4
 man is the authority in this, I 36
 of Masters aid to West, II 9-10, 433
 minor, now converging, I 130
 must run their rounds, II 259q, 414
 Nature's, affect man's, I 518-19
 overlap each other, II 413; III 59
 psychological, I 522-3
 of rebirth, I 339; II 166
 ref. to Higgins' *Anacalypsis* on, I 518
 revolutionary, I 527
 Saros & Naros among ancient, I 515
 secret law of, II 234

seventy-five+ years, & S.D., II 10
 sidereal, & cyclic law, III 12, 17
 sidereal, and sub-races, II 25
 sidereal, known by ancients, II 164, 234
 sidereal, related to Yugas, I 460
 of Spiritual regeneration from Masters, I 461-3
 of thought & feeling, II 167-8
 thoughts conform to, I 44
 unrest of this, I 293-4
 vary among nations, I 129, 459-60

Cyclic
 depression may be overcome, II 167
 effort of Adepts to help humanity, II 9-11, 301, 346
 law, II 164, 234, 259, 346
 law of Nature, II 167
 laws are just, II 414
 return of impressions, II 167

D

Daily Life
 temptations, II 418, 451

Daily Surf (Santa Cruz)
 reviewed Judge talks, III 115

Daivīprakṛiti (Skt)
 abstract ideal matter, III 358-9
 as Fohat Cosmically, III 358-9
 Light of the Logos, III 358
 Padmapāṇi or, III 356

Daksha (Skt)
 separation of sexes allegorized by, III 357
 typifies early 3rd Race, III 357
 Vāch is daughter of, III 360

Damascus
 "Eye of the East," III 249

Dāmodar. *See* Māvalankar, Dāmodar

Daniel
 alludes to cycles, I 525

Dante Alighieri (1265-1321)
 ——— *Inferno*
 quoted on hope, II 262

Darwin, Charles (1809-1882)
 evolutionary pattern of, I 173-4
 "missing link" of, I 214

- Davis, Andrew Jackson (1826-1910)
as a medium, I 350
- Day(s)
events of, and occult meaning, I 22
and Nights of Brahmā, I 8-9, 122-3,
157-8; III 326
- Dayānanda Sarasvatī (1825-1888)
sent T.S. ceremonial degrees based
on Āryan Masonry, II 476
- Death
See also Capital Punishment
accidental, & Kāma-Loka, II 303
of brain & Devachanic state, III 43
causes for infant, II 307-8
consciousness of Real Ego at,
III 263
consequences of violent, I 488-9
cult, I 108
destructive cells given upper hand
in, I 482
doctrine of hell-fire and, III 34
doctrine of purgatory and, III 220
executed criminals' state after,
II 303
fear of, I 424
fire conquers, I 115
force emitted by being at, III 33,
189
hypnotism shortens life, I 417
karma and sudden, II 280
as King of Terrors, III 219
on moment of, II 449
no escape from responsibility in,
III 221
no such thing as, I 120; III 189
penalty not right, II 285
preliminary, in suicide, III 219-20
séances & state after, II 404
state after, I 81; II 139
sudden, & higher principles, II 303
as transformation of energy, I 9
untimely, III 219, 236
violent, & Kāma-rūpa, II 280
vision reveals soul's purpose, II 384,
449
of warrior & criminal cp., II 276-7
- Degrees
attained in T.S. by moral and
mental state, II 440-1
- higher T.S., held by Adepts, II 258
in the T.S., II 439-41
- Deity
is one whole, III 55
there is no fall for the Ineffable,
II 401
- Delusion
of Astral World, II 357, 359
hypnotism fosters, II 42
of Nature is powerful, I 49-50
- Democracy
demagogues in, III 160
inflated sense of power in, III 163
universal suffrage wasted in, III 160
- Demophilus (Pythagorean)
on intellect, I 211
- Depression
ending cycles of, I 522-3; II 167
- The Desātīr*
teaches transmigration, I 567-8;
II 421 & n
- Desbarolles, Adrien A. (1801-1886)
gave respectability to palmistry,
II 97
——— *Les Mystères de la Main*
on Chiromnomy, II 97 & n
- Desire
See also Kāma
basis of action or karma, I 25-6
ceases to attract when overcome,
II 337
deserve before we can, powers,
II 417
Eros as Divine, III 333
on how to conquer passions and,
III 262-3, 438
killing out, I 37
for occult development, II 415-17
and passions are not abstract
qualities, II 339
rebirth and, II 339-40
satiation of, a dreadful doctrine,
I 495
self-analysis destroys, III 262, 437-8
subtle, of lower manas, III 437-8
transmutation of, I 28
for truth, II 9
and will power, II 8-9, 289-90
worldly ambition and, II 352

Destiny

of good & evil occultists, I 45-6
and Karma, II 271
man's, and altruism, II 235
self-ordained, I 41; III 71-2
Theosophy on origin and, of man,
III 62-6
turning point in, of race, II 224;
III 65-6

Detachment

from results, II 464-5
needed to be free of Karma, I 31

Detroit Review of Medicine

Dr. Corey's experiment, II 96

Deuteronomy

on necromancy, I 288

Deva(s) (Skt)

Adept's fate as a, II 375-6; III 66
compared to fairies, I 231
conflict with Asuras, I 15
consequences of becoming a,
III 38, 385
Hindu belief in, III 38, 126
illusions of, may take one against
will, I 148
Karma of, III 38, 126
man may become a, III 38
project future cities to men, I 301
a so-called god, III 385-6
state of temporary bliss, III 126

Devachan [bDe-ba-can] (Tib)

Adepts can enter, of others, II 382
Adepts not subject to, II 381-2, 450
animals have no, I 428
aspirations of soul fulfilled in,
III 42, 252
and Avīchi, I 439
Bhagavad-Gītā on, III 252
cell has its, & rebirth, I 118
compared to heaven, II 139, 308
compensation in, I 114, 168
cp. to heaven, III 63
a delusive state, II 312, 381
as delusory as earth-life, II 308
domain of spiritual effects, III 41
Ego extracts goodness in, III 252
energies exhausted in, III 42, 43, 45,
191-2, 252
illusionary nature of, I 167

Indra's heaven among Hindus,
III 245

Jīvanmuktas do not experience,
II 272

Kāma-Mānasic forms and, II 248
Kāma-rūpa separates from higher
triad before, II 281

Karma draws us out of, III 245
length of time in, I 167, 169, 336-9,
384, 428; II 294

length of time in, longer than
earth-life, II 311

life in, rooted in joy, III 42

locality of, II 318-19

loved ones are with us in, I 84

mediumship can make one in,
twinge, I 108

necessity of, explained, I 167-9

not dreaming, II 302

period of rest, I 168-9; II 139, 311,
381, 396; III 62-3, 252

post-mortem division in, III 41, 42

prevents total degradation, III 252

as reflection on past life, III 192

on refusal of, III 449-50

release from body, III 42

reminiscence in, II 281

for rest, not action, II 381

seeds of rebirth, II 330

shapes there resemble our real

characters, II 359

skipping, rare & seldom helpful,
II 450

soul of infant and, II 359

state of being, III 236

thought and, II 311

threshold of life, III 41

unmerited suffering &, II 332, 336

and victims of violent death, II 280

Devil(s)

egotism is personal, I 40

never announces his coming, II 451

obsession by, I 288

shells of the dead are, I 356

as Typhos in Egypt, I 126

Devotion

leads to unseen help, I 341

leads to work for humanity, I 135

meditation on OM needs, I 9, 163

- more valuable than money, II 205-7
 path of, leads to knowledge, I 162
 a single thread of, can unite a
 group, III 422
 study with, is best, III 379-80
 through action, III 39
 to H.P.B. & Masters, II 58-63
 true, needed to unveil nature, I 155
- Dharmapala, David H. [Anagarika]
 (1864-1933)
 biographical sketch, II 492
 Buddhist at Parliament of
 Religions, II 129, 171-2, 492
 Parliament of Religions &, I xliv
 represents Ceylon T.S. at
 Parliament, II 172, 492
 resuscitator of Buddhism in Asia,
 I xliv
 secretary of Mahā Bodhi Society,
 II 428, 492
 tries to restore Buddha-Gayā,
 II 492
- Dhyānis (Skt)
 incarnation of, II 268
- Dhyāni-Buddhas (Skt)
 emanate from 2nd Logos, III 362-3
- Dhyāni-Chohans
 Absolute unknown even to, II 225
 Adepts can communicate with,
 III 15
 as "Builders" preside at every
 Manvantara, I 475
 direct evolutionary movement,
 III 14, 16
 elementals and, II 235
 evolution of, II 232-3, 235
 guardians of cardinal points, III 14
 men become gods, III 16, 64, 358
 no hand in physical creation,
 III 294-5
 not "personifications" of powers of
 nature, II 225
 Padmapāṇi as synthesis of, III 357-8
 Rounds each have their own, II 225
 six Hierarchies of, III 358
 subject to immutable laws, III 15, 16
 symbolism in hosts of, II 226
 true center and, I 140
- Diamond
 atomic vibration rate in, I 466
 Mountain & Adepts, I 545-8, 571-2
 as radiance of Eternal Truth, I 546
- Dick, Fred J. (1856-1927)
 initiated by Judge in 1888, II 6
 tribute to Judge as martyr, II 6
- Dictionaries
 Judge defined terms for major,
 III 233 &n
- Diet
See also Vegetarianism
 in itself, not enough, I 20
 true "Theosophic," I 101-2
 of vegetarians, I 99-102, 468; II 384
- Diplomas
 higher degrees of chelaship require
 no, II 440
- Discernment
 how to acquire, I 73
- Disciple(s)
See also Chela(s)
 Adepts guide human thought
 through, III 27-8
 forbidden to boast, III 30
 gain only by merit, III 30
 ineffaceable marks on person of,
 III 28
 lifted only by own efforts, I 21
 on loneliness of, III 30
 rules of ancient schools for, I 155
 training is a pilgrimage, III 29-30
 true sun is goal of, I 137
- Discipleship
 not conferred by fees or passwords,
 III 28
 on true, III 30, 65
- Discipline
See also Self-Discipline
 daily life, II 451
 in Path of Eastern Occultism,
 III 393
 self-, II 429; III 64, 442
 sure foundation for, I 155
 union with divine needs, II 306
- Disease(s)
See also Healing; Metaphysical
 Healing

- causes of, on mental planes,
I 295-7; II 291-2
- cure of, helps evolution, II 436
- cure of, of more interest to some
than cause, I 282-3
- cyclic recurrence of, II 167
- healing of, II 436
- magnetic cure of, II 288
- “mind healers” throw back, I 284,
294-5
- much attention to, I 281
- physical Karma & imagination as
causes of, II 290-1, 294
- protecting children from, II 293
- purify man, I 284
- replanted to mental plane, I 284
- repression of, II 292
- seeds for future, fostered by mind
cures, III 257
- sin of separateness and, I 213, 215
- use of will power in cure of,
II 289-92
- Divine**
- act on, impulses at once, I 105
- Brothers almoners of the, I 210
- “Descent,” II 401
- flames of Archetypal Worlds,
III 333
- goodness from, within, I 104
- Life, within, II 270-1, 386, 398-9
- Radiance & OM, I 8
- on realizing, Love, I 105
- self-discipline needed to reach,
III 64
- Sophia of Jacob Boehme, II 110
- union with, Will, II 451
- virtues needed for union with,
II 306
- will, II 392-3
- Divine Monad**
- immortal Ego or Holy Ghost,
III 66
- as Īśvara or divine spark, III 65
- moment of choice and, III 65
- Divine Resonance**
- Divine Light is not, I 8
- or Nāda-Brahmā, I 7-9
- Divine Science**
- ancient Indian term, I 236
- as Theosophy, I 236
- Divine Wisdom**
- not limited by environment, II 386
- object of search rather than study,
II 398
- seek, in all directions, II 400
- Divinity**
- how to approach, III 452
- in ourselves, II 270-1, 386, 398-9
- Doctors**
- among Theosophists, II 471, 478,
485
- help evolution, II 436
- Doctrine(s)**
- ancient, revived by H.P.B., II 135
- dreadful, of Satiation, I 495
- few Theosophical, new, I 467; II 62
- of highest importance, III 8
- Masters want more Heart-, I 318
- only, with power to save, I 46
- purpose of Theosophical, II 20
- of Theosophy from the East, I 179
- universal, I 440-1
- universal application of
theosophical, I 114-20
- Dods, Dr. J. B. (1795-1872)**
- Electrical Psychology* lecture to U.S.
Senate, I 145
- gave mesmerism lecture to
Senators, II 32
- warns about hypnotism, I 145
- Dogmatism**
- avoided in T.S., I 436
- convictions and fear of, I 384-5
- crumbling, I 176
- none in Theosophy, I 221-2;
II 379-80
- T.S. has no, II 46, 130-1, 151-2
- Dolgorukov, Princess Helena. See**
Fadeyev, Helena Pavlovna
- Dolma [sGrol-ma] (Tib)**
- Tārā in Sanskrit, III 360
- two Virgins, as dual Manas, III 318,
360
- Donations**
- large, not encouraged, II 206-7
- Doubleday, Maj.-Gen. Abner (1819-
1893)**
- biographical sketch, II 474-6

- Civil War books of, II 474 &nn
 donated Āryan Branch library,
 II 476
 left in charge of New York City
 T.S., I xxii
 as President *pro tem*, II 210
- Doubt(s)
 Karma of, allegory, I 551-2
- Dragon's Teeth
 analogy, II 315
- Draper, John W. (1811-1882)
 ——— *History of the Conflict between
 Religion and Science*
 science of soul has own rules,
 II 90-1
- Dream(s)
 Astral Light &, II 263, 391
 causes of, unclear, II 263, 431
 consciousness during, III 37, 176,
 405-6
 dreaming and, I 80-3, 448-9
 forms seen in, II 248
 guidance from, II 260-1
 on high, and visions, III 406
 influence waking state, I 81
 inspiration not only in, II 263
 Lytton on initiation in, II 260
 perceptions unclear in, II 391
 prove man's inner self, III 176
 reason for not remembering, I 152
 reversion of images in, II 264
 Sushupti state beyond, II 261
 Svapna state cp. with Devachan,
 II 302
 visions and astral senses, II 431
- Druids
 magic stones of, I 572
 Seer of the, I 572
- Drunkard
 karma of, II 280
- Du Potet, Baron (1796-1881)
 feats of mesmerism by, II 32
- Duality
 rules universally in Nature,
 II 344-5
- Dublin Lodge, T.S.
 focus for Irish Literary
 Renaissance, II 3
 founded by Charles Johnston, II 3
- Judge a "spiritual Hero" to, II 3
 prominent members of, II 3
- Dumas, Alexander (1802-1870)
 novels influenced by Cagliostro,
 II 366
- Dunlop, D. N. (1868-1935)
 editor of *Irish Theosophist*, II 3
- Duration
 ever-present, & man, I 215
- Duty(ies)
 allegory on, I 543-4
 of another, II 326-7, 371
 of another, dangerous, I 205
 battle of life and, II 353
 done leads to wisdom, III 374
 each Vedic caste had own, II 376
 Higher life only through, I 105
 kindness a, II 405
 of Kshatriya caste, II 376
 man's, to own atoms, II 421
 man's true, I 181
 Masters' advice on, II 245
 personal desires versus, III 442-3
 sense of, not ambition, II 352-3
 spiritual culture and, III 64-5, 430
 Theosophical, I 205; II 260, 285;
 III 203-4
 to family & E.S., III 405, 422
 to humanity and family, III 422
 universal, of humanity, II 148
 Upanishads on, II 463
- Dvivedi, Manilal N. (1858-1898)
 publisher of old edition of
 Patañjali, I 411
 surname means "two Vedas,"
 III 165
 T.S. member cited by Judge, III 165
- Dweller of the Threshold
 all evil done by man is, I 155
 in astral light, I 155
 constant menace until conquered,
 I 97
 dwelling place of, I 97-8
 as an entity, I 97-8
 evil genius for next incarnation,
 III 330-1, 353
 exaggerated idea of, in *Zanoni*, I 537
 extraneous to student, I 98
 human elemental, III 382

Kāma-rūpa haunts new ego,
 III 330-1, 353
 need not be feared, I 98-9
 no fiction, II 264
 not a "lost" soul, III 382
 not product of brain, I 98
 Parent Ego's new personality
 attacked by, III 353
 sum total of general wickedness,
 I 97; III 382
 in *Zanoni*, I 96-9

E

Eagle (Brooklyn)

Judge talk in, III 192-4

Earth(s)

See also Evolution; Mars; Mercury;

Venus

always life on, II 238

astral light of, polluted, III 317

a condensation of seven primordial
 principles, II 110

corresponds to physical body,
 III 335

early stages of, II 238

enters new points in space, II 165-6;
 III 11-12

formation cp. to man's, II 231

a fourth-plane planet, I 369

geological development, III 188

Hell is on, III 33

humanity cycles around, II 165

man causes, changes, III 18

Mars, Mercury and, I 383-4, 513;
 II 228

monads do not arrive on an empty,
 II 229-30

moon is parent of, I 434; II 427

moon's spiritual principles
 transferred to, II 228

one of seven globes in earth-chain,
 II 422; III 58-9, 335

seven, not 7 globes of chain, II 286
 has seven principles, II 286

shifting of, axis, II 317-18

stars & planets within astral of,
 II 391

stars fix destiny of, II 16

sun's Zodiacal cycle affects, I 517

will be a satellite in next Chain,
 III 387

Earth-Chain

archetypal Man on Globe A of,
 II 228, 233

Besant changes mind about, I 498

cp. with other globe chains, I 513q

Devachan within, II 318-19

in *Esoteric Buddhism*, I 323-4,
 368-70

evolutionary periods not confined
 to our, III 16-17

evolutionary process on, II 228

kingdoms evolving on, II 230-1

Life-Wave evolves through,
 I 323-4; II 424-7; III 58-9

Mars & Mercury not of, I 368-70,
 498

seven "fellow-globes" of, II 233,
 286, 422, 424

and seven orifices in man's head,
 III 335

states of consciousness and,
 III 263-4

in *The Secret Doctrine*, I 324-6,
 368-70, 513

Earthquakes

See also Cataclysms

foretold by astrologers, I 422

East

"craze" for, in T.S., I 476; III 459

includes more than India, III 459

needs energy of West, II 107

not focus of 19th century occult
 effort, III 458-9

The Path relies on teachings of, I 57

source of Theosophy, I 179, 275

as storehouse for ancient literature,
 III 458

Easter Island

statues, III 9

Eastern

literature often allegorical, II 87, 89

religions older than Western, II 155

- T.S. revival of, literature, etc., II 89, 189
- Eastern School of Theosophy
See also Esoteric Section
 called Esoteric Section first, III 273
 on changes after H.P.B.'s death, III 343-4
 formed to vivify T.S., III 369
 heart of the T.S., III 340, 343
 name change from Esoteric Section, III 370
 Pledge & its occult effects, III 274-7
 vision for, III 284-5, 344-5
- Eckstein, Friedrich (1861-1939)
 prominent Theosophist, III 142
The Eclectic Theosophist (San Diego)
 on *Anandamaya Kośa* document, II 122
- Edison, Thomas (1847-1931)
 phonograph ridiculed at first, I 216
- Education
 limits conscience, II 343
 not crucial to study of Theosophy, II 373
 T.S. views on, II 152
- Eek, Dr. Sven (1900-1966)
See also Māvalankar, Dāmodar K.
 ——— *William Quan Judge: His Life and Work*
 Judge biographical sketch, I xvii-lxviii
- Effects
 overconcern with, of our actions, II 444
- Efflux
 current of, II 228
- Effort(s)
 only own, will uplift one, I 21; II 236-7
 only steady, leads to wisdom, I 18
- Egg
 universe in form of, II 35, 225
- Ego(s)
See also Higher Ego; I;
 Individuality; Personality
 Adepts know prenatal & postmortem state of, III 10
 after age 7, entangled in body, II 302, 362
 apparent suffering understood by, II 362
 is Ātma, Buddhi, & Manas, II 330
 chooses its own earthly habitation, I 276-7, 484-5
 conscious on some plane always, I 216, 449-50
 consciousness of, during hypnotism, III 214-15
 continuous identity of inner, I 449-50
 at death, III 263
 desire deludes, II 339
 in Devachan, II 312
 as eternal pilgrim, I 212-14
 God and, II 365
 groups of, leave races, I 206-7
 Higher Self cp. with, III 296
 Higher Self or, must triumph, II 433
 immortality of, III 10
 karma and, III 63
 language of, in sleep, I 152
 law of ripening Karma, III 65
 of lower kingdoms become men, II 361-2
 and "Māyā," I 213
 mother cannot touch, of child directly, II 302
 Nature an aspect of, II 365
 no strangers among, II 314
 overshadows body, II 301
 on punishment of, in 8th sphere, III 65
 is responsible if lower self rules, II 312-13
 on reward & punishment of, III 33
 seeds of rebirth in, II 330
 sex evolves from tendencies of, II 299
 stars source of, I 250-1
 subordination of passions by, III 74
 sub-races express varied stages of, II 425-6
 throws out energy at death, III 33
 unborn, changeless, & all-knowing, II 365

- use matter of previous, and other,
I 119; II 320
- Egotism
examples from daily life, III 83-4
of lower self, II 433-4; III 84, 296
as sense of separateness, I 39-40
- Egypt
ancient glory of, & Adept kings,
III 17
ancient learning of, I 58
electricity in ancient, I 447
gradual decay of, II 414
rapid rise of ancient, I 523
as silent on Āryan philosophy,
II 371
united science & religion, III 176
- Egyptian(s)
advanced civilization of, I 58, 447,
523-4
ancient, returning to America,
II 166
ancient, taught reincarnation,
III 178
civilization & its decay, II 414
Copts are only remains of original,
II 414
descendants of, not Copts of today,
I 518
gods of, & their shapes, I 536
knew cycles of atoms, II 320
knew hidden laws, II 72, 164
longed for the Gods, II 377
measured sidereal cycle, II 164-5
mummies, II 348
mummies enchain souls, II 376-7
mummification beliefs, I 517-18
mummified ibis psychometrized,
III 121
mysteries & rites, II 450
Recorder is astral light, III 47
and Semitic race, I 524
a small-handed race, II 99-100
we are the ancient, I 524
wiped out as a material race, II 166,
414
- Eidōlons
or spooks can assume bestial
appearance, II 420
- Eighth Sphere
separation from divine spark in,
III 65
- Ekaterinoslav (Russia)
birthplace of H.P.B., III 204
- Electricity
an entity, II 226
Fohat and, II 227
known to ancients, I 447
lower fires and, II 399
sun's, influences earth, II 279
- Element(s)
Esoteric order of, II 237
seven cosmical, II 224
- Elemental(s)
adepts can use, II 312
of "airy" kingdom, II 93-4
all, are harmful, II 353
astral remains and, III 45
atoms and, as future men, III 400
automatic obedience of, I 560
compacts with humans, II 94
control of, not profitable, I 4
copy only what exists, I 512
danger of opening door to,
II 340-1, 353, 403-4
Egyptian papyrus and, I 535-6
exist everywhere, II 432
exist in astral light, II 72
exist in astral plane, II 353
in forces of nature, II 228
foretell spots to be civilized, I 109,
301-2
generated by other beings, II 228
hallucinations of, I 22
H.P.B. not controlled by, I 512
incorporating *reliquiae* of dead,
II 404
lack conscience, I 289; III 61
means for Karma, II 72, 297
mediumship attracts, I 453, 455
men are mediums for, I 52
motions & shapes of, I 535-6
movements of, I 109
nature-spirits as, II 237, 404
as nerves of nature, I 353
not all, reach man's state in this
Manvantara, III 400
obey laws peculiar to, II 432

- precipitation and, III 61
 protection from, II 392
 Saptarishis are advanced, II 250
 scavengers of astral record, I 555-7
 at séances, I 200
 seemingly "intelligent beings,"
 II 340-1
 skin of Earth and, I 559-60
 some friendly some not, I 289
 subject to Karma, II 235
 as a Succubus, II 94
 symbols for classes of, II 413
 thoughts coalesce with, III 61
 transformation of, II 297
 transport objects, I 356
 vices attract hordes of, I 76-7
 water, dangerous, II 237
 what are, II 235
- Elemental World
 applies to nature spirits & lower
 lives, III 335
 corresponds with Prāṇa in man,
 III 335
- Elementary
 beings in man's lower nature, II 297
 obsession by, I 288
- Elias
 came back as John, II 141, 158, 453
- Elixir of Life
 Devachan and, II 396
- Ellis, Dr. W. Ashton (?-1919)
 London associate of H.P.B., III 141
- Elohim (Heb)
 cp. with Lunar Ancestors, III 295
- Embryo(s)
 earlier ages took years to gestate,
 II 423
 passes through former evolutionary
 changes, II 423
- Emerson, Ralph W. (1803-1882)
 essay on "The Oversoul," III 248
- Emotions
 control of, not extirpation of, I 219
- Encyclopedia Britannica*
 precepts of Islam in, I 374
- Energy
 conservation of, II 182
 of human heart in T.S., II 159
 transmutation of, & spiritual
 dynamics, I 380
- Enghien (France)
 H.P.B., W.Q.J., and others at, II 21
 phenomena at, II 22-4
- England
 H.P.B. impetus to T.S. in, I 192
 Ireland &, gateways for new race in
 America, II 27
 London headquarters and Besant,
 I 190
 palmistry once prohibited in, II 97
 on Theosophical Society in, I 149,
 175, 192-3
- English
 influence in America, II 26-7
 poverty of, language, II 105, 324
 Sanskrit &, terms combined, II 385
- Entity(ies)
 Fohat not an, II 228
 hosts of, in man's totality, II 227
 T.S. is an, I 58
- Environment
 entity chooses birth, I 26-7, 31-3
- Envy
 influences ethereal body, I 77
- Ephesians*
 ref. to verse 32, I 21
 on spiritual evil, III 328
- Epidemics
 moral, as well as physical, III 192-4
 Theosophy has cure for, III 194
- Equinoxes
 on precession of the, I 516-17
- Eros (Gk)
 definitions, III 333
 and deities born of Venus
 Aphrodite, III 319
 as One Ray, "sets fire" to Absolute,
 III 333
 sexless life-giving principle, III 333
- Esdaile, Dr. James (1808-1859)
 surgical use of Magnetism,
 III 212-15
 —— *Mesmerism in India*
 used magnetism in operations,
 III 212-13 & n
- Esoteric
 degrees not conferred, II 439-40

- elements & elementals, II 237
 rule on metaphysics, II 229
 teachings can't be sold, II 193
 teachings same in all major religions, II 430
 work done by Adepts & their chelas, II 440-1
- The Esoteric*
 "College" a conspiracy, I 113
 false claims of editor of, I 113
 secret organ for Christian sect, I 113
- Esoteric Buddhism
See also Sinnett, A. P.
 Brahmanism and, from same source, III 250-1
 driven out of India, III 250-1
 found in *Bhagavad-Gītā*, III 251
 secret teachings of Jesus cp. to, II 430
 term as used in T.S., III 250-1
 true philosophy, I 475
- Esoteric Doctrine
 Brahmanism and Buddhism from same, III 250-1
 Brahmans kept key to, for themselves, III 251
 of Correspondences learned via diagram, III 415-17
 of Correspondences must be learned, III 312, 404
 H.P.B. guarded against betrayal of, III 432
 on intellectual study of, III 460-1
 on Macrocosm & Microcosm, III 416-18
 method of teaching, III 285-6, 430-1, 432
 study & devotion required to grasp, III 379
 in study of Kosmos & ourselves, III 437
 on universal evolution, III 252, 294-5
 well known in India, III 251
- Esoteric Section
 accord between Heads of, III 375, 392, 414, 428-9, 441
 in America & H.P.B., II 409
 authority over Exoteric members not claimed, III 392-3, 421
 avoids astral messages, psychism, etc., III 288, 423-4
 Besant Inner Group Recorder of Teachings, III 340, 441
 care of Instructions, III 300, 324-5, 415, 428-9, 432-3
 correction of E.S. diagrams in, III 380
 Correspondence Course in, III 278-9, 376, 377
 Council for Eastern Division of, members announced, III 453
 dangers to, III 457
 Dark Powers seek destruction of, III 433
 different lines for, in each country, III 412
 dismisses transgressions, III 316, 421, 429
 drawing help from Masters for Humanity through, III 330
 drawing help from Masters for Occult training, III 393
 drawing help from Masters for T.S., III 343
 electioneering prohibited in, III 307
 Examination Papers of, III 287, 341, 355, 361-9, 402-10, 415
 fault finding and, III 457
 gossip & careless speech prohibited in, III 324, 457
 group study in, III 300-1, 311, 331-2, 354-5, 371-2, 384, 388-9, 422-3
 H.P.B. still Head of, after her passing, III 441
 H.P.B.'s appointment of Judge to, I xxx, xxxii n
 hoped to be life & core of Theosophical Movement, III 284, 340
 hoped to be life & core of T.S., III 433
 inaction of one member can deter whole, III 356, 378
 on induction into, III 300

- Instructions & Diagrams, III 406,
416-18, 433-5
on interdependence after departure
of Teacher, III 344-5, 429
Judge's role in the, I xxx-xxxii
known about in 1875, II 409
lack of altruism prevents new
teachings for, III 457
later called Eastern School of
Theosophy, III 273, 370
life of Theosophical Movement,
III 441
marriage not prohibited in, III 302
Masters &, after H.P.B.'s death,
III 411, 439, 441
meditation in, III 373-4, 453-7
mediumship prohibited in, III 331
model for meetings, III 311-12,
331-2, 371-2
money in, III 372
on motive for entering, III 421-3
no "Index Expurgatorius" for,
III 315
no irrelevant talk, a rule in, III 301
not deserted by Masters, III 411-12
not disciplinary body, III 421, 429
not for personal power, III 421
not for practicing magic, III 305
number placement in E.S.
diagrams, III 406
obstructions to progress in,
III 301-2, 315, 343, 354-6, 378-9,
384, 391, 457
papers revealed, II 183-4
pledge to Higher Self in, III 316,
421, 422
poor concentration in, III 371
prime object of, III 284, 330, 421,
433
probation extended, III 307
recall & revision of Instructions,
III 428-9, 439, 441
relation between T.S. and, III 284,
345, 376, 378, 391-2, 414-15, 421-3,
429, 433, 439, 440-1
on secrecy in, III 371
secrecy violated, III 428-9, 441
Secret Doctrine study in, III 312, 322
on study of Instructions, III 285-6,
322, 406, 460-1
T.S. saved from danger by, III 429
topical study advised for, III 300-1,
331-2
on training and testing of, III 293,
432-3
on training for occult development,
III 404
use of passwords in, III 324
W.Q.J. as only channel for, in
America, III 273, 288, 339, 414,
439-40
- Esotericism
of Kabbalah, Gnosticism, etc.,
II 430
opening of, in last 25 years of each
century, II 410
two objects of, III 433-5
- Essence
primordial, II 239
- Eternal
Boundless Principle, II 323
Cause is beyond speculation, II 323
Nature or Brahm, II 108
- Eternity
cycle of, I 250
- Ether
elementals move in currents of,
II 432
fifth cosmical element, II 224, 237
gross body of Ākāśa, II 237
imponderable & star-like, III 46
of Kabbalists not Ākāśa, III 60
lower form of Ākāśa, II 224
luminiferous, of science, III 46
radiant matter and, III 46
semi-material, II 224
thoughts produce sound, color and
motion in, I 178
warp & woof of the Imperishable,
I 115
- Ethereal Body. *See* Astral Body
- Ethics
atomic exchange and, II 146-7
of Buddha and Jesus cp., II 378,
396, 430
codes of, III 168-9
definition, III 168

- disease and, I 297
 high, will purge nations, I 297
 law of Karma and, I 502-5; III 63,
 70-1, 162, 168-9
 logical basis for, in Āryan thought,
 I 245
 Masters on T.S. and, I 155
 modern, behind science, I 210
 needs right basis, I 280
 nothing new in, of Theosophy,
 II 63
 occultism requires, I 155; III 465-6
 practical exposition needed, I 281
 preserves knowledge, III 448
 right, has reasonable basis in
 Theosophy, II 139
 same in all religions, I 441; III 105
 Theosophic code of, III 168-9
 Theosophy gives basis for, III 237
- Europe
 Eastern philosophy and, I 275
 poisoned by emanations of its
 former peoples, I 524
- European(s)
 in America, II 25-6
 Atlanteans once, III 19
 continent and 5th sub-race, II 25
 Fifth Root-Race includes, III 200
- European Section of T.S.
 appoints Committee to revise First
 Object, I 501
- Evening Express* (Los Angeles)
 on West Coast tour of Judge,
 III 116
- Events
 molding of, by Adepts, II 259-60
- Evidence
 of Masters in testimonies, II 328
- Evil
 absence of soul as, III 329
 activity & fate of, soul, III 353
 astral light is, III 9, 45-9
 compensation of, II 70-2, 182
 dreamless state can check, I 81
 dreams can be, influences, I 81
 fate of dabbler in, I 45-6
 on, "genius" of man, III 330
 good and, as illusions, II 410-11
 and Good as relative, I 14, 19
 is good gone astray, I 19
 in heart of disciple as well as man
 of desire, II 447
 inevitableness of, II 109
 as intellect without love, III 329
 legislation can cure no, II 182
 punishment of, II 253-4, 285
 reflected in astral light, II 231-2
 remedy for, II 285
 remedy to avoid, II 293
 spiritual, defined by H.P.B.,
 III 328-9
 Theosophy explains, II 70-3; III 70
 thought causes sorrow, II 293-4
- Evolution
See also Earth-Chain; Race(s);
 Round(s)
 aim of, I 179; III 56, 75-6, 158, 161,
 234, 388
 aim of, acc. to science, I 380
 compels rebirth, II 308
 creation theory vs., I 160-1
 crest wave of, in West, I 479
 cyclic impressions and, I 522-7
 cyclic law governs, I 519
 cyclic law of, II 168, 259-60
 each period on higher plane, II 224
 each period unique, II 223
 of Earth-Chain, I 519-20; III 58-9,
 389
 on Earth-Chain of globes, I 330-2
 of elementals by man, III 318
 failures in, III 388
 global, II 229-30, 233, 422-3
 impulse to, II 230-1, 360
 laggards in, II 230
 law of correspondences seen in,
 III 313
 of life-waves & forms, III 58-9, 75,
 318, 389
 line of higher, I 215
 Mahātmās and human, II 250
 of man, II 136-9, 229-31, 321-2,
 360-2, 425-7
 of man in "fiery dust," II 231
 man should assist, I 15
 of matter from subjective plane,
 III 35, 55-6, 161, 388
 meaning of, I 157-61; II 136-8

moment of choice in, III 65
 of Monad, II 229-30, 233
 of monads, II 321-2
 Natural Law and, III 328
 no apes in man's, III 21
 not a sudden transition, III 75
 perfection of, at 7th Round, II 233
 plan of, impressed on matter,
 III 161, 186, 294-5
 Pralaya and, III 55
 purges & ennobles man, III 76, 318
 purpose of, II 136-7, 233, 360-1
 requires "all experience," II 360-1,
 380-1
 requires repeated experience, II 139
 of Rounds & Races, II 422-3
 on seven planes, III 186-8
 in theology, science, and
 Theosophy, I 159-61
 theosophical scheme of, II 168;
 III 31, 75-6, 234-5
 Theosophy sounds note of, II 170
 through reïmbodiment, II 138-9,
 160-1, 360-2
 transferred from Moon Chain,
 III 389
 triple scheme of, III 294
 turning point of, II 259
 universal and simultaneous with
 Spirit, III 56
 universal, outlined, III 56-7
 vast periods of, & man's age, III 31,
 55
 Exaltation
 cycles of, II 167
 Execution
 "legal," cp. to murder, II 303
Exodus
 on killing a witch, III 191
 numerical values of phrase in,
 III 107-8
 on witches, I 288
 Exorcism
 in ancient India, I 288
 Exoteric
 first degree of T.S. was, II 440
 Indian philosophies on Universe,
 III 252

Max Müller limited his scope to,
 III 251
 superstitions of Buddhism &
 Brahmanism, II 430
 work involves chelas and laymen,
 II 440
 Experience
 all types of, needed in Manvantara,
 II 380-1
 Extraterrestrial Beings
 do exist, III 66-7
 Eye(s)
 See also Third Eye
 "Cyclopean," & its resurrection,
 III 381
 evil, and astral light, II 72
 Humanity will have three, when
 spiritually awake, III 381
 may see only part of spiritual
 being, I 108-9
 retina of, and astral light, I 116
Ezekiel
 wheels of, I 15; II 72

F

Fadeyev, Helena Andreyevna (1814-
 1842)
 H.P.B.'s mother, III 205
 Fadeyev, Helena Pavlovna
 [Dolgorukov] (1789-1860)
 maternal grandmother of H.P.B.,
 III 205
 Failure
 of fault-finders to correct others,
 II 282
 Fairies
 Irish belief in, I 230-1
 of lake, I 544
 mysterious haunts of, I 551
 once ruled by men, I 551
 stem from Hindu "devas," I 231
 Fakirs
 feats cp. to those of Adepts,
 II 306-7
 feats of, I 402
 Hindu jugglers, yogis and, III 170-2
 marvels of, explained, III 170-1

- Mohammedan, in India, III 170
 on path of error, I 475
 solitary mountain dwellers, III 225
 training of imagination by, II 300,
 306-7
- Fall
 for Deity there is no, II 401-2,
 406-7
 of man into generation, II 232, 268
 for man's inner essence there is no,
 II 136-7
 man's, into ignorance, II 401-2
 not abnormal, II 268
 two-fold, in Theology, II 268
- Fame
 desire neither notice nor, I 19
- Family Duties
 Esoteric duties and, III 422
 T.S. and, III 405
- Family(ies)
 causes of birth in, of sages, II 43
 die out like races, I 207
- Fanaticism
 to be avoided, I 23
- Fasting
 balanced view towards, and life,
 I 20
- Fatalism
 neither Kismet nor Karma is, III 40
- Fate
 Karma is not, II 271, 273
 as Samsāra, II 444
- Faults
 constant watch over, I 220
 daily effort to remove our, II 417
 not failures but lessons, III 397-8
 our, influence others to crime,
 III 258
 repair our, not others', II 282-3
 seeing our own, as others see us,
 III 395
- Fear
 Brotherhood and, III 103
 effect on ethereal body of, I 77
 major cause of disease, II 291
 T.S. members abandon, III 101
- Felt, George H.
 lectured when T.S. proposed, I xviii
 W.Q.J. experiments with, I 322
- Female
 characteristics & karmic bias,
 II 299
 no alternation from, to male,
 II 298-9
- Finger(s)
 characteristics of, in palmistry,
 II 98-9
 fashion of raised, II 99
 related to intellectual life, II 98
- Fire
 conquers death, I 115
 electric, and Mahātma's body,
 III 419
 and "fire body," III 464-5
 high aspiration as spiritual, III 447
 the invisible Deity or Aether,
 III 358
 Lords of, III 464-5
 manifested, is Sun, III 358, 447
 most mystic of elements, III 358
 in preceding Rounds, II 237
 principle pervades Masters' bodies,
 III 446
 on Spiritual, III 447
 as symbol of duty & virtue, I 543-4
 two sorts of, II 226
- Fire Dhyānis
 or Lords, progenitors of etheric
 body, III 464-5
 many classes of, III 465
- Fire Lords. *See* Fire Dhyānis; Solar
 Pitris
- Fish
 a single scale shows identity, II 98
- Five Years of Theosophy*
 "Elixir of Life" on fire principle,
 III 446
 ref. to article on Morya Dynasty,
 I 430
 on Tattvas, II 270
 on transmigration of Life-atoms,
 II 319 & n
 value of, III 95
- Flammarion, N. Camille (1841-1925)
 member of T.S., III 46
 ——— *Uranie*
 on astral light, III 46q

- Floods
as karma for nature & man, II 255
- Flower Ornament Scripture*
chapters on Buddhist perfections,
III 305n
- Fohat(s)
Archetypal World is noumenon of,
III 333
catches image in Logos to impress
on cosmic matter, III 333, 359
comprised of entities, II 228
conscious energy of Logos, III 336,
358-9
electricity a form of, II 227
as many, as there are worlds, II 228
Mūlaprakṛiti, Logos and, III 358-9
Sound and, III 336
universal prototype of Buddhi,
III 333
- Force(s)
blind, of cyclic law, II 259
Masters on transmutation of,
I 147-8
Occultist directs, with knowledge,
I 147
seven, of Brahm, II 108
study of lower, leads to black
magic, III 436
- Forgiveness
mercy and Karma, II 245-6, 326-7
rights and Karma, II 253-4
- Form(s)
astral & kāma-manasic, differ,
II 248
exudes from medium's body, II 458
infinite in variety, II 367-8
primordial, of everything is like an
egg, II 225
- Fossils
of antediluvian animals & age of
man, III 31-2
astral man could leave no, III 31-2
- Foulke, Henry B.
claimed to succeed H.P.B., II 28-30
not a T.S. member, II 28-30
- Franck, Adolphe (1809-1893)
— *La Kabbale*
on Origen & metempsychosis,
I 431
- Fraternity, The. *See* The Brotherhood
- Freedom
individual, defined, I 508
of thought in America, II 86, 169
- Freemasonry
See also Masonry
Adepts and, III 15
Dayānanda sent degrees based on
Āryan, II 476
Founders of U.S. knew symbolic
degrees of, II 78
interlaced triangle symbolism in,
I 252
speaks of "lost word," II 225
T.S. and degrees of, I 321-2
T.S. government cp. to, I 486
Theosophy as branch of, II 35, 225
U.S. seal inspired by, II 79 &n
vows of, broken daily, I 553
- Friends
on future, or enemies, I 316-17
- Fujiyama, Mt.
sacred legend about, III 229
- Fullerton, Alexander (1841-1913)
acting editor of *The Path*, II 47
handled *Forum* with Judge, II 253
summary of T.S. history,
II 354 &n-57
- Funds
tempts cupidity of man, II 205
T.S. has no corporate, II 205
- Future
man shapes own, I 40
- G
- Galatians*
on fruits of the spirit, I 104
on karma, III 111
on reaping justice, III 99 &n
on sowing & reaping, II 139
- Galaxy
Sun's orbit around, II 165n
- Galileo, G. (1564-1642)
recants theory about Earth, III 106
- Gandharvas (Skt)
or celestial musicians, III 45

- Gandiva
Arjuna's bow, as gift of the Gods,
I 163
- Ganson, Joseph W.
received bogus Mahātma message,
I 469
- Garfield, James A. (1831-1881)
astrology and death of, II 75
- Garrett, John
— *The Classical Dictionary of
India*
on Kuthumi, III 200
- Gautama. *See* Buddha
- Gāyatrī*
an aid to self-culture, II 464
appeal to duty, I 313
composed by a Kshatriya, I 429
quoted, I 311 & n
sacred verse of Hindus, I 311
translation of, II 464
- Gebhard, Gustav (1828-1900)
astral bells at home of, III 142
leading German Theosophist,
III 142
- Gebhard, Mme. Mary (1832-1892)
pupil of Éliphas Lévi, III 142
- Gem
tale of one who found a, III 267-9
- Generation
evolutionary cause of, II 268
“Fall” into, II 232, 268
one principle involved in, II 274
- Genesis*
alludes to rebirth, I 413q
on Elohīm, III 295
on living soul, II 401
- Genii (or djin)
elemental spirits which Solomon
cast in Red Sea, II 93
released from iron pot, II 93-4
- Genius
Blavatsky on, II 263
- Geometrical Figure(s)
cube within the sphere, III 417
of Microcosm & Macrocosm,
III 416-17
sphere represents Auric Egg,
III 417
square within circle, III 416-17
- Gestation
time will be less in future, II 423-4
al-Ghazālī (1059-1111)
nature of soul &, II 91
- Ghizeh [Giza], Pyramid of
modern architecture comp. to,
I 450
- Ghost(s)
“ghost hunter” and, III 330-1
as Kāma-rūpa, III 330-1
or spooks of the séances, II 420
- Gichtel, Johann Georg (1638-1710)
vision of stray thought, II 301
- Gifts
from higher to lower nature, I 104
spiritual, a misnomer, I 103-4
- Gilgūlim (Heb)
as reincarnation in Talmud, I 419
- Gladstone, Wm. Ewart (1809-1898)
Jerusalem Societies and, I 185-6
- Glamour
a degraded art in America, I 358
its place in magic, I 359
as psychological fraud, III 198
a science in occultism, I 358-60
use in phenomena, III 198
- Globe(s)
See also Planet(s)
Archetypal Man on, II 228
are phases of consciousness, I 325-
9, 513q
in co-adunation with Earth, I 513q
is creation of monad, II 230
development of original plan on,
II 233
each, in chain is septenary, II 286,
422-3
Esoteric Buddhism on Earth-Chain,
I 323-4
first and 7th, are archetypal, II 233
humanity passes through seven,
III 59
Mars a sleeping, II 427
not separated, I 324-9, 368
S.D. about, I 323-9
seven, in each chain, III 58
seven races traverse 7 rounds on
seven, II 422

- six companion, of Earth-Chain
invisible, I 368, 498, 513q
stars and planets within astral of
this, II 391
on superior planes to earth, I 513q
- Gnomes
astral beings, III 45
- Gnostic Cross
svastika or, I 14
symbolism of the, I 14
- Gnosticism
secret teachings of Jesus, II 430
- God
aim of man to become, I 103
alleged appearances of, II 266
calling upon, at death, II 449
Ego and, II 365
faith in, barrier to Brothers, I 475
first teachers of man as, II 239
gave religion in beginning, I 436-7
Higher Self is, II 35; III 255
idea of "loving," repels many,
II 349-50
inconsistency with religious
precepts about, I 41
infinite, only if man included,
II 310
Infinite is, I 41
Islam and, I 374-5
Jehovah a personal, III 16
just and merciful, II 158
justice and, III 98-9
love is, I 103
man is, incarnate, II 12, 361; III 210
Man, Universe and, one whole,
II 360
as means of salvation, II 157
no Fall for, or Deity, II 401-2
no personal, in Theosophy, II 239;
III 14, 16
Occultists' task more than longing
after, I 147
personal, is imaginary, III 17
realizing, via human perfectibility,
II 12
search for, II 395
subjugation to will of, II 400-1
true Will is, II 393
universal belief in, explained, II 239
- we are, II 361
Who and What is, I 61
why, not in U.S. Constitution,
III 157
within each man, I 41; II 270-1
- Gods
The Brotherhood a colony from
the, I 122, 127
dark forces impersonate, I 475
descend according to cycles, I 122
employment of the, I 122, 126
faith in, barrier to Brothers, I 475
man can be as the, I 212, 214; II 147,
161-2
monads & atoms potential, I 212
perfected men in former
Manvantaras, III 16
robbing the, II 275
- Gold
wealth cp. to knowledge, I 139
The Golden Gate (San Francisco)
on concentration, III 147
on Coues-Collins' attack, III 150-1
dangers of mind cure, III 256-7
- Good
all, comes from Divine within,
I 104
cannot force, but plant seeds of,
II 443
consorting with, people, II 291
Evil and, both illusory, II 410-11
Evil and, relative terms, I 14, 19;
III 328-9
fades from astral light, III 9
impulses should be acted on at
once, I 105
Karma defined, II 249, 295
mankind must choose, or Evil in
5th Round, II 321
obtained by being, I 105
occult path brings out, & evil
Karma, II 264-5
razor's edge between bad &, I 54
some men inherently, II 264
as working with Nature's Laws,
III 328
- Gospels
on reincarnation, II 141-2

- Grant, Ulysses S. (1822-1885)
 Adepts inspired, III 23-4
- Gravitation
 Occult viewpoint on, I 356, 401
- Gravity
 changed in apportionation, II 313
- Great Breath
 or "breath of Brahmā," III 55
 cause of manifestation, III 55
 Space and Germ, III 15
- Great Lodge. *See* Lodge
- Great Orphan. *See* Humanity
- Great Work
 of returning all to source, I 14
- Greaves, E. T.
 describes Algerian rope trick,
 III 172
 N.Y. *World* correspondent, III 172
- Gribble, Mr. James D. B. (?-1906)
 in Coulomb conspiracy, III 124
- Griffiths, Allen (1853-?)
 biographical sketch, II 479-80
- Griscom, C. A.
 first T.S. office described by, I xxvi
 initiated into T.S. by Judge, I xxvii
 on Judge using a borrowed body,
 I xxxiii-xxxiv
- Guiteau, Charles J. (1840?-1882)
 state of, after hanging, III 191
 on trial & death of, I 490
- Gupta-Vidyā (Skt)
 imperishable Occult Schools of,
 III 327
 occult knowledge, III 298, 325
 Twentieth Century will give proof
 of, I 303
 Vedāntins echo the, III 327
- Guru(s) (Skt)
 obedience & loyalty to, III 393
 only the adjuster, III 373
 require no confession from chelas,
 II 441
 woe for one who belittles, I 514
- H
- Haackel, Ernst (1834-1919)
 ——— *The Pedigree of Man*
 praises Darwin, I 173-4
- Hahn, von Rottenstern Family
 paternal lineage of Blavatsky,
 III 204-5
- Hall of Learning
 or Astral Light, III 408
 cave of illusion outside of, I 55
- Hand(s)
 astral, I 75
 astral, in apportionation, II 313
 description of, in palmistry, II 99-
 100
 destiny of man in lines of, II 100
 small, built civilizations, II 99-100
- Hanuman
 antedates "missing link," I 214
- Harbottle, Mr. T. B.
 astral form of Hindu seen by, I 261
- Harding, Burcham
 lecturer for Theosophy, II 218
- Hardinge-Britten, Mrs. Emma (1823-
 1899)
 misguided spiritist who denied
 reincarnation, II 451
 ——— *Ghost Land* . . . [ed.]
 medium for writer of, II 451-2 & n
 Hargrove, Ernest Temple (1870-1939)
 biographical sketch, II 514-15
 Chew-Yew-Tsâng revealed as,
 II 430
 treasurer of Blavatsky Lodge,
 II 515
- Harper's Monthly* (New York)
 editorial on Karma in, II 180-2
- Harris, Thomas Lake (1823-1906)
 alleged community of, II 192
 Butler plagiarized book of, I 113
 power over reporter L. Oliphant,
 II 192
- Harrison, Frederic (1831-1923)
 on choice of books, I 506n
- Harrison, Vernon (1912-2001)
 ——— *H. P. Blavatsky and the SPR*
 criticizes SPR report, III 125n
- Harte, Richard
 in error about Judge, I xx, xl-xli
- Hartmann, Franz (1838-1912)
 hears Christian admit bribing
 Coulomb, III 202

- more a mystic than Theosophist,
III 142
- shrine joke on Hodgson, III 123
- Hate
Buddha on, II 254
can bring souls together, I 84
- Haṭha-Yoga (Skt)
breathing experiment in, III 327
dangers of, I 186-7; II 246-7, 416
discouraged by E.S., III 308, 327
Hindus of today bring only, II 371
must be followed completely if at
all, III 308
no benefit without a guide, II 416;
III 327
purely physical, I 72
Rāja-Yoga cp. with, III 308
- Healer(s)
changes in astral currents of,
II 292-3
have hit upon a law, II 304-5
metaphysical, in danger of Black
Magic, II 290
spiritual, and money, II 275
- Healing
See also Diseases; Metaphysical
Healing
affirmations, denials and, I 238-41
dangers of mental, I 227-30
money and, II 275
not condemned by Theosophists,
II 436
- Health
and healing, I 228-9
moral aspects, II 290-1
restoring, naturally, II 292
- Heart
See also Heart Doctrine
allegory of the, I 539-41
anatomy of the, I 387-9
arteries & astral nerve leading
from, II 458
better tool than intellect, II 400
a blind for pineal gland, III 349
Buddhists honor, above intellect,
II 394
chief organ of Higher Ego, III 349
ether in the, I 61
“eye-knowledge” not of the, I 78
is focus of Spirit, I 40
Intellect and, useless beyond a
certain point, II 395-6, 400
“knot” of the, I 39-40, 61-2
medical views on, I 387-8
mystic has a joyful, I 18
plexus of the, I 388-9
poverty of, subdues vanity, I 77
pulsation of, and tides, II 226
soul’s seat in, II 458
of T.S. is work, not money, II 150
untying knot of the, I 31
Way lies through, I 51
way to open, II 395
yoga practice dangerous to, I 187
- Heart Doctrine
See also Heart
Masters want more, in T.S.,
I 318-19
poem about, I 51
- Heat
two sorts of, II 226
- Heaven
“ambient,” in ancient astrology,
II 15
Devachan cp. with, III 42, 63
diet & kingdom of, II 371
Eastern teaching of, II 154
hell &, in Christianity, II 154
hell &, in Christianity, Buddhism
& Brahmanism, I 439
hell and, relative to man’s thoughts,
II 363
kingdom of, & diet, I 248
kingdom of, taken by violence, I 79
monotony would stagnate soul,
III 42
not desirable, III 181
propitiated by Christians, III 42
virtue leads only to, II 283
- Heber, Bishop Reginald (1783-1826)
hymn on heathens composed by,
II 156q
- Hebrews
on cloud of witnesses, III 444
- Hell
Buddhist teaching on, II 154, 363
Christian teaching of, I 439; II 154
on “descent” into, of matter, I 312

- earth as, II 363
 Kāma-Loka as, II 363
 mental suffering and, II 363
 Naraka or Avīchi, of Orientals,
 I 439
 not a mythical after-death place,
 III 33
 sins punished on Earth, not in,
 III 33
 Yudhishṭhira stays in, for friends,
 I 101
- Herald* (New York)
 use of term Mahātma in, I 496
- Heredity
 Adepts' influence and, I 273
 cannot account for variations in
 man, I 203
 cannot explain musical genius,
 II 160
 character not explained by, III 183
 as discipline & reward, II 161
 diseases and, I 282
 justice of, I 94-6
 Karma and reincarnation cp. to,
 I 93-6; II 180-2
 karmic tendencies and, I 26, 276-7
 not a cause, I 95
 reincarnation and, II 160; III 183
 remote ancestral traits reproduced
 by, I 94
- Hermes* (Paris)
 T.S. journal, III 143
- Hermetic Axiom
 philosophy of, I 118-19
 séance phenomena and, II 331-2
 self-knowledge through study of,
 III 134, 326, 404
 Vedāntin axiom & cp., III 326-7
- Hermetic Brotherhood of Luxor
 a spurious occult society, II 193
- Hierarchy(ies)
 of caste, II 262
 celestial, II 235
 doctrine of, III 363
 doctrine of, ancient, III 14
 of early Church Fathers, III 14
 on elect germ of, III 357
 of Elementals, II 235
 Lipikas, Adepts, & men progress in,
 II 227
 man composed of various, III 363
 of progressed souls, II 231
 in T.S., II 258
- Hieroglyphs
See also Symbolism
Path reference to Theosophical,
 II 435 & n
 symbolism of Egyptian, I 12
- Higgins, Godfrey (1773-1833)
 ——— *Anacalypsis*
 includes study of cycles, I 518
- Higher Ego
See also Buddhi
 cannot act directly on body, III 348
 crucified by Lower Ego, III 382
 in Devachan, II 248
 as Individual Self, III 366
 not Absolute, III 326
 as reincarnating entity, III 352, 364
 relation of "Dweller" to Parent,
 III 353
- Higher Manas
See also Lower Manas; Manas
 Antaḥkaraṇa links, to Lower
 Manas, III 365, 374
 cannot act directly on body, III 364
 as creator of Lower Manas, III 367
 on Devachanic state of, III 365
 incarnates through Lower Manas,
 III 365
 not fully developed, III 364
 responds to Lower Manas' efflux,
 III 375
 separates from Kāma-rūpa, II 281
- Higher Self
See also Lower Self; Self
 aid from, via dreams, II 260-1
 Ātma-Buddhi is, III 322
 AUM or upper triad, III 367
 body medium of, I 53
 is conscience, II 343, 364
 continual war between lower and,
 II 433-4
 defined, III 366-7
 in Devachan, II 281-2
 difference from lower self,
 III 296-7

- Emerson's Over-Soul is, II 460
 extended life and, I 42
 free & unconditioned, III 304
 is God in man, II 35, 310; III 255
 Higher Ego not to be confused
 with, III 296-7, 322, 366
 inner man far from, II 34
 internal sun, I 312
 Karma and, II 295, 342-3, 351
 and Law, Action & Karma, I 562
 lower nature must open to, III 57
 Lower Self versus, III 82-4
 meditate on, III 277
 Mesmerism and the, I 254-6
 must conquer Lower Self, II 433-4
 not in man but above, III 57
 not swayed by mesmerizer, II 33, 35
 obscured by descent into matter,
 II 325
 One Consciousness, III 260
 only road to Masters, III 431
 pilgrimage of the already Divine,
 II 359-61
 prayer to, III 404
 qualities of, III 57
 reason for dwelling on, III 430-1
 reliance on, II 349, 433-4
 rule by, develops spiritual will,
 III 442
 source of religions, III 217
 as spark or ray of Ātma, III 296, 367
 as Witness or Spectator, III 260
- Hijo, G. (pseud.). *See* Griscom, C. A.
- Hindu(s)
 abhor spiritualistic obsession, I 288
 basket trick of, etc., III 170-1
 becoming materialistic, I 478
 belief in Mahātmas unshaken,
 III 130-1
 characteristics & beliefs of, III 39,
 153-4, 178-9
 characteristics balance Anglo-
 Saxon, III 155
 civilization declining, II 261-2
 class of agnostics, III 131-2
 confused with Buddhists, II 52
 Devachanic system of, III 41-2
 feared T.S. partial to Buddhism,
 I 361-2, 442
 on great cycle of Universe, II 164
 healers on dangers of yoga,
 II 292-3
 high metaphysical faculty, III 155
 idea of cycles derived from, I 518
 intellectually too active, II 112
 Judge urged, to translate Āryan
 philosophy, II 106
 on mastering vital centers, II 457
 members of T.S., II 53
 metaphysical acumen of, II 371
 more evolved spiritually, II 261
 not idolators, III 154
 T.S. promoted, revival, I 442-4
 Theosophists and needed reforms,
 II 114
- Hinduism
See also Brahmanism
 Buddhism and, in Prayāg letter,
 II 54-8
 cp. to Buddhism & Christianity,
 I 437-8
 mistaken ideas on, II 52
 reverence for animals, II 420
 serpent worship in, II 267
- Hindustan
 cradle of the Āryan race, I 518
- Hiraṇyagarbha (Skt)
 or Brahmā's Egg, III 403
 corresponds with Auric Egg,
 III 403
- History
 profane and religious, has tradition
 of Masters, II 328
- Hodgson, Richard (1855-1905)
 accuses Blavatsky of fraud, II 408
 investigates letters from Adepts,
 II 408
 misrepresents Judge, III 123-4
 poor investigator of Coulomb case,
 III 123-5
 and unfair S.P.R. investigation,
 II 510
- Hollis-Billing, Mary J. (1837-?). *See*
 Billing, Mrs. M. J. Hollis-
- Holy Ghost
 female, is ākāśa, III 60n
 real sin against, III 66

- Home, John (1722-1808)
 ——— *Douglas*, I 130
- Homeopathic Medicine
 cures by Count Matte with, I 283
 Dr. J. D. Buck practiced, II 472
- Hope
 for gratification must end, I 23-4
- Hsien-Chan (Chinese)
 illusive form of universe, III 359
- Hübbe-Schleiden, Dr. W. (1846-1916)
 on certificate from Masters re.
S.D., I 343-4
 editor of *Sphinx*, III 142
 K.H. letter sent to Judge about,
 I 344q
 letters from M. & K.H., I 319 &n,
 343, 345-6, 347
- Huc, Abbé E. R. (1813-1860)
 on Tibetan travels of, III 225-6
 visit to Tartary, II 155
 ——— *Travels in Tartary* . . .
 book burned by Clergy, I 438
 on similarity between Buddhist &
 Christian ceremonials, I 438
- Human(s)
 condemnation re-generates fault,
 III 61
 consciousness, II 248-9
 destiny & altruism, II 235
 Dweller is, elementals, III 382
 elementals partake of, thoughts,
 III 61
 evolution circles globe chain, III 59
 great goal for, soul, III 16
 Jñānis as ordinary, II 235-6
 Kingdom closed to any new
 Monads, II 314
 laws and Karma, II 285
 life-wave traverses globe chain,
 II 424
 matter of, shared over lifetimes,
 II 319-20
 Monad, II 226, 229-31, 314
 nature unchanged, I 378
 not confined to this Globe, II 226,
 235
 races evolved in 4th Round, III 59
- Humanity
See also Man; Mankind
 Adepts protect, from true sun, I 140
 all actions for sake of, II 9
 Atlanteans reborn as present,
 I 128-9; II 224, 352; III 362
 cannot force development of,
 III 203
 desire for reward in, I 155
 on desire to help, II 395
 Devachan and work for, II 396
 efforts of Adepts for, II 259-60, 272,
 329-30, 410
 in era of wild unbelief, III 161
 the Great Orphan, II 21, 272,
 349-50
 greatest truth of all is, III 203
 Masters' love for poor orphan, I 70;
 III 330
 meditation on true sun aids, I 137
 natural devotees work for, I 135
 progress of, and law of cycles,
 III 387
 rebirth acquaints us with whole of,
 II 314
 self-produced, II 349
 service of Self hidden in, II 5
 Theosophy on subject of, III 62-6
 work for, is sure path to Supreme,
 I 105
- Humbleness
 Beatitude about, III 256
 importance of, II 451
 practice of, II 429
 in wearing the "yellow robe"
 internally, II 454
- Humboldt, F. H. Baron von (1769-
 1859)
 tried to find lost Cordilleran tribe,
 III 228
- Hume, Allan Octavian (1829-1912)
 an exception as to correspondence
 with Adepts, I 475
 K.H. letter to, quoted, I 327
 ——— "Fragments of Occult Truth"
 I 67 &n
- Hunton, Wm. Lee (1864-1930)
Favorite Hymns compiler, II 156n
- Huxley, Prof. Thomas (1825-1895)

- essence of matter unknown to,
I 353
on reforms & criminal classes,
III 162
on superior beings, II 329
- Hyderabad
visited by Judge in 1884, II 84
- Hyperborean
remains in North Asia, II 24
- Hypnotism
See also Mesmerism
Adepts do not use, III 25
astral light a, machine, III 8
compulsion is, III 25
contraction of cells in, III 214-15
contraction of molecules in, I 417
crime committed under, III 213
dangers of, I 297, 357-60, 414-17;
III 213-15
delusion fostered by, II 42
Dr. Charcot & revival of, III 212
dreams and, III 176
dual personification in, III 48-9
experiments in, I 414-15; III 212-15
glamour employed in, III 198
imagination in, I 359, 399-400
leads to earlier death, I 417
magnetism is not, III 212
makes one a puppet, II 399
of man by astral light, III 47-9
Mesmerism and, II 31-9
Mesmerism as term for, I 144
normal functions abated in, I 412
proofs of a Hidden Self in, I 145-6
self-, compared with operator-
induced, I 415-16
should be law against, I 417;
II 280-1; III 214
should be restricted even by
doctors, I 145
and spiritualists, I 52
split personality and, III 214-15
spread of moral epidemics and,
III 194
suggestion used in, I 414-17
Theosophical explanation,
III 214-15
use of will and imagination in,
II 307
- Hypnotist(s)
Charcot favored legislation for a,
I 145, 417
controls subject's will, I 159, 416
imposes his mind to inhibit his
subject, II 385
a medium, I 52
should be competent physicians
says Charcot, II 281
- I
- I
See also Ego; Individuality;
Personality
illusory, I 31-2
illusory sense of, II 419
manifestation of a continuous
entity, II 390
separate, basis of world illusion,
I 31-2
- Ibn Gebirol (1021?-1070?)
——— *Kether Malkhuth*
on the soul, I 419
- Iḍā (Skt)
See also Nāḍī
piṅgalā &, as "sharp & flat," III 314
sushumṇā and, III 314
- Idea(s)
common, point to truth, I 35
of cycles, I 518
gradual effect of new, III 95-6
on Hinduism, II 52
innate, and evolution, I 161
man sees only, II 385
personal, fosters envy, I 77
response to, determined by Karma
and Reincarnation, I 13
thoughts of mesmerist color
subjects', I 255-6
three great, of Movement, II 12
Universe is Will &, I 400
as "voluntary visitors," II 78
- Ideal
intuition fostered by, I 183
thought must be on highest,
I 28-31
- Idiocy
Karma of, II 71-2

- shown in palmistry, II 100
- Idolatry
not necessary, II 249
- Ikshvāku
last of Rājanya sages, I 428
- Illness
bearing, patiently better than
Mind-Cures, III 399
remedy for, II 291-2
- Illumination
direct way to, or Theosophia, II 391
- Illusion(s)
Adept on escaping, I 400
Devas can make powerful, I 148
“I” is an, I 31; II 419
and imagination, II 300-1
material world an, II 407
separate “I” basis of world, I 31-2
vanity as, of nature, I 77
Western concept of old Hindu
doctrine of, II 411
- Image(s)
in Astral Light, I 154; II 23
in dreams, II 263-4
-making power, II 269-70, 300, 307
- Imagination
a cause of diseases, II 290-1
in conception of Cosmos, III 333
cultivation of, and will, II 269-70
fakir’s feats performed through,
II 300, 306-7
important & noble faculty, I 307
in Occult phenomena, I 397-8
in phenomena by “controls,” I 308
plastic power of the soul, III 333
in precipitation, I 308-10, 354-5, 359,
397; II 300
What is?, II 300
- Immortality
Adepts achieve conscious, III 430
for individual consciousness, II 449
of man & Supreme Being, I 35
of man’s soul, I 432; III 10, 14, 29,
155, 167, 178
must win our own, III 260, 430-1
as nothing in Universe is dead,
III 167
taught in every religion, II 159
- unending struggle to achieve,
II 267
Walt Whitman on, III 178
- Immutable Principle
the Rootless Root, II 323
- Imperishable Sacred Land
at North Pole, II 24
- Impersonality
self-discipline of, II 429; III 256
- Impulse(s)
evolutionary, II 230-1, 360
for mental life beyond Astral, II 397
passions and, II 339
to the living from executed
criminals, II 369
- Inaction
in deed of mercy, II 284; III 356q
student retrogresses through,
III 356
- Incarnation(s)
Ātma never in, II 274-5
balance-sheet of Karma and,
II 295-6
in both sexes needed by Ego,
II 298-9
considered a misfortune, II 295
many, for man, III 62
moment of grand, II 255
not possible to skip, II 449-50
as types of experiences, II 466
- Independent* (Stockton)
characterization of Judge in, III 173
Judge lecture reported in, III 173
- India
ancient storehouse of Āryan
philosophy, II 371-2
Brahmans of, re T.S. as engine of
Buddhism, II 51
Buddhism does not prevail in, I 361
Buddhism driven from, III 458
caste system in, II 113
cause of decadence of, II 112-13
conservator of Wisdom-Religion,
I 150
cradle of civilization, I 186
danger of orthodox Brahminism,
III 459
degraded & materialized, I 478;
III 458-9

- destiny of, II 80-2, 88-9, 91
 East is more than, I 477
 feats of fakirs in, III 170-2
 gods & sages appear to some in,
 I 358
 H.P.B.'s & Olcott's mission to,
 II 209-10
 knowledge needed on social life in,
 II 190
 "Land of Mysteries," II 86
 literature of, will infiltrate West,
 I 184
 Masters & Brahmans in, II 50-1
 Masters despair for, I 478
 Mogul invaders of, I 183
 need not go to, to learn Occultism,
 III 444, 458-9
 on pilgrimages to sacred shrines of,
 III 29
 spiritualism in, I 287-8
 spiritually degraded, II 56, 372
 T.S. activity in, II 429, 432
 T.S. branches in, I 149, 175
 Theosophy as a lamp in, III 132
 true religion in books of, II 50
 truths of, brought by H.P.B., I 361ff
 West can help reform, III 459
 Western discovery of treasures of,
 II 50, 87-9
 a world center of T.S. work, I 193
- Indian(s)**
 American, beliefs & Hindu
 cosmogony, II 25
 ancient, astrologers, II 103
 disciples of Bradlaugh, II 90
 on dying of American, I 206-7
 "Guardians of the Gods," II 267
 influence on West, II 50-1
 our debt to, sages, II 106
- Individualism**
 in America, III 8
 in America & Black Magic, II 257-8
 in variety of occupations, II 380
- Individuality**
 achieved by evolution of Divine
 Spark, II 380
 in Buddhism, II 375
 compared with personality, II 334,
 390
- on loss of, II 449
 is manifestation of an entity, II 390
 raindrop simile, II 449
- Infallibility**
 belief in own, not a mark of
 saintship, II 402
- Infancy**
 causes for death in, II 307-8
 does not pertain to soul, II 359
 immediate rebirth after death in,
 II 359
 in "world of spirits" delusive, II 359
- Infinite**
 Eternal Cause and, II 323
 has no attributes, II 310, 323q
- Ingersoll, Robert (1833-1899)**
 an iconoclast, III 102-3
 misses spirit of Bible, III 175
- Ingratitude**
 Adepts incapable of, I 511
 basest of vices, II 60
- Initiate(s)**
 aspiring, prepares well & hopes,
 I 21-2
 behind the Theosophical
 Movement, III 444
 bound by evolution, II 135
 don't proclaim themselves, II 193
 don't sell Esoteric teachings, II 193
 many obscured, I 127-8
 married in some life, I 20
 preserve Wisdom-Religion, II 135
- Initiation(s)**
 Adepts only in higher degrees of
 T.S., II 258
 basic virtues for, II 451
 can be forgotten, I 128
 daily, prepares one for higher,
 II 417-18, 451
 Judge opposes ritual in, I 321
 keys in striving for, I 21-2
 seeking, causes more trials, I 22
 self-denial needed for, I 180; III 64
 story shows one preliminary, I 89
 trials of, II 450
- Innisfallen (Ireland)**
 Destiny of, I 542-4
 gem at Mount of, I 543, 545

- Innovations
 Adept influence on, II 259-60
 dark shadow follows all, II 10
- Insanity
 and hypnotism, I 416-17
 inability to correlate soul and body,
 II 287
 obsession a form of, II 287
- Inscriptions
 modern & ancient, I 450-1
- Insects
 karma of tormenting, II 70-1
- Inspiration
 through dreams, II 263
- Instinct
 is recollection, II 161
- Intellect
 cultivate both, & heart, II 395-6
 must serve the heart, II 394
 Theosophic truth and, III 65
 use, to affect hearts of men, III 102
 wide, & Occultism, II 277
- Introduction to Theosophy* (1855)
 printed before T.S. founded,
 I 274 & n
- Intuition(s)
 how cultivated, II 369-70
 how illumination or, cultivated,
 II 391, 395
 ideal side of life, I 183
 more important than mere
 intellect, III 461
 not a sense, II 370
 reason and, II 435-6
 in recognizing a true teacher,
 I 43-4, 394-6
 should be acted upon without
 delay, I 105
- Invisibility
 on power of, I 410-12
- Invocation
 T.S. has no ceremonial, II 148
- Ireland
 abode of Atlanteans, I 231
 Adepts in ancient, I 544-5
 Dublin Lodge, II 3
 influence on America, II 27
 Isle of Destiny, I 231, 542-4, 545-6
- Literary Renaissance movement,
 II 3 & n
 on people of, I 230-1
 remnant of ancient Atlantis, II 27
 tales in, of magical appearances,
 I 358
- Irish
 belief in supernatural, I 230-1
- Irish Literary Renaissance
 Theosophists part of, II 3
The Irish Theosophist (Dublin)
 aim as a magazine, II 3
 founder of, and Irish Literary
 Renaissance, II 3
- Īśa-Upaniṣad*
 all beings same in kind, not degree,
 I 435q
 invokes true sun, I 140q, 168q
 on Self as all things, I 431q
 on unity of beings, I 168, 435
- Islamism
 See also Mohammedan(s)
 conversion of F.T.S. to, I 372
 five main precepts of, I 374
 and polygamy, I 373
 Sufis preserve inner doctrines of,
 I 373
- Īśvara (Skt)
 determines experiences to be
 karmically met, I 196-7
 karma and, II 407-8
 not affected by karma, III 37
 spirit in man, I 70-1; III 37
 is the Supreme, I 35
- J
- Jacob's Ladder
 symbol of cycles, III 302-3
- Jaccoliot, Louis (1837-1890)
 on magical feats empowered from
 high mountains, III 226
- Jāgrat (waking state) (Skt)
 contrasted to dreaming & deep
 sleep, I 81-3
 salvation only in, I 80
- Jains
 reverence for animals, II 420

James

- on self reflection, III 82
- on source of "perfect gifts," I 104
- on Spirit, II 167
- on works, III 110
- James, Dr. William (1842-1910)
 - experiments with hypnotism, III 214-15
 - "Hidden Self," I 144
 - experiments with hypnotism prove inner self in man, I 145, 414

Japan

- Shin Buddhism one of 12 sects in, I 85

Jehovah

- no power in pronouncing, I 61
- a tribal god, I 288-9

Jenness Miller Illus. Montbly (N.Y.)

- article on Hypnotism in, III 212-15
- Judge piece in, III 212

Jeremiah

- alludes to rebirth, I 419-20

Jerome (347-420)

- Origen &, I 431

Jesus (ca. 100 BCE)

- Buddha and, cp., II 378, 430; III 106, 109
- Christianity of, I 437
- on concentration, III 399
- crucifixion of, I 526
- descends into hell, I 312-13
- divine incarnation dogma about, III 105
- doctrines of, preached but not practiced, I 32
- educated by Essenes, II 378
- ethics of, & Theosophy, I 155
- forgiveness taught by, II 253
- great renunciation seen in crucifixion of, I 526
- healing power of, I 283-4
- high mountain trials of, III 227-8
- H.P.B. on ethics of, III 436
- humility taught by, III 256
- impostors of, I 493-4
- instructed from Egypt, II 396
- on justice, III 99, 155
- on Karma, III 110-11
- and Kṛishṇa as Saviors, I 439-40

- mission of, I 304

Mosaic Law and, III 107

- the Mysteries taught to disciples, I 440

Name obtained by, I 286

- no, with a divine mission, II 266

order of, enemy of Cagliostro, I 169-70

- on perfectibility of man, II 12; III 109

on poor in spirit, III 256*on poverty*, III 98*on prayer*, III 404*reincarnation* and, I 304-7, 419-22; II 141-2; III 109-10, 155*on self-examination & repentance*, III 436q*Sermon on the Mount* and, III 256*taught same ethics* as Theosophy, II 452; III 105, 436*on temptation*, II 442*temptation* of, III 255*on thought & deed*, II 378*Jews*

- believed in reincarnation, I 413, 417-22; II 141

books of, filled with cyphers, III 107-8*bull horns* sacred to, III 336*Jesus' only mission* to, I 304*learned magic* from Egyptians, I 287, 288*Zohar* an authority among, I 419*"Jim Nolan"**described astral Light*, III 136-7*explains materialization*, I 198-200, 354, 406-8*mediumistic spirit*, III 136-7*no elemental or spook*, I 200*a person not a spook*, I 408*prophecies* of, I 404-5*a published séance* with, III 136 &n*spiritualistic control*, I 198-200*Jinarājādāsa*, C. (1875-1953), compiler—— *Letters from the Masters of the**Wisdom*, 1st Series*on purpose* of T.S., I 69-70 &n, 318-19*T.S. not for occult arts*, II 415 &n-16

- to A. P. Sinnett on main T.S.
Objective, I 318-19
——— *Letters from the Masters of the Wisdom*, 2nd Series
on true philanthropy, I 319-20
- Jīva(s) (Skt)
as atomic and monadic lives, III 335
confusion of term, II 407
energizes man from great pranic ocean, III 235, 335
individual lives, I 158
Karma and, II 407-8
as “life-energy,” III 234
as “life-principle,” II 407
potential vitality of, III 350
Prāṇa recombines with, after death, III 335, 368
- Jīvanmukta(s) (Skt)
helps Humanity through T.S., II 272
liberated state of, II 272, 408
at new day of Brahmā, II 257, 415
not destroyed at night of Brahmā, II 415
or White Adepts, II 257
- Jīvātman (Skt)
Karma causes connection of, with matter, II 407
plan for, during manifestation, I 158
so-called soul spirit, II 407
- Jñāna(m) (Skt)
complete knowledge, III 364
definition, I 11n
- Jñāna-Yoga (Skt)
Bhagavad-Gītā &, I 54
- Jñāni(s) (Skt)
attracted to earth from higher regions, I 127; II 236
H.P.B. a, II 236
not Mahātmās or Adepts, III 60
progressed Beings who aid Earth, I 127; III 60
work as ordinary humans, II 235-6
- Job*
alludes to rebirth, I 420
an altered form of Egyptian *Book of the Dead*, I 252
on brotherhood with all life, II 70q
on deep sleep, II 260
on dreams, I 81
mentions palmistry, II 97-8
on mystic path, II 107
- John*
blind man and rebirth, III 110
on rebirth, III 76
on the Word as Logos, I 7
- John the Baptist
Elias reborn as, I 306; II 141, 158, 453
- Johnston, Charles (1867-1931)
article on races quoted, I 428
on ethnology of Rājputs, I 428-9
founder of Dublin Lodge, II 3
sends Judge quotation by Synesius, I 121
- Johnstown Flood
and karma, II 255
- Judaism
secret teaching in its Kabbalah, II 430
- Judge
not any man, I 55, 502-4; II 254
- Judge, Frederick H.
astrology and death of, II 75-6
father of W.Q.J., I xvii
- Judge, John H. (W.Q.J.'s brother)
helps H.P.B. prepare *Isis Unveiled* for printer, I xix
- Judge, Mary Quan
mother of W.Q.J., I xvii
- Judge, William Q. (1851-1896)
See also The Path
accused of creating discord in T.S., I 476-80
advice to Hyderabad branch, II 85
Adyar visited briefly by, I xxiii-xxiv
Æ's regard for, II 3-4, 5-6
American section formed with, as General Secretary, I xxv
Antaḥkaraṇa between East & West, I xxxix; III 414, 439-40
astral hand of, writes death-bed message, III 222-4
astrology experience of, II 74-6
attacks upon, & struggle with illness, III 460
believes in Vedas, I 362
bibliography of, I lvi-lviii

- blended with Nirmāṇakāya, I xxxiv
 born of Christian parents, II 80
 borrowed body of, I xxxiii-xxxvi
 chaired European T.S. Convention,
 II 44-5; III 51
 chela of thirteen years standing,
 III 339, 440
 on concealing Masters' names,
 II 45
 cremation of, I lxi
 Dāmodar corresponded with, I xxiii
 on death of, I liii, lix-lxv
 described by journalists, III 116
 editor of *The Path*, II 198-9
 E.S. *Book of Rules* by, I xxx
 E.S. representative in America,
 I xxx, xxxii (facsimile
 reproduction)
 family and early years, I xvii-xviii
 favors ternary division for this age,
 II 105
 a Founder of T.S., I xix-xxii
 and George H. Felt, I 322
 "greatest of the exiles," II 502-3 & n
 H.P.B. asks, to suggest T.S.
 founding to Olcott, I xviii n
 H.P.B. occultly writes in book of,
 I 398
 H.P.B. on ancient tie with,
 I xxxvi-xxxix
 H.P.B. showed, precipitation
 process, I 310
 H.P.B. strongly defended,
 I xxxvi-xli
 H.P.B. taught, reincarnation, II 334
 helped H.P.B. in Paris, I xxiii
 helped H.P.B. with *Isis Unveiled*,
 I xviii-xix
 hoped for world disarmament, II 81
 independence of American T.S.
 and, I li-lii
 on India and British rule, II 81
 as initiated Hindu disciple,
 I xxxv-xxxvi
 initiation ritual and, I 321
 investigates Coulomb conspiracy,
 III 123-5
 last moments described, III 222
 Last Will of, I lxx-lxxvii
 lectures in India, II 80-9
 letter to 2nd annual convention,
 II 44-5
 literary heritage of, I xxviii-xxix
 on London visit in 1884, I 533
 Master's letters to, I liv-lvi
 meets H.P.B., I xviii; II 16
 meets Smythe, I xxiv
 modesty & power of, II 439
 never depressed, I 523
 nominated Olcott as T.S. chairman,
 III 216
 nominated Olcott for T.S.
 presidency, I 64, 67
 not Jasper Niemand, II 47-8
 offices of, described, I xxvi-xxvii
 official election as Vice President
 in 1890, I xxxiii
 Olcott's contemplated resignation
 and, I xlii-xliv
 one of T.S. Founders, II 86
 as pamphleteer, III 51
 praised by P. Iyaloo Naidu, II 85
 Prayāg letter and, I 470-6; II 54-8,
 215-17
 president of Āryan Lodge, II 439
 press coverage of, III 115-16
 pseudonyms of, I xxvi
 recalls bird migration seen as
 youth, I 519-20
 on replacing term "principles,"
 I 143-4
 represented H.P.B. in America,
 III 273, 288, 339, 414, 439-40
 represented T.S. at World's Fair,
 II 121
 on *S.D.* authorship, I 342-4
S.D., *Isis Unveiled* and, II 21
 sailed for London after H.P.B.'s
 death, II 47
 says charges are false, I xlvii
 served eternal Self, II 5
 sole channel in America, III 339
 South American adventures, I 531-3
 a "spiritual Hero," II 3
 as "successor" to Olcott, II 114n
 tested by loneliness, I xix, xxii-xxiii
 T.S. first object and, II 81-2
 travels to India, II 69, 80

- tributes for, II 3-6
 valued men by their work, II 5
 vegetarianism injurious to, II 384
 Vice-President of T.S., I xxi-xxii
 on writing of S.D., III 238-41
 ——— *Epitome of Theosophy*
 on Adepts who become Devas,
 II 375-6
 distribution of, III 68
 on spiritual training, II 336-7
 ——— *Letters That Have Helped Me*
 first step in magic, III 134
 recommended for study, III 277
 on resignation, II 411 &n
 suggested by H.P.B., II 502
 ——— *Ocean of Theosophy*
 apparent contradiction in, II 361-2
 corrected on rebirth, II 353
 on egoic stature in Manvantara,
 II 361-2
 on evolution of earth-chain,
 II 422 &n
 teaching as a whole therein, II 362
 written in very few days, II 354
 ——— *Reply by William Q. Judge to
 Charges . . .*
 Masters taught Judge from early
 days, I 1q
 ——— *Yoga Aphorisms . . .*
 cited, II 7n
- Justice
 criminal, system is karma, II 285
 in doctrine of karma, II 70-1, 139;
 III 33-4, 71
 Karma is mercy and, I 335; II 158,
 342
Revelation on, III 100
 self-styled Karmic agents &,
 II 325-6
 sensitives to evil and, II 231-2
 universal law of, III 98-9
- K
- Kabbalah [Qabbālāh] (Heb)
 Great Light and, II 107
 Hebrew, on Word, II 225
- hidden key to Jewish scriptures,
 III 107-8
 holds key to occult numbers, II 229
 on interlaced triangles, I 251-2
 reveals *Exodus*, III 107-8
 secret religion of Jews, II 430
 on Sephīrōth as 7 sacred planets,
 III 338
- Kabbalists
 hunger for power by, I 60
 refuse to divulge psychic
 experiences, II 69
- Kāla-Haṃsa (Skt)
 as universal resonance, III 359
- Kali-Yuga (Skt)
See also Yuga(s)
 age of decadence & obscurity,
 I 292-3; III 387
 astral images during, III 62
 Atlantis in its, when destroyed,
 I 459
 black adepts come later in, II 257,
 415
 close of present cycle &, III 390
 cycle of, I 124, 459-61
 cycle of materialism, I 292-3
 digits of, I 124, 125-6
 efforts for good quickened in, I 461
 length of, II 257
 prediction about, I 102
 reason called "dark age," I 293, 461
 seeds of black magic in, II 257
 ternary division of principles and,
 II 105
 what can be done in, III 58, 390
 White Adepts preceded black in,
 II 257, 415
- Kalpa(s) (Skt)
 divided into ages by ancient
 Hindus, I 518; III 58
 Mahā-Kalpa and, I 124
 Manas began in 4th Race, III 357
 minor, & lotus symbol, III 356-7
 period of manifestation, I 518
 as Race as well as Age, III 357
 Sanskrit term for cycle, I 514
- Kāma (Skt)
See also Desire; Kāma-Rūpa

- blends with astral body after death, II 338
 blood as aspect of, I 313
 cause for Ego's embodiment, II 302
 control of, I 219
 on "desire-form" of, after death, III 320-1
 furthest descent of spirit into matter, III 296
 integral part of man, I 219
 many gradations of, III 385
 no, -rūpa during life, III 295-6, 320-1
 relative to 4th Round & 4th Globe, III 296
 sympathy and, II 330
- Kāma-Loka (Skt)**
 after-death state, III 42, 236
 on dissipation of Kāma-rūpa in, III 352
 fate of suicide in, III 220
 Hell is a stage of, II 363
 Kāma-rūpa is formed in, III 236, 295-6
 last conscious state for evil man, III 236
 many different states of, II 333
 Purgatory, III 220
 purgatory?, II 281
 recognition of friends in, II 305, 333
 some unaware of death in, II 333
 state is still quite physical, II 308, 333
 suffering in, II 281, 305
 suicides stay longer in, II 280
 victims of violence in, II 303
- Kāma-Manas (Skt)**
See also Lower Manas
 animal soul & root of separateness, III 296, 406-7
 battleground of this stage of earth-life, III 297
 finite aspect of Manas, III 408
 as lower self or personal Ego, III 296-7, 322, 364
 personal self, III 367
 psychic action of cells and, III 351
 relates to passional organs, III 348
 Sanskrit for lower manas, II 385
- Kāma-Mānasic Entity**
 black magician as, III 407
 as control in séance, III 407
 as lost soul, III 406-7
 more real than dreams, II 247-8
 obsesses next personality, III 407
- Kāma-Rūpa(s) (Skt)**
 of Adept, refined & harmless, III 385
 in animals as well as man, III 295
 astral soul, III 44
 confusion about, in Sinnett's classification, III 296
 degraded, attracted to séances, II 280, 353; III 330-1
 desire body, III 44, 236
 dissipates after death, I 278-9; II 280, 420; III 320-1, 352-3, 365
 dissipates into Tantric elementals, III 352, 365
 as Dweller on Threshold, III 330
 fate of long-lasting, III 330, 352-3
 fate of long-lasting, questioned, III 321
 formed & released after death, III 191, 236, 295-6, 320-1, 330, 383
 formed by Astral Body with Kāma, III 385
 gravitates to animal kingdom, II 420-1
 how formed, II 337-8
 how Manas separates from, II 281-2
 Karmic record of, forms model for new foetus, III 321
 lower mode of consciousness, III 374-5
 only an aspect or temporary form, III 319
 in séance imitates dead, III 44, 295-6, 330-1
 separation of higher triad from, II 281
 spirit "bride or groom" as demons, III 331
 suffering of the, II 281
 of suicides and violent deaths, II 280
 as vehicles for mediumistic séances, II 280

- Kamma. See Karma
- Kansa [Kamsa] (Skt)
 tried to destroy Kṛishṇa, I 126, 440
- Kant, Immanuel (1724-1804)
 and "equal freedom" theory, I 220
 on galactic rotation, I 516n
 not a materialist, III 14
 ——— *Träume eines Geistersehers* . . .
 on belief in human soul, III 14
- Kardec, Allan (pseud. of Rivail,
 Hippolyte L.D., 1803-1869)
 H.P.B. denied personal
 reincarnation as taught by, II 334
- Karma (Skt)
 as action, II 295-6, 407, 412, 443-4,
 445, 462-3
 acts on all planes, III 36, 37-8, 71,
 126, 169, 245, 247
 Adepts themselves are, II 284
 on agents of, I 492-3, 500-1; II 226
 of all manifestation, II 255
 all share common, II 245
 Aphorisms on, I 333-6
 applies to all beings & worlds,
 I 117; III 125, 126, 246
 astral light vehicle for, III 62
 of atoms & human lives, III 36, 246
 balance sheet of, II 295-6, 332, 342,
 351, 448
 of beggary, II 70-1
Bhagavad-Gītā on, III 36, 39q, 245
 Biblical ref. to, II 139, 162-3, 444;
 III 33, 34, 99-100, 110-11, 169, 247
 brings true reform, III 162
 the Brothers do not interfere with,
 II 455
 Buddhist morality on, I 120
 cannot be avoided or mislaid,
 II 442, 446
 cannot be deposited like money in
 a bank, II 351
 cannot interfere with, II 245
 cannot judge another's, I 335
 capital punishment and, I 488-90,
 492; III 35
 cellular, I 118
 Christianity taught, I 441
 is continuance of the nature of the
 act, I 24-6
 conversion of energy of, II 447
 as cosmic law, II 343
 Cosmos has, as well as man, I 117
 deeds of sentient beings, III 33, 71,
 99-100, 155, 245
 definition, III 245
 desire for Truth governs, III 275
 destiny?, II 447-8
 as destiny not immutable, II 271
 determines sex, II 299
 Devachan and, I 167-8; III 245
 different types of, I 335-6, 504;
 III 37-8, 63-4, 247
 of diseases from past life, II 291-2
 as Divine Law, II 446
 doctrine of reincarnation needed
 to explain, III 155
 "dragon's teeth" of future, II 315
 draws us out of Svarga, II 408
 on entering occult path, II 264-5
 environment and, I 31-3, 483-5
 equilibrium restored by, I 334,
 502-3; III 35, 162, 246
 as ethical causation, II 139, 162,
 447-8; III 63, 71, 162, 168-9, 235
 exhausted more quickly in case of
 chela, III 275
 explains class differences, II 162
 "failures" of, compensated, I 114
 family, racial, national, etc., II 435,
 443, 461
 and fear of retaliation, II 341-2
 field of, not just body, II 407, 442
 forgiveness and, II 245-6, 326-7
 of friends & relatives, III 40
 friends & relatives bound by,
 III 246
 good & bad cp., I 483-5; II 295-6,
 314, 342, 351, 447-8
 good, of working for Humanity,
 II 417
 governs astrology, II 273
 governs material existence, III 37,
 63, 100
 as great benefactor, III 246-7
 heredity and, I 93-6, 276
 immutable & implacable, III 17, 40,
 71, 99-100, 110-11

- includes altruistic acts, II 245, 350-1, 405
- of inflicting pain, II 71-2, 315
- of judging others, I 502-4; II 326-7, 405; III 110-11, 247q
- as justice with mercy, II 158, 246, 342
- Kamma is term for, in Ceylon, III 33
- kinds and fields of, I 335-6, 504
- latent during Pralaya, II 408
- Law of cause & effect, III 161-2, 167, 169
- Law of Compensation, II 70, 139, 412, 448
- Law of Ethical Causation, I 502
- Lipikas and, II 227
- Master's words on, III 345-6
- of material world, II 256
- meaning of, I 24-31, 195-7, 275-9, 333-6, 483-5
- mental & moral defects are, I 138
- "mental deposits" of, I 278-9
- mitigated, I 334-6
- moral & spiritual, II 180-2, 350-1, 412, 447-8
- motivation governs, I 139, 157; II 343, 351, 407, 462-3; III 89, 345
- national, I 26, 118; III 162
- of nations, races, planets, etc., III 236
- natural law of, II 70-1
- no, beyond the mind, I 25, 31
- not cause of incarnation, II 295
- not exhausted in one life, III 63, 71, 246
- not fatalism, I 24-5, 28; III 40
- not interfering with, II 237, 284, 404-5, 442
- not just reward and punishment, II 255, 412, 448
- not retaliation, II 341-2
- not subject to time, I 334ff
- not vicarious atonement, III 33, 70-1, 110
- nullification of, III 38, 63-4, 247
- of one is, of all, I 504-5
- opportunity as, III 40, 176-7
- Oriental doctrine of, III 33, 35-6, 39, 110
- of past affinities and enmities, II 314-15, 447-8
- perfect justice, III 33-34, 35, 39-40, 63, 71, 94, 98-100, 110, 176, 246
- planes of causation, I 25, 27, 502
- "pledge fever" and, III 275
- postponement of, via mind cure, III 256-7
- power of a vow upon, I 335
- problems explained by, III 66-7, 94, 98-9, 162, 176-7, 235
- produced thro' ignorance, II 407-8
- as punishment or reward, I 137-8, 196-7, 276, 502-4; III 397
- rebirth and, I 26-8, 156, 316-17
- recorded in astral light, III 47-8, 62
- reincarnation part of Law of, I 33
- repentance and, I 31
- as responsibility, I 276-7, 316-17, 502-5; III 71, 162, 169, 345-6
- restores harmony, I 334, 502-5; III 35, 162, 246
- ripening of, III 63-5
- rules entire universe, II 227, 273, 407
- salvation & freedom from, I 93
- salvation by works as, III 110-11
- simile for, II 70
- spiritual plane not affected by, III 37, 247
- stored up from past, I 88, 276-9, 295-6; II 442, 446-7
- on swaying power of, III 63
- three aspects, I 562
- three principal kinds of, II 255-6, 463; III 36-7
- "Topics in," II 325n
- transmutation of energies and, I 28, 504
- twin doctrines of, and reincarnation, I 156-7; III 6, 19, 35, 94, 99, 245-7, 252
- on unexhausted, I 278-9
- on unexpended, I 334-5
- of unmerited suffering, II 332, 335-6
- of world, II 412, 443

- Karma-Yoga (Skt)
true renunciation is, III 39
- Karmic
all are, "agents," II 325-7
balancing of, causes, II 271
bloom and fruit, II 444-5, 447-8
effects, II 271, 444-5
propensities, II 447-8
real, agents need training, II 326-7
retaliation from enmity, II 313-15
reward, II 342, 445
reward in Devachan, II 336
stamina, II 444
- Kāśyapa. *See* Mahā-Kāśyapa
- Kate Field's Washington
chose Judge's pen-name and series
title, III 3
- Katie King
Crookes saw her materialize,
I 290-1
- Keely, John W. (1837-1898)
competitive science and, I 210
liberated atomic force, III 351
- Keightley, Archibald (1859-1930)
biographical sketch, II 485-7
E.S. Instructions and, III 290-1
married Julia Ver Planck, II 487
- Keightley, Bertram (1860-1945)
astrological correspondences and,
III 290-1
biographical sketch, II 481-5
corrected on Auric Egg & colors,
III 288
General Secretary T.S., II 432
on H.P.B.'s method of instruction,
III 285
- Keightley, Julia (1855?-1915)
biographical sketch, II 499-503
as compiler Jasper Niemand, I xxix
H.P.B. asked Judge to send *Letters
That Have Helped Me* to, II 502
as Jasper Niemand, not W. Q.
Judge, II 47-8
nom-de-plumes of, II 500, 502
receives Master's message, II 48
tribute to Judge, II 5
wrote poetry & plays, II 500
- Kerning. *See* Krebs, Johann Baptiste
- Kether Malkhuth. *See* Ibn Gebirol
- Khandalavala, Navroji D.
President of Poona Lodge, II 83
reports Judge's lecture, II 82-3
- Khunrath, Heinrich (1560-1605)
——— *Amphitheatrum* . . .
on Kabbalah of the Hebrews, I 535
- Kiddle, Henry
claims K.H. plagiarized him, III 121
- Killarney, Lakes of
dream recollections at, I 541ff
- Kingdom(s)
man responsible for salvation of
lower, I 117
mineral, vegetable, animal and
human, II 228, 230, 322
monads encased in lower, II 230,
231
regular progression from lowest to
highest, II 322
- Kings
Adept, of Egypt and mummifica-
tion, II 348
- Kingsford, Dr. Anna (1846-1888)
H.P.B. warns, I 500
violently opposed to vivisection,
I 500
——— *The Perfect Way*
graduating thesis for *Royal
Microscopical Society*, III 350
on states, death & rebirth of a cell,
III 350
- Kirchberger, Nicolas A. (Baron de
Liebestorf) (1739-1799)
agent of Adepts, II 301
- Knife
analogy in occult feats, II 307
- Knot
of heart, II 457
"philosophical," in palmistry, II 99
- Knower
and the Known, II 317
- Knowledge
aspiring to, not enough, I 147
compared to virtue, II 283
discernment leads to full, I 73
of good and evil, II 402
intellectual, regarding men, I 73
meditation on OM leads to, of
Secret Doctrine, I 8

- must be seized, I 79
 occult, leads to altruism, I 19
 occult phenomena and, I 397
 path of devotion leads to, I 162
 power and, needed to avoid illusions of Devas, I 148
 scientific, of minerals, I 73
 of Self must come first, I 50
 of soul evolves slowly, III 74
 true Will speeds one to, II 391
 virtue needed for, I 155
- Knowles, James S. (1784-1862)**
 ——— *William Tell*
 play quoted, III 228
- Koot Hoomi**
 alternate spelling of, III 200
 Conway's assertion about, III 200
 defended by Judge, III 121-3
 on fellow countrymen, III 458
 inspired T.S. inaugural address, III 122
 Judge regretted, name being revealed, III 200
 picture of, in Adyar shrine, III 196
- Koran [Al-Qur'an] (Arabic)**
 compared to *Rig-Veda*, I 374
 compelled by the sword, I 373
 quoted on polygamy, I 373
- Kośas (Skt)**
 sheaths or environment of the Self or Supreme Soul, I 33
- Kosmos (Gk)**
See also Cosmos
 Verbum of manifested, III 337
- Krebs, Johann Baptiste (1774-1831)**
 [pseud. J. B. Kerning]
 recognized mantric power, I 89
 ref. to German mystic's story, I 89
 ——— *Der Freimaurer*
 practical examples of power of mantras, I 90-1 & n
- Kṛishṇa (d. 3102 BCE)**
 appeared in days of Kansa, II 345-6
 as Avatāra, I 439
 both good and evil, I 13; II 109
 calling upon, at death, II 448-9
 as Logos incarnated, III 357
 is Purusha and Prakṛiti, I 13
 on real man, I 17
 as shepherd, I 101
 a son of God, I 439-40
 threatened by evil Kansa, I 126, 440
 white adept, I 126
- Kshatriya(s) (Skt)**
 Buddha & Kṛishṇa were, I 429
 descendants of solar race, I 429
 duty of, II 376
 once above Brahmans in mystical knowledge, I 428
- Kumāra(s) (Skt)**
 compelled to complete divine Man, III 360
 Elect, as germ of Hierarchy, III 357, 402
 Four, as progenitors of 4 Races, III 357
 Mānasa-Putras & Lunar Pitṛis and, III 361-2
 Planetary Spirits as highest, III 402-3
 on Sacrifice of four, III 357
 "Virgin Youths" or "Sons of Mind," III 294, 360
 who refused to create, III 360
 Wondrous Being and, III 357
- Kunte, Mahadev Moreshvar (1835-1888)**
 translated some of Patañjali, II 83
 on youth of India, II 83
 translated part of Patañjali's *Yoga Sūtras*, II 83
- Kurukshetra**
 sacred plain of, I 27n
- Kwan-Shi-Yin (Chinese)**
 as Avalokiteśvara, III 359
 as mystic Fire, III 358
- Kwan-Yin (Chinese)**
 female aspect of Padmapāni, III 358
 Kāla-Haṃsa symbolic bird of, III 359
 and Kwan-Shi-Yin, III 358
 as potency of occult sound, III 359
 as Śakti, unified by Light of Logos, III 358
 as Trinity, III 358
 as Water, III 358
- Kwan-Yin-Tien (Chinese)**
 melodious heaven of sound, III 359

L

- Laheri, Rai B. K.
 appeals to T.S. for impartiality, I 361
 leader of Hindu Revival, I 442-3
 letter to the Brahmans and, I 425, 443
 on society for Hindu revival, I 443
 on yogi meeting Mahātma, III 418-20
- Lakshana (Skt)
 distinctive mark of, on T.S. work, I 273
- Lamas
 rebirth of high, II 450
- Lamasery
 retreat to, form of selfishness, II 454
- The Lamp*
 reprint of Judge article in, III 218
- Language
 coeval with reason, III 336, 360
 development of, in early races, III 336
 on, of Ego, I 152-3
 origin of, as Vāch, III 336, 360
 poverty of English, II 105, 324
 on Universal, I 456-8
- Law(s)
 Adepts follow White, II 257
 all comes to us by, II 335-6
 all is under, not chance, II 138
 ancient Egyptians knew hidden, II 72
 of attraction & repulsion, I 356, 401
 of causation, II 158
 of Compensation explains inequities, II 70-3
 of Correspondences, I 369; III 312-13
 criminal, & heredity, I 94
 of cycles, I 158, 515, 519; II 164-5, 259
 eternal, obeyed by Adepts, III 15
 of impressions & their cyclic return, I 514-25
 justice as, governing man, III 98-9
 of Karma & rebirth, I 33
 Lodge helps in search for, II 304-5
 natural, of karma, II 70-1
 of Nature, II 158
 of Nature & Brotherhood, II 87
 Nature's, & their abuse by man, III 328-9
 no miracles, only, I 403
 One Fundamental, of Occult Science, II 226
 people not developed by, III 203
 punitive, and Karma, II 285
 reincarnation & Karma &, I 95
 as restoration of harmony, II 71
 submission to Higher, II 182
 theologians vs. Theosophists on, III 99-100
 T.S. does not make, II 152-3
 universal, I 114, 115
 universal, needs no authority, III 62
 of universal unity, I 42
- Laws of Manu*
 on benefit of pronouncing OM, I 6
- Lawyers
 prominent, in early T.S., I 64
- Laya Center(s) (Skt)
 energy propelled into, from dying globe, I 483
 in evolutionary scheme, III 389
 life impulses from Moon to Earth produced a, III 389
 origin of evolving comets, I 481-2
 primordial substance in, II 234
 sidereal principles pass through, II 234
- Lead
 sacred to Saturn, II 446
 used as a talisman, II 446
- Lebaudy, Max
 millionaire martyred by public, I 507-8
- Left-Hand Path
See also Black Magic
 fate of dabbler in, I 45-6
- Legislation
 ethical reform needed not, I 527; III 203
 T.S. has nothing to do with, II 153
 truth cannot be known by, II 152

- Leibniz, Gottfried W. (1646-1716)
on Monads of, III 337
- Lemuria
as 3rd Great Continent, II 24
- Lester, Leonard (1870-1952)
on W.Q.J. as teacher, II 439
- Leucippus (5th century BCE)
on lateral motion of atoms, II 223
- Lévi, Éliphas (pseud. of Alphonse
Louis Constant) (1810-1875)
on plastic medium of astral light,
III 136
as sham occultist, I 79-80
——— *Dogme et Rituel*
on astral apparitions, III 47
on astral phantom, III 48
on evil influence of astral light,
III 47q
- Levitation
of Christian Saints, etc., I 399
of Hanuman in the *Rāmāyana*,
I 399
how achieved, I 355-6
- Liberalism
cannot legislate human nature,
III 160
- Life
Absolute, as “dark” flame, III 337
all Adepts married in some, I 20
aspect of Absolute, III 368
consciousness and, compared,
III 368-9
daily, our real initiation, II 417-18,
451
death vs., III 189
doing good in, a duty, I 138
every, has a moment of choice,
II 418
in every point of space, III 189
evolution of conscious, I 380
lacking traditional virtues is vain,
III 448-9
on living a theosophical, I 17-24;
II 395, 417, 466
meditation throughout entire,
II 7-8
no void of, in universe, III 363
object of each, governs soul’s
environment, I 278-9
only ONE, & One Consciousness in
all forms, III 260
pervades universe, II 297
principle of, III 189
reverence for animals, II 420
seek meaning of each event in, I 22
T.S. belief in Unity of, II 203
Theosophy in daily, I 280-1
as universal principle, I 208
yielding to small vexations of,
II 451
- Life-Atoms. *See* Atoms
- Life-Wave(s)
evolve through Earth-Chain,
I 323-4; II 424-7; III 58-9
sleep and, III 13
sustain body in waking state, III 13
- Light
“gracious,” of Boehme, II 111
Great, leaves traces, II 107
how one, becomes the many,
III 337-8
man ensouled by Pillars of, III 363
Nature set in motion by, & sound,
III 359
as Sun or Fire manifest, III 358
Light on the Path. See Collins, Mabel
- Like
produces like maxim, II 331
- Lilly, William (1602-1681)
predicted plague and great fire of
London, II 74
——— *Introduction to Astrology*
on Horary Astrology, II 74
- Lincoln, Abraham (1809-1865)
premonition of his destiny, III 24
- Liṅga-Śarīra (Skt)
See also Astral Body
Adept may use, of another body,
III 382, 446
aspect of Auric Egg, III 367
astral body or, model for physical,
III 44, 189-90, 235, 334, 446
essence derived from Violet
Hierarchy, III 405
of our globe is Astral Light, III 317,
334
pollution of Earth’s, III 317
subtler than body, III 44

- transformed by radiant fire
principle, III 446
- Link
“Keep the, unbroken,” III 340q
- Lipika(s) (Skt)
compared with Builders, II 227
highest Adepts know little about,
II 227
of “middle wheel” of Space,
III 14-15
as recorders in book of fate, III 18
- Lives
interchanging, II 146-7
plan for, within, I 158
why we don't remember past, II 161
- Lodge
almoners of the divine, I 210
a call from the, I 245
communication with, II 10
cyclic help for man, II 9-10
door to, closed in 1897, II 9-10
familiar with “pledge fever,” III 279
Great, helps good people, II 304-5
highest in, and Dhyāni-Chohans,
III 15
Master's, & cyclic help for man,
II 301
meditation subject, III 454
teaching on change, I 460
White, opposed to psychic
development, II 11
- Lodge of Mizraim
Masonry signifies nothing, III 129
- Logarithms
taught in ancient mysteries, I 313
- Logic
affirmation, denial, & rules of, I 241
a foundation of occult path, I 155
metaphysical healers ignore, I 282
- Logos (Gk)
Avalokiteśvara is, III 358
awakener of the Universe, I 7
conscious energy of, is Fohat,
III 336-7, 358-9
and Cosmic Ideation, III 333
Kṛishṇa as incarnation of, III 358
male & female divisions of, III 359
manifested, or Creative Word,
III 333, 359
- noumenon of Fohat, III 359
as reason & speech, III 336
and sexless power Eros, III 333
symbols for, III 336
Third, as Mind of Universe, III 298
unmanifested, in upper triangle of
Absolute World, III 332-3
Vāch and, III 335-8
Vāch, Virāj and, III 359
- Loka(s) (Skt)
Rūpa and Arūpa, II 394
- London
fire, forecast by stars, II 15, 74
plague predicted by Lilly, II 74
- London Times*
Sinnott seeks phenomenal
production of the, I 377-8
- Longfellow, Henry W. (1807-1882)
——— *A Psalm of Life*
quoted, I 195 &n
——— *The Song of Hiawatha*
quoted, I 191-2
- Lotus
of the heart, I 61
- Le Lotus* (Paris)
French T.S. periodical, I 56; III 143
- Love
Adepts embody spirit, unity and,
II 257
on attaining Divine, I 105
brotherhood is not so-called, but
true compassion, III 356
God is, I 103
Harmony and, duty of man, I 181
Infinite, annihilates evil, I 47
Karma and, II 315
Masters moved by universal,
III 329-30
Path of, essential, III 438
patriotism and, II 374
for soul vs. personality, I 83-4
Theosophists must express,
I 316-17
- Lower Manas
See also Kāma-Manas; Higher-
Manas; Manas
Antaḥkaraṇa links Higher Manas
to, III 365, 374-5
desires & delusions of, III 437

- does not exist in Devachan, III 365
 “green” when not absorbed in
 Kāma, III 367
 Higher Ego and, II 297; III 296-7
 Kāma is negative cp. to, III 416
 must be freed from desire, III 367
 must be subjected to Higher, II 297
 must win immortality, III 408, 409
 physical memory of, II 281-2
 rules man at present, III 364, 437
- Lower Nature
 on control by Higher Ego, II 297
 must open up to spirit, III 57
- Lower Self
 See also Higher Self; Lower Manas;
 Personality; Self
 Auric Egg is not, III 297
 distinct from Higher Ego,
 III 296-7, 366-7
 Higher Self must triumph over,
 II 433-4
 must permit soul to act, III 447-8
 as personal Ego, III 296-7
 as personal self not the body,
 III 367
 versus Higher Self, III 82-4
- Loyalty
 family & E.S., III 405, 422
 to H.P.B., II 63
 to ideals & Theosophy, III 429-30
 to Masters, III 275-6, 391, 413,
 419-20
 to theosophical cause, II 44
 to Theosophical Society, III 430
- Lucifer
 morning-star as, II 15
 once a prince of light, I 47
- Lucifer* (London)
 on “Auric fluid” as magnetic force,
 III 334
 cited, I 56
 constant labor of H.P.B. on, III 138
 costly labor of, III 141
 on disease & imagination, II 291q
 on founding of, I 192; II 115 & n,
 180
 on Judge meeting Olcott in
 Oakland, I xxii
 on Māyāvi-rūpa of Adept, III 334
- Path* magazine cp. to, I 386
 ref. to early Church views on
 rebirth, I 430
 on religious tolerance in T.S., I 361
 stirred up Theosophy in Europe,
 III 209
- Luke*
 on beam in eye, III 436
 epitome of Theosophy in, III 70
 on humbleness, II 452q
 on pride, II 452
 on will, III 443
- Lully, Raymond (ca. 1232-1316)
 obscured adept, I 128
- Lunar Pitṛi(s) (Skt)
 See also Pitṛis; Solar Pitṛis
 absorbed in auric essence become
 ourselves, III 464
 or Barhishad Pitṛis, III 294-5, 361
 on being incarnated by Divine
 Egos, III 463
 Chāyās of, gave man his body,
 III 294-5, 363, 463-5
 earth chain and, III 306
 and evolution of man, I 214
 form animal man, III 409
 function in first 3 rounds, III 295
 lower Prajāpati as 7 creative Forces
 of Nature, III 294
- Lytton, Edward George Lord
 Bulwer- (1803-1873)
 foresaw the “Coming Race,” I 42
 ——— *A Strange Story*
 on black magician, III 329
 on dreams, II 260
 ——— *Zanoni*
 on Dweller, I 97
 on dweller of threshold, II 264
 elemental shapes in, I 535
 man more than body in, II 105

M

- Machell, Reginald W. (1845-1927)
 designed H.P.B.’s urn, II 196n
- Macrocosm
 Microcosmic Principles & Planes
 of, III 298

- six-pointed star represents, III 380
- Macroprosopus (Gk)
definition, I 14
- Madness
vanity can lead to, I 77
- Magh Mela (Hindi)
"The Hindu Revival" sect founded at a, I 442
- Magi
abuses perpetrated in name of, I 45
- Magic
See also Black Magic; White Magic
distinction between Black & White, II 290
E.S. not for practical, III 305
motive decides black or white, I 45
not child's play, I 47
as occult science, I 44
practice of, needs Universal Brotherhood, I 5
true, devotion to others, III 134
- Magic Bracelet
in palmistry, II 100
- Magician(s)
See also Black Magician(s); White Magician(s)
Black & White cp., II 256-8, 414
metamorphosis by, II 94
- Magnet
analogy, II 338
- Magnetic Affinity
between elementals & man, II 404; III 61
- Magnetism
See also Hypnotism; Mesmerism
on auric fluid used in, III 334
can remedy obsession, II 288
in cure of disease, II 289
of erroneous & sincere beliefs, I 475
India's, stifling to adepts, I 477-8
metal prevents, II 93
not Black Magic, III 290
opposite process to hypnotism, III 214
of sitters in séances, I 406-8
stifling, of modern world, II 115n
use should be limited to doctors, III 214
- used as anaesthetic, III 212-14
- Mahābhārata*
conflict over vase of Amṛita, I 15
on human races, I 428
key to, allegory of Draupadī, III 251
written in allegories, II 89
Yudhishṭhira's dog at gate of Heaven, I 101
- Mahā Bodhi Society
not a T.S. Section, II 428
tries to return Buddha-Gayā to Buddhists, II 427-8, 492
- Mahā-Chohan
on purpose of T.S., I 69-70 & n
- Mahā-Kāśyapa
knew meaning of golden flower, I 85
- Mahā-manvantara(s) (Skt)
Auric Egg endures for a, III 403
Planetary Spirits and, III 402
- Mahā-Parinibbana Sutta*
Buddha's advice in, II 63 & n
on cremation of Buddha, I 429n
- Mahā-Pralaya (Skt)
Universal Dissolution, I 9
- Mahārāja (Skt)
family motto of the Benares, I 249
- Maharloka (Skt)
confusion concerning, III 464
Fire Dhyānis reascend to, III 463-4
- Mahat (Skt)
See also Universal Mind
Divine Radiations from, form Omniscient Mind, III 334
Mānasaputras as Sons of, III 362
Mind-Born Sons of, are 7 Hierarchies, III 294
Prakṛiti and, III 161
on root-differentiations of, III 298
as Third Logos, III 298
Universal Mind, III 161, 294, 334, 368
- Mahātma(s) (Skt)
See also Adept(s); Master(s)
above all Philosophies, II 56
become Planetary Spirits, III 56
belief in existence of, III 5, 22, 130-1, 227, 275, 434

- Brahmans' view of, III 131
 or Brothers, III 22
 compared to Saptarishis, II 250
 conscious immortality of, III 430
 contact T.S. after H.P.B.'s death,
 III 411, 418-20
 definitions, III 5, 22-3, 53, 225-6
 as dwellers on high mountains,
 III 227
 effect of contact with, III 425-6
 efflorescence of an age, III 24, 56
 as Esoteric Buddhists, I 475
 etymology of word, III 22
 evolution demands existence of,
 I 339-40
 fear of declaring belief in, I 339-40
 few Theosophical doctrines
 original with, I 467
 helpers of mankind, III 5
 of Himalayan Circle which sent
 H.P.B., III 419-20
 H.P.B. did not invent, I 365; III 130
 as human as ourselves once, III 434
 human evolution, II 250
 as ideals & facts, I 464; III 425
 Karma not interfered with by,
 III 25, 126, 425-6
 living but highly refined men,
 III 425
 meaning of, I 339
 message to Indian Theosophists,
 I 470-5
 messages from, have peculiar odor,
 I 469-70
 messages often in handwriting of
 recipient, III 124
 not criticizing words of, II 47
 not produced by miracle, III 23
 not vanquished by SPR report,
 III 130
 overcome bad magnetism, I 475
 power of, can be hindered, I 340
 powers of, III 22-3, 53, 226, 419-20,
 425-7
 promise help to altruists, I 462-3
 psychical powers of, II 88, 91
 secluded records of, III 5
 stand by H.P.B., I 511-12
- Svamiji K.B.'s encounter with,
 III 419-20
 term part of our language, I 496
 on terms Adept, Initiate &, II 374
 T.S. founding and, III 5-6
 tradition records existence of,
 II 328
 transcend own Karma, III 125-6
 true ring of letter from, II 216
 on writing of S.D., I 343-4
The Mahatma Letters. See Sinnett,
 Alfred P.
- Mahā-Yuga (Skt)
 and four lesser yugas, I 124
- Maitland, Edward (1824-1897)
 ——— *Anna Kingsford, Her Life* . . .
 as anti-vivisectionist, I 500
- Maji (1827-?)
 great Indian yoginī, II 298
- Man
 See also Humanity; Mankind
 Absolute Principle in, III 404,
 433-4
 Adepts on beliefs of, III 8
 affects matter to be used by other
 egos, I 119
 age of, III 9, 21, 29, 31-2
 ancestor not an ape, III 21, 31-2
 animals before, in 2nd Round, I 331
 Archetypal, II 228
 Āryāsaṅga on, III 435
 astral form preceded physical, III 9,
 31
 becomes "one with the Gods,"
 III 234, 434-5
 before animals in 4th Round, I 331
 began as "fiery dust," II 231
 body derived from Moon, III 34
 character seen in hand, II 97-100
 character of, hard to know, I 73
 and civilization of 19th century,
 I 36
 classifications of, cp., II 104-6
 constitution derived from Cosmos,
 II 310
 constitution of, esoterically,
 III 367-8, 416-18, 430-1, 433-8
 continuity unbroken, III 29
 a continuous entity, II 390

- copy of Universal Mind, III 161, 351, 362
- creative powers of, III 434-6
- crown of all evolution, II 161-2; III 36, 161, 178, 435
- development on this & other planets, III 5, 7, 10, 361-3
- distinct in having Manas, II 317
- Divine, III 360, 366, 404, 408-9, 435
- dual nature of, III 437
- duty of, I 181
- each, connected to one Adept, I 140
- each, his own creator, III 34-5, 40, 72, 434-5
- each, is part of Manu, I 117
- ennobled by evolution, III 76, 161, 166, 178-80, 234, 434
- fashions own destiny, I 41; III 40, 62-3, 71, 184, 187, 351, 388, 435
- is final authority now, I 36
- 5th Round "Rubicon" for, II 321
- first in 4th Round, II 231, 322
- flower of evolution, II 136
- future elevation of, III 72, 75-6, 161, 184, 434
- future perfection of, III 388
- in geometric symbolism, III 395, 416-18
- gestation period of, shortening, II 423-4
- God incarnate, I 41, 212; II 12, 136-7, 147, 310, 361; III 210
- god of his little universe, I 119
- great destiny, II 235
- great work of, I 14
- greater self of, religions' source, III 217
- immortality, III 10, 167, 178, 260, 431, 435
- incarnations, III 62-3, 73-7, 182-4
- inherited tendencies, III 84-5, 183
- inner or astral, not spiritual, II 36
- "know thyself," II 386, 429
- know thyself to know all men, II 398
- knowledge of spiritual nature of, will save, I 5
- latent psychic powers in, II 88
- life a pilgrimage for, III 29-30, 184
- lives at once in two worlds, I 45
- lives on thought, I 415
- made of millions of lives, II 36
- is microcosm of macrocosm, I 61, 115, 118-19, 214
- misfortunes explained by Theosophy, III 67, 180-2
- mistaken view of transmigration, II 420-1
- Monadic evolution and, I 211-14, 331-2
- Nature and, III 18, 77, 430-1, 433-8
- not "fallen," II 232, 268, 361
- not mere atomic-molecular organism, III 351
- not originally sinful, III 434
- on occult path, II 264
- once a, always a, II 419
- is own savior, I 31
- owns nothing, I 21
- part of Supreme Being, I 35
- perfect, is in union with all, I 13
- as perfected spiritual being, III 5, 10, 76, 161, 234, 388, 434
- planetary influences on, II 15-16
- potency of each, in work for Theosophy, I 205
- potentially a God, I 103; II 147, 163, 310; III 404, 433-4
- as product of Aum, III 338
- progress of inner, II 433
- psychical line of descent, III 85
- responsible for life atoms, II 146-7, 420-1
- sevenfold nature of, II 137, 310; III 166-7, 186-92, 234-5, 367-8, 416, 430, 435q
- a Soul, I 415; II 40, 90, 161; III 10
- a spiritual entity, I 95
- stars' composition identical with, III 334
- temple built gradually, III 21-2, 75-6
- ternary division of, II 104-5
- the thinker, II 138; III 187
- the thinker due to Mānasaputras, III 351, 362
- troubles of every, partly our own, II 309

- true aim of, I 139; II 355
 ultimate reunion with Divine Spirit, III 62
 unity of, II 143-8
 universe in miniature, II 137, 403
 unseen help from Adepts to, II 329-30, 433
 why no remnants of antediluvian, III 31-2
- Manas (Skt)**
See also Higher Manas; Lower Manas
 advent of, III 357, 363-4, 462-3
 Ākāśa visible when, fully developed, III 365
 Antaḥkaraṇa as link between Higher & Lower, III 366, 374-5
 Aphrodite myth cp. with, III 318-19
 attracts part of Kāma, III 296-7, 367, 408, 416, 437-8
 Auric Egg and, III 364
 as basis for speech, III 336, 357
 conflict between higher and lower, II 298
 connects Ego with the body, II 302
 as container of causes, I 295
 as cosmic & universal principle, I 214
 Divine Consciousness when united to Buddhi, III 365, 408
 the doer, the enjoyer, the sufferer, III 397
 dual nature of, III 397
 essential to the Self, II 317
 Eternal & non-eternal, III 408
 in 5th Round, fully evolved, II 224, 321
 fully developed in 5th Race, II 368
 guided by Ātma-Buddhi, II 364
 Higher & Lower cp., III 364-5, 367, 408-9, 416
 as Higher Ego, III 296, 322, 364, 408
 Human Soul, III 44, 334
 individualized thinker, III 191, 296
 limited to one Mahā-manvantara, III 296
 lower, attracts part of Kāma, III 320
 in man's constitution, III 367
 or mind, II 137; III 44, 168, 191
 or mind as form of Vāch, III 336
 not limited to one Manvantara, III 319
 proceeds from Ākāśa, II 224
 projects into lower Quaternary, III 318, 334
 the real man, the thinker, III 397, 398
 seat of real memory in Higher, II 282
 seeds of thought in, II 347
 stores "mental deposits," I 279
 subtle delusions of, III 437
 third principle in Microcosm, III 319
 training of, in E.S., III 389, 438
 union with Buddhi our true aim, II 355
 and Universal Mind, III 367
 Vaikhari Vāch and, III 336
- Mānasa-Dhyānis (Skt)**
 as Solar Devas in Intellectual scheme of evolution, III 294, 361
- Mānasaputra(s) (Skt)**
 connected with Venus & Mercury, III 362
 higher part of man, III 362
 man as Thinker due to incarnating, III 351, 361-2
 or Mānasa-Dhyānis, Solar Devas & Agnishvāta Pitṛis, III 361
 Monadic evolution and, I 214
 now ourselves, III 409
 our reincarnating Egos, III 294, 362-3
 as "Pillars of Light," III 363
 seven Hierarchies of, III 294
 some are Nirmānakāyas from preceding Manvantaras, III 362
 as sons of Mind or Mahat, III 294, 362
- Mānasic Entity**
 Ākāśic records guide incarnation of, III 364
 becomes Higher Self as perfect Triad, III 322
 as Higher Ego, III 296, 322, 364

- on incarnation of, & Lunar Piṭṛis, III 463-5
- Mānasic World
corresponds to Mahat, III 334
- Manas-Taijasi (Skt)
Auric Egg ascends into Devachan via, III 403
- Manifestation
Astral before physical, III 31-2
black magicians swallowed up at close of, II 257
cycles of, II 234, 345; III 31, 253
Eros as desire for, III 333
purpose of, in Matter, III 388
- Mankind
Adepts help for, unseen, II 329-30, 410
age of, III 31-2
astral light's effects on, III 62
Atlanteans reborn in present, I 128-9, 131; II 224, 352; III 362
can only be lifted gradually, I 378; II 329
in era of wild unbelief, III 161
evolution of, not automatic, II 259-60
lover of, and Kali-Yuga, III 58
majority of, are bad, II 264
nature of, I 378
Nirmānakāyas' devotion to, II 410
Occultism for use of, I 381
pollutes astral of Earth, III 317
sacred heroes help, I 122
spiritual helpers of, III 5
Theosophy chiefly for masses of, III 101-2
- Mantra(s) (Skt)
German mystics recognize power of, I 89
power of united endeavor and, I 90
restore self-control, I 90
- Manu(s) (Skt)
See also Laws of Manu
aggregate of men, I 117; III 34
a Kshatriya, I 429
Seven, or Prajāpatis, III 338
- Manuscript(s)
newly discovered, to come, II 223
- some S.D. doctrines found on ancient palm leaves, II 223
- Manvantara(s) (Skt)
See also Cycle(s); Pralaya(s); Yuga(s)
continuity of each succeeding, II 223, 267; III 388
definition, III 55
on dissolution of, III 253
divided into four Yugas, I 123
Divine Spark individualized in, II 380
each, an outgrowth of preceding, I 117; III 246
evolutionary period, III 31, 35
Hierarchy transferred in next, II 235
Karma of failure in, III 388
Karma of indifference, II 321
Mahātmas evolved out of, III 56
man a miniature of, II 321
many, needed for perfection, III 388
number of human years in, III 31
OM declares 3 periods of, I 311
perfection is goal of each, II 267, 380-1
Planetary Intelligences preside at, I 475
purpose of, III 56
the reign of one Manu, I 117
and serpent symbol, I 250
soul may live during entire, II 306
two eternal principles of, III 55
- Mark
on gaining truths, III 134
Jesus queried about rebirth, II 141
on poverty, III 98
on sin against Holy Ghost, III 66
- Marriage
celibacy and, compared, II 389
Divine Mystery of, I 20-1
fear of its hindrance to occult development, II 389
lessons of heart gained by, II 389
no hindrance to occult development, I 20-1
a question for family forum, II 246
in some life for all Adepts, I 20; II 389

- T.S. views on, II 153
- Mars
 Boehme on formation of, II 111
 cosmic influence to Earth, I 383-4
 Earth-Chain does not include,
 I 368-9, 498, 513q
 and Mercury controversy, I 498-9,
 510-13
 and Mercury in *S.D.*, II 228
 no satellites of, II 229
 in obscurity, I 369-70; II 427
 spirit of rage &, I 384
- Masonry
See also Freemasonry
 Adept brotherhood cp. with,
 III 27-8
 means nothing to Theosophists,
 III 129
 relies on outward signs, III 27
- Master(s)
See also Adept(s); Mahātma(s)
 advice for Theosophists, I 157
 appears when disciple ready, I 107
 barriers to, I 475
 bequeathal of Schmiechen
 portraits of, I lxvi
 chelas used as mediums by, I 53
 compassionate though aware of
 secret offenses, III 421
 condemn thirst for phenomena,
 II 403
 on contact with, after H.P.B.,
 III 411, 418-20
 copy nature, I 505
 cyclic help by, I 462; II 9-10, 301;
 III 97, 283-5
 danger of, physical appearance
 among men, III 426-7
 on declaration of belief in, I 385-7;
 II 47; III 413
 demand altruism for chelaship,
 III 277, 457
 dictated *S.D.* to H.P.B., I 319 &n,
 343, 345-6, 347; III 412
 disciples of true Arhats, I 475
 do not deal with personal concerns,
 III 412, 424-5
 do not interfere with Karma,
 III 425-6
 exemplify man's perfectibility, II 12,
 60
 exist as facts, II 46-7, 328-9
facsimiles of letters from, I liv-lv,
 345-7
 faith in, brings victory, III 275q
 fidelity to, II 46
 great function of, III 64
 help not withdrawn after 1898,
 I 462
 help the T.S., II 46
 H.P.B. did not invent, I 365, 386
 imitate charity of, I 505
 incapable of ingratitude, I 64, 511
 influence T.S. through E.S.,
 III 344-6, 391-3
 on Karma, I 503-4; II 245; III 345-6
 Karma respected by, I 462
 on knowledge & curiosity, I 368q
 letters to Judge from, I liv-lvi
 live for humanity, I 70
 living men, II 12; III 425
 Lodge and, as ideals & facts, III 413,
 425
 love for orphan Humanity,
 III 329-30
 loyalty to, & magnetic rapport
 with, III 275-6, 391, 413, 419-20
 Māyāvi-rūpa of, III 385, 426
 meaning in evolutionary scheme,
 I 313-14
 meditation subject, III 454
 messages and H.P.B., II 215-17
 on messages claimed to be from,
 II 445-6
 messages have peculiar odor,
 I 469-70
 messenger of, comments, I 107-9
 Messengers periodically sent by,
 I 303, 462-3
 misconceptions about, III 424-7
 on moral worth of T.S., I 155
 most perfectly organized body in
 world, I 505
 necessities of evolution, I 201
 neither exoteric Brahmans nor
 Buddhists, II 54-5
 occult help from, I 341

- on Olcott as head of T.S. until his death, II 201-2
 on Olcott's visit from, III 426
 plan for world at large, II 11
 prayer to, I 62
 precipitation method of H.P.B. and, I 308-10
 pretence to messages from, proves contrary, III 411
 as "pre-Vedic Budhists," I 476
 privilege of obedience to, III 392
 proclamations of belief in, II 47, 328
 program of, and T.S., I 243, 244-5; II 19
 on purpose of T.S., I 318-20
 radiance surrounding, III 446
 refuse to drop Brotherhood object, I 69
 reluctant to display magic, I 59-60
 on Schmiechen portraits of, I lxxviii
 seal, II 48
 Serpent symbolizes, I 250-1
 Sinnett said H.P.B. deserted by, I 510-11
 stand by Olcott & H.P.B., I 63-4
 T.S. destiny in India and, III 418-20, 458-9
 T.S. founding ordered by, I 58
 T.S. of, open to all, I 55-6
 is Thyself, I 51
 traditions abound in Europe and Asia about, II 328
 Truth not divulged all at once by, I 107-8
 unknown philanthropists, I 380
 on unselfish work for, III 412
 urge brotherliness to dark nations, I 69
 views of Science and, I 376-81
 warning about psychic powers, II 11
 why T.S. founded by, in America, II 114
 why West chosen for new effort by, III 458-9
 work scientifically not sentimentally, I 479
 work to uplift humanity, II 329-30; III 344
- Materialism**
 baneful glitter of, I 35
 curse of money as, I 111
 downward tendency of, III 329
 driving, out of heart, I 112
 enervates body & character, I 483
 growing among Hindus, I 478
 in human nature, I 110
 Karma of, an affliction, III 19, 38
 in modern science, I 379-81
 a passive condition, III 329
 requires selfishness, I 484
 Spiritualistic, I 350-1
 Theosophy opposed to, III 173
 way out of abyss of, I 180-1
 Western cp. to Eastern, I 479-80
- Materialization**
 Hermetic axiom not negated by, II 332
 medium as agent for, II 331
 not the only element of mediumship, I 52
 process of, I 198-200
 of "spirits of the dead," I 352-3
- Mattei, Count Cesare (1809-1896)**
 Homeopathic system of, I 283
- Matter**
See also Prakriti
 atomic structure of, II 146-7
 of bodies used by later Egos, I 119-20; II 320
 in constant change of state, III 11-12
 "descent" into, II 345, 360, 401-2
 during Pralaya, II 225, 345
 essence of, invisible, I 352
 evolution by use of, III 35, 56, 161, 166
 factors needed for power over, I 397
 as fire-mist, III 188
 an illusion, III 12
 man responsible for, I 119-20
 man's cast-off, used by lower kingdoms, II 322
 mesmerizer exudes subtle, II 33
 mind co-existent with, III 166
 no such thing as dead, III 12
 on "organic" & "inorganic," I 208

- permeable by 6th sense, II 237
 permutations of, II 319-20
 potentiality of, II 40, 232
 primordial or original, I 159; III 12, 188
 radiant, of science is astral, III 46
 relativity of, III 37
 reused by Soul in next life, II 43
 Spirit and, co-eternal, I 119, 159; II 136, 232, 238; III 186, 328
 Spirit needs experience in, II 232, 360, 401
 three dimensions of, II 237
- Matthew*
 on contentment, I 21q
 on diet, II 390
 Elias reborn, III 110
 golden rule, II 163
 Jesus queried about rebirth, II 141
 on karma, III 155
 karma in every word & act, III 33, 110
 on karmic account, III 100
 on karmic stamina, II 444
 on kingdom of God, II 356
 on perfection of man, II 365
 reincarnation in, III 110, 183
 on temptation of Jesus, III 255
- Maugraby*
 a Black magician, II 94
- Māvalankar, Dāmodar K. (1857-?)*
 Adyar room of, I 265-6
 called to Tibet, I 67; III 459
 gave up caste, marriage, etc., I 470
 Hodgson report and, III 124
 joins T.S. in India, I 67
 prophecy on departure of, II 102
 ——— *Dāmodar and the Pioneers of the Theosophical Movement* (comp. Sven Ēek)
 letters to Judge in, I xxiii
- Māyā* (Skt)
 causes of, III 417-18
 of material world, II 407, 411
 self-created, I 213
- Māyāvi-Rūpa* (Skt)
 of Adept cp. with Astral Body, III 385, 444-5, 446, 449
- Adepts use kāma principle to form, III 334
 Master visits Olcott in, III 426
 yogic use in disappearance, I 410
- McClure's Magazine* (New York)
 Herbert Spencer on society, I 423q
 Spencer on coming despotism, I 423
- Mead, G. R. S. (1863-1933)*
 on Basic Principles of man & their Aspects, III 325-7
 biographical sketch, II 493-4
 E.S. Instructions and, III 290-1
 on E.S. Instructions vs. "Eye Doctrine," III 325
 on two paths to Nirvāṇa, II 327 & *Vāban's* ed. statement by, II 243
 views of early Church on rebirth, I 430
- Meaning*
 seek, of each event, I 22
- Mechanics*
 ancients knew, I 447
- Meditation*
 aspiration to Higher Self, III 64, 374, 452, 454
 Aum should be subject of constant, III 455-6
 best Teacher for, is 7th principle, III 452
 calms the mind, III 292
 centering in Buddhi, III 452, 456
 color yellow and Mantra use in, III 455-7
 concentration and, III 455
 control of vital currents &, II 269
 counteracts dark powers, III 457
 daily, suggested, II 417
 exam questions on, III 369n
 on fame, money, & power, II 7
 on fixed time & place for, III 292, 373, 394, 454, 455
 on Highest Self, II 9; III 277
 leads to inner self-dependence, III 292
 on London paper for, III 453-4
 Master on lifetime, III 455
 a must for E.S. progress, III 373-4
 mysterious power & dreams, II 261

- obstructions to, II 372
 on OM, I 6-10, 163; III 457
 in Patañjali's *Yoga Aphorisms*, II 7
 petty objects not recommended for, III 453-4
 practical details omitted for E.S. & T.S., III 456
 purify desire in life-, II 8-9
 reason for not eating before, III 454
 self-examination during, III 373, 374
 study &, refines mind, I 327
 subjects for, III 454
 thoughts for, III 394
 on tone, I 8-9
 on true sun aids humanity, I 137
 two sorts of, II 7
 Union with Supreme Being, I 72
- Medium(s)**
 A. J. Davis, I 350
 Adepts are conscious, I 355, 395
 advice on stock market, I 291-2
 all men are, I 52-3
 astral light used by, III 46
 astral of, attracts soulless phantoms, III 48
 condensing focus for astral forces, I 454-5
 on control "Jim Nolan," I 198ff, 404-6
 control of entity through, spleen, II 458
 criminals infuse, III 191
 dangerous to seek, I 351
 evils attracted to, II 279-80
 find no consensus from "spirit" world, III 146
 Greek vestals were, I 287
 holds back the departed, II 394
 ignorant of source of phenomena, I 308, 391, 395, 452; II 357-8
 money paid to, I 108
 nervous imbalance of, III 48, 145-6, 190, 334-5
 O.T. prophets were inspirational, I 286
 of old took no money, I 286-7
 on parroting of facts by, III 145
 revealed no laws, III 146
- same spook appears to different, at same time, III 143-4
 what is a, I 51-4, 353-6; III 334-5
- Mediumship**
 accusations of irresponsible, II 215-16
 astral light used in, III 45, 136, 143-6
 can be a blessing instead of curse, I 90
 can be inspiration from higher planes, I 53
 dangers of premature, II 357-8
 evil consequences of, II 279-80, 394, 403-4
 exists despite prejudice, I 51
 explanation by "controls" of, II 458
 explanation of, I 405-10
 on flimsy proofs of, III 144-5
 a Frankenstein created by Spiritists, I 51
 illumination is not, II 367
 irresponsible, II 29, 357-8
 no true creativity without, I 53
 not a blessing, II 367
 not concerned with real Man, I 108, 353-7
 not wholly messages from dead, I 51
 physical memory and, I 453
 in slate-writing, I 355
 as worship of dead, III 191
- Medulla Oblongata**
 has sensory plane function, III 323
- Memory(ies)**
 animals have, of pain inflicted, II 72
 astral, I 453-4
 brain, differs from soul, II 281
 every organ has its own kind of, II 41-2; III 348
 main obstacle to meditation, II 8, 372
 in mediumship, I 453
 Occultism and, II 277
- Men**
See also Man; Mankind
 all, are mediums, I 52
 majority inherently bad, II 264

- Menasseh ben Israel, Rabbi (1604-1657)
 ——— *Nishmath Hayyim*
 on transmigration, I 419
- Mental
 overcoming, bias, III 85-8
 plane cannot be ignored, I 92-3
 positions & karma, II 254 ; III 37-8
- Mental Healing
See also Metaphysical Healing
 danger of Black Magic in, III 256
 on dangers of, I 227-30, 294-7
 forces sickness to inner planes,
 III 256-7
- Mental Science. *See* Christian Science
- Mercury
 awakening from obscurity, I 370
 fed by solar substance, II 111
 governs intellect, I 9
 Mars &, controversy, I 498-9,
 510-13
 Mars &, occultly related to Earth,
 I 383-4; II 228
 no satellites for, II 229
 not of Earth-Chain, I 368-9, 498,
 513q
 in planetary wheel of Jacob
 Boehme, II 111
 spirit of wisdom &, I 384
- Mesmer, Anton (1734-1815)
 agent of brotherhoods, II 31
 mesmerism antedates, II 31
 Society of Harmony founded by,
 II 301
- Mesmerism
See also Hypnotism
 accepted under name of
 hypnotism, III 174, 212
 Ben Franklin condemns, II 31-2
 cures by, II 31, 289
 deals with material forces, I 254-5
 denied by science, III 174
 Dods revived, in America, II 32
 Du Potet's "secret" work on, II 32
 Higher Self not influenced by,
 I 254-6; II 33, 35
 Hypnotism and, I 144-5; II 31-40
 ideation of subject of, altered by
 operator, I 255-6
 as magnetic anaesthetic, III 212-13
 Mesmer only rediscovered, II 31
 not a superstition, I 144
 opposition & investigations into,
 II 32
 process differs from hypnotism,
 III 214
 proves that soul exists, II 91
 rechristened Hypnotism, I 144
 Senate lectured on, I 145; II 32
- Mesmerizer
 aura of, II 33
 cannot touch Higher Self, II 33
 escaping control of, II 39
 fluid thrown off by, II 33
 grossness of, II 35
 misled unless a trained seer, II 36
- Message(s)
 bogus, claimed to be from adepts,
 I 393-5, 469-70
 claimed from dead exposed, I 454-6
 "Master's seal" and, II 48
 on Masters', to H.P.B., II 215-16
 Master's, to J. Niemand, II 48
- Messenger(s)
 cyclic appearance of, II 10;
 III 283-4
 disappearance of, III 285
 H.P.B. as, of Masters, II 215-16
 Master's, comments, I 107-9
 on preparing for 20th century,
 I 244
 recorded in each century, II 301
 of 20th Century, I 303; III 97
- Messiah
 tradition of the, I 441
- Metal(s)
 breaks magnetic connection, II 93
 lead, sacred to Saturn, II 446
- Metaphysical Healing
See also Healing
 black magic and, I 227, 229
 criticism of Judge's views on,
 I 232-5
 dangers of, I 227-30, 282, 283, 284,
 294-7; II 290-3
 heals by mind only, II 436
 Judge's reply on his criticism of,
 I 236-7

- strong in U.S., I 282
 teachers of, responsible for effects of, I 297
- Metaphysics
 Adepts emphasize need for, II 229
 Adepts urge science of, I 381
 little errors in, cause great problems, II 323
 needed to escape illusion, I 400
- Metempsychosis
See also Reincarnation
 reincarnation cp. with, I 430
- Metonic Cycle
 in ancient Egypt, I 517 &n
- Microbes
 as builders & destroyers, III 193
 theory in epidemics, III 193-4
- Microcosm
 macrocosm and, III 298, 380
 pentagon symbol for, III 380
- Middle Classes
 support Theosophy most, II 373
- Migrations
 bird, cp. to human life-wave, II 426-7
- Milky Way
 other systems like ours in, III 16-17
- Mill, John S. (1806-1873)
 constant self-analysis affects, III 262
- Millennium
 Christian expectations for, I 292
- Millionaire
 Karma of an altruistic, II 350-1
- Mind
See also Manas; Thought(s)
 action proceeds from, III 259-60, 397, 398
 action proceeds from Cosmic, III 351
 alone suffers or enjoys, II 336
 basis of speech, III 360
 can ignore personality in Devachan, I 169
 concentration and Thought, III 261-3
 constitution of our, is monadic, III 351, 409
 as container of causes, I 295
 cosmic potential, & basis of all law, I 214
 an entity, II 338
 factors for power over, I 396-7
 is field of all experience, III 397
 grossness of Western, I 327
 knot of the heart and, I 31
 magnetic & electric ties of body to, II 288
 Mahat or, of Universe, III 294, 298
 on modifications of the, III 260, 261-2
 mystical vs. practical, III 87
 no Karma beyond, I 25, 31
 openness of, needed, III 85-8
 overcoming habits of, III 85-8
 plane cannot be ignored, I 92-3
 principle is creator & basis of all law, I 214
 reading, II 95-7
 real life of the, II 162
 seeds left in, by thoughts, II 347
 tendencies of, III 85, 261, 408
 Theosophical doctrines leaven, II 20
 training of, III 85-8, 260, 262-4
- Mind Cure
 and Christian Science, II 405
 dangers of, I 227-8, 282, 294-7
 defects of, II 290-3, 410-11
 misleading and dangerous, III 398-9, 409-10
 Theosophy &, contrasted, II 436
- Mines
 not found by psychic senses, II 271
- Missionaries
 corruption of East by, II 150
 Coulomb conspiracy and, III 124
- Missionary
 work in Ceylon, III 117-8
- Moderation
 path of, I 92
- Moggallāna
 Buddha's disciple, II 442
 murder of, II 442
- Moguls
 plunder India's treasures, I 183
- Mohammed (570-632)
 did not advocate polygamy, I 373

- had only one wife, I 373
 and high mountains, III 228
 on kismet, III 40
 visions of, III 228
- Mohammedan(s)
See also Islamism
 accused of forcing the *Koran* on
 others, I 373
 devotees on the soul, II 457
 fakirs of India are, III 170
 legend on time in Paradise, III 248
 Orthodox beliefs of, I 374-5
- Mohyus, Ericius (also Eryci Mohyi)
 ——— *Sympathetical Powder of . . .*
 on mesmerism, II 31
- Moksha (Skt)
 means release from bondage, II 408
- Molecule(s)
 atoms and, inform the organs,
 III 351
 how atoms become visible as,
 III 351
 in hypnotism, I 417
 Keely ruptured etheric, III 351
- Molinas, Miguel (1640-1697)
 ——— *Golden Thoughts . . .*
 on paradoxes, I 19
 on way of peace, I 17-18
- Monachesi, N. R.
 not a member of T.S., III 135
 ——— *The Hidden Way Across the
 Threshold*
 not endorsed by T.S. secretary,
 III 135
- Monad(s) (Gk)
 Agnishvāta Pitṛis complete the,
 III 409
 animal, may rise to a higher, I 427
 are globes in various stages,
 II 229-30
 Auric Egg ideal body of, III 403
 do not “land” on empty Earth,
 II 229-30
 door into human kingdom closed
 for new, II 231, 314, 419
 each, mirrors own universe, III 351
 on earth chain become human,
 II 228
 as eternal pilgrim, I 212-14
 evolutionary course of, I 211-14;
 II 229-30; III 158, 294, 361-3, 388,
 409
 evolutionary plan alters in 3rd
 Round, II 322
 evolving now as Ātma-Buddhi-
 Manas, I 212; III 409
 human, defined, II 230-1
 the immortal spark, III 158
 individualizes mind, III 351
 interstellar atoms and, III 351
 of Leibniz an Atom, III 363
 limited number in each
 Manvantara, II 230, 314, 419
 loss of soul not, II 306
 Lunar, “ooze out” astral doubles,
 III 361
 One Flame but countless sparks,
 III 409
 potential gods, I 212
 of preceding chain become human
 on Globe A, II 228
 same, in all kingdoms it traverses,
 II 315-16
 triple evolutionary scheme and,
 III 294, 361, 409
 united by Cosmic Will, III 351
 why, descends into matter, III 388,
 409
- Money
 altruistic expenditure of, II 350-1
 curse upon, I 111
 dangers of large corporate funds to
 T.S., II 205-6
 dedicated to T.S. work, II 205-7
 desire for, II 330
 healing practice and, II 275
 medium’s, haunted by astral beings,
 I 108
- Monsters
 parentage of, II 379
- Moon(s)
 analogy between Earth and, III 306
 Chain, Lunar Monads, & Pitṛis,
 III 306, 361-2, 409
 in Church imagery, I 433
 comets and, I 481-2
 corpse of our old planetary chain,
 I 434-5, 519-20; II 228; III 445

- cycles of man's migrations &, I 569
 a deserted planet, II 228, 423
 eclipses of, & folk beliefs, I 550-1
 fate of, I 434-5, 519-20
 feast days fixed acc. to, I 433
 in final pralaya, II 427
 fourteen-year cycle of, I 517
 globe of a previous Manvantara,
 II 423
 influence on men's bodies, II 111-12
 Julian calendar and, I 433
 in last stage of dissolution, III 389
 monthly cycle of, II 165
 noxious emanations from, I 434
 of planetary bodies, I 481
 planets having more than one, or
 "astral body," III 445
 progenitor of our globe, I 434,
 519-20; II 228, 427; III 14, 34,
 389, 445
 spiritual principles transferred to
 earth chain, II 228
 sun produces, says Boehme,
 II 111-12
 when life impulse left, III 389
- Moral(s)**
 Adepts help, progress of man, I 202
 Adepts value, results of science,
 I 380
 basis of, life, I 181
 character and cyclic impressions,
 I 522
 condemnation is immoral, II 282
 cowardice can kill, I 507-9
 of curing vs. control of others,
 II 289
 discord caused by inflicting pain,
 II 71-2
 disorder of our cycle, I 294
 epidemics, III 192-4
 hypnotism leads to, death, I 417
 law of compensation, III 70-1, 167
 Masters relieve, suffering, I 320
 nature-spirits have no, II 404
 responsibility, III 71
 sample of, defects, III 83-4
 sense spurred by Theosophy, III 72
- Morality**
 of capital punishment, I 488-90
- high, needed to practice yoga
 safely, II 337
 Karma accords, of so-called
 "rights," II 254
 law of Karma and, I 502-5
 needed not legislation, I 527
 science's lack of, and Adepts,
 I 379-81
 T.S. progress and, II 403
 More, Thomas (1478-1535)
 obscured adept, I 128
 Morgan, Arthur E. (1878-1975)
 — *Edward Bellamy*
 excerpt of Judge letter, II 152n
- Mormonism**
 similar to Islam, I 375
The Morning Advertiser (New York)
 announces Judge's
 commemoration, III 224
 death bed message of W.Q.J. in,
 III 222-4
- Morphine**
 more degrading than alcohol,
 II 377
- Morya Dynasty**
 claim Buddha was of their caste,
 I 429
 and Koothoomi, I 430
- Moses (ca. 1200 BCE)**
 an Adept, II 441
 against witchcraft, I 286; III 191
 law of, is retaliatory, I 490, 492, 502;
 II 341
 lineage of, acc. to Jesus, I 441
 received Law on high mountain,
 III 227
 warned against necromancy, I 197,
 286, 288-90
- Moses, Wm. Stainton (1839-1892)**
 precipitated messages and, I 308
- Moslem**
 scholars represented at World's
 Fair, II 129
- Mother(s)**
 influence and reincarnation, II 302
 karma brings child to, II 302, 379
 milk of, and body of child, II 302
 use of will on children, II 289-90

- Motion
 eternal, III 358
 "fire" on our plane, III 358
 as magnetism, electricity, sensation,
 etc., III 358
- Motive(s)
 brotherly, need testing, III 92
 can nullify good karma, III 89
 determines black or white magic,
 I 47
 developing true, exercises Will,
 II 395
 on elevating, III 422
 energy expended on high, same as
 on low, II 445
 for entering E.S., III 421-3
 Karma and, I 139
 on methods and, of Adepts, I 202
 most important factor, I 146
 no personal, in Great Sages' help
 for world, I 218
 psychic capacities and, II 393
 pure, atones for errors, I 55
 pure, helps progress, I 50, 148
 right, protects against black
 magicians, II 415
 is root of morality, III 72
 for seeking truth, III 92
 source of good, II 463-4
 transmutes energy, I 380
 try our best for others, II 349
 trying for better, II 395, 441, 463,
 466
 work for Theosophy and, I 204
- Motto of T.S.
 no dogma more binding than, I 57
 sums up practice & belief, I 36
- Mountain(s)
 free of lowland's coarse magnetism,
 III 226
 Moses given Law on high, III 227
 Peter the Hermit & William Tell
 drawn to, III 228
 retreat of fakirs, hermits & sages,
 III 225-7
 sacred & forbidden fastnesses,
 III 227
 why Mahātmas dwell in, III 226
 world tradition about revered,
 III 228-9
- Mukerjee, J. *See* Mukhapadhaya,
 Pandit Jagneshwar
- Mukherji, Kali Prasanna
 on ascetic powers, I 410-11
 on yogic powers to disappear,
 I 410-11
- Mukhopadhaya, Pandit Jagneshwar
 leader of Hindu Revival, I 442-3
- Mūlaprakṛiti (Skt)
 abstract ideal matter, III 358
 and laya center of higher world,
 III 332
 primordial matter, III 12
- Müller, F. Max (1823-1900)
 gave only exoteric significance of
 Āryan literature, II 87
 Morya translation of, I 430
 on Nirvāna, III 25
 says "self" best expresses Īśvara &
 Ātma, I 71
 ——— *Gifford Lectures*
 on Buddhist idea of Karma, I 120-1
 on Buddhist morality, I 120-1
 ——— *India: What Can It Teach Us?*
 on Sanskrit literature, I 184
- Mumbai. *See* Bombay
- Mummification
 and cremation contrasted, II 348
 Egyptian reason for, I 517
 not to chain soul to body, II 376-7
- Muṇḍaka-Upanishad*
 analogy of bow, arrow, & target,
 I 10, 163
 meditation on OM in, I 10 & n, 163
 on One Light, I 435
 "shaves" away error, III 96
- Murder
 burdens all mankind, III 219
 capital punishment and, I 488-9,
 492
 easily justified, III 218-9
 Karma of, I 500
 why, a sin, III 219
- Music
 Buddha and, II 324
- Music of the Spheres
 is light of the Logos, etc., III 336

- Pythagorean numbers and, III 338
- Myalba [dMyal-ba] (Tib)
kāmic soul in, III 353
- Mystery(ies)
logarithms taught in the, I 313
of Occultism on finding the Way,
II 400
of primordial substance, II 239
- Mystic(s)
no idleness for the, I 18
power of self-ideation, II 274
is smiling & joyous, I 18, 19
- Mysticism
first step in, I 4-5
veiled language of, I 43
- Myth(s)
Devil or serpent, II 92
reverberations of ancient times,
II 93
- N
- Nāda-Brahmā (Skt)
meaning of, I 7-9
- Nāḍī(s) (Skt)
definition, III 314
location in brain, III 322-3
preparation of, II 103
- Nāḍīgranthams (Skt)
on Coulomb scandal, I 11
definition, I 10
duration of T.S. predicted by,
I 10-11
on future of U.S.A., I 17
Indian astrological prophecy,
II 101-3
predict Olcott's time of death, I 11
- Naidu, Iyaly
helped Olcott form Adyar
Headquarters, I 67
notes on Judge's talk, II 83-5
- Nāma-Karaṇa (Skt)
name ceremony to identify castes,
III 165
- Nanjio, Bunyū (1849-1927)
on Japanese Buddhist Sects, I 85-8
- Napoleon I (1769-1821)
defeat of, and Nirmānakāyas'
influence, III 26
downfall seen in heavens, II 15
Red Man's red letter and, III 26
- Nara
and Nārāyaṇa, I 15
- Naraka (Skt)
and Avīchi, or hell, I 439
- Nārāyaṇa
See also Viṣṇu
destroys with chakra, I 15
and Nara, I 15
- Nasmyth, James (1808-1890)
"willow leaves" of, I 136
- Nāstikism [non-belief]
H.P.B. sent to destroy, III 419
Prayāg letter does not induce, II 55
- Nation(s)
each, affects all, III 8
have gone out like torches, II 259q
karma of Egos and, III 236
psychical inheritance of, II 262
- Nationalism
has no binding inward sanction,
III 160
- Nature
See also Prakṛiti
alchemy uses lower agents of,
III 436
alone is blind, III 16
aspirant never deserted by, III 398
Boehme's scheme of, II 108
control over, not transferable, II 29
co-workers with, vs. misusers of,
III 328
duality of, II 344-5; III 416, 436-7
ebb and flow in, II 167
has endless power to delude, I 49
forms in, change, II 368
goal of worker with, III 396
harmony with, II 71-2, 226
hierarchies guide, III 14
laws of, impartial, II 87
man's destiny and, III 72-3, 328-30,
398, 431
mercy in heart of, II 245
no favoritism in, III 40
no intentions in, only laws, II 268-9

- object of, I 380
 one vast machine, II 76
 as relentless & destructive, II 350
 triune aspect of man &, I 403;
 III 430-1
 unaided fails, II 269
 unity of, II 226
 wisdom of, is Theosophy, II 380
- Nebular Evolution
 cp. to human evolution, II 231
- Necessity
 orbit of, II 72
- Necromancy
 ancient uses in time of Saul,
 I 285-6, 290
 practices of, I 148, 285-7
 as spiritualism, I 197, 285, 290
- Nemesis
 See also Karma; Law
 Karma a stern, to the worldly, I 31
- Neophyte. *See* Chela(s)
- Neresheimer, Emil A. (1847-1937)
 Āryan T.S. Treasurer, II 513
 biographical sketch, II 513-14
 at World's Fair, II 122
- Nerve(s)
 altering of, in mesmerism, II 38
 astral body & astro-, II 38
- Nervous Fluid
 and astral senses, II 37
- Nervous Plexuses
 seven great, I 389
- New Age
 not far away, I 36
 scientific revelations do not herald,
 I 107-8
- The New Californian* (San Francisco)
 founded by Jerome Anderson,
 II 479
 Judge Lectures reported in, III 178-
 92
 Judge talk in, III 203-4
 published by Louise A. Off, III 178
- New Order of Ages
 Thomas Paine and, II 78-9
 U.S. Great Seal and, II 79 &n
- New Race
 forming in America, II 25-8
- New Testament. *See* Bible
- New York Evening Sun*
 on ancient technology, I 447q
- New York Morning Journal*
 describes American T.S. office,
 I xxvii-xxviii
- New York Sun*. *See* *The Sun* (New
 York).
- New York T.S.
 emphasis on Spiritualism, II 69
- New York Times*
 on Blavatsky, III 208 &n
- Newton, Henry J. (d. 1896)
 early treasurer of T.S., II 434
- Nichi-Ren (1222-1282)
 Buddhist sect's founder, I 85
- Niemand, Jasper. *See* Keightley, Julia
- Nigamāgama Dharma Sabhā
 Hindu Revival Society, I 441-4
- Nirmāṇakāya(s) (Skt)
 act for good under Cosmic laws,
 III 25-6
 Adept may become, III 66, 449-50
 Adepts of prior Manvantaras, I 127
 definition, III 386
 Egyptian Gods cp. with, I 127
 guide humble as well as great,
 III 450
 guide men of destiny for good,
 III 25-6, 450
 influences mankind from behind
 scenes, II 410
 Judge blends with, I xxxiv
 Karma not interfered with by,
 III 25
 of left path as well as right, III 383,
 386
 Māyāvi-rūpa of, III 449
 and Mystery of "Metaphysical
 Moon," III 450
 no sex to, II 410
 partial incarnation of some,
 III 450-1
 of Path of Compassion, III 386
 refuse Nirvāṇa, III 25, 66, 396, 449
 reincarnate for good of world,
 II 227
 Spiritualistic phenomena &, III 26
 as surviving spiritual principles,
 II 227

- two grades of, III 449-50
- Nirvāṇa (Skt)
 avoidance of Karma in, II 70
 goal of Eastern School is not,
 III 395
 longings end in, II 394
 Nirmāṇakāyas &, III 25, 66
 Nirmāṇakāyas give up, II 410
 not annihilation, III 25
 not permanent state, III 396
 pralaya for globe chain, II 425
 reached by Middle Way, I 92
 refined selfishness in, II 327, 351
 refusal of, III 25, 396, 449
 as taught in Buddhism, I 85, 86
 two paths to, II 327
 in unmanifested world, III 332
 will all reach?, II 375
- Noetic (Gk)
 acts from within out, III 348, 351
 Force is spiritually dynamic,
 III 348, 351
- Nucleoles
 "dark," compared with "atoms" of
 the Secret Doctrine, I 212
- Nucleolus
 in organic cell, III 349
- Nucleus
 of cell has consciousness, I 213
- Number(s)
 developing inner senses and, II 105
 Dhyāni-Chohans and, II 226
 everyone has a, value, I 148
 in mathematical ratios, III 314
 ten called perfect, III 314
- O
- Oakland Times*
 Judge tour reviewed in, III 115
- Obedience
 and loyalty to Guru, III 393
- Obelisk
 Egyptian, in New York City, I 253
- Obscuration(s)
 cp. with sleep, II 425
 Mars is now in, II 427
- Rounds, rings and, of deserted
 planets, II 424-7
- Obsession
 Bible accounts of, I 285-6, 288
 capital punishment one cause of,
 II 303, 369
 includes insanity, II 287
 magnetism can cure, II 288
 mediums can stop, with elementals,
 etc., I 90
 phenomena of, II 287-8
- Occult
 chemistry in phenomena, I 398,
 402
- Occult Arts. *See* Occultism
- Occult Development
 desire for, not commended, II 277,
 415, 417
- Occult Phenomena. *See* Phenomena
- Occult Powers. *See* Occultism;
 Psychic Powers; Psychism
- "Occult Room"
 and shrine at Adyar, I 263-5
- Occult Science
 no missing links in, I 208, 212
 One Fundamental Law of, II 226
 has own methods of research,
 I 379q
 philanthropy the basis of, I 377,
 379-81
 philosophy of, I 207-18
 prerequisites for, II 307, 416-17
 synthesis itself supports, I 208
- The Occult Word* (New York)
 on self-study vs. reading, III 132-4
 T.S. orientation of, III 125
- Occultism
See also Practical Occultism
 age limit in, III 461
 arouses lower forces, III 435-6
 brings out latent good & evil,
 II 264-5
 on charity, duty, and discipline,
 III 257
 and cultured classes, II 11
 on dabblers in, I 45, 146
 definitions, I 216; III 261, 298
 demands will, intellect & memory,
 II 277

- depressing influences in, II 395
 difficult among Westerners,
 II 416-17
 discrimination of left & right paths
 needed, III 258-9, 466
 dreams & visions as one begins in,
 II 397
 evil fate of some students of, I 45-6
 exists in West as well as East, I 468
 false claims of progress in, II 446
 for the few, II 244, 416-17
 first step(s) in, I 4-5, 155; III 264
 gnostic science, I 208
 on gossip & slander, III 257
 hidden elements in, I 147, 217
 on higher students of, III 54, 277
 how to study, III 285-6, 379, 460-1,
 465-6
 how to study correspondences,
 III 404
 H.P.B.'s method of teaching,
 III 285, 430-1, 432
 imagination in, I 307-10
 independent spirit can interfere
 with, III 393
 as knowledge of Self within,
 III 260, 277
 law of correspondences and,
 III 298, 312-13, 416-18
 on life of, II 395
 loneliness in study of, III 461-2
 magic in, I 45
 Masters know Laws of, II 415-16
 on Mind & mental energy in,
 III 261-2
 moral preparation for, III 282
 Nature as an explanation of,
 III 264, 433-5, 437
 not book-knowledge, I 78
 not child's play, I 47
 not easy, I 106, 217
 not for the emotional, I 147
 not Theosophists' goal, II 277, 416
 obedience required on Path of,
 III 392-3
 one Life of, I 208
 plethora of books on pseudo-, I 146
 powers of, I 106-7, 307-11
 powers of, explained, I 391-2
 precipitation and, I 391-8
 preparation for, II 417
 pursuit of, I 106-7, 217-18; II 264-5,
 397, 415-16
 pursuit of, and ethics, II 243-4
 results from self-effort, I 21
 right motive before delving into,
 I 148, 381
 rules on patience & humility,
 III 258
 selfishness in, will destroy aims, I 19
 on silence, III 257
 spurious, II 446
 spurious, of false prophets, II 193
 student of, not alone, I 45
 study without ethics leads to black
 magic, III 465
 teaching karma & reincarnation
 better than, I 157
 T.S. not a school for, I 244, 319-20,
 379; II 277, 415-17
 tobacco use and, II 278
 transmutation of forces in, I 147-8,
 380
 true, based on ethics & philosophy,
 II 244
 truths of, for man's use, I 381
 Universal Brotherhood and,
 I 379-81
 Universal Brotherhood first step in,
 I 4-5; III 264
 as vast as Cosmos, III 465
 warnings on psychism, III 258,
 435-6, 457
 Will used in, II 391
 Occultism, Western
 on Adepts & Nirmānakāyas of,
 III 451-2
 geared to new race, III 451
 Great Lodge influences, III 452
 pure Indian practices not for,
 III 451
 suited to its peoples, III 451
 on teachers of, III 444
 Occultist(s)
 belong to no one country, III 451
 how, developed, III 373
 immortality must be won by,
 III 260

- makes himself, III 373
 must elevate plane of
 consciousness, III 260
 needed in coming ages, I 146
 not urged to follow Yogis, III 451
 use mediums to tell truth to
 Spiritualists, I 198
 use power for others, III 256
 uses force with knowledge, I 147
- Ocean
 raindrops &, simile, II 449
 tides in great, of Nature, II 167
- Ochorowicz, Julian (1850-1917)
 ——— *Mental Suggestion*
 on Bouillard and phonograph, I 216
- Off, Louise A.
 publisher of *The New Californian*,
 III 178
- Olcott, Henry S. (1832-1907)
 at Adyar, I 142
 biographical sketch, I 63-70
 Brahmanical thread worn by, I 68
 a Buddhist, I 67
 a Buddhist & a Brahman, I 363
 Buddhist campaign of, in Ceylon,
 III 117
 cremation of Baron de Palm &,
 III 6
 declares belief in Masters, I 386
 devotion to Masters, I 69
 devotion to T.S., I 176
 disagrees with Judge's views on
 India, II 114n, 115n
 envied H.P.B., II 215-17
 grateful to Judge, I xxxiii
 H.P.B. not understood by, II 320
 H.P.B.'s first Western disciple,
 II 215
 on Hindu revival, I 442
 Hodgson and, III 123
 Inaugural address warns against
 dogmatism, I 221-2
 Indian members propose
 retirement of, I 63
 on "Indian Sybilline Books," II 101
 interviews Hindu astrologer, I 10
 Isis Unveiled proofread by, I 192
 Judge as successor to, II 114n
 Judge defends reputation of, I 363
- Judge nominates, for president,
 I 64, 67; II 208
 on Judicial Committee results,
 I xlvii
 on magnetic cures, II 289
 Mahā Bodhi director, II 428
 Masters stand by, I 63-4
 a Master's tribute to, II 202
 on Master's visit to, III 426
 Nāḍigranthams described by, II 101
 not a yogi, III 419
 a parent to T.S., II 44
 as President & Founder, II 209-10
 resignation revoked, II 44, 201
 sacrificing worker, III 90
 on Theosophical Congress,
 II 171-2
 on T.S. split in America, II 431
 time of death prediction, I 11
 tried to unite Buddhists, I 363
 work in Japan and India, III 142
 World's Fair message, II 134
- *Buddhist Catechism*
 a great work, II 51
- *Historical Retrospect . . .*
 on Judge & H.P.B., I xix &n
- *Old Diary Leaves*
 claims Masonic degrees proposed
 for T.S., I 321-2
 date started, I 386n
 on formation of T.S., I xviii
 on Judge, I xxv-xxvi
 on Masters' portraits, I xviii
- *People from the Other World*
 on Eddy's homestead, I xviii
- Old Testament. *See* Bible
- Old, Walter R. (1864-1927)
 unsavory role of, in Judge case,
 I xlvi, li
 wrong prediction of, I 422
- *What Is Theosophy?*
 geological theories discussed in,
 II 317-18
- Oliphant, Laurence (1829-1888)
 T. L. Harris and, II 192
- Oliphant, Margaret (1828-1897)
 ——— *Memoir of the Life of Laurence
 Oliphant . . .*, II 192n

- OM [or AUM] (Skt)
 avoid use of, until purified, III 286
 awakening pineal gland by use of,
 III 321
 cautions on pronouncing, III 321
 correct pronunciation of, II 406
 intones 3 periods of Manvantara,
 I 311
 meaning of letters in, I 7, 311
 meditation on, I 6-10, 163; III 454-5,
 455-7
 misuse of, in anger, III 310-11
 never used in anger, III 286
 not used for psychic power, III 321
 pronouncing, III 286-7
 pronouncing, with sign in Group
 only, III 394
 on resonance of, III 338
 sacred Vedic syllable, I 6-7, 14
 and seal of T.S., I 12, 249, 253-4
 should begin all prayers, I 6
 true prayer & use of, III 404
 Vedic study should begin & end
 with, I 6
 verbal repetition of, I 4
- OM MANI PADME HŪM (Skt)
 geometrical equivalent of, III 380
- The Omaba Bee* (Nebraska)
 Hypnotism article in, III 212
 on Theosophy in America,
 III 156-9
- Omnipresent
 Infinite principle, II 296, 323
- One Life
 is Consciousness, III 369
 doctrine of, I 118
 pervades all, I 212-13
- Open Path
 versus secret, II 327
- Opportunity
 Law judges us by, used, III 356
- Oracles
 claiming to be Jesus or Buddha,
 I 112
 Grecian, never to be bribed, I 287
 used Vestals as mediums, I 287
- Organ(s)
 are centers of action, III 351-2
 are centers of force, III 347
- Dugpas use only physical, III 347
 ethereal centers of, II 34
 every, and cell has a memory,
 III 348-9
 inner, I 75, 76; II 33-4
 Karma unites material & spiritual,
 III 352
 lower self acts through lower,
 III 348-52
 Mānasic & Kāmic type, III 349
 physical, not the real, III 351-2
 on relation of, to higher planes,
 III 347
- Oriental
 is no heathen, II 170
 religions at World's Fair, II 129, 170
- Oriental Department
 purpose & its beginnings, II 189-91
 taken over by European section,
 II 191
- Oriental Library, Adyar
 archives, I 142
 and Oriental Department, II 190
 T.S. archives of Indian Section,
 II 189-90
- Origen (185?-254?)
 believed in reincarnation, II 158
 condemnation of, by priestcraft,
 I 431
 taught pre-existence of souls,
 III 110
 taught reincarnation, I 307, 417-18,
 430-2
- *Contra Celsum*
 on incarnation, I 431
- Original Sin
 doctrine of, & perfectibility of
 man, I 439, 440
- Orthodoxy
 Masters & Rishis are beyond, II 56
- Osiris
 and Typhos in nature, I 126
- Ozone
 Masters healed H.P.B. by using,
 III 139-40

P

- Pacific Ocean Continent
home of future peaceful Race, II 25
- Padmapāṇi (Skt)
legend conceals cosmological history, III 360
as lotus symbol, III 356-8
mystery of Great Sacrifice or, III 357
spiritual progenitor of men, III 356
synonyms of, III 356
as Wondrous Being & Tree of Adepts, III 358
- Padma-Purāna*
on mystic OṂ, I 6
- Pain
as a kind friend, I 296
ladder of, can aid soul, II 245-6
meaning of, I 40, 41
pleasure &, both needed, II 400-1
- Paine, Thomas (1737-1809)
and Adept influence, I 274; II 77-9
America's future and, I 423
America's future envisioned by, I 149
revolt against tyranny, III 156-7
unjustly libeled, III 156-7
——— *The Age of Reason*
envisions America's future, II 78
——— *Common Sense*
American independence inflamed by, I 149; II 78
——— *Rights of Man*
quoted on new order of ages, II 79
- Palestine
not cradle of civilization, I 186
- Pall Mall Gazette* (London)
Besant review of *S.D.* in, III 209
- Pall Mall Magazine* (London) [begun in 1893 as offshoot of *Pall Mall Gazette*]
Theosophical terms in, I 496
- Palm, Baron Henry L. de (1809-1876)
cremation and funeral of, I 267, 322; II 80; III 6
- Palmistry
in Chaldean *Book of Job*, II 98
- Arpentigny & Desbarolles &, II 97-9
of Gypsies aided by clairvoyance, II 97
notes on, II 97-100
well known in India, II 98
- Pantheists
Deists, Theists, and, welcome in T.S., II 86-7
- Parabrahman (Skt)
See also Absolute; Paramātman
apex of Absolute World, III 332
first proposition of Theosophy, III 55
God of Moses cp. to, III 108
no more vague than scientific notions of force, I 174
Parā Vāch and, III 337-8
unknowable nature of, III 108
- Paracelsus (1493?-1541)
astral light called sidereal by, III 46
on astral spirit as hidden sidereal force, III 334
on lead as talisman, II 446
obscured adept, I 128
on original cometary matter, III 334
original matter known to, III 12
on sidereal light or force, III 334
- Paramātman (Skt)
See also Parabrahman; Supreme; Supreme Soul
self-existing, uncreated, I 159-60
- Pāramitā(s) (Skt)
Buddhist scriptures on, III 305n
Perfections of Bodhisattva, III 305 & n
- Parent(s)
duty to influence child, II 453-4
karma of, & wicked child, II 434-5
power to influence child, II 302, 435
- Parliament of Religions
at Chicago World's Fair (Columbian Exposition), II 119, 122, 127-8
conception of, II 169
Judge represents T.S. at, I xliv, 435n
message from Olcott to T.S. Congress at, II 134

- scientific aspects of T.S. not emphasized at, II 156-7
summary of events at, II 168-70
topics of lectures, II 127-8
a triumph for T.S., II 133
- Past
knowing of, lives profitless, II 468
- Patañjali (ca. 650 BCE)
See also Rāja-Yoga
——— *Yoga Sūtras*
altruism the condition for studying, II 416
conditions for practicing, II 416
describes Ego as Spectator, II 364-5
on eye of perceiver & luminosity, I 358-9
on favorable karmic apparatus, I 524
glamour and, I 358-9
“ideal” striving, III 64
Judge version cited, II 7n
on Karma, III 246
Kunte translated part of, II 83
meat-eating ignored in, I 101
on mental deposits, I 278; III 280, 292
moral life basis of yoga, II 337
morality of, I 57
on one mind directing several bodies, III 26 & n
on perfection, III 38 & n
rules for destroying mental obstructions in, III 292
rules for meditation in, II 7
on seeds of mind, I 295
on self-reproducing thoughts, III 292
on Soul as spectator, III 261
study of, needed, II 407, 416
on three kinds of karma, II 463
Will only inferred in, II 8
on Yoga Powers, III 58
on yogic feat of disappearance, I 411-12
- Path(s)
of action, I 54
alcohol & drugs obstruct, II 278
- altruism & virtue bases of, I 78, 79; II 441
cause for rebirth in family advanced on, I 79
of devotion leads to knowledge, I 162
direction of true, I 3
finding the, II 370-1, 400
first step on, II 337, 399
foundation of occult, I 155; II 244
left- & right-, I 45
of love, III 438
meaning of the, I 34
no boasting on, III 30
not for the lazy, I 18, 19, 79; III 379
obedience & loyalty needed on, III 393
of occultism, II 264-5, 398-9, 451
only for self-reliant, I 21
overanxiety about one's, II 370-1
postures & breathing, not the, I 4
practical occultism is incidental to, I 4
self-discipline on entire, III 64
self-reliance and, III 30, 64-5
teachers' advice for treading, II 278
Theosophists follow, to Truth, I 34
Theosophy teaches, III 64-5
true, is simple, I 50
of true Theosophist, I 17-24
two, to Nirvāṇa, II 327
of wisdom & virtue, II 278
- The Path* (New York)
aims & purpose of, I 3, 62
change of title, I 497, 505
Fullerton as acting publisher, II 47
humorous letters to, I 223-7
independence of, I 237-8
Jasper Niemand and, II 48
Judge on, I 34-6, 47, 56-7, 62, 109-10, 191, 237, 248, 332-3
Judge on its future, I 141
most subscribers not in T.S., II 199
not official organ of T.S., I 48, 62, 386
not rival to T.S. journals, I 3
once sole journal for T.S. in our hemisphere, I 56
predicts unrest in U.S.A., I 293

- recognition of Masters in, III 413
 ref. to H.P.B. article in, on
 reincarnation, II 334
 staff headquarters of, I 248
 a world influence by 2nd year, I 48
- Patience
 a step toward initiation, II 451
- Patriotism
 a high sentiment, II 374
 no defence needed for, II 374
 of Thomas Paine, II 78
 universality of love and, II 374
- Paul, St. (1st century CE)
 accords with occultists, I 315-16
 an Adept, I 103
 concerning next incarnation of,
 II 383-4
 on Karma, II 140, 162-3; III 111
 once a persecutor, II 384
 possessed woman helped by, I 289,
 292
 reincarnation and, I 307
 says some become a law unto
 themselves, II 337
 on spiritual gifts, I 103-4
 on spiritual wickedness, III 328
 threefold division of man by,
 III 43-4
 war of natures in man, I 14
- Peace
 seeking good in all brings, I 22
 way of, is conforming to Divine
 Will, I 17
- Pelletier, Ernest (1947-)
 ——— *The Judge Case*
 on T.S. & E.S. Correspondence,
 III 273
- Perfected Men
 Adepts or, & H.P.B., II 135-6
- Perfection
 Cause of Sublime, II 12
 human, III 434
 human, and Brotherhood, II 12
 human, and immortality, II 267
 of Initiates, II 136
 of lower man, II 419
 purpose of each Manvantara is,
 II 267
 of Spirit, II 406
- When will, be reached?, III 388
- Periodicity
 of evolutionary plan, II 223
 manvantaric, II 345
- Persecutions
 religious, II 343
 stain pages of history, II 144
- Personality(ies)
See also Lower Self
 alteration of, in obsession, II 287
 belongs only to body, I 84
 blind to Ego or true Self, II 365
 no one, can express all Karmic
 Atoms, III 353
 separate "I" or basis of illusion,
 I 31-2
 work against principle not, I 500
- Peru
 subterranean passages leading to
 Venezuela, I 532
- 1 Peter
 on charity, III 38-9 & n
- 2 Peter
 on time, III 248
- Peter the Hermit (1050?-1115)
 Crusaders attack from high
 mountains, III 228
- Phenomena
See also Precipitation(s); Psychic
 Powers
 of accelerated growth in plants,
 I 401
 astral music signals, II 23
 astral, no proof of spirituality,
 I 49-50
 dangerous, I 4, 377-8, 409
 demand for, II 60
 discarded in T.S., II 356
 of disintegration, I 400-2
 excluded from Parliament of
 Religions, II 125-6
 explanation of spiritualistic, I 352-3
 few converts to Theosophy via,
 III 93, 94
 force of, & types of, II 329
 H.P.B.'s, and Society for Psychological
 Research, III 93
 H.P.B.'s bell, II 23

- H.P.B.'s early control of, I 193;
III 207
- H.P.B.'s early, not mistakes, II 19
- imagination and, I 308-10
- Masters on, and T.S., I 155
- not explained by hypnotism alone,
I 402
- not for the masses, I 4, 377-8
- not proof to skeptic, I 60; II 403
- of obsession, II 287-8
- path of, and allegory of the Heart,
I 539-41
- perfume often part of, II 22
- pretended messages or, II 446
- proper investigation of, II 357-8,
402-3
- requisites for occult, II 307
- rose, at Enghien, II 22
- rule against claims of, II 446
- of seeing elementals, II 432
- of transporting objects, I 400-2
- true wisdom not found in, I 4
- types of, and elementals, II 340
- will not solve world's sorrows,
III 94
- will power needed for, I 402, 410
- Philadelphia Press*
described Judge, III 117
- Philanthropy
altruism or, basis and goal of T.S.,
I 280, 319, 379; II 277, 416
- basis of occult science, I 377
- benefits of, II 351
- Brotherhood is highest, I 380
- for inner man, I 280
- richest pleasure from, III 70
- Philosophers
impudence of modern, I 220-1
- who believed in soul, II 90
- Philosophy
craze for Indian, II 371-2
- Eastern, and the West, II 371
- Eastern literature and, II 89
- Eastern, needed by West, II 87
- foundation of occult path, I 155;
II 244
- of Jacob Boehme, II 107-12
- Masters on, and T.S., I 155
- nothing new in modern, I 221
- of occultism is synthesis, I 208
- only true, on earth, I 475
- road to, III 374
- study, practice altruism, I 179
- Theosophy is, I 214
- West needs Aryan, I 245
- wrong, leads to sorrow, I 280
- Physicians
helping evolution of the race,
II 436
- Pictures
in astral light, II 263, 412; III 45-9,
60
- precipitated, of H.P.B., II 29
- and recollections before sleep,
II 432
- Pilgrimage(s)
shrines of India symbolize man's,
III 29
- solitary nature of inner, III 30
- soul's, timeless, III 29-30
- why Man's, if already divine,
II 359-61
- Pineal Gland
former and future use of, II 368
- function as third eye, II 458; III 380
- misuse in eye cure, III 305
- on motive for awakening the,
III 321
- on passage from 3rd ventricle to,
III 303
- soul ganglia and the, III 303
- Piṅgalā (Skt)
Iḍā &, tonal correspondences,
III 314
- sushumṇā and, III 322-3
- Pisāchas (Skt)
worship of, in India, I 57
- Pitri(s) (Skt)
See also Lunar Pitris; Solar Pitris
- ancestors of Humanity, III 294
- lunar, and lunar chain, III 306
- two main classes of, III 294
- Pituitary Gland
soul ganglia and the, III 303
- use of Word and, III 333
- Plane(s)
See also Worlds
- confusion of states with, II 248-9

- cosmical, correspond to 7 states of consciousness, II 233, 248-9
 interpenetrate each other, III 186-7
 law of progress on higher, I 210
 macrocosmic, correspond to microcosmic principles, III 298
 mental, cannot be ignored, I 92-3
 principles &, compared, II 341
 Sages two, beyond us, I 209
 seven, of differentiation, II 136, 233
 seven, of evolution, III 187
 as states of consciousness, II 233; III 186
 of waking, dreaming & dreamless sleep, I 80-3
- Planet(s)
See also Globe(s); Mars *et al.*
 “dead,” as objective, II 225
 develop under cyclic law, II 234
 during minor & great pralaya, II 224-5
 on eccentric movements of, II 268
 as “foci” in astrology, II 15
 Kabbalah on seven sacred, III 338
 moon not one of seven, II 423
 musical intervals & harmonious motion of the seven, III 338
 other, inhabited, III 66
 other, within astral of this earth, II 391
 sevenfold evolution on each, II 422-3
 stars influence greater than, II 15-16
- Planetary
 chain & its pralaya, II 424-5
 life-forms vary on other, chains, II 368
 scheme of evolution, II 233-5, 422
- Planetary Spirit(s)
 Avalokiteśvara is all, III 359
 each man & principle has its own, III 402
 guide future planetary evolutions, III 56
 Mahātmas evolve into, III 56
 mission & appearance on Earth, III 402
 Rulers of 7 Sacred Planets, III 402
- seven Rishis as, III 338
Platte County Argus (Nebraska)
 “A Woman’s Noble Work” in, III 204
- Pleasure(s)
Bhagavad-Gītā on three kinds of, II 379
 richest, is in giving, III 70
 turn to poison in the end, II 378-9
- Pledge of Esoteric School
 alterations of 1891, III 340-1
 as appeal to Higher Self, III 277, 345, 421-2
 brings real character to surface, III 274-7, 279-80, 283, 432-3
 cannot force men to obey, III 421
 clauses examined, III 422
 direct orders and, III 345
 duty to Theosophical Movement, III 422
 given to Masters’ Lodge, III 345
 Karma of disobedience to, III 421, 432-3
 magnifies power of thoughts, III 274-5, 316
 no gossip or slander permitted by, III 282
 Pledge-fever &, III 274-7, 279-81, 282-3
 purification required by, III 282-3
 secrecy of signs & passwords, III 341
 unchanged by H.P.B.’s departure, III 345
 unexpended karma and, III 257, 279-80
 on violation of, to secrecy, III 432
- Polarity
 of cells altered in mesmerism, II 37
 of objects altered in apportionation, II 313
- Pole(s)
 alteration of, II 318, 412
 North, & Imperishable Sacred Land, II 24
- Politics
 T.S. avoids, III 203
- Polygamy
 on Mormon practice of, I 375

- as taught in Islam, I 373
- Poona Lodge
Judge visit of 1884, II 82-3
- Pope
Tibetan, cp. to Catholic, II 155
- Population
apparent increases, II 418
destruction by Nature, II 350
- Porphyry (233-305?)
on "star-like" astral light, III 46
- Poverty
not bad karma, I 21, 195-7, 484-5
is relative, I 242-3
on sympathy for, II 330
of T.S., I 111
- Power(s)
See also Psychic Powers; Psychism
acquired by purity & knowledge,
I 79; III 305
Adept never claims to have, II 446
on Adepts' help in gaining, I 106-7
can lead to death, III 306
evolutionary decree of new, II 305
knowledge and, needed to avoid
illusions of Devas, I 148
misuse of, forbidden in E.S.,
III 305-6
needed to seize knowledge, I 79
over mind and matter, I 396-7
true, given to server of humanity,
II 395
true, not for sale, I 23
- Practical Occultism
See also Occultism
altruism & love needed for, III 438
stems from right mental views &
philosophy, III 293
true ethics and, III 293, 298, 436-8
uses powers only for others, II 395;
III 298
what is, III 264, 293, 298
- Practical Theosophy
advice to new student, II 398-9
- Pradhāna (Skt)
undifferentiated matter, III 368
- Prajāpati(s) (Skt)
advice to sons, I 5
Brahmā-, as Vāch, III 338
as "Fathers" of physical man,
III 295
- Prakṛiti (Skt)
See also Matter; Nature
absorbed in the Unmanifested,
III 55-6
evolution of, III 161
Purusha and, I 159; II 108; III 55-6
- Pralaya(s) (Skt)
Dark Chohans preside at, I 475
evolution and, III 55
Great & Minor, II 224-5
Karma latent during, II 408
Mahā-, at close of Manvantara,
III 253
matter during, II 225
as night of Brahmā, III 253
Nirvāṇa as a planetary, II 425
obscuration compared to, II 424-5
OM is silent in, III 338
periodic embodiment after each,
II 345
plan for next Manvantara in, II 223
planets intact during minor,
II 224-5
sleep & death as minor, III 253
when does it occur?, II 425
- Prāṇa (Skt)
as aspect of Jīva, III 335, 367, 386
aspects of, III 320, 335
or breath, III 44, 189
derived from Sun, III 189
fashions physical body, III 335
as vital force, II 269
vitality in Eastern division of man,
III 44
why considered a principle, III 386
- Prasad, Rāma
on Ākāśa, III 359-60
- Praśna-Upaniṣad*
rebirth in, I 413q
- Pratyeka Buddha (Skt)
Nirvāṇi reemerges as a, III 396
- Prayāg Letter
authorship of, II 54-8, 215-17
Besant's view of, II 53-4, 217
Buddhism & Brahmanism the same
esoterically in, II 55

- Master's message to Brahmans of Prayāga T.S., I xlv & n, 470-5
- Prayer(s)
 Jesus on, III 404
 is not justice, III 99-100
 OM leads to true, III 404
 OM should begin all, I 6
 T.S. has no, or doxology, II 149
 to Father "in secret," II 149
 on true Occult, III 404-5
- Preachers
 materialistic and cowardly, I 32
- Precipitation(s)
See also Phenomena
 of Adept messages, I 391-8
 Adepts on, of letters, II 300
 astral light and, III 61
 chemical & electrical, I 390
 H.P.B. demonstrated, to Judge, I 398
 H.P.B. on, I 309-10
 imagination used in, I 308-10, 354-5; II 300, 307
 medium a passive agent of, I 391
 mediumistic, I 399; II 29
 occult, rationale, I xlix-1
 of pictures not uncommon, II 29
- Predestination
 Karma vs., III 71
 not Theosophical, III 71
- Pretas
 worship of, in India, I 57
- Pride
 Lucifer's downfall, I 47
 one who has, must fail, II 452
 spiritual, of Hindus, II 113-14
- Priesthood
 admission of women to Buddhist, I 439
 among all religions same, I 439
- Primordial Substance
See also Mūlaprakṛiti
 of our globe, II 239
- Principle(s)
See also Ātma(n); Buddhi; Manas
 Ākāśa as 5th universal, II 224
 Boehme calls, "tinctures," II 109
 of deceased sidereal body freed, II 234
- distinct from plane it operates on, II 341
 each, reflects every other, III 326
 Eternal & unknowable, of Theosophy, III 233
 four, & three aspects described, III 319-20, 325-7
 higher, torpid after sudden death, II 303
 Lodge helps in search for, II 304-5
 of man, II 310
 of moon, II 228
 mysterious, hinted, II 239
 omnipresent Infinite, II 296, 323
 One, & its 6 vehicles, I 143-4; III 262
 One, only, II 274
 overlap one another, III 326
 periodic manifestations of, III 233
 planes of action and, III 416-18
 sevenfold, II 137-8
 seven manifested, 3 hidden, III 314
 seventh, man's best teacher, III 452
 seventh, present in other six, III 62-3
 sheaths of soul &, II 459-60
 on ternary & sevenfold, II 104-5
 Universal Cosmic, & elements, II 224
 Universal in Boehme, II 110
 Unknown, Eternal, II 136, 323-4
 Vāch & 4 highest, III 336-8
- Prisons
 never reduce crime or vice, I 5
- Proctor, R. A. (1837-1888)
 ——— *Our Place Among Infinities*
 on horary astrology, III 290
- Progress
 astral light and true, I 154-5
 forfeited if claimed, II 446
 natural & artificial, II 465-6
 no one path for, II 465
 pace of spiritual, III 65-6
 sure path of spiritual, I 105
 true, on inner planes, II 433
 true spiritual, defined, I 50
 unnecessary to know our inner, II 433

- Propensities
 converting the energy of, II 447
 good and evil, II 447-8
- Prophecy(ies)
 about America, II 24-8
 about Sanskrit, I 16-17
 of Berossos, I 424
 in dreams and clairvoyance, I 448
 on Fraternity behind T.S., I 303
 on future moral upheaval in U.S.,
 I 17, 293-4
 hunger for, I 495
 a "lugubrious," II 436
 in psychic Zodiac, I 423
 pure motive in, II 367
 on S.D. & future messenger,
 I 303-4
 seismic, by astrologers, I 422
 on T.S., I 10-11, 243-5
- Prophets
 false, I 112; II 192
 ignoble schemes of U.S., I 112-13
- Protestants
 persecutions of, and by, II 144
- Prototype(s)
 of man in astral, II 225
 pre-existence of, II 423
- Protyle
 a primordial substratum, I 209
- Proverbs*
 on Solomon, I 305
- Pryse, James Morgan (1859-1942)
 biographical sketch, II 507-8
 H.P.B. Press started by, II 508
 printer for Āryan Press, II 507
- Psychic(s)
 Black Lodge fosters, growth, II 11
 gifts are added after spiritual
 powers developed, II 356
 inheritance in child, II 366-7
 lineage of inner man, III 85
 motive in, development, II 393, 416
 realm to be entered from above not
 below, II 355
 search for treasure, II 271
 study confined to Psychological
 Research Congress, II 125-6
 united endeavor &, work, I 90
- Psychic Force
 acts from without in, III 348
 how cells propelled by, III 348
 "Noetic Action" and, III 348
 on psycho-molecular action,
 III 348
- Psychic Powers
 an abnormal development, III 38,
 91-2
 dabbling with, forbidden, III 92,
 305-6
 dangerous for selfish Americans,
 II 305
 dangerous without altruism, II 11;
 III 92, 97q
 inheritance of, III 85
 selfish desire for, III 78, 91-2
 Theosophy explains, III 67
 training of, II 88, 246-7, 356-8, 416
 in various types of precipitation,
 I 390-2
- Psychic World
 corresponds to Kāma in man,
 III 334
 full of delusion, II 357
 plane of interstellar atoms &
 cosmic dust, III 334
- Psychical Research Society. *See*
 Society for Psychological Research
- Psychism
 allurements of, I 49-50
 dangers & deceptions, II 247, 357-8,
 416; III 423-4
 for good or evil, I 90
 growing in Western world, I 108
 investigation of, II 357-8, 416
 irresponsible, II 43, 246-7
 latent in man, II 88
 of left-hand order, III 258
 overestimated, II 356-7
- Psychology
 of "glamour" in daily life, I 360
 T.S. not a school of, I 318
- Psychometry
 cannot measure soul, III 119
 definition, III 119
 experiments can depict, III 120-1
 experiments with Indian coin &
 seal, II 84

- experiments with ostrich eggs,
II 89
a form of mediumship, I 52
Prof. Buchanan and, III 265-7
proves soul's existence, II 91
Ptolemy, Claudius (2nd century CE)
——— *Tetrabiblos*, II 76
Public Opinion
on fear of, I 507-8
on rising above, II 397
Punishment
capital, reform needed, II 285
causes for, II 159-60
fondness for, increases evil, II 254
and Karma, I 138; II 284, 336
for reviling a righteous man, II 70-1
Pure-Land Buddhist Sect
Amita Buddha and, II 157
Doctrines of, I 86-8
vow of, I 438
Purification
effort needed for, II 236-7
and illusions of Devas, I 148
of motives and actions needed,
I 148
sorrow & pain needed for, II 349
of thought as well as body, I 83;
II 399
Puritans
little influence in U.S. founding,
II 77
Purusha (Skt)
See also Spirit
body disappears when, withdrawn,
III 290
definition, III 55
indrawn during night of Brahmā,
III 55-6
interpenetrates all, III 56-7, 290
man overshadowed by, III 290
perfect consciousness of, III 57
and Prakṛiti, I 159
Purushottama and, III 55
spirit in man, III 155
Supreme Abode both, and Prakṛiti,
II 108
Pythagoras (582?-495? BCE)
on music of the spheres, III 338
schools of, I 45
on world's emanation from Chaos,
III 338
- Q
- Qabbālāh. *See* Kabbalah
Qualities
guṇas compared, II 109
Quotations
constant use not helpful, II 62-3
Qur'an. *See* *Koran*
- R
- Race(s)
See also Earth-Chain; Root-Race(s)
abandon globe when egos advance,
II 424-5
Black Lodge seeks to wreck, II 11
both physical & spiritual, II 426
cataclysms indicate end of, I 206,
459; III 59, 66-7
cosmic environment densifies with
each, III 20
dark & white, I 69, 318
dark & white in T.S., I 446
disappearance of, I 205-7, 459;
III 181-2, 253
each, includes all ethnic groups,
III 20, 253
European fifth sub-, II 25
evolution of, and Kingdoms,
I 331-2
on four great Ages of, I 459-60;
III 58
fusion of, in America, I 150, 480;
III 21
future, much taller, II 26
human, develop in 4th Round,
III 59
intermixture of, II 25-7
karma, national & family, I 336
Mahātmas above limits of, III 253
moment of choice for each, III 59,
65-6
new element to develop with fifth,
II 368
new, in America, II 25-8; III 19-20

- new senses developed with each,
III 253
- not from one common stock, I 161
- overlap & vary through Yugas,
I 459-60
- on primary and sub-, I 459-60
- Root, family & sub-, III 20
- Root, sub-, & offshoots, II 422
- seven great, in evolution, I 520;
III 20
- subject to cyclic law, III 59
- Theosophical connotation of,
III 20
- white must help dark, I 318
- why, die out, I 205-7; II 425-7
- Rajah [Rāja] (Skt)
chaṇḍāla legend and, III 36
- Rājanya (Skt)
line of sages, I 429
- Rājas (Skt)
as bad action, II 109
- pleasure leads to poison, II 379
- Rāja-Yoga (Skt)
See also Patañjali
- or culture of concentration, I 73
- devotees of, in Hindustan, I 3-4
- of fixing thought on high ideal,
III 259-60
- and Haṭha-Yoga, I 72-3; III 289
- as higher yoga, III 308
- on Mind as origin of everything,
III 259
- and pursuit of happiness, I 3
- union of highest science &
religion, I 3
- virtue & altruism bases of, I 78
- Rāja-Yoga Messenger* (Pt. Loma)
on John H. Judge's visit to
Pt. Loma, I xix
- Rājputs (Skt)
or Kshatriyas, I 428
- racial & spiritual traits of, I 428-9
- Red, descendants of solar race,
I 429
- Raju
head of, I 550-1
- Rākshasas (Skt)
astral beings, III 45
- Rāma
God incarnate, III 105
- opposed by Rāvaṇa, I 126, 440
- as Savior, II 157
- Rāmāyaṇa*
Tulsi Das wrote version of, I 440
- written in allegories, II 89
- Rambo, E. B. (1845-1897)
biographical sketch, II 472-4
- Pres. of Golden Gate T.S. branch,
III 168
- Ranade, Rao Bahadur Mahadev
Govind (1842-1901)
on Founders of T.S., II 83
- Rangampalli, Jagannathiah (1852-?)
biographical sketch, II 516-19
- worker for T.S., I 443
- Ransom, Josephine (1879-1960)
——— *A Short History of the T.S.*
ref. to Coues libel retraction, I xl n
- Rāvaṇa
black magician-king, I 126
- opposes Rāma, I 440
- Ray(s)
only Adept recognizes chela of his,
II 440
- similar, among students, II 456
- Reading
alone cannot produce self-
knowledge, III 132-4
- choice narrows as one grows wiser,
III 315
- of degrading literature, I 506
- much, too little thought, I 151;
III 87, 315
- on passive, and skimming, I 151
- Reason
intuition and, II 435-6
- limits of, II 323
- Rebirth. *See* Reincarnation(s)
- Recollection
as hindrance to meditation, II 372
- memory and, cp., II 281
- Recording Angel
astral light cp. to, III 47
- Reform(s)
all systems of, ineffective, III 160
- of caste system needed in India,
II 113-14

- legislation cannot reap true, III 160
 moral, versus political & social,
 II 285, 386
 of physical condition not enough,
 III 161
 pressing need for, III 159
 as temporary cures, II 182, 285, 386
 Theosophic truth will, humanity,
 II 185
- Reformation
 Luther's, & the Theosophical
 Movement, I 486
- Reincarnation(s)
 accepted in time of Jesus, II 160,
 453
 of Adept is voluntary, III 364
 all have had numerous, II 419
 all Nature experiences, III 127
 allows karma to operate, III 71-2,
 75, 99-100, 167, 169, 183-4, 245
 ancients believed in, III 178-9
 of animals, I 426-8; II 247
 of animals found in Hindu folklore,
 I 426
 astral light and, III 8-9
 of Atlanteans in America, III 19
 Ātma-Buddhi-Manas in, III 448
 balance wheel, III 167
 Bible references to, I 305-7, 419-21,
 440; II 139, 141-2, 158, 159, 453
 blind man and, III 155
 brotherhood & evolution in, I 120
 causes of, III 246-7, 364
 of cells, I 118
 charity to all now makes future,
 better, I 316-17
 Church condemned, I 307, 422
 clergy on, II 159
 is common sense, III 176
 creation of new souls not, II 419
 cycle of 1,500 years, I 338-9; II 166
 cyclic law in operation, I 519
 desire for life one cause of, II 339
 Devachan and, I 84, 337-9; III 42,
 45, 245-7
 Egos all in touch through, II 314
 in every religion, II 160
 evidence for, I 203
 evolution requires, II 138; III 161-2,
 176-8, 178-80, 235
 explains inequalities, III 167, 182-4
 faculties & character developed
 through, III 73-4, 180-82, 448
 family tendencies accounted for by,
 I 203
 of friends and relatives, III 40
 in Gospels, III 110, 155, 177, 183-4
 heredity and, I 93-6, 203; III 183
 higher lamas may have immediate,
 II 450
 Isis Unveiled did not deny, II 334
 Jews believed in, I 304-5, 440
 Jīvanmukta does not need, II 272
 Judge's reminiscence of, I 571-2
 Kāma-rūpa dissipated before,
 III 352-3
 Kardec school on personal, II 334
 Karmic tendencies, I 26-8, 276-9
 Karmic ties relate to, II 314-15
 Law of, not limited to man, I 114
 of lives in our bodies, III 36, 178,
 246
 lost chord of Christianity, I 417,
 422; II 160
 of man as an animal, II 419-21;
 III 318
 man's elevation requires, III 73-6,
 161-2, 176, 180
 mental tendencies cause, I 413
 of monads, II 321-2
 Mozart's early ability explained by,
 II 160
 on need for, III 73-7
 new personality essence of past,
 III 33, 34, 182, 397, 448
 not for personal "I," I 132
 on not remembering our, III 182-3
 objections to, III 182-4
 only an incident, I 33
 past and future, within present,
 III 72
 pre-existence of souls and, I 430
 on proclaiming belief in, III 101-2
 purpose of, II 267, 307-8; III 176,
 178-84
 racial evolution ensured by,
 III 75-6, 181-2

- recognizing those from the past,
I 83-4
- reimbodiment or, II 138, 160
- result of prior conduct, II 182
- of Romans & Greeks today, II 352
- sentimental objection to, III 183
- sex and, II 249, 298-9
- short, has purpose, II 307-8, 450
- taught in early Christianity, II 138,
158-60
- of thoughts, III 127
- twin doctrines of Karma and,
I 156-7; III 6, 19, 35, 71-2, 94, 99,
154, 235-6, 245-7, 252
- types of, III 247
- upper Triad basis for, III 364
- vindicates Nature, II 138
- vindicates sense of justice,
III 99-100, 167, 176-7, 182-3
- will and, after attaining Supreme,
I 81
- in *Zohar* & Talmud, I 418
- Religion(s)
See also Parliament of Religions;
Wisdom-Religion
- all, had origin in truth, I 22
- bigoted, deaden conscience, II 343
- cycles of, II 167
- failure of conventional, III 67, 70,
161
- God as source of, I 436-7
- highest, is Truth, II 203
- of India, II 50-2, 87-9
- keys to unlocking, II 157-8
- man's greater self is source of,
III 217
- may hold man back, I 41, 42
- new, to be Theosophical, II 428
- no, higher than truth, I 35, 36, 57,
436; III 154, 166
- no single, or sect predominates
T.S., I 361-4
- One, behind all, II 154-5
- and Science, II 84
- Science and, should never be
separated, II 135
- similarity of major, I 437-41
- T.S. foundation of future, I 318
- Theosophy is, itself, I 214
- Theosophy reconciles science and,
III 161
- true, defined, I 35, 57
- Religio-Philosophical Journal* (Chicago)
- on astral light, III 135-7, 143-6
- attacks on Blavatsky, II 182-3
- editor of, witnessed séances, III 136
- on Hinduism & Theosophy,
III 265-7
- letter to, on Kiddle incident,
III 121-3
- mediumistic prophecies & "spirit
lore," I 404-5
- regarding Gopal V. Joshee,
III 127-8
- Religious
- conflict with Science, II 84
- persecution & conscience, II 343
- Reminiscence
- in Devachan, II 281
- as "memory of the soul," II 281
- Remorse
- mantric nature of, I 89-90
- Renunciation
- See also* Sacrifice
- and crucifixion of Jesus, I 526
- the Great, I 526-7
- Repentance
- constant, to be avoided, I 31
- of "sinner," I 56
- Reservoirs
- of ancient India, I 451
- Resignation
- total, mental, II 411
- Retaliation
- implies a person, not a law, II 342-3
- Karma is not, II 341-2
- Revelation*
- on Book of Life, III 100
- Ezekiel's vision and, I 15
- on karma, III 111
- on man as incarnate God, I 421-2
- and mystery of "666," I 14
- rebirth implied in, I 440-1; II 141-2
- system of ciphers in, III 107
- on wonder in heaven, I 433
- Reverence
- for H.P.B., II 60-2
- little, in our Age, II 62

- Review of Reviews* (London)
ed. examined spiritualism, I 360
- Revue des Deux Mondes* (Paris)
Émile Burnouf upholds T.S. in,
III 165
- Right(s)
Godmothers of, Living, I 24
rule that leads to, II 349
on so-called, I 504
on so-called equal, II 253-4
- Rig-Veda*
Gāyatrī quoted from, I 311
grandeur view of God than Islam,
I 374
- Rishi(s) (Skt)
above all systems of philosophy,
II 56
Brahmans' view of, III 131
or Elder brothers, shield race,
I 140-1
evolve into Planetary Spirits, III 56
great powers of, I 92
knew laws of nature, III 53
knew Sidereal cycles, II 234
Mahā-ṛishis and, as sages, III 53
once lived among men, I 567
as perfected or exalted men, III 5,
64
preserved knowledge of ages, III 5,
53, 64
Subba Row on, I 366
superior knowledge of ancient,
I 413
unlimited knowledge of natural
laws, III 5
- Rites or Rituals
See also Initiation(s); Mystery(ies)
Egyptian, II 450
likeness of varied religious, I 438-9
- Roman(s) and Greek(s)
as Atlanteans reborn, II 352
styles evident today, II 352
- Roman Catholic Church
achievements of, foster dogmas,
II 205
bloody history of, III 164
claim only true Christianity, II 169
doctrines and rituals borrowed,
III 108-9
evolution not recognized by, III 103
forced Galileo to recant, III 106
mummery & dogmatism of, III 164
persecutions of, and by, II 144
rituals borrowed from East, III 164
- Romans*
on internal conflict, II 378
on lawlessness, II 337
- Röntgen, Wilhelm Conrad (1845-
1923)
discovery of "cathode [X-]rays,"
I 499-500
- Roosevelt, Franklin D. (1882-1945)
Great Seal and, II 79n
- Root
the "Rootless," II 323-4
- Root-Race(s)
See also Race(s)
America to usher in Sixth, II 24-5;
III 21
Fifth, includes Europeans, III 21
Fourth, developed man's present
form, III 20
sub-races & family races, III 20
zones for development of, III 20
- Rope Trick
Algerian, a hypnotic feat, III 172
- Rosary
borrowed from Orient, III 108
used in ancient times, I 438
- Rosenfeld, Sydney (1855-1931)
——— *The Stepping Stone*
play mentions Theosophy, III 153
- Rosicrucian(s)
Adept influence in, order, I 273
claims to secret knowledge, III 27
Eastern sages differ from, III 27
as Fire Philosophers, III 447
on imitators of, III 443-4
mystics using Christian
phraseology, I 273
ritualism mark of, III 27
theoretical as opposed to genuine,
III 444
true, do not charge fees, III 444
true, serve Masters and mankind,
III 443

- Round(s)
 all 7 planets traversed in one, II 422; III 387
 animals get man's cast-off coating in 4th, II 322
 anthropoids at close of 4th, II 230-1
 Archetypal Man on Globe A in 1st, II 228
 choice for good or evil in 5th, II 321
 a cycle of the life-wave, III 387
 difference between a "Ring" and a, II 422-3
 each, has its own Dhyānis, II 225
 Earth-Chain completed at end of 7th, II 424-5; III 387
 element of ether in 5th, II 224, 237
 evolution proceeds through 7, I 330q
 evolutionary cycle of globes and, I 330-2
 fire in preceding, II 237
 Fourth, develops man, I 331-2; II 322; III 59
 on interval between 2 terrestrial, III 387
 kingdoms pass through lowest to highest, II 322
 life in early, II 238, 321-2
 man appears first in 4th, I 331q; II 322
 meaning of one, II 422
 model for future, set on 1st, II 233, 321-2
 moon will dissolve by end of sixth, I 435
 new element at end of 4th, II 224
 no new human monads in 4th, II 314, 322
 and obscurations, II 424-7
 perfection realized at close of 7th, II 233, 422
 plan of monadic evolution alters in the 3rd, II 322
 seven evolutionary, I 330-2
 on stream of monads in first two, II 322
 subject to cyclic law, III 59
- Round Towers
 allegory on keeping fires at the, I 541-4
 once used by descendants of White Magicians, I 543-4
- Row, T. Subba. *See* Subba Row, T.
- Roy, Ram Mohun (1774-1833)
 on OM, I 7
- Royal Asiatic Society
 on Buddhism, II 375
- Rule(s)
 of great teachers imply free choice, II 461
 occult, re. claims of power, II 446
 occult, re. "seventh seat," II 451-2
 of secrecy abolished by T.S. in India, II 454
- Rūpa (Skt)
 influence in séances, II 353
- Rūpa-Loka (Skt)
 Arūpa-Loka cp. to, II 394
- Rurik, Prince (9th century)
 first Russian ruler, III 205
 H.P.B.'s descent from, III 205
- Russell, George Wm. (Æ) (1867-1935)
 concerned over future of T.S., II 3
 and Dublin Lodge, II 3
 formed *The Hermetic Society*, II 3
 Henry Wallace and, II 79n
 Judge esteemed by, II 3-4, 5-6
 poetic tribute to Judge, II 4
 on W.Q.J. as adept in sacred lore, II 3
 ——— *Letters from Æ*
 on Judge's writings, I xxix
- Ryan, Charles J. (1865-1949)
 ——— *H. P. Blavatsky and the Theosophical Movement*
 on Boston vote of American Section, II 431n
- S
- Sacred
 Imperishable Land, II 24
 syllable OM, II 406
- Sacrifice
 of lower to higher ego, II 461

- spiritual benefit through, I 105
 voluntary, on altar of Life, II 463
- Saddharmaṣūndarīka Sūtra*
 Nichi-Ren altered doctrine of, I 85
- Sage(s)
 causes for birth in family of, II 43
 debt to great, II 106
 definitions, III 53-4, 64
 Eastern, carry indelible inner mark
 of Order, III 27
 Eastern, in present cycle, III 53-4
 Hindu accounts of Himalayan,
 III 227
 on imitating Adepts and, II 405
 live to regenerate world, I 218
 T.S. can aid, of past, I 186
- Saint-Germain, Count de (18th C)
 a messenger, II 301, 366
- Saint-Martin, Louis Claude, Comte
 de (1743-1803)
 on Jacob Boehme, II 110q
 a messenger, II 301, 366
 ——— *L'Homme de Désir*
 widely read, I 274
 ——— *Theosophic Correspondence*
 ref. to Boehme, I 274; II 112 & n
- Saintship
 on claims of, II 402
- Salamanders
 dwell in astral light, III 45
- Salem Witch Trials
 obey Mosaic Codes, I 286-7
- Salvation
 by faith, I 438; III 109
 an illogical scheme, II 350
 only in material existence, III 37
 Zoroastrian, not vicarious, I 437
- Samdhyā (Skt)
 and Samdhyānsā, I 124, 125
- Sāṃkhyā Sāra*. See Vijñāna Bhikṣu
- Samsāra (Skt)
 wheel of, and karmic law, III 126
 as wheel of rebirths, II 444
- 1 *Samuel*
 on Saul, I 285q
- 2 *Samuel*
 on wisdom, II 283
- San Francisco Call*
 on Olcott carrying H.P.B.'s ashes,
 III 168
 on Olcott's visit to S.F., III 168
- San Francisco Chronicle*
 summary of Judge talk, III 166-7
- Śaṅkarācārya (509-477 BCE)
 of Brahman caste, I 429; III 165
 came to reform Hinduism, II 347-8
 legend about, & Goddess of Love,
 III 179
 ——— *Shārīraka-Bhāṣya*
 comments on OM in, I 6
 dwells on OM, I 6
 ——— *Vivekachūḍāmaṇi*
 Great Ones regenerate world,
 I 218q
- Sanmārga Samāj
 founded on T.S. lines, II 518
- Sannyāsis (Skt)
 many, on path of error, I 475
- Sanskrit
 "Hindu Revival" goal to promote,
 I 442
 language of the future, I 16-17, 102
 more metaphysical than English,
 II 106, 324
 use & beauty of, I 9
- Sanyama [Samyama] (Skt). See
 Concentration
- Saptarīshis or Star Rīshis
 deflect development, II 250
 not human but elementals, II 250
- Sat (Skt)
 Ego and, or Be-ness, I 213
- Sat-Chit-Ānanda (Skt)
 Brahman consists of, III 251
- Satiation
 doctrine of, I 495
- Sattva (Skt)
 on radiance of, & its obstruction,
 I 412
 true action, II 109
- Saturn
 lead is sacred to, II 446
 source of corporeal nature, II 111
- Saul
 necromancy and, I 285, 290
 an obsessed medium, I 285-6

- Savior(s)
 Buddhist, before Christian, II 157
 Jesus as a, I 439
 man his own, I 31; II 157
 in religions of India, II 157
 sages &, in all religions, I 439
- Schleyer, John Martin (1831-1912)
 inventor of Universal language,
 I 456
- Schliemann, Dr. Heinrich (1822-1890)
 unearthed Troy, I 300
- Schmiechen, Hermann (1855-?)
 portraits of Masters by, I lxviii
 portraits of Masters in W.Q.J. will,
 I lxi
- Science(s)
See also Occult Science
 Adepts' attitude to, I 245, 319-20,
 376-81
 antithesis of Occult, I 379
 atom not demonstrated by, I 173
 axioms often unprovable, I 464
 a book of Nature, II 90
 brotherhood greater than, II 148
 conflict with religion, II 84
 conjectures of, III 13-14, 18
 deals with intangibles, I 172-3
 denies soul, II 90; III 161
 life-force theory and, III 13
 limitations of, III 10, 14, 102, 121,
 161
 modern, defective, II 87, 90, 322
 modern, predicted by ancient, I 209
 not based on philanthropy, I 377,
 381
 progress and, II 90; III 102-3, 121,
 161
 protoplasm of, not original matter,
 III 12
 psychometry and, III 119-21
 of soul has own rules, II 91
 Theosophy is not a, I 214-15
 true religion and, III 78, 102-3
 what true, is, I 57
- Scientist(s)
 age of Man and, III 31-2
 "coincidence" in terminology of,
 III 169
 confirm theory of Polar shift,
 II 318
 dogmatic, II 95
 err on value of imagination, II 270
 ignorant of true cycles, II 234
 laughed at Theosophy, II 373
 modern, is agnostic, I 208
 no agreement between, III 14
 psychometry ignored by,
 III 119-20
 in Society for Psychological Research
 experiment, II 96
- Seal
See also Theosophical Seal
 Master's, not crucial to authenticate
 messages, II 48
 Solomon's, I 14, 249-52; II 93
- Séance(s)
See also Mediumship; Phenomena
 ancient dead at, I 290
 animals seldom appear in, I 427
 astral currents aid phenomena of,
 III 146
 attendance prohibited in E.S.,
 III 331
 "controls" of mediums at, II 458
 danger of, I 409, 452-4; III 330-1,
 445
 deal with gross dregs, I 356
 executed criminals & suicides at,
 II 303-4
 explanation of, I 406-8
 feats at, not unique, I 351
 "Jim Nolan" reveals astral light in,
 III 136-7
 Judge on attending, II 86
 kāma-rūpa attracted to, III 330-1,
 445
 medium cannot control, I 308
 Nāḍīgranthams at a, II 101
 nefarious suicides at, II 280, 303-4
 permeability of matter seen at,
 II 237-8
 phenomena & Hermetic theory,
 II 331-2
 phenomena explained, I 197-200
 phenomena never classified,
 III 145-6

- reliquiae* of departed soul at, II 404;
III 136-7
T.S never authorized, III 174
- Secrecy
pledge published, II 434
rule of, in T.S. & its branches,
II 454-5
- Secret(s)
Mss. rediscovered, II 223
teachings of major religions are
same, II 430
- Secret Doctrine
atoms of, not those of science, I 212
Jacob Boehme a witness to, II 107,
109
Mahā-Pralaya part of, I 9
meditation on OM leads to, I 8, 9
older than Vedas, I 303
on responsibility of man for lower
lives, I 120
synthetic view needed to master,
II 109
- The Secret Doctrine*. See Blavatsky,
H. P.
- Sect
fear no faith or, I 22
- Secunderabad (India)
Judge's visit to, II 85-92
second W.Q.J. lecture there, II 90
- Seer(s)
Adepts are, III 11
and astral senses, II 43
untrained, II 39
untrained, and astral light, I 154
- Self
See also Higher Self; Lower Self
acts through six vehicles, III 262
analysis & training, III 85-8, 262-4,
281, 436-7
as ātman, I 71
culture, II 462
culture can be selfish, I 70-1
examination as part of Kosmos,
III 436-7
on forgetting lower, II 397, 429, 462
as friend & enemy, III 82-4
-ideation, II 274
Īśvara as, I 70, 71
its vehicles and the, II 274
- its vehicles and the all-pervading,
II 460
Judge served the One eternal, II 5
as Knower & the Known, II 317
lower, does not include body,
III 304
"lower" must be merged in
"Higher," II 460
as Manas-Buddhi-Ātman, II 317
no environment detrimental to,
I 33-4
our Master is own, I 51
personal, must be mortified, III 443
proofs of hidden, I 448-50
raising the, III 82, 438, 447
or Real Ego at death, III 263
renunciation of, as occult practice,
III 443
renunciation of, demanded in E.S.,
III 284, 422
study doesn't depend on
conditions, II 386
subordination of lower, III 74, 284,
304, 436, 437, 447
thinning veil of, III 76, 263-4, 447
thought for others better than
study of, I 18-19
transformation, III 447
within all, I 115
- Self-Consciousness
aim of evolution, III 56
embodied, I 212
insects and, II 304
Self and, II 317
viewed from two planes, I 213
- Self-Discipline
of all lower desires, III 64
cp. with "pledge fever," III 281
leads to Dhyāni stage, III 64
practical exercise in, II 429
self-criticism &, needed, III 436
trains spiritual will, III 442
- Selfishness
always makes bad Karma, II 351
astral delusions deepened by, I 50
black magic triumph of, II 256-7
cause of misery, I 242; III 70, 72
death of, will uplift society, I 5
divine state blocked by, III 57

- eradication of, III 64
 inaction plants germs of, II 284
 in magic arts usage, II 275
 pursuit of Nirvāṇa and, II 327, 351
 seeking seclusion a form of, II 454
 "Self-culture" not always, II 462
 Spiritual, III 328-9
 taint of unconscious, I 379
 wall of, bars truth, III 93
- Selflessness**
 charity, & forgiveness of Adepts,
 I 502-5
 develops spiritual will, III 442
 leads to Divinity, III 452
 speeds spiritual progress, II 441
 vanity avoided with, I 77
- Self-Reliance**
 central to Path, III 64-5
 divine evolution requires, III 56
 frames our destiny, III 71-2
 in life & occult(ism), I 21, 104, 106
- Selves**
 aspects of One principle, II 274
 on the two, III 82
- Semitic Race**
 bound to us karmically, I 524
- Sensation(s)**
 delusions of, II 42
 physical & astral, II 41-2
 rebirth occurs unless overcome,
 II 325
- Sense(s)**
 astral, II 36-7, 41-2
 Sixth, II 237
- Sensitives. See Mediums**
- Separateness**
 relates to personal self-assertion,
 III 316
 self-vindication &, not for
 occultist, III 316
- Sepharial. See Old, Walter R.**
- Septenary. See also Sevenfold Division**
 constitution of man, I 403-4; II 137,
 248-9, 310; III 186-91
 cosmic differentiations, II 310
- Serpent(s)**
 astral light to Initiates, III 45, 46
 of evil, I 571-2
 of evil in ancient legend, I 546-8
- Hermetic symbol, I 13
 as Karma-Nemesis, III 45
 as Masters, I 250-1
 power in ancient Ireland, I 546-8
 swallowing tail, I 250
 symbolism, I 12-13; II 267, 451;
 III 45
 worship in Hindu religion, II 267
- Service**
 path of, I 18-24
 of Self hidden in Humanity, II 5
 T.S. members and, II 170
 true path is, not seclusion, II 454
- Seven**
 colors & OM meditation, I 8
 Ego connects to body at age, II 302
 interlaced triangles &, I 14
 kingdoms of nature, III 188
 a perfect number, II 235
 planes of manifestation, II 136;
 III 186
 Worlds outlined, III 332-5
- Sevenfold Division**
 analogy of prism for, III 187
 of Boehme, II 109-10
 compared with 10 divinities,
 III 313-14
 constitution of man and, I 403-4;
 II 248-9, 310; III 168, 186, 187-9,
 234-5, 367
 in development of our globe,
 III 188
 of Eastern system, III 44
 in *Esoteric Buddhism*, II 104-5
 of man, II 137, 248-9, 310
 of man &, of Earth-Chain, I 369
 mental deposits and, I 278-9
 of nature, III 187-8
 not rigid, I 143; III 62-3
 one principle throughout, I 143-4
 outlined, I 144
 of spirit-matter, II 136, 310
 Spiritualism and, I 351-2
 triple division of St. Paul and,
 III 43
- Sex(es)**
 how Ego chooses, II 249
 no alternation of, II 298-9
 no, on Spiritual plane, II 410

- Shakespeare, William (1564-1616)
 on fasting, III 255
 inspired by Adept, III 9
 Western Occultism and, III 451
 ——— *Julius Caesar*
 on good & evil, III 9
 ——— *The Tempest*
 we are “as dreams,” III 186q
- Sheath(s)
 astral, after death, II 338
 bodily & astral, II 41-3, 137
 constructed by Soul, II 40
 of the soul & principles, II 459
- Shells
 of gross persons & elementals,
 II 340
 in séances resemble the deceased,
 II 331-2
- Sherman Democrat* (Texas)
S.D. review in, III 148-150
- Shin Buddhism
 doctrine of, sect, I 85-8
- Shrine (Adyar)
 Christian “investigation” of,
 curtailed, III 202
 Judge dismantled Coulomb’s,
 III 201-2
- Shrines
 major sacred, are spiritual centers,
 III 29
 symbolized man’s own nature,
 III 30
- Shufeldt, Dr. Robert W. (1850-1934)
 Coues and, III 127-8
- Sibylline Books
 of Rome, I 10
- Siddhis (Skt)
See also Power(s)
 occult rule on, II 446
- Sidereal
 body, & its principles, II 234
 influences & Karma, II 273
 particles (or atoms), II 420
- Sidereal Cycle
 exposes planets to interstellar
 space, III 12
 known by ancients, II 165, 234
 new conditions wrought by, III 12
- Sight
 Yogis can control, of others,
 I 411-12
- Simla Eclectic T.S.
 Master’s letter to, I 69-70
- Sin(s)
 cause of all, III 70
 in earthly vehicle, II 312
 origin of, in mind, I 31
 punishment and, II 159-60
 repentance and, I 56
 Saintship and, II 402
 true, against Holy Ghost, III 66
 washing away, II 155
 why murder & suicide are, III 219
- Sinnett, Alfred P. (1840-1921)
 accuses H.P.B. of fraud, I 510
 Adepts’ letters to, investigated by
 the S.P.R., II 408
 on “expiring Cycle,” II 9
 on 5th-Round “Rubicon,” II 321
 Judge criticizes words of, II 11
 on Kāma-Loka, II 393
 on letters from unseen Founders
 to, I 202
 Masters’ existence asserted by,
 I 386-7
 Master’s letters for his book,
 III 412-13
 revealed only what H.P.B. taught,
 I 382
 ——— *Esoteric Buddhism*
 confused on Earth-Chain, I 323-4
 corrected by H.P.B., III 141
 corrections in *S.D.*, I 342
 distinctly Brahmanical, II 51
 on early global periods, II 238
 error on Devachanic period in,
 I 167, 336-8
 from “Fragments of Occult Truth,”
 I 362, 382
 on highest development, II 278q
 on human life-wave, II 238
 key to, III 251-2
 on later incarnations of Buddha,
 II 347
 is mainly correct, I 324; III 95
 on Mars & Mercury, I 368-9
 new ideas in, I 324

- not free of error, II 105, 261, 274
 not textbook of Theosophy, II 456
 one of our best works, II 265
 "The Progress of Humanity" in,
 II 321 &n
 sevenfold classification in, I 143;
 II 104-5, 274
 on sevenfold constitution of man,
 III 44
 title questioned, I 362-3, 382;
 III 250-1
 ——— *Incidents in the Life of Madame
 Blavatsky*
 Cairo society failure, III 207 &n
 H.P.B. on dangers at séances,
 I 409 &n
 ——— *Karma*
 on astral spectres of dead,
 II 403-4 &n
 ——— *The Mahatma Letters to . . .*
 on grossness of Western mind,
 I 327q
 on handwriting of adepts, I xlix-l
 on H.P.B.'s loyalty, I 511
 K.H. & Kiddle in, III 122n
 Masters copy nature, I 505
 message to Prayāga branch in,
 I xlv &n
 on occult powers, I 106-7
 occult vs. physical science, I 379
 on Olcott & H.P.B., I 64
 on personal God worship, I 475
 on untold evils, II 279
 ——— *The Occult World*
 on Adepts and human progress,
 II 259q, 329-30
 on Adepts and modern science,
 I 245q, 376-81
 Adepts on retaliation in, I 503
 appeal for Theosophy, III 81
 on demand for phenomena,
 II 60 &n
 K.H. on human nature in, I 378q
 K.H. on India's destiny, I 478
 K.H. on phenomenal display to
 masses, I 377q, 378q
 K.H. on stifling magnetism of
 Hindus, II 115n
 K.H. on true philanthropy,
 I 379-80
 K.H. to Hume on thinking in
 grooves, I 327q
 on need for practical Brotherhood,
 I 245
 on Nirmāṇakāyas' influence,
 III 450
 ref. to H.P.B. phenomena, I 307-8
 T.S. not hall for Occultism, II 277q
 value of K.H. letters in, II 48
 West needs Asiatic psychology,
 I 245
 ——— *The Rationale of Mesmerism*
 criticized by Judge, I 254-6
 Śiva
 in Hindu trinity, I 7
 Skandha(s) (Skt)
 as germs of future karma, III 236
 Kāma & the related, II 302
 magnetic force within kāma-rūpa
 and, III 334
 the "remains" after life, I 485
 return when we emerge from
 Devachan, II 315
 Sleep
 appeal to Higher Self before, II 261
 brain impressions in, II 34, 397,
 431-2
 children's need for more, III 13
 different organs function in, I 152-3
 dreamless & with dreams, I 81-2
 ego contacts Higher Self in, I 81-2,
 152
 fatigue is not cause of, III 13
 frees soul from bodily cage, II 397
 knowledge gained in dreamless,
 II 391
 language of ego in, I 152-3
 personality not conscious in, I 152
 on phenomena of, III 13
 Soul not in Devachan in, II 302
 visions before, II 397
 walking & astral organs, I 74-5
 Smith, E. Delafield
 Judge in law office of, I xviii
 Smith, Ella M. (d. 1931)
 wife of W. Q. Judge, I xvii-xviii

- Smythe, A. E. S. (1861-1947)
 on Judge & his character, I xxiv-xxv
 president of Canadian T.S., I xxiv
- Snake
See also Serpent(s)
 poison experiments, III 192
- Snake-charming
 method of, I 310
- Snell, Prof. Merwin-Marie (1863-?)
 lectured on "Errors & Truths of
 Theosophy," III 163
 refers to Coues' libel, III 163
 speaks for Catholicism, III 162-4
- Socialism
 cannot legislate human nature,
 III 160
- Society
 any form of, may prosper, III 203
 executed criminals affect Astral
 world of, I 488-90
 unselfishness can regenerate, III 71
- Society for Psychical Research
 accusations against H.P.B., II 408
 can't shake faith of Hindus, III 130
 Harrison report of 1986 and,
 III 125n
 Hodgson report and, II 408;
 III 123-5, 125n
 Judge on alleged exposé, I 193
 Olcott tried to prove Masters'
 existence to, I 386
 on senile attacks by, II 61
 on thought transference, II 96
- Socrates (ca. 469-399 BCE)
 despised in his own times, II 383
- Solar
 cycle, II 165
 impregnation of Mercury, II 111
 phenomena affect earth, III 118-9
 phenomena and earth, II 279
- Solar Biologists
 "Adepts" of Hiram Butler, I 113
- Solar Dynasty
 and Kshatriya race, I 430
- Solar Pitṛi(s) (Skt)
See also Kumāra(s); Lunar Pitṛi(s);
 Mānasaputra(s); Pitṛi(s)
 as Agnishvāttas who impel intellec-
 tual evolution, III 361-3, 465
 fashion inner man, III 294
 Fire Dhyānis who reascend to
 Mahārloka, III 463-4
 or Fire Lords as progenitors of fire
 bodies, III 464-5
 as Kumāras or Mānasaputras, etc.,
 III 294, 462-3
- Solar Plexus
 controls organic life, II 457
- Solar Systems
 cosmic motion and, III 333
 spring from Spiritual World,
 III 333
- Solomon (ca. 1000-933 BCE)
 buried wicked genii in the Red Sea,
 II 93
 as Jewish sage, I 441
 power in seal of, II 93
 reckoned as an adept, II 93
- Solomon's Seal
See also Seal
 in T.S. Symbol, I 12-14, 249
- Solon (638?-559? BCE)
 corrected by Egyptian priests, I 459
- Soma Juice
 Buddha quoted on, II 277
- Soul(s)
See also Buddhi; Higher Ego;
 Higher Manas
 acts through seven sheaths, II 41,
 459
 after death not shell, I 356
 ascending greatness of, II 227
 character and loss of, III 381
 character development and, I 73-4;
 III 180-2
 conception of, lost, III 38
 confused with spirit, II 370, 459
 confused with spirit & "jīva," II 407
 connecting bond with spirit, II 306
 constructs own sheaths, II 40
 creation vs. reincarnation of,
 II 418-19
 Devachanic keynote formed by,
 III 43
 Devachanic rest needed by, III 42
 duality of Supreme, II 108
 during concentration, III 261
 earthly desires drag back, III 75

- Egyptian belief in 5,000 year cycle
 of the, I 517-18
 E.S. fired and energized, for future
 work, III 433
 fall into matter, II 401-2
 father of human will, II 393
 on freeing the, II 391
 as God, I 432
 great goal for, III 16
 heat of aspiration uplifts, III 447
 how to open door to, I 18
 idea in all religions, II 90-1, 154
 immortality of, II 163, 306; III 10,
 14, 29, 154, 178-9
 longings of, for perfection, II 136
 loss of, II 236, 306, 375
 love or hatred brings, together
 again, I 84
 Man is a, I 415; II 40, 90, 161; III 5,
 10
 manvantaric duration of, II 306
 no special creation of a, I 160,
 430-2; II 419; III 10
 not permanent, II 306
 number of, definite, I 160
 object of, II 411
 parentless, II 349
 perfected, is Mahātma, III 5
 pilgrimage of, III 29-30, 74-5, 154
 as "pillar" when purified, I 422
 powers of, can be dangerous, II 11
 pre-existence of, I 430-2
 progressed, helping man, I 129
 qualities, II 161
 recycles matter, II 43
 reincarnation of, II 42-3, 138, 161,
 334
 remembrance of former lives,
 II 161
 has rules of its own, II 91
 seat of the, II 457-9
 sheaths of the, III 44
 in sleep, not in Devachan, II 302
 "soulless" beings &, III 381
 as Spectator, III 261-2
 Theosophical Movement "a cry of
 the," II 6
 Theosophists work for, progress,
 III 102
 Theosophy the religion of, III 155
 "Thread," II 334
 transmigrating of, II 420
 value of unvexed, II 451
 why so few great, living now,
 II 383-4
 Soulless Being(s)
 description and causes of, II 236;
 III 381-2
 Divine Spark deprived of vehicle,
 III 66
 does not refer to a "Dweller,"
 III 381-2
 Lower Manas divorced from upper
 principles, III 381-2
 moment of choice and, III 65-6
 more, than we think, III 406-7
 Sound(s)
 See also Vibrations
 aspects of Vāch, III 336
 awakening of pineal gland and,
 III 321
 ladder of mystic sounds and, III 337
 and Mercury acc. to Boehme, II 111
 resolve into one harmonious tone,
 II 383
 states of consciousness &, III 336-8
 Tables on colors &, III 309-10
 on tone, OM and, I 5-10
 Vāch or Ākāśa, III 359
 Source
 great work of helping all to return
 to, I 14
 Space
 absolute abstract, II 296
 bare subjectivity of, II 296
 Dhyāni-Chohans guardians of,
 III 14-15
 illusion of, shown, III 249
 no idea of, in Devachan, III 42-3
 parentless & eternal, III 15
 Sparrow, John (1615-1670)
 translator of Boehme, II 107n-8n
 Spencer, Herbert (1820-1903)
 on altruism, II 350
 on social upheaval, I 423
 "Synthetic Philosophy" a
 misnomer of, I 211

- “Synthetic Philosophy” of, a method, I 207-8
- *Principles of Ethics* restates theory of Kant, I 220
- Spheres
two ways to ascend to higher, II 391
- The Sphinx* (Leipzig)
cited for legal defense, III 142-3
conservatism of, III 142
German theological journal, III 142
K.H. quote in, I 319
- Spinal Column
double, in future race, II 368
- Spirit
See also Purusha
alone is, III 57
civilization regards not-spirit as, I 44
coeternalness with matter, II 238
conception of, lost, III 38
confused with soul, II 370, 406-7, 459
a differentiation of SPACE, II 238
diverse definitions of, II 324
Divine, overshadows man, III 57
existence in matter, II 255, 345
“Fall” into generation, II 232
father of true will, II 393
focalizes in man, II 136
immutable, eternal & indivisible, III 37, 44, 260
impresses Plan of evolution on matter, III 186
inseparable from matter, II 136, 227, 232, 238
knows no suffering, II 419
loss of soul from, II 306
of man is karmaless, III 37
and matter, III 186, 328
and matter co-eternal, II 232
never is seen, II 404
not a gas, I 39
not embodied in matter except in case of Mahātma, II 255, 406
One, in all, II 306; III 62
only real part of man, III 54, 260
only, reflects spiritual things, I 49
opposite pole of matter, I 119, 159; II 232, 238; III 186, 328
permanent & indivisible, III 54
presiding, is not modifiable, III 260
reascends to higher state, II 345
re-ascent to, II 419
reliquiae at séances, II 404
seeing what is not, I 49
six vehicles of, III 44
soul & body of Christians, II 137
St. Paul includes, in threefold division, III 44
of supersensuous regions, II 235-6
synthesis of all six principles, III 62-3
will is expression of, III 149
- Spiritism
proper term for spiritualism, II 86
- Spiritist(s)
See also Spiritualists
error of, I 52
writer of *Ghost Land* a misguided, II 451
- Spiritual
advance may cause discard of old body, II 236
aroma assimilated by Auric Egg at death, III 363-4
aspirations, III 374
attainment & marriage, II 389
beings differ only in degree, II 298
consciousness, III 259
development cannot be judged, I 21
evil & three classes of useless beings, III 328
“gifts” a misnomer, I 104
knowledge & esoteric study, III 293
misuse of, endowment, II 467
Paul and James on, gifts, I 103, 104
perfection needed by lower man, not spirit, II 419
person must avoid illusions of Devas, I 148
pride & its danger, II 452, 467
progress, I 21-4, 50, 104-5; II 236-7; III 62-6
qualities & faculties, III 57, 64-5
quickenings, progress, II 441

- rationale of, development, III 64-5,
 74-5
 Self-consciousness, III 408
 Spirit reflects, things, I 49
 Sun & self-transformation, III 447
 superior to psychic matters,
 II 355-6
 things must not be materialized,
 III 294
 training & perception, III 57-8,
 64-5, 293, 442-3
 war within, man, I 14
 wickedness by deliberate choice,
 III 65
 "wickedness in high places,"
 III 328, 329
 will and its development, III 442-3
 wisdom, can't be sold, I 112
Spiritual Culture
 ABC of, II 399
 attainment of, III 57, 64-5
 drugs & spirits obstruct, II 278
 hindered by material gain, III 258
 many rebirths needed for, III 74-5
 meditation and, III 64
 a misnomer, III 57
 selflessness in, III 64-5, 293
Spiritual Scientist (Boston)
 H.P.B. & Olcott and the, I 350
Spiritual Soul. *See* **Buddhi**
Spiritual World
 plane of cosmic motion and Fohat,
 III 333
 as source of solar systems, III 333
Spiritualism
See also **Mediumship; Phenomena;**
Séance(s)
 American expositions, I 57
 ancient texts taught, I 285
 astral light and, I 108; III 143-6
 dangers of, I 393; III 190-1
 explanation of, I 198-200, 351-6,
 405-10, 452-6
 genuine phenomena, not
 superstition, III 67
 glamour in, I 359
 H.P.B. hoped to reform, I 350
 H.P.B.'s early investigation of,
 III 207
 insidious form of materialism,
 III 174
 "Jim Nolan" séances and, III 136-7
 materializations in, via astral shells
 of the dead, II 331
 and mediumship, I 51-2, 108, 353-7,
 393, 399
 modern, I 46-7, 197-200, 284-5,
 290-2, 350-7
 necromancy as term for, I 197, 285,
 290-1
 Nirmānakāyas & phenomena of,
 III 26
 phenomena due to astral body,
 III 190
 phenomena of, vs. spirit of enquiry,
 II 84
 proofs of identity in, III 144
 proves existence of soul, II 91
 psychic deluge of, aided behind the
 scenes, III 26
 utter emaciation of, III 145
 Western, I 350-1
 wonders of, in India, II 94
Spiritualists
 assisted cycle of occult work, I 46-7
 astral light unknown to, III 146
 biased acceptance of messages by,
 III 144-5
 cannot explain materializations,
 I 398, 408-10, 452
 deal with elementals, II 94
 dropped out of T.S., I 174
 errors of, I 52-3, 285ff, 406-10
 faith built on flimsy proofs, III 144
 H.P.B. accused of mediumship by,
 III 22
 intoxication with deceased, III 144
 Judge parted ways with, II 86
 need records from East, III 146
 phenomena of, III 48, 136-7, 143-6
 profit-seeking, I 285, 291-2
 soul-awakening of former, II 354-5
 Theosophists are not, III 155, 174
 as tools of ill-disposed entities,
 I 393
 worship the dead, I 197; III 174
Spirituality
 loss of, in India, I 477-8

- more important than psychism,
II 355-8
true, not astral, I 49
vegetarianism is not, I 99-100, 468
- Spleen
function unknown by Science, II 90
a seat of the soul, II 458
- Spooks
as brain impressions, III 254
density of aura & resistance to
seeing, III 254
on denying fact of, III 254-5
no blessing to "catch," III 254
soulless devils, I 356-7
spiritual knowledge not gained
from, III 254
- Srouthy, Sundaesvara
on sunspots & earthquakes,
III 118-19
- Stanton, Edward (pseud.)
——— *Dreams of the Dead*
on Kāma-Loka, II 333 &n
- Star(s)
astrological, not a Planetary Spirit,
III 402
compose man's astral spirit, III 334
distance of fixed, I 465
first are comets, II 234
influence us more than planets,
II 15-16
Karma rules even the, II 273
magnetic attraction for cometary
matter, III 334
small white, as thought remnant,
I 109
within astral of this globe, II 391
- States of Consciousness
confused with "planes," II 248-9
- Stead, William T. (1849-1912)
examined spiritualism, I 360
- Stevenson, Robert Louis (1850-1894)
how, stories were inspired, II 180
- Stigmata
causes of, I 415-16
- Stockton Mail* (California)
sketch of W.Q.J. in, III 170-2
- Stone(s)
of destiny, II 27
Druidic, I 572
- magical sounding, I 544
- Storms
sunspots & electrical, II 279
- Study
devotion and, needed, III 379
Divine Wisdom not a subject for,
II 398
good seeds from past lives revived
by, III 134
Group, & fraternity, III 354-5
of karma & rebirth needed, I 156
more than reading & writing,
II 386
not intellectual alone, I 78;
III 354-5
not mere reading of books, I 132
OM should begin & end Vedic, I 6
of phenomena not, of Spirit, I 49
of Theosophy, III 65
thought for others better than self,
I 18-19
unbiased, of Theosophy, I 131-2
work must accompany true, III 355
- Subba Row, T. (1856-1890)
biographical sketch, II 480-1
Idyll of the White Lotus &, II 450n
on Mahātmas as Rishis, I 366
mastery of English by, II 106
on Nāḍīgranthams, II 101
questions sevenfold classification
of modern Theosophy, II 104-5
——— *Notes on the Bhagavad Gita*
hints on Great Sacrifice, III 357
lectures now in print, II 481 &n
on Logos, III 333, 336, 359
on Logos as Kṛishṇa, III 358
on Vāch & its aspects, III 336-7
- Sub-Race(s)
See also Race(s); Root-Race(s)
development, II 422
dying out of, II 425-6
European fifth, II 25
- Success
no permanent, III 398
sense of failure is, III 398
- Successorship
claims to, II 28-30
- Succubus
and elementals, II 94

- Suffering
 Adepts work to remove, I 320
 duty to relieve, II 405
 everyone a partial cause of world's,
 II 309
 on so-called unmerited, II 332
 on unmerited, II 335-6
- Suffrage
 universal, criticized, III 160
- Sufis [Sūfis] (Arabic)
 mysticism taught by, I 375
 preserve inner doctrine of Islam,
 I 373
- Suicide(s)
 astral personalities of, II 303
 based on belief that man is a body,
 III 218-19
 brings terror & despair to afterlife,
 III 220-1
 defeats Nature's design & harmony,
 III 219-21
 drawn into séances from Kāma-
 Loka, II 280, 303-4
 influences others to commit, III 221
 life-span completed in Kāma-Loka,
 II 303
 mediumship and, II 303; III 191
 remains in astral realm for rest of
 life, III 220-1
 soul cut off from life's pilgrimage,
 III 220-1
- Sun
 Chaldean & Chinese astronomers
 on, I 140
 circulations of solar system &,
 III 313
 "cosmic dust" on, acc. to Science,
 I 136
 disciples' goal is true, I 140
 "Door of the," II 110
 draws earth into new spaces,
 II 165-6; III 11-12
 enormous orbit of, II 165 & n, 166
 first a comet, II 234
 heart of life, II 110
 heat from, I 135-6, 173, 464-5
 meditation on true, I 137
 of mystic, I 140
 mystical, is True, I 135-7, 311-13
- Nasmyth's discovery of photo-
 sphere around, I 136
 relation to planets, II 110-11, 234
 revolves around distant center,
 I 136
 spirals around its own center,
 I 516-17
 spots & electrical storms, I 136;
 II 279
 spots & "solar symptoms," III 118
 on ten Divinities within our,
 III 313-14
 theories of scientists about, I 135-6,
 464-5, 516-17 & n
 true center & Dhyāni-Chohans,
 I 140
 True, within us, I 137
 unknown heat of, III 13-14
 visible, a reflection, I 136
 zodiacal cycle of, I 515-17
- The Sun* (New York)
 biographical sketch of H.P.B. in,
 III 204-12
 on Ceylon missionary work of T.S.,
 III 117-18
 criticizes *Path* on T.S. prophecies,
 I 102-3
 Judge defended Theosophy in,
 III 115
 libel by Coues and, II 188-9
 makes retraction of Coues' libel,
 II 200-1; III 163
 prints Judge's defense of H.P.B.,
 II 200
 T.S. criticized in, I 16; II 188
- Sunday School
 Theosophists' children and, II 453
- Supreme
 See also Absolute; Parabrahman;
 Paramātmān; Supreme Soul
 Abode neither Purusha alone nor
 Prakṛiti, II 108
 Īśvara is the, I 35
 path to the, I 104; II 283
 principle is Ātman, II 274
 Universe itself is Karma of the,
 II 407
- Supreme Being
 immortal portion of man, I 35

- Supreme Self
humanity represents, II 9
- Supreme Soul
environment not harmful to, I 33-4
Īśvara is, I 35
and its duality, II 108
and its sheaths, I 33-4
object of soul is union with, II 411
- Sushumṇā (Skt)
on "fa" tone corresponding to,
III 314
- Sushupti (dreamless sleep) (Skt)
communion with Higher State in,
I 81-2
deep sleep visions in, II 260
ideal impulses come from, I 182
ordinary man not conscious of,
I 81-2
state of great purity, I 182
- Sūtrātma(n) (Skt)
evil personality dropped from,
III 353
thread soul as Auric Egg, III 337,
363-4
- Svamiji K.B.
on H.P.B. to destroy Western
materialism, III 419
on H.P.B.'s mission & T.S. destiny,
III 418-20
high Chela, III 420
on meeting Himalayan Mahātma,
III 419-20
- Svapna (dreaming) (Skt)
dreaming as cp. to Devachan,
II 302
state not consciously experienced
by ordinary man, I 81
transition state between Jāgrat and
Sushupti, I 81-2
- Svarga (Skt)
heaven of Brahmanism, I 439;
II 408
Karma draws us back to rebirth
from, II 408
- Svastika (Skt)
in Buddhism & Hinduism, I 253
Gnostic Cross or, I 14
meaning of, in T.S. seal, I 249, 253
"Wheel of the Law" and, I 253
- Śvetāśvatara-Upaniṣad*
on bridge to immortality, I 436
- Swedenborg, Emmanuel (1688-1772)
in advance of his times, II 366
Devachanic visions of, II 308, 359
effects of affirming & denying,
I 241
as seer of astral visions, I 154, 427
teachings of, sustained by
Spiritualists, I 452
use of term "correspondence" by,
III 312
——— *True Christian Religion*
on "lost word" in Tibet, III 130 &n
- Sylphs
astral beings, III 45
- Symbol(s)
in the Astral Light, II 412-13
of serpent, III 45
- Symbolism
Egyptian scale of justice, I 12
Gnostic cross & Hindu chakra,
I 14-15
interlaced triangles, I 13-16, 249-52
of number seven and T.S., I 11-12
and Numbers, II 226
origin of word, I 12
of temple guardians and cobra,
II 267
of T.S. seal, I 12-16, 249-53
of winged globe, I 12
- Sympathy
broad, for others, III 64
a disease for some, II 330
for spiritual loss of wrongdoer,
II 253-4
true, derived from spiritual nature
not desire, II 330
- Synesius (ca. 373-414)
——— *On Providence*
on descent of gods, I 121-2, 127
- Systems
of worlds, II 234-5

T

- Tāj Mahāl
unrivalled beauty of, I 183

- Tales
 Occult, by Judge, I 531-71
 Oriental fantasies not just fiction,
 II 92-4
 of Red Sea in *Arabian Nights*,
 II 92-3
- Talisman(s)
 Ātman is, of white magician, II 94
 cannot deter Karma, II 446
 lead used as a, II 446
- Talleyrand-Périgord, C. M. de (1754-
 1838). See Colmache, Édouard
- Talmud
 on reincarnation, I 419
- Tamas (Skt)
 indifferent action, II 109, 445
 leads only to extinction, I 55
- Tañhā (Skt)
 cause of rebirth, I 337; II 339-40
- Tārā (Skt)
 Virgins Dolma as, III 360
- Tartary
 Romish rituals in, II 155
- Tathāgata-gubhyaka*
 English translation of, III 164-5
 esoteric Buddhist work, III 164-5n
 or *Gubhyasamāja Tantra*, III 164-5n
- Tattva(s) (Skt)
 Ākāśa emanates all other, III 359-60
 elements comprising Universe,
 II 270
 First, generates impulse within
 Atoms, III 360
 study of, discouraged, II 270
- Tātya [Padval], Tukaram (1836-1896)
 biographical sketch, II 504-7
- Tau
 Egyptian, on T.S. pin, I 253
- Taylor, Thomas (1758-1835)
 ——— *The Mystical Initiation* . . .
 on principle of principles, I 214
- Teacher
 best, is within, III 452
 will not pull one onward, I 21
 woe for one who belittles, I 514
- Teaching(s)
 assimilation of, II 9-10
 extinguished after 1897?, II 9-10
- Telepathy
 Blavatsky and, II 22
 medium of, is astral light, III 47-8
- Telephone
 on ancient Hindu, I 447q
- Tell, William (d. 1354)
 high mountain and, III 228
 legendary Swiss patriot, III 228
- Temple(s)
 man's body a, III 21-2
 underground, guard sacred books,
 I 161
- Temptation(s)
 Jesus on, II 442
 of occult student, II 450
 twelve, of Egyptian mysteries,
 II 450
 yearning for greater, when daily,
 not yet mastered, II 450-1
- Ten
 called perfect number in *S.D.*,
 III 314
 Divinities of Sun, III 313-14
 seven &, cp. with Pi ratio, III 314
- Terunpanse, T. P.
 on karma, III 33
- Tetractys
 on Divine, & lower Quaternary,
 III 326
- Theosophical Congress
Report of Proceedings at World's Fair,
 II 125-8
 selections from, II 125-34
 summary of, II 168-73
- The Theosophical Forum* (New York)
 correspondence class and, II 64
 distributed free, II 253
- The Theosophical Forum* (Point Loma
 & Covina)
 H.P.B.'s faith in W.Q.J. quoted,
 I xx & n
 H.P.B.'s letter to Judge quoted,
 I xxxiv & n
 on Judge document, III 250
 Leonard Lester on Judge's Āryan
 T.S., II 439
 letter of Harte quoted in, I xli & n
 on spooks, III 254-5
- Theosophical Miscellanies*
 existed before T.S., I 274 & n

- Theosophical Movement
- aspects of, I 485
 - basis for Unity of, I lii
 - “a cry of the soul,” II 6
 - depends on unity & aspiration, II 217
 - distinct from T.S., I 485
 - for elevation of mankind, I 194
 - Émile Burnouf on, III 6
 - energy of human heart in, II 150
 - English language fostered Indian, I 479-80
 - E.S. core and promise of, III 284
 - existed before 19th century, I 270-5
 - first text representing, II 265
 - focused in West, III 458-9
 - Freemasonry as part of, I 486
 - genius of, II 380
 - great ideas of, II 12
 - greater than any T.S., II 204, 219
 - help to, aroused by belief in Masters, I 340-1
 - a human development, II 204
 - ideal of best workers for, II 60
 - “middle class” support for, II 373
 - neither Eastern nor Western, II 150
 - note of evolution voiced by, II 170
 - origins of, II 151
 - periodically made in each century, II 410
 - preparing the ground for, II 409-10
 - progress since 1875, I 496
 - reasons for founding in West, I 479
 - records of, in every age, II 301
 - returning Messenger of 1975 and, III 284
 - traces of, in U.S. before 1875, I 274
 - U.S.A. a result of, I 274
 - on unknown head of the, II 455
 - will of great Initiate behind, III 444
 - willfully misrepresented, II 91
 - worldly struggles of, II 19, 149-51, 373
- The Theosophical Movement* (Bombay)
- reprints T.S. Branch papers, III 88, 98, 104
- The Theosophical News* (Boston)
- on argument, III 244
- The Theosophical Path* (Point Loma)
- on Time & Space, III 248
- Theosophical Seal
- explained, I 12-16, 249-53
 - origin explained, I 320-1
- Theosophical Siftings* (London)
- Epitome* quoted, II 375
 - Judge talk on karma in, III 98
 - “Topics in Karma,” II 325n
- Theosophical Society
- Adepts and, III 28
 - Adepts did not leave, after H.P.B. died, I 201-3, 462-3
 - Adepts influenced spread of, III 28, 97, 284, 419-20
 - Adepts stand by, I 63, 201-3, 463; II 417
 - aim of, I 181
 - all may enter, I 55-6, 361-4, 371-2
 - all religions in ranks of, III 217-18
 - in America after split, II 217-19
 - American Convention Report*, I lii q
 - American Section independence, I li-lii
 - Anglo-Indian proposed, I 63
 - Āryan lodge Headquarters, II 205
 - autonomy of branches & sections of, II 211-12; III 79, 216
 - avoids politics, III 77, 203
 - Blavatsky’s death and, III 174, 344-6, 418-20
 - Branch activities, II 186-7, 429, 439
 - Branch independence, I 445-7
 - Branch news needed, II 199
 - Branch objectives, III 88-91, 94-5
 - Brotherhood chief object of, II 416-17; III 77, 157, 164, 168-9, 216-17
 - a “Brotherhood of Humanity,” I 318
 - Burnouf on, I 149; III 165, 200
 - Cairo effort collapse, II 114n
 - chief objects of, II 87-8; III 77-8, 175, 210, 217, 237
 - “Closing Cycle” and the, II 9-10
 - Congress summary & reports regarding World’s Fair, II 168-73
 - cornerstone of future religions, I 69, 318

- correspondence class formed,
 II 64-6
 cremation of Baron de Palm &,
 III 6
 crisis passed through, III 439
 cycle of, I 131, 462
 danger of fast growth to, II 170
 dangers to, II 206-7; III 457
 degrees in, II 258, 439-40
 diploma proves active in 1893,
 II 213-14
 dischartered Gnostic branch of,
 III 7
 discussion of side-issues in, II 382
 disregards religious authorities,
 I 36
 dogmatism would endanger, II 46,
 60, 380; III 216-17, 376
 doomed if E.S. fails, III 345, 433,
 457
 each member influences whole,
 III 89-91
 Eastern craze in the, III 459
 and education, II 152
 in 1893, was worldwide, III 79
 an elective body, II 30, 408
 end of, & watchwords for, I 110
 an Entity now, I 58
 European convention addresses,
 III 98-103
 first object of, II 42, 91, 416-17, 454,
 461-2
 on first object's possible removal,
 I 69, 501
 founded in 1875, I 58, 64, 131, 174,
 221-2, 297
 founders' aim for, I 317
 founding & objectives, III 5-6, 77,
 153, 157-8, 175, 207, 216, 237
 founding date discrepancies,
 II 208-13
 free men's souls, III 153, 157-8
 Freemasonry and, I 486
 Fullerton's summary of its
 evolution, II 354-7
 growth and influence of, I 149-50,
 175-6, 298-300, 364; III 142-3,
 153-4, 237
 "Heathen," II 156
 H.P.B. sacrificed herself for, I 58-9;
 III 391
 H.P.B.'s office in, now extinct,
 II 29-30
 H.P.B.'s vision of future, II 19
 Hindus united by, III 153-4
 historical data on, II 208-13, 354-7
 inaugural address on T.S. aim,
 I 221-2
 India and, I 149-50, 175, 479-80;
 II 84, 88-9, 210, 429; III 419-20
 India and second object of, I 186
 Indian, abolishes fees, I 111
 Indian Section to follow different
 line, III 420
 influence of, III 142
 is international, II 50, 408
 International Headquarters at
 Adyar, I 67
 on Judge as co-founder of, I xix-
 xxii
 Judge represents, at World's Fair,
 II 121, 133, 150-6
 Karma and destiny of, II 58
 Karma of, and its Branches,
 III 89-91
 large funding would jeopardize,
 II 150, 206-7
 list of first officers, II 209
 Mahātmas and, III 5-6, 97, 283-4,
 391-3, 418-20, 452
 Master wants Olcott head of, until
 death, II 201-2
 Masters on, I 155
 Masters' program and, I 243-5
 Masters uphold, II 10, 417
 meant to be a selfless nucleus, II 20
 methods of work in, I 204-5
 mirrors state of the world, III 457
 mission to India, I 479-80
 must flourish on moral worth, not
 occult powers, I 245
 must not deify Form of, I 487
 mystical map of, III 7
 national lines of work differ,
 III 412, 420
 need for exposition of ethics in,
 I 280-1
 needs martyrs in India, II 114-15

neutral to all religions, II 57
 newspaper view of, in 1875, II 151
 Nirmānakāyas linked with, III 452
 no censorship in, I 371, 385-7;
 III 103
 no claim to be a learned Oriental
 body, III 164
 no dogmatic creeds in, I 111, 221-2,
 385-7; II 46, 380
 no doxology in, II 149
 no one religion preferred in,
 I 361-4; III 174, 175
 no private Branches, III 94
 no salaries in, II 150, 151, 206
 non-sectarian, I 363, 371-2; II 85,
 130, 151-2, 203, 204
 not atheistical, III 176
 not bound by any system of
 reform, II 386
 not Buddhist, II 57; III 201
 not college or hall of Occultism,
 I 244, 379; II 277, 416
 not forced to admit antagonistic
 persons, I 445-6
 not school for psychology, I 69
 obeys but makes no laws, II 152-3
 objects explained, II 87-8
 occult powers and, I 46, 155; II 417
 Olcott's resignation revoked by,
 II 44, 201-2
 organization of, II 204, 208-13,
 354-6, 409, 457
 Pantheists, Deists & Theists in,
 II 86-7
 "Parent," non-existing, II 409,
 456-7
 philanthropy first object of, I 280,
 319q
 poverty explained, I 110-11
 poverty, yet growth of, II 205
 practical ethics and, III 94
 preservation of Vedas by, II 52
 primary purpose of, I 179, 245-6,
 318-19
 probationary period is passed, I 54
 prophecies about, I 10-11, 193, 194,
 203, 243-5, 463; III 28, 96-7q,
 284, 344-5, 419-20
 on psychic practices in, III 457

rapid spread of, I 149-50, 175, 298-9,
 364; III 7, 142-3, 153-4, 237
 recalled to original lines, III 391
 recommended reading list of,
 III 79-80
 redemption by E.S. hoped for,
 III 391, 433
 as "reforming agency," III 68, 157,
 217-18, 419-20
 relation of *Esoteric Buddhism* to,
 II 265
 Rosicrucian origins of, I 273
 Russell's fears of 1922, may nurse
 black arts, II 3
 science as a friend of, III 102-3
 seal of, I 249-53
 second object of, II 87
 secrecy rule of, abolished, II 454
 selection of name, I 67
 service to, II 244
 should work for Theosophy not
 rank, badges, etc., I 491
 slogan of, III 154
 sows seeds for future generations,
 III 78, 284, 419
 sphere of influence, I 300
 split during Boston Convention,
 II 430-1
 stands for toleration, I 436, 467
 supported by the few, I 188-90, 463
 Third object of, II 88, 354-7
 three great centers proposed, I 193
 tract-mailing scheme of, III 68, 155
 "tribe of heroes" founded, I 131
 unites Science & Religion, I 57;
 II 133, 156-7; III 78
 Universal Brotherhood its one
 doctrine, II 144, 151, 203, 455,
 461-2
 Universality of, II 87, 130-1, 454
 is unsectarian, II 10, 57, 153-4; III 77,
 103, 175-6, 203
 vision for future of, III 344q
 widespread, I 299; III 6-7, 153-4,
 218
 writers few in early days, II 502
 Theosophical Society and Universal
 Brotherhood
 on relation to the T.S., II 213

Theosophical Transactions

17th century effort for Theosophy, I 274 & n
 old book of Dr. Buck's, II 301
 Theosophist(s)
 Adept message to London, I 147
 admonitions to, I 467-8
 advised on study, I 131-5, 151, 179;
 III 354-5
 against dogmatic extremes, I 467-8
 aims of true, III 60, 89, 93, 103
 allow all methods of work, I 204-5
 in America will prevail, II 19
 American, aid Hindu, I 442-3
 Anglo-Indian, propose change in
 leadership, I 63
 are human, I 372
 books recommended for, III 95
 cautions for, I 371-2
 center of light & hope for others,
 I 491
 Christ principle believed in by,
 III 164
 and Christian festivals, II 285-6
 debate trivial questions, II 311-12
 demons await, seeking
 clairvoyance, I 178
 design in everything acc. to, I 174
 Devas can "capture," I 148
 doctrines of, III 154-5
 duties of every, I 467; II 285, 373;
 III 203-4
 "East" only India to some, I 477
 encourage philosophical ethics,
 III 217
 extend hand to dark nations, I 318
 fail to recognize own ideas, I 249
 fear of Dweller not needed by,
 I 98-9
 follow path to Truth, I 34
 fundamental unity in Masters,
 III 439
 Hindu, II 112-14
 how, should act, I 501
 hypocritical views of some, I 218-19
 intellect alone not enough for,
 III 101-2
 laws of nature must be learned by,
 III 54

love must be expressed by, I 317
 many lawyers among early, I 64
 many Western, Atlanteans, I 130-1
 meditation each day urged for,
 II 417
 must apply doctrine of
 brotherhood, I 148
 must be practical, I 491-3
 need not be weak in convictions,
 I 385-7, 490-1
 need to practice, I 319-20
 no compilations when, gather,
 II 62-3
 not free of superstitions, I 494
 not mere professors of unity, I 502
 not to condemn others, III 203
 oppose hypnotism, III 214
 "paper & straw," II 184
 on path of true, I 17-24
 practical, I 219-20
 on practical advice to, I 156-7
 practical presentation needed by,
 I 280-1
 reciprocal influence between,
 III 88-91
 seek perfection for self and all
 others, II 267
 seek philosophy not mediums, I 351
 social concourse of, I 506-7
 some, wish to be Karmic agents,
 I 501
 sought as earnest workers, II 20
 struggle with nominal, II 19
 Theosophical influence of each,
 II 170
 thoughts of, must be elevated, I 83
 true, belongs to no cult or sect,
 II 398
 true, ignores self & helps others,
 I 18
 various grades of students, III 54,
 89
 vicarious atonement not believed
 in by, III 164
 what is needed by, I 135
 work for future of soul, III 102
 work for Theosophy not T.S.
 badges, etc., I 491
 work in unity, III 354

- work in unity needed by, III 90-1
- The Theosophist* (Bombay [Mumbai] & Adyar)
- American Section requests Olcott to not resign, I xliv
- differs from *The Path*, I 3
- Five Years of Theosophy* from, II 270 &n
- Harte's policies as temporary editor of, I xx-xxi
- Hindu contributions to, I 299
- on Hindu group & T.S., I 442
- Indian Sibylline Books article in, I 10n
- Olcott thanks Judge for T.S. support, I xxxiii
- Olcott's regard for Judge expressed in, I xxv-xxvi &n
- only official T.S. organ, I 386
- originated in Bombay, I 67; III 208-9
- on Prāna, III 335
- prosperous, III 143
- publication noted by *The Sun*, III 117
- published in Madras [Chennai], I 56
- Theosophy
- abstract yet practical, I 172-3, 491-3
- for all classes, II 373
- application of, in daily life, I 280-1, 315, 491-3
- attraction to, II 466-7
- basis of, II 202-3
- as branch of Masonry, II 35, 225
- cardinal doctrine of, III 70
- changing public views toward, I 333, 467-8
- common man and, II 373; III 101-2
- compared to Christianity, II 452-3
- cosmic vista revealed by, III 242-3
- dabblers in, II 247
- definitions, II 86; III 53, 175-6, 233-7
- disdain for H.P.B. leads to end of, I 511, 513
- East is primary source of, I 179
- in esoteric Christianity, III 107
- ethical system of, III 69, 94-5, 105
- ethics of Christianity and, I 155-6, 493
- ethics of, not new, II 139
- etymology of, III 233
- explaining & knowing, as a whole, III 93
- few converted to, by phenomena, III 93
- first concrete text on, II 265
- fundamental ethics of, III 70-1
- fundamentals of, III 54-5, 166-7
- going beyond study of, II 398-9
- how, is taught, I 274, 280-1
- on intelligent representation of, III 203-4
- key ideas not original, II 61-2
- as knowledge of "God," III 53, 175-6, 233
- leavens mind of the times, II 20
- lifetimes needed to master, I 215
- mechanical, negates brotherhood, I 493
- morality given sure foundation by, I 526-7
- more than a cult in India, III 129-32
- Motto of, II 203
- name originated by Ammonius Saccas, III 233
- new wave of thought, III 157
- no dogma or creeds in, I 214-15, 222-3, 467-8
- no greater system of practice, II 399
- no personal God in, III 14
- no single criterion of, II 380
- not a "cult," II 399
- not a religion but in all, III 233
- not against Christianity, III 104-6, 175
- not heartless, I 219, 318-20, 492-3
- not just for cultured, II 373
- not materialism, III 173
- not new invention, I 179
- not one religion but Religion, I 214
- not Spiritualism, III 166, 174
- not to be confused with T.S., III 166
- offered to all, II 260
- old as the hills, II 86

- only, has power to cure society,
III 159-60
- only panacea is, III 162-3
- as perceived by Orientals, III 130-1
- on perfectibility of the race, II 136
- periodically revealed to men,
III 233
- and phenomena in France, II 22
- problems explained by, III 66-7, 71,
94, 101-2, 162, 166-7
- proofs of, I 464
- purpose of, I 46, 155-7, 218-19, 493;
II 373
- pursuit of knowledge and, I 18-19,
315-17
- reunites religion & science, II 135;
III 176
- science of divine things, III 132, 233
- “scientific” fact-seekers and,
I 59-60, 132
- a scientific religion, II 156-7
- shows cause of sin & misery, III 70,
94, 99-100, 162
- simplifying expression of, I 497
- sounds note of human evolution,
II 170
- spreading, and influence, I 205,
332-3, 467-8, 497
- on studying, I 118, 131-5, 318-20,
491, 497
- teachings of Jesus and, II 452
- theories of, from East, I 275
- or Theosophia, II 391, 398
- T.S. and, I 179-83
- Theosophists work for, not T.S.,
I 491
- is true Reformer, III 161-3
- true spirit of Christianity is, I 468
- is truth behind all religions, III 174
- types of workers for, II 59
- unifier of diverse systems, I 442-3
- Unknown Eternal postulated by,
II 136
- what is work for, II 244
- widespread, III 237
- wisdom of the Gods, II 380
- is Wisdom-Religion, III 53, 166
- Theosophy* (Los Angeles)
aphorisms on Occultism in,
III 257-8
- Theosophy* (New York)
new title for *The Path*, I 497, 505
- Thinker
man is the, II 138, 317, 385
- Third Eye
See also Pineal Gland
connected with Karma, I 128
an external organ once, II 368;
III 380-1
Eye of Śiva cp. with, III 380-1
on location of, III 380
on resurrection of, III 381
as seat of soul?, II 458
- Thomson, John Cockburn (1834-
1860)
tr. of *Bhagavad-Gītā*, III 39n
- Thought(s)
Adepts on importance of, III 8
are things, II 346
astral fashions are conditioned by,
III 390
astral light source of evil, III 45-9
can be lost or deflected, I 109
cause woe or bliss, II 138-9
character of, and sex determination,
II 299
clarity of, and mesmerism, II 39
coalesce with elementals, I 353;
III 61
concentration in, transference,
II 96-7
conform to law of cycles, I 44
Devachan and, II 311
on devoting, to Theosophy, I 118
each, is an entity, III 61, 127
earnest, needed for study of
Theosophy, I 132
E.S. Pledge magnifies power of,
III 274-5, 316
etheric form molded by, III 264-5
evil, in left-hand magic, II 231
evil, leads to evil act, I 81; II 293-4
food of Ego, III 398
freedom of, II 86
issue as colors & sounds, III 379

- of karma & reincarnation needed, I 157
- life & after-life a result of, II 363-4
- man enters Universal, III 263
- man lives on, I 415
- meditation on one, III 373
- mental deposits & astral impressions, II 231-2
- of mesmerist alters subjects' subconscious, I 255-6
- motives determine quality of, III 263-4
- must be on highest ideal, I 28, 31
- narrow, bind one, I 23
- often our, are not ours, I 52-3
- only, has power to repair society, III 160
- for others opens door to soul, I 18-24
- outer self as puppet of own, II 399
- pictures made by, I 352; II 346-7
- plastic potency of Soul and, III 264-5
- power of good, I 491; III 316
- precedes Karma, I 504; II 162, 444-5
- purification of, needed, I 81-2; II 399; III 127, 261-2, 263-4
- reading, I 109; II 95-7, 395
- reincarnates, I 118; III 127
- results of angry, III 61-2
- results of, on Theosophy, I 491
- seeds of acts, II 347, 444-5
- source of all our being, III 127
- on "supersensuous," III 348
- Theosophists need independent, II 62-3
- has thinker's attributes, I 109
- transference among children, II 95-6
- transference from higher levels, I 52
- Threshold
See also Dweller of the Threshold
 mystery of, I 38-9q, 43q
- Tibet
 destiny of West even includes, I 480
 H.P.B.'s training in, II 333, 335
- influence in West, II 372
- "pope" & rituals compared to Catholic rites, II 155
- Tiger
 in crystal experiment, II 89
- Time
 allegory of, I 548-50
 allegory on synchronicity of, III 249
 Devachan &, I 169
 illusion of, in sleep, III 248
 as Kāla, overpowers death, I 548
 Mohammedan legend on, III 248
 screen of, is "astral light," I 550
 Space and, as māyās, III 248
- Tingley, Katherine (1847-1929)
 helps Judge, I lii
- Tishby, Isaiah (1909-1992)
 ——— *The Wisdom of the Zohar*
 consult, III 108n
- Tobacco
 abuse of, II 278
 not protective in Occultism, II 278
- Tone
 letter & sound expressing, I 8
 meaning of, I 6-9
 OM, meditation, I 8
- Topinard, Paul (1830-1911)
 ——— *Anthropology*
 on colors in human organism, III 20
- Torquemada, Tomás de (1420-1498)
 headed Spanish Inquisition, III 164
- Touch
 sensations of, I 466
- Tracts
 and T.S. circulars, II 185-6
- Trance
 channels unfit as guides, I 256
 on mesmeric, I 255-6; II 33-5
- Translators
 limitations of Western, II 89
 Max Müller cited, II 87
 of *The Theosophist* into Urdu, II 85
- Transmigration
 on corrupted ideas of, I 568-70
 degradation of man's atoms as, III 318
 of lives in our bodies, II 420-1

- and metempsychosis cp., I 431
 origin of belief in, II 420-1; III 318
 of souls not taught by ancient
 Hindus, II 419-20
- Triad
 after-death state of, III 236
 Higher, active in man, I 212
 Higher, after death, II 281
 Higher, represented in E.S.
 diagram, III 395
 man's immortal, III 234, 236
- Trials
 meeting hourly, preparation for
 greater, I 118
- Triangle(s)
 symbolism of interlaced, I 13-16,
 249-52
 symbolism of man's Higher Triad,
 III 395
- Tribhuvana (Skt)
 lofty Devachanic state, III 42
- Trinity
 the real, in man, II 137-8
- Trivialities
 on discussion of, II 312
- Truth(s)
 all faiths had origin in, I 22;
 II 154-5, 170
 alone remains, III 203
 birthright of man, III 259
 can be found regardless of
 conditions, II 386
 common ideas point to, I 35
 each sees only part of, III 86
 of good and evil, I 19
 idea of Universal Brotherhood &
 I 5
 on individual views of, I 13
 intense desire for, II 9
 longing for, must be selfless, III 92
 Masters help seekers after, II 329
 no one creed exemplifies, II 170
 no religion higher than, I 35, 36,
 249; II 203; III 154
 of Occultism for practical use, I 381
 one, in beginning, II 154
 open to all men, II 163, 386
 Planetary Spirits strike keynote of,
 III 402-3
- remains whatever outer veil, I 4
 self-assertion prevents knowing,
 III 95
 spiritual system grasps, III 57-8
 sweeter than pleasures, II 379
 Theosophic, and intellect, III 65
 T.S. appeals to lovers of, III 77, 154,
 203
 T.S. motto on, II 203
 Theosophists follow path to, I 34
 Theosophy is essential, I 179
 Theosophy is the one, III 104
 as union of science with occultism,
 I 468
 unproved, & theories, I 464-6
 very simple, III 133
- Tsong-kha-pa (1357-1419)
 a reincarnation of Buddha, II 347
- Tulku [sPrul-pa'i-sku] (Tib)
 or Aṅgeśa defined, I xxxiv
- Tulsi Das (1532-1623)
 version of *Rāmāyaṇa* by, I 440
- Twentieth Century* (New York)
 on demagogues & universal
 suffrage, III 160
 predictions on future in, III 159-63
- Tyndall, John (1820-1893)
 essence of matter unknown to,
 I 352
- Typhos
 signifies evil, I 126
 tried to destroy Osiris, I 126
- U
- Uddalaka
 advice of, to son, I 34
- Umbrella
 Buddhist & Hindu symbol, I 140
- Unconscious
 of European philosophy, II 296
- Undines
 astral beings, III 45
- Union
 of East & West, II 88, 190
 Q & A brings closer, II 179
 with divine, II 306
- United States
 See also America

- birth of new race in, II 153
 Black Magic in, II 345-6
 Declaration of Independence &
 Constitution of, II 77
 evolutionary plan &, I 149
 forces for change in, III 18-19, 21
 founders of, free thinkers, III 156
 freedom of thought in, I 274; II 86
 glorious future for, III 176
 hope for liberty, truth & right in,
 III 157
 individualism endangers, III 8
 laws and people of, II 153
 occult forces in, I 149
 prophecies concerning, I 17, 423
 as regarded by foreigners, I 148-9
 revolution and Theosophical
 Movement, I 274, 486; II 77-9
 sectarianism less rigid in, I 150
 Spiritualism in, II 86
 T.S. branches in, I 149, 175
- Unity**
 Adepts represent love, spirit and,
 II 257
 of all life, I 181-2; II 203, 226
 of All should govern each act,
 III 259
 common ground for all faiths,
 III 109
 errors and study of, III 96
 E.S., opens way for higher Force,
 III 354
 of man on all planes, II 145-7
 of mankind & moral life, I 181
 meditation subject, III 454
 non-separateness and, III 438
 radical, of Ultimate Essence, II 226
 of religion & science, II 135
 Study, & Work, III 354-5
 Theosophical view based on, I 502
 underlying propositions of
 Theosophy, I 179
- Universal Brotherhood**
See also Brotherhood
 aim of T.S. to form a nucleus of,
 I 179, 221-2, 279-80; II 20, 82, 139,
 142, 151, 203, 416-17; III 5, 56, 78,
 175, 329-30
 base actions only on, III 259
- common ground for all faiths,
 III 111, 175
 denial of, dangerous, II 144-5
 destroys idea of separateness,
 III 256
 exclusion of unwholesome T.S.
 members and, I 444-6
 a fact in nature, I 181-3, 280;
 II 143-8; III 89, 133, 181, 404
 first step in Occultism, III 264
 first step in true magic, III 134
 goal of *The Path*, I 48
 idea thought Utopian, III 8
 Indian T.S. tried to drop, object,
 I 501
 Masters of Light moved by,
 III 329-30
 must be practiced, I 218-20; III 175,
 330
 not sentimental, III 175, 356
 only doctrine with power to save,
 I 46
 only saving power, I 46, 245
 and original T.S. name, II 213
 prevention of anarchy and, III 8
 prime object of T.S., I 279-80, 318
 reincarnation develops, III 181
 requires emancipation from self,
 III 74-5
 scientific, I 219
 Sinnett protested T.S. object of,
 I 379
 a theme of, at World's Fair,
 II 127-31
 T.S. and, III 5
 T.S. proposes to revise 1st object,
 I 501
 true occultism needs, I 4-5
 USA Declaration of Independence
 and, III 157
 Utopia and, I 5
 violated constantly, II 143
- Universal Mind**
See also Mahat
 differentiated in human beings,
 III 260
 immutable laws in, III 16
 as State of Being, III 260, 261-2
 Thought and, III 263-4

Universe
 all, is Life, III 363
 built by number, II 229
 "Causeless Cause" and, III 55
 conscious & intelligent, II 136
 as Deity is one whole, III 55
 Divine Resonance and, I 7
 as egg, II 35, 225
 evolving from Unknown, II 168
 is "Karma of the Supreme," II 407
 man is god of his little, I 119
 no vacuum in, II 297
 periodically manifests, III 55-6
 single sound awakens, I 7
 a vast ideation, II 336
 as Will and Idea, I 400

Unknown and Unknowable
 Absolute, II 225, 296
 Principle, II 136
 Principle symbolized, II 296
 Universe, II 168

Unmerited Suffering
 Devachan and, II 332, 336
 there is no, II 335-6

Upādhi(s) (Skt)
See also Sheath(s)
 term, preferred over "principles,"
 I 143

Upanishad(s) (Skt)
See also *Bṛihadāraṇyaka-Upanishad*;
Gāyatrī; *Muṇḍaka-Upanishad*;
 etc.
 advise cutting away error, III 86
 allegory of two birds, I 562
 on death, I 115q
 on "ether" of heart, I 40
 European introduction to, I 275
Gāyatrī quoted from, II 464
 on heart's knot, II 457
 ideas on Self in, I 71, 115q, 163, 413q
 India's literary treasure, I 185
 Kshatriyas taught Brahmans once,
 I 429
 on meditation, III 455
 mystical genius ascribed to Rājanya
 race, I 429
 on OM, I 6, 10 & n
 quoted on true sun, I 140
 on radiations from Great All, II 419

on rebirth & thoughts, I 413q
 yoga based on, dangerous, II 246-7
 youth should study, I 151

Urn of H.P.B.
 American, designed by Judge,
 II 197
 crafted by Herr Bengtsson,
 II 196 & n
 description, II 194-7
 designed by R. Machell, II 196n

Utopia(s)
 Bellamyites, and T.S., II 152
 not made in a day, I 5
 Universal Brotherhood and, I 5

V

Vāch (Skt)
See also Sound(s)
 as Aum or Praṇava, III 338
 Brahmā-Prajāpati as, III 338
 during pralaya, III 337-8, 360
 female aspect of Brahmā, III 335,
 359
 four forms of, & corresponding
 principles, III 336-8, 360
 Isis & Venus cp. with, III 335-6
 Kwan-Yin and, III 359
 Madhyama-, the light of Logos
 expressed, III 336-7
 on māyāvic nature of, III 337-8
 the "melodious cow," III 335-6
 as mystic speech, III 359
 Parā-, as subjective Light & Sound,
 III 337
 Paśyanti-, Logos in the Cosmos &
 its latent light, III 337
 Vaikharī-, basis for Mantric
 potency, III 336
 Vaikharī-, sound, speech & its 4
 modes, III 336

Vacuum
 no, in Universe, II 297

The Vāhan
 editorial policy by Mead, II 243
 means "vehicle," II 243

Vanity
 effects of, on ethereal body, I 77

Varāha Mihira (505-587)

——— *Bṛibatsamhitā*

on sun spots & solar color, III 118

Vaughn, Thomas (1622-1666)

obscured adept, I 128

Vāyu-Purāna

chapter on OM, I 6

Veda(s) (Skt)

authority of, I 36, 57

cp. to Buddhism on lawful warfare,
II 376

gave rise to caste system, III 174

India's treasure, I 185, 437

Judge as devotee of, I 362

related to the mystic letters A U M,
I 7

scripture of Brahmins, III 174

Secret Doctrine older than, I 303

sub-division of highest caste not
sanctioned by, II 113

Vedāntin(s) (Skt)

sages reflect Gupta-Vidyā, III 327

Vedic Religion

has a warrior caste, II 376

Vegetarian(s)

Judge a, for 9 years, II 384

may subject themselves to disease,
I 99-100

not sole possessors of nature's
forces, I 100

think meat-eaters sinners, I 99

too self-watchful, II 371

Vegetarianism

alone cannot bring salvation, I 468

cautions on diet of, II 384

motive and, I 247

motives for, II 370-1

spirituality not dependent upon,
II 385, 389-90

Vehicles

See also Sheath(s)

of man as aspects of Ātma, II 274

Venezuela

Judge's adventures in, I 532

Venus

elder sister of Earth, I 252

from Sun's effluvia, II 111

her old moons sublimated, II 229

peculiar bond to Earth, I 383-4

in Seventh Round, II 229

spirit of judgment &, I 384

Ver Planck, Mrs. Julia Campbell. *See*
Keightley, Julia

Vestals

mediums for oracles, I 287

Vibrations

See also Sound(s); Vāch
tables, of, III 309-10

on tone, OM and, I 6-9

Vicarious Atonement

no, in Theosophy, III 70-1

none in Karma, II 245

Vidyā-Nyaka (pseud. of Ohmart)

conspired with Butler in Esoteric
College, I 113

Vijñāna Bhikshu (fl. 15th cent. CE)

——— *Sāṃkhya Sāra*

on Ākāśa, III 60n

Violence

effects of war or crime, II 276-7

victims of, after death, II 280

Virāj (Skt)

Brahmā and Vāch, III 359

Virgin(s)

and child found in Egyptian papyri,
III 109

two, as dual nature of Manas,
III 318, 360

Virtue(s)

See also Morality

altruism and, bases of Rāja-Yoga,
I 78

both right philosophy &, needed,
III 448

clarifies perception, I 153, 155

compared to wisdom, II 278, 283

knowledge will be lost at death
without, III 448-9

life lacking, is vain, III 448-9

life of, builds merit, I 79

needed to build will, I 79

needed to develop astral, I 76-7

sages inculcate, III 260-1

unconscious growth of, cp. with
flowers, III 395

Vishṇu (Skt)

See also Nārāyaṇa
chakra of, I 14-15

- preservation aspect of Universe, I 7
Viṣṇu-Purāṇa
 on two ageless ones, I 429-30
 Vision(s)
 Adepts analyzed countless, III 11
 in astral light dangerous, I 154-5
 before sleep, II 397
 at death, II 384
 at death of past life, II 449
 fatigue and, II 431-2
 of night, I 152-3
 of night & day, II 263
 of night or dreams, II 260, 397
 Thomas Paine's, II 78-9
 uncontrollable except by occultist,
 II 397
 Viśishtādvaitism
 on karma, II 249, 407-8, 463
 Vivisection
 attack on, by Kingsford, I 500
 Masters oppose, I 500
 Voice
 of "Bath-Kōl" & Mosaic codes,
 I 286
 cultivation of, III 83
 our own, not heard by us, III 83
 Volapük (world-speech)
 as universal language, I 457
 Volatilization
 of metals, I 390, 399
 Vows
 dynamic effect of holy, I 87
 last for many lives, III 455
 meditate on, or obligations, III 277
 power of, changes Karma, I 335

W

- Wachtmeister, Countess Constance
 (1838-1910)
 biographical sketch, II 489-92
 intimate friend of H.P.B., III 138,
 141
 ——— *Reminiscences of H.P.B.* . . .
 how H.P.B. wrote *The Secret
 Doctrine*, II 492 &n
 on Tibetan training of H.P.B.,
 II 335
 W.Q.J. quoted on *S.D.*, III 238
 Wallace, Henry A. (1888-1965)
 Great Seal and, II 79n
 Theosophy and, II 79n
 War
 effects on astral plane, II 276-7
 ideal of Brotherhood &, II 144
 lawful, of Vedic religion, II 376
 Warner, Charles D. (1829-1900)
 Editor of *Harper's Monthly*, II 180
 on karma & reincarnation, II 180-2
 Washington, George (1732-1799)
 Adepts inspired, III 23-4
 influenced Thomas Paine to write
Common Sense, II 78
 urged support for Paine, II 78
Washington Post (Washington D.C.)
 cited Prof. Coues' expulsion from
 T.S., III 115
 reply to Prof. Snell on Theosophy,
 III 162-4
 on *The Hidden Way*, III 135
 Water
 Kwan-Yin symbolized by, III 358
 mystical properties in Kosmos,
 III 319
 Wealth
 desire no greater, I 19, 21
 Karma of giving away, II 350-1,
 III 162
 rich must share, with poor, III 194
 Webb, Alexander R. (1846-1916)
 on Islamism, I 372
 Muslim convert, I 372
 on six doctrines of Islam, I 374-5
 Webster, Daniel (1782-1852)
 Great Seal and, II 79
 Week
 -days & colors representing them,
 III 291
 on days of, & planetary
 correspondences, III 291
 Weight
 depolarized by astral hand, II 313
 West
 crest-wave of evolution is in, I 479
 destiny of the, III 458-9
 discovers treasures of the East,
 I 275; II 50, 87-9
 material power of, I 479

- must uplift "East," I 479-80
 needs spirituality of East, II 106
 new race to be born in, III 459
 philosophy of India will conquer,
 I 184-5
 preparation for next race in, I 479
 selfishness of, II 113
 Theosophical work began in, I 479
 wave of progress now in, III 459
- Western**
 appreciation for East, II 87, 89,
 189-90, 371
 bigotry & dogmatism, II 169
 craze for India, II 371-2
 few occultists among, people, II 416
 fondness for staked path, II 7
 grossness of, mind, I 327
 materialism, I 293; II 82
 mind not fitted for Yoga, II 416-17
 nations foster notion of separate
 personality, I 31
 new era in, Occultism, II 11
 Occultism a hodgepodge, II 243-4
 Philosophy on nature of soul, II 90
 rājasika quality, II 115
 religions cp. to Eastern, II 154-5
 translations not always genuine,
 II 87, 89
- Westminster Abbey**
 stone of destiny, II 27
- Westminster Gazette*** (London)
 Judge case papers printed in, I li
- Wheel(s)**
 Ezekiel's, I 15
 Ezekiel's, analogy, II 72
- Wheel of Rebirth**
 Buddha's Wheel of Law and, III 45
 ceaseless revolving of, III 45
- Wheel of the Law**
 aim of true Theosophist to turn,
 III 45
 and Svastika, I 253
- Wheeler, Andrew C.** (1835-1903)
 on suicide, III 218-19
- White Magic**
 Black Magic and, II 231-2, 275, 290
 done for pay is Black Magic, II 275
 in literature, II 180
 motive determines, I 45, 47; III 92
 spirit, unity and love is, II 257
- White Magician(s)**
 beyond fear of destruction, II 94
 Black and, cp., II 256-7, 414
 need no talisman, II 94
- Whitman, Walt** (1819-1892)
 on immortality, III 178 & n
 quoted, II 451
- Whittle, Dr. Mark** (b. 1956)
 ——— *Cosmology* . . .
 on sun & galaxy, II 165n
- Will**
 acts according to desire, II 8,
 289-90
 behind, stands desire, III 35
 control of vital currents by,
 II 269-70
 Cosmic, unites infinitude of
 monads, III 351
 direct way to illumination, II 236-7,
 391, 395
 disintegration & transfer of objects
 by, I 400-2
 doctrine of Free, II 460-1
 evolution and individual, III 56
 expression of Spirit, III 149
 force and imagination, II 269-70
 free choice and, II 461
 how to strengthen, II 8-9, 269-70,
 395, 451
 an impersonal, spiritual power,
 III 328-9, 442-3
 little in our teachings on, II 8
 mediums', can stop their obsession,
 I 90
 in Occult phenomena, I 397
 Occultism and true, II 277, 391
 spiritual, cp. with ordinary, III 442
 subjugation to God's, II 400-1
 training of, III 431, 442-3
 transforming human into Divine,
 II 392-3, 451
 on true, II 392-3, 395
 true, is God, II 393
 universal & lacks moral quality, II 8
 Universe is Idea &, I 400
 virtue and self-knowledge needed
 to gain, I 79

- way of peace is conforming to
Divine, I 17-18
- Willard, Cyrus Field (1858-1941)
testimony regarding Judge's
borrowed body, I xxxv-vi
- Winterburn, Dr. Charles
charged no fee for astrology, II 74
Judge on accurate astrology of,
II 74-6
- Wisdom
grows facet by facet, I 13
how to gain, III 373-4
life's struggles no barrier to study
of Divine, II 386
love of, II 398
of nature is Theosophy, II 380
no, in too zealous personal loyalty,
II 60
not obtained by phenomena, I 4
only steady effort leads to, I 18-19
supreme, and evolution of soul,
III 76-7
Theo Sophia, II 398
virtue and, needed, II 278, 283;
III 379-80
- Wisdom-Religion
Adepts preserve the ancient, II 135
H.P.B. revived, in West, I 194;
III 212
hierarchies postulated by, III 14,
361-3
India, America, and, I 150
knows man's prenatal &
postmortem states, III 10
logical cp. to theological theory,
III 10
never lacks a witness, II 107
no personal God in, III 16
only true science & religion is, I 57
outlines universal evolution,
III 56-7
reason is authority in, II 135-6
Theosophy is, III 53
- Witch of Endor
had familiar spirit, I 285-6
powerful medium, I 286
- Witchcraft
Salem, phenomena, III 48
trials & Mosaic Codes, I 286
- Wittgenstein, Prince Emil de (1824-
1878)
family friend of H.P.B., III 205
joins T.S. by correspondence,
III 205
- Wizards
mentioned by Moses, I 290
- Woman(en)
equal rights at World's Fair, II 127
H.P.B. chose incarnation as, II 320
in priesthood questioned, I 439
talking of, and Mercury, I 9
tendencies of, II 299, 400
T.S. not concerned with sex
distinctions, I 372
- Woman's Branch
T.S. and, at World's Fair, II 127
- Wool
an occult protection, II 392
- Word(s)
See also Sound(s); Vāch
or Logos, I 7; II 225
OM and tone, I 6-10
power of mantric, over forces of
spirit, I 90
as seeds of Karma, II 444-5
use, only to help, I 507
- The Word* (New York)
account of high-mountain retreats
in, III 225-9
on Judge in Paris, I xxiii
Laura Holloway cited on Masters'
portraits, I lxxviii
- Work
evolution fulfilled by, for humanity,
II 259-60
expression of brotherhood, I 505
fitting oneself for higher, I 22, 23
great, is helping all to return to the
Source, I 14
great, needs will power, III 56
ideal of those who, for Theosophy,
II 60
method of, for Theosophy, I 204-5;
II 58-9, 244
not with body but mind and heart,
II 406
Path is one of hard, I 18-20, 79
secret, of Adepts & chelas, II 440

World(s)

See also Globe(s); Plane(s)

all, governed by karma, II 256, 273

basis for illusion of, I 31-2

benefit, as Buddhas do, I 157

elevate one soul before helping,

I 22

evolves just as man, III 36

interpenetration of, I 312

later, evolve from first model, II 233

law & conquest of, I 400

lifting Karma of, II 245

meaning of higher, III 332

needs ethics more than philosophy,

III 448-9

objects in, keep impressions, III 120

other, in this globe, II 391

other, vary from our, II 368

Seven, described, III 332-5

on seven planes of consciousness,

II 233

Suns cool down to, II 234

The World (New York)

criticism of *The Path* in, I 102

exposed Esoteric College of Hiram

Butler, I 113

Ingersoll's ideas on suicide in,

III 218

Wright, Claude Falls (1867-1923)

biographical sketch, II 496-7

describes death bed message of

W.Q.J., III 222-4

on help from Masters, I 463

lecture tours of, I 333; II 218

popular lecturer, II 218

servant of silent workers, III 242-3

speaker at World's Fair, II 134

on T.S. work, II 149

Theosophists need no Pope, III 224

— *An Outline of Principles of*

Modern Theosophy

Introduction to, III 242-3

preparation for new civilization,

III 243

Wright, George E. (1851-?)

biographical sketch, II 497-9

letter to, as head of Chicago T.S.,

II 125-6

reports on T.S. convention, II 126

Wright, Thomas (1711-1786)

— *New Hypothesis of the Universe*

on galactic rotation, I 516n

Y

Yakshas (Skt)

astral beings, III 45

Yama (Skt)

as astral light, III 47

judge of dead, III 47

Kāla more powerful than, I 548

Yeats, Wm. Butler (1865-1939)

member of Dublin Lodge, II 3

Yoga (Skt)

See also Haṭha-Yoga; Rāja-Yoga

danger of, practices, I 230; II 246-7;

III 327

highest, is union with all, I 13

mental-healing a sort of, I 230

Occidentals not fit for, II 416-17

Patañjali's system of, I 57; II 407

real, must have guide, III 327

Yogi(s) (Skt)

Algerian, performs rope trick,

III 172

altruism must be motive for, II 416

as dabblers in psychic powers,

II 246-7

dangers to Western, II 416

Devachan refused by few, III 449

disappearance of, I 410-12

on dynamo-spiritual forces induced

by, III 337

feats of, I 402, 410-11

few among modern Hindus,

II 371-2

few as guides to West, II 416

few true, brought by Hindus to

West, II 371

Hindu, & genuine phenomena,

III 48, 171-2

Maji a great woman, II 298

retired during "Black Age," I 410-11

Sabapathi Swami, etc., II 246

Young, Brigham (1801-1877)

prophet of Mormons, I 375

- Yudhishṭhira
 compassion of, I 341-2
 dog of, I 101
 stays in Hell for friends, I 101
- Yuga(s) (Skt)
 Adept on major & minor, III 17
 compared to seasons, I 460
 figures for each, apply to minor
 races only, I 459-60
 four, in each Kalpa, III 58
 four, in life of Brahmā, I 116, 123-6
 major and minor, II 259q
 man of this, has difficulty with
 sevenfold nature, II 105
- Z
- Zadok
 one of Judge's pen-names, II 390
- Zen Buddhism
 origin of sect, I 85-6
 taught self-reliance, I 86
- Zendo [Chinese: Shan-tao (613-81)]
 on sea of existence, I 88
- Zirkoff, Boris de (1901-1981)
 ——— *Rebirth of the Occult Tradition*
 on K.H. certificate to Hübbe-
 Schleiden, I 344n
- Zodiac
 ageless symbol, I 250
 bearing of, on human evolution,
 I 465
 calculation of Yugas and, I 460
 Chaldean, inherited by West, I 132
 constellations in, are moving, I 136
 cosmic & microcosmic influences,
 I 162
 on sun's passage through, III 12
- Zohar
 on rebirth, I 419
- Zones
 seven, and colors of Root-Races,
 III 20
- Zoroastrianism
 tenets of I 437

APPENDIX

LIST OF ARTICLES

Titles below in brackets were assigned by the compiler. In alphabetizing this list we have ignored initial prepositions, articles, and conjunctions. Biographical sketches from volume II of *Echoes* are indented, in page sequence, under their series title "Faces of Friends."

Abridgement of Discussions	II 439
An Added Word	III 147
The Adepts	I 313
The Adepts and Modern Science	I 376
The Adepts in America in 1776	II 76
Advantages and Disadvantages in Life	I 483
Affirmations and Denials	I 238
The Allegorical Umbrella	I 140
Alone & Having Nothing — Astral Body & Spleen	III 461
An American Experiment	III 156
An Ancient Telephone	I 447
Another Theosophical Prophecy	I 16
Another View of Metaphysical Healing	I 232
Answers to Correspondence [E.S.T.]	III 377
Answers to Correspondence [E.S.T.]	III 384
Answers to Correspondence [E.S.T.]	III 394
The Antaḥkaraṇa	III 302
Aphorisms on Karma	I 333
The Application of Theosophical Theories	III 125
Are the "Arabian Nights" All Fiction?	II 92
Are There New Souls? Why Reincarnation?	II 418
Are We Deserted?	I 201
On Argument	III 244
Argument for Reincarnation	I 203
The Ashes of H.P.B.	II 194
Astral Bodies	III 444

By Astral Hand	III 222
Astral Intoxication	I 49
The Astral Light	III 135
The Astral Light	III 143
Astral Light Earth's Līnga-Śarīra	III 317
An Astrological Question	II 15
Astrology Verified	II 73
Aum!	I 5
Authorship of <i>The Secret Doctrine</i>	I 342
Bases and Aspects — [Auric Envelope]	III 319
The Best Teacher	III 452
Beware [of Psychic Practices]	III 457
“Blavatskianism” In and Out of Season	II 58
Blavatsky Still Lives	III 138
Bogus Mahatma Messages	I 469
[Book Introduction] (<i>Modern Theosophy</i>)	III 242
The Brain and its Ventricles	III 303
“The Brotherhood of the New Life”	II 192
A Buddhist Doctrine	I 85
Care of Instructions — Inducing Persons to Join the E.S.	III 300
Cautions in Paragraphs	I 371
Chairman's Closing Address [European Convention 1892]	III 101
Chirognomy and Palmistry	II 97
Christian Fathers on Reincarnation	I 430
Cities Under Cities	I 300
Claiming to be Jesus	I 493
The Closing Cycle	II 9
Comets	I 481
The Coming of the Serpent	I 571
A Commentary on the Gāyatrī	I 311
[On Common Doctrines]	II 156
Communications from “Spirits”	I 452
Concerning Mr. Foulke's Claims	II 28
Conduct of Group Meetings	III 311
Considerations on Magic	I 44
Contemporary Literature and Theosophy	II 179
Convention of the European Section	II 43

[Conversations on Occultism]	I 62
Correspondence.	I 322
Correspondence Group Questions & Answers	III 289
Council for Eastern Division	III 453
Culture of Concentration	I 70
The Cure of Diseases	I 281
A Curious Tale.	I 541
Cycles.	I 121
Cycles and Cyclic Law	II 164
Cyclic Impression and Return and our Evolution	I 514
Devachan	I 167
Devachan	I 336
Direful Prophecies	I 422
Disappearance of Ascetics at Will	I 410
Doctrine of Transmigration	III 318
Dogmatism in Theosophy.	I 221
The Double-Page Diagram	III 415
Duties of Group Presidents & Secretaries	III 371
The Dweller of the Threshold	I 96
The Dwellers on High Mountains	III 225
Each Member a Center.	I 490
The Earth Chain of Globes	I 323
East and West	III 458
[On E.S.T. Headship].	III 439
[E.S.T. Section Introduction — COMP.]	III 273
Echoes from the Orient	III 3
Editorial [<i>The Path</i>]	I 3
Editorial [<i>The Path</i>]	I 62
Editorial Note [<i>The Path</i>]	II 182
End of Our Third Year.	I 109
Environment	I 31
An Epitome of Theosophy	III 53
Esoteric Buddhism	III 250
[E.S. after H.P.B.] — E.S. — Order	III 339
[E.S. Office Notices].	III 370
The Esoteric She	III 204
Ethics and Occultism	III 465

Evolution	I 157
Evolution	II 421
Examination Paper I.	III 287
Examination Paper I, Remarks on	III 294
Examination Paper No. 2, Correct Answers to	III 361
Examination Paper No. 3, Remarks on	III 402
FACES OF FRIENDS [Twelve Biographical Sketches]	
Jirah Dewey Buck.	II 471
Edward Burroughs Rambo	II 472
Major General Abner Doubleday	II 474
Jerome A. Anderson	II 477
Allen Griffiths	II 479
T. Subba Row	II 480
Bertram Keightley	II 481
Dr. Archibald Keightley	II 485
G. N. Chakravarti	II 487
Countess Constance Wachtmeister	II 489
H. Dharmapala	II 492
George R. S. Mead	II 493
Claude Falls Wright	II 496
George Edward Wright	II 497
Jasper Niemand (Mrs. Archibald Keightley)	II 499
Tukaram Tatyā [Padval]	II 504
James Morgan Pryse	II 507
Isabel Cooper-Oakley	II 509
Emil August Neresheimer	II 513
Ernest Temple Hargrove	II 514
Rangampalli Jagannathiah and T. A. Swaminatha Aiyar	II 516
A Few Words Personal	III 460
Fiery Skies and Ancient Philosophers	III 118
Fifteen Years Ago	I 174
Five Years Finished	I 191
The Four Basic Principles & Three Aspects	III 325
Friends or Enemies in the Future.	I 315
Of Funds and Property.	II 205
On the Future: A Few Reflections	II 24

The Future and the Theosophical Society	I 243
Through the Gates of Gold	I 36
A German Mystic's Teachings	I 89
Give Us One Fact	I 59
Glamour	I 357
The Greatest Occult Truths	III 433
Group Study	III 331
Group Visits	III 384
Habitations of H.P.B.	I 256
Hatha Yoga Practices	III 308
Have Patience with the Office	III 414
The Headquarters at Adyar	I 142
[On Healing]	III 256
Hidden Hints in <i>The Secret Doctrine</i> [From <i>The Path</i> , 1891-2] . .	II 223
"The Hidden Way" and Theosophists	III 135
Hindu Theosophy and Professor Buchanan	III 265
Hit the Mark	I 163
An Hour in the Sanctum	I 223
How She Must Laugh	I 269
How Should We Treat Others?	I 501
How the Society is Run	I 188
How to Square the Teachings	I 382
H.P.B. ∴ — A Lion-Hearted Colleague Passes	I 191
H.P.B. at Enghien	II 21
H. P. Blavatsky	I 139
H.P.B. Was Not Deserted by the Masters	I 509
H. S. Olcott versus H.P.B.	II 215
Hypnotism	I 413
Hypnotism and Theosophy	III 212
Hypnotism — Mesmerism	I 144
Hypocrisy or Ignorance	I 218
Illusions of Time and Space	III 248
Imagination and Occult Phenomena	I 307
An Important Cycle — Study of the Instructions — the OM .	III 283
Impossibilities Demanded	II 198
The Impudence of Modern Philosophers	I 220
India, A Trumpet Call at a Crisis	II 49

India and Her Theosophists	II 112
India a Storehouse for Us	I 183
India's Wonder-Workers	III 170
The Inner Constitution of Man	III 186
Intellectual Gymnastics — There is an Age Limit	III 460
An Interesting Letter	II 46
[Introductory: World's Parliament]	II 119
[Introductory Note to <i>Irish Theosophist</i> — COMP.]	II 3
[Invocations]	II 148
Ireland	I 230
Is Heredity a Puzzle?	I 93
Is Karma Only Punishment?	I 137
Is Poverty Bad Karma?	I 195
Is There a Soul in Man?	II 90
Jacob Boehme and <i>The Secret Doctrine</i>	II 106
The Kali-Yuga	I 458
As to Kāma-Rūpa	III 320
Karma	I 24
Karma and Ethics	III 168
Karma and Reincarnation	III 245
Keeping the Rules	III 324
About Killing Animals	I 247
Koot Hoomi	III 121
Law of Correspondences	III 312
The Letter to the Brahmins	I 424
Libel by Dr. Coues and the "New York Sun"	II 188
The Light of Egypt	II 193
The Lower Self	III 304
Lunar Pitris	III 462
Madame Blavatsky in India	III 195
"Madame Blavatsky's Income"	III 152
The Magic Screen of Time	I 548
The Mahatmas as Ideals and Facts	I 339
A Mahatma's Message to Some Brahmins	I 470
As to Marriage	III 302
Mars and Mercury	I 368
Masters, Adepts, Teachers, and Disciples	I 365

[Masters & the Eastern School of Theosophy]	III 391
Matters Touching Theosophy	III 127
Mechanical Theosophy	I 491
Meditation	III 453
Meditation, Concentration, Will	II 7
Meditation — The Antaḥkaraṇa	III 372
Mediumship	I 51
[Meeting with a Mahatma]	III 418
Mesmerism	II 31
Mesmerism and the Higher Self	I 254
Of “Metaphysical Healing”	I 227
Methods of Group Study	III 300
Methods of Theosophical Work	I 204
Misunderstood Editorial	I 269
Moon’s Mystery and Fate	I 432
The Moral Law of Compensation	II 70
Mr. William Q. Judge at Hyderabad	II 83
Much Reading, Little Thought	I 151
Musings on the True Theosophist’s Path	I 17
The Mystery of the Moon	III 306
The Nāḍīgranthams	II 101
The Necessity for Reincarnation	III 73
The New “Department of Branch Work”	II 186
The New York Theosophical Society	II 69
Nigamāgama Dharma Sabhā	I 441
Nirmāṇakāyas	III 449
No End and No Beginning	III 152
Notice from H.P.B.	III 288
Notice to Inquirers	II 179
Occult Arts	I 390
Occultism	III 258
Occultism for Barter	I 112
Occultism: What Is It?	I 146
Of Occult Powers and their Acquirement	I 106
One of the Signs of the Cycle	I 148
The Organized Life of The Theosophical Society	II 149
On the Organs	III 347

The Oriental Department	II 189
Our Convictions	I 384
Our Sun and the True Sun	I 135
Padmapāṇi	III 356
Papyrus	I 539
Papyrus —The Gem	III 267
The Pāramitās	III 305
A Parent T.S. Diploma	II 213
The Path of Action	I 54
The Path's Fifth Year	I 141
“Peace with Honor” or “A Scientific Frontier”	II 183
The Persian Students' Doctrine	I 567
Plain Theosophical Traces	I 270
Points of Agreement in All Religions	I 435
Practical Theosophy	I 155
Practicing Magic	III 305
The Prayag Letter	II 53
The Press and Occultism	I 102
Prince Talleyrand — Cagliostro	I 169
[On Probation and Pledge Fever]	III 274
Professor Max Müller on Buddhism	I 120
Proofs of the Hidden Self	I 448
Prophecies by H. P. Blavatsky	I 302
A Prophecy about Theosophy	I 10
Psychometry	III 119
Questions from <i>The Path</i> [1887-96]	II 389
Questions from <i>The Path</i> [cont.]	II 427
Questions from <i>The Theosophical Forum</i> [1889-95]	II 253
Questions from <i>The Vāhan</i> [1891-92]	II 243
Recall of the Instructions	III 428
The Red Rājputs	I 428
Regarding Islamism	I 372
Reincarnation	III 178
Reincarnation in Judaism and the Bible	I 417
Reincarnation in the Bible	I 304
Reincarnation of Animals	I 426
Relation of E.S.T. to the T.S	III 421

Religion and Reform From a Theosophical Viewpoint	III 159
Remembering the Experiences of the Ego	I 152
A Reminiscence	I 320
Replanting Diseases for Future Use	I 294
Replies on Kāma-Rūpa	III 352
“Reply to the Attack on Madame Blavatsky”	III 150
Respecting Reincarnation	I 83
A Review of <i>The Secret Doctrine</i>	III 148
Rings, Rounds, and Obscuration	II 424
Of Rosicrucian and Other Bodies	III 443
[On Rule about Complaints]	III 316
Sayings of Jesus	III 255
The School & Correspondence Group	III 375
The School Under Trial	III 432
The Screen of Time	I 494
The Screen of Time	I 505
The Second Year	I 47
About <i>The Secret Doctrine</i>	III 238
<i>The Secret Doctrine</i> and Physiology	I 387
Of Seeing and Not Seeing Spooks	III 254
Seeking Occult Teachings Elsewhere	III 423
“The Self is the Friend of Self and also Its Enemy”	III 82
The Serpent’s Blood	I 544
A Servant of the Masters	I 63
Seven Steps Forward	I 248
The Seven Worlds	III 332
Seven Years Gone	I 332
The Sevenfold Division	I 143
Seventeen Years Ago and Now	I 297
Shall We Teach Clairvoyance?	I 176
The Sheaths of the Soul	II 40
The Signs of This Cycle	I 292
Six Years Gone	I 237
The Skin of the Earth	I 557
The So-Called Exposé of Madame Blavatsky	III 123
Some Answers about Kāma-Rūpa	III 330
Something to Study	III 430

About "Spirit" Materializations	I 197
Spiritual Gifts and their Attainment	I 103
The "Spiritual Will"	III 442
Spiritualism	I 350
Spiritualism: A "Spirit" Testifies	I 405
Spiritualism Old and New	I 284
Spiritually and Intellectually Evil	III 328
The Status of the E.S.T.	III 354
Stray Memoranda	I 107
The Stream of Thought and Queries	II 411
Of Studying Theosophy	I 131
Suicide is Not Death	III 218
Sundry Queries	III 314
Sundry Queries	III 321
The Synthesis of Occult Science	I 207
Table of Vibrations	III 309
Talk on Karma	III 98
The Tell-Tale Picture Gallery	I 553
Tenets of Theosophy	III 163
Theosophic Diet	I 99
Theosophic Duties	III 203
The Theosophical Congress	II 125
The Theosophical Congress & The Parliament of Religions	II 168
Theosophical Correspondence Class	II 64
Theosophical Correspondence Class	II 202
Theosophical Don'ts	I 467
The Theosophical Movement	I 485
The Theosophical Society	I 194
The Theosophical Society	I 361
The Theosophical Society	II 208
The Theosophical Society	III 77
The T.S. and Its Basis	III 216
Theosophical Studies	III 132
Theosophical Study and Work	III 88
Theosophical Symbolism	I 11
Theosophical Symbols	I 249
Theosophical Theories of the Microcosm	II 104

The Theosophist in Ceylon	III 117
To Theosophists Willing to Work	II 185
Theosophy and Capital Punishment	I 487
Theosophy and Epidemics	III 192
Theosophy and the Destiny of India (Bombay)	II 80
Theosophy and the Destiny of India (Secunderabad)	II 85
Theosophy and the Theosophical Society	I 179
Theosophy as a Cult in India	III 129
Theosophy as a Guide in Life	III 69
Theosophy Defined	III 233
Theosophy Generally Stated	II 135
Theosophy in the Christian Bible	II 140
Things Common to Christianity and Theosophy	III 104
Thought Transference or Mind Reading	II 95
Thoughts on Karma	I 275
Three Great Ideas	II 12
The Three Planes of Human Life	I 80
A Time for Meditation	III 394
Transmigration of Souls	II 419
Tributes to W. Q. Judge	II 4
True Progress	I 153
The Truth about East and West	I 476
The Turn of the Wheel	I 561
Two Lost Keys: <i>Bhagavad-Gītā</i> — Zodiac	I 161
Two Spiritualistic Prophecies	I 404
Two Systems — of Lust and Sorrow	I 91
Two Theosophical Events	II 199
The Two Virgins Dolma	III 318
Two Years on the Path	I 56
Universal Applications of Doctrine	I 114
Universal Brotherhood a Fact in Nature	II 143
Universal Brotherhood and Admission of Members	I 444
Upanishads on Rebirth	I 413
The Use of the Word [OM]	III 310
On “Vāch”	III 335
Vast Works of the Past	I 450
The Wandering Eye	I 550

We Have Not Been Deserted	III 411
A Weird Tale	I 531
The West and What India Can Give It (Poona)	II 82
What is Occultism?	III 257
What Our Society Needs Most	I 279
What the Masters Have Said	I 317
What Theosophy Is	III 166
Where the Rishis Were	I 564
Which is Vague, Theosophy or Science?	I 172
Who and What are the Masters?	III 424
Why Races Die Out	I 205
Why the Theosophical Society Is Poor	I 110
Why Yoga Practice is Dangerous	I 186
Will Masters' Help Be Withdrawn in 1898 until 1975?	I 461
[W.Q.J. and the Press — COMP.]	III 115
William Quan Judge: His Life and Work (Compiled by Sven Eek and Boris de Zirkoff)	I xvii
Wisdom of the Gods	III 173
Words From Masters	III 413
The Work Since May	II 217
Would Universal Language Aid Universal Brotherhood?	I 456
Wrong Popular Notions	I 464
A Year on the Path	I 34
Yoga Practices	III 327
"Yours till Death and after, H.P.B."	II 16