

THE OSOPHY

A MAGAZINE DEVOTED TO

THE
THEOSOPHICAL
MOVEMENT
THE BROTHERHOOD OF
HUMANITY



THE
STUDY OF OCCULT
SCIENCE AND
PHILOSOPHY, AND ARYAN
LITERATURE

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YOU can solidify your character by attending to small things. By attacking small faults, and on every small occasion, one by one. This will arouse the inner attitude of attention and caution. The small faults and small occasions being conquered, the character grows strong.

—W. Q. JUDGE.

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A U M

They who are ashamed of what they ought not to be ashamed of, such men, embracing false doctrines, enter the evil path. —DHAMMAPADA.

THEOSOPHY

Vol. XXIII

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AFTERMATH

VIII

Our "views" have to stand or fall upon their own merit, since we claim neither divine revelation nor infallibility.

Determined to follow but one voice—that of our conscience and reason—we will go on analyzing and laughing at everything that claims to be divine truth notwithstanding that it is stamped, for all but the incurably blind, with every sign of falsification. Those tinselled rags of human workmanship all called "divine inspiration", all mutually conflicting.

We take *nothing on faith*, and would feel extremely mortified were any of our Theosophists to accept the smallest phenomenon on second-hand evidence.

The world teems with prophets, and since we neither tolerate nor believe in them, we reject both the old as the modern Balaam, and would as soon believe his ass talking Latin to us.

Has any one of these "prophets" ever benefited mankind? No! On the contrary, each of them has dug for those who believed on him one more deep chasm, until humanity is now absolutely honey-combed with such chasms. Who will fill up those accursed pits?—H. P. B.: *The Theosophist*, May, 1883.

OF all genuine or purported phenomena that can be considered by the human reason, what so far-reaching in its implications as the Appearance in human form of a *Mahatma*, a Master of Wisdom, a Messenger from Their great Lodge?

Of all ideas or ideals presented to the human conscience, what so supernal as that of perfected Man, a Buddha, a Christ, "returned back from the other shore" to labor for the salvation of humanity?

Of all travesties or blasphemies, alike upon the Ideal and the

Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—Editors, THEOSOPHY.

Real, what so degrading and so ruinous in their effects upon the reason and conscience of the race and of the individual as the false prophet and the successor?

In his *Notes on the Bhagavad-Gita*, Wm. Q. Judge took occasion to quote from Walt Whitman's apostrophe "To Him That Was Crucified". H.P.B. and her Masters have put on record their recognition of the nature and mission of Jesus, as of other Avatars and Adepts; and, also, their "horror and contempt" of the false prophets and falsifications. Shall any true Theosophist of to-day, any more than H.P.B. herself, either "tolerate or believe in" the false prophets with whom the Movement teems, the "tinselled rags of human workmanship called 'divine inspiration' " by the "Successors"?

"The disputes and assertions, the bawling and din, the divisions, jealousies, recriminations on every side," of which Walt Whitman wrote, and which have hung like a pall over Christendom for nearly twenty centuries—these same mental and moral dust-storms have eroded the Theosophical soil, have blinded and choked the whole area and atmosphere of the Theosophical Movement. The various Leaders and Successors have digged, each his chasm for their believing followers. Who, then, if not the true Theosophists within and without all the societies, will fill up those accursed pits?

In preceding chapters of this series we have set out, on the one side, what the chief Balaams and their asses have had to say; on the other, we have off-set these tinselled rags with definite, inclusive, applicable citations from H. P. Blavatsky and Wm. Q. Judge, put on record many years in advance, so that all who would use their reason, listen to their conscience, might take *nothing on faith*. What have Theosophists learned from the teachings and phenomena of the Movement, if they are unable to discriminate between the true and the false? What do they know of the "Secret Path" followed by the *Nirmanakayas*, if they can so easily be misled by mediums, psychics, and successors clothed in theosophical raiment? What glimpse have they of the "Heart Doctrine" who will not defend it against the prostitute and the panderer? If the followers of the false prophets have need to use their reason to discern the wheat from the tares, have not those who do so discern equal need to ask of their conscience whether they have been faithful or unfaithful stewards? The sin of omission in the good makes possible the sin of commission by the evil.

The quotations given in the last chapter were sufficient to present to the reader Dr. de Purucker in the light of his own utterances. They should be ample to make clear that those who took him at his

word took him on faith—not on any knowledge of their own, not on any concordance of his claims with the teachings of H. P. Blavatsky and Wm. Q. Judge. Yet of all the psychological phenomena of the Movement what more stupendous than those claims?

Dr. de Purucker's conception of the nature of the *Mahatmas* whose "intermediary" he claims to be, his capacity as an *esoteric* Teacher "in Their Names", his qualifications for Apostolic Succession and Spiritual Authority as one of the Guruparampara Chain—are all painfully and glaringly apparent in a single sentence of his first Letter. After affirming that *They* had visited *him*, he proceeds to say of "M." and "K.H.", the two holiest Names in Theosophical history:

"Each of these two has progressed far along the Path of Initiation since H.P.B.'s days, themselves advancing to heights still more noble than those where they were when they became known to the Society through H.P.B."

Is this the conception and the language of an Adept, of a *Chela*, or even of the humblest student with a spark of intuition in him? How very far along the same Path must Dr. de Purucker have progressed to be able to speak with Authority "in Their Names" of the *Mahatmas*? According to Theosophical teachings a *Mahatma* is one who has reached *Samma Sambuddhi*, "perfect enlightenment." It should be evident that for anyone to speak of *Them* in such terms as quoted is sheer presumption—a sample of the self-glorification inherent in "Successorship" by whomsoever claimed.

"For to him that is joined to all the living there is hope: for a living dog is better than a dead lion." So, *Ecclesiastes*. "The old lion of the Punjab", being dead, ceased to be alive to those "joined to the living": if they were to have "hope", a "*living* successor" was required. But to those to whom "She being dead yet speaketh", H.P.B. remains, out of the body as in the body, the real Head of the Movement. It is, or it should be, self-evident that any claim of "successorship" to H.P.B. only serves to draw attention away from her, the Teacher. Of what use the crucified life lived by H.P.B. for seventeen long years, of what use the recorded Teachings written with her heart's blood, if, when the funeral pyre died down, the Light of her mission and her message died out among her students? And what shall one think of her Masters, who sent her into the world, and who thus left the School and the Society founded by her, not to speak of mankind-at-large, at the mercy of claimants of every kind, with no sure guide or landmark? The conscience of each must make

answer, as the reason of each must serve, in examining the words and works whether of Masters or men, of true or false prophets, and in comparing the one with the other.

Dr. de Purucker and his society and esoteric school have now been before the theosophical world long enough to be entering upon their seventh year. Under the law of cycles this is a fate-filled year for them, and through them for all their fellows in other societies and in none. Retrospect is in order, and will be profitable to all who undertake it seriously and, through them, to the Movement at large. The period ahead till the coming of the next Messenger is now two decades shorter than the period already elapsed since 1875. The lessons of the shadows have to be learned as well as those of the light. By conscience and by reason regarded and adjudged, much may yet be done to learn those retarded lessons, and so, to restore the Movement to its original aims and objects. Theosophists who have tolerated, if they have not believed in, the reign of the false prophets, must, if they would not be "sluggards", as H.P.B. called them, make haste to repair the mischiefs already done—in part at least, owing to their supineness.

The Point Loma situation, as left by Madam Tingley, and to which Dr. de Purucker fell heir by his claimed "successorship", was precarious in the extreme. "Desperate cases require desperate remedies", and most if not all of the steps taken by Dr. de Purucker have to be studied with this in mind, if one is to understand them intelligently and "give the benefit of the doubt" to much that makes even common good faith highly questionable in many of his published utterances.

Despite the great sums of money which Madam Tingley was certainly an "adept" at extracting, her extravagances during her long career, the law-suits with which she was encumbered, the ever-dwindling membership, the weakening consequences of age and mismanagement—all had made it unavoidable to mortgage the then valuable Point Loma properties. The vast depression which set in at practically the same time as her death occurred, the paralysis of initiative so long enforced upon the members—all made Dr. de Purucker's throne an unstable and unenviable one, the continuity of the "Colony" more than dubious.

We have seen how he met the circumstances—by claiming the highest and holiest auspices, by clothing himself with the aura of "divine inspiration", by the emission of prophetic promises less backed by the bullion of sober fact than the wild issues of German "reichmarks" in emergency. In his first Letter, therefore, revers-

ing the policy of Madam Tingley, he urged each member to "take it upon himself or herself as a duty to bring in at least one new member a year." True, however, to the methods of our "blessed K.T.", he raises the question of the great need of money for the "work", and intimates that the membership dues are to be raised. All this, of course, "in the Masters' names", and with the avowal that he is pursuing the "secret" policies of "K.T." He explains this by saying:

"I think that one of the most beautiful traits of our blessed K.T.'s character was her ability to change when change became advisable."

In his third Letter, the dues are announced as \$12.00 annually; in the fourth, intimation is given of a "plan" to place "the Headquarters-work on an easier and more productive financial foundation". Next, an unsuccessful attempt was made to float \$400,000 of Trust Certificates among the "faithful." Later, all dues were abolished; at last, resort was had to a scheme of theosophical "Peter's pence" contributions in order to secure funds. The history of the Point Loma activities since 1896 shows device after device to "get the money". Dr. de Purucker has been greatly handicapped in this direction, as the results achieved indicate that he is by no means Madam Tingley's "successor" in money-raising ability.

Every Theosophist is aware of the fierce rivalry in earlier years between the Adyar and the Point Loma societies in the persons of the respective "Successors". What Mrs. Besant lacked in cunning she made up in intellect and daring. What Madam Tingley lacked in intellect and courage she made up in knowledge of human nature. Mrs. Besant disdained attention, beyond contempt, to the ceaseless flow of slander and innuendo from Point Loma—flow as ceaseless toward those who left the society as toward the rival Besant organization. Thus, during long years, the Adyar society grew while the Point Loma society silted up until it became less than the "stagnant pond" of the *Voice of the Silence*.

Nothing is "more worth analyzing, nothing more entitled to be laughed at", than the recent Point Loma efforts toward "fraternization" among the rival theosophical societies and their rival "Successors". It is evident that before Madam Tingley's death the disparity between the Point Loma situation and that of the Adyar organization was weighed by her and her "Cabinet". During the years immediately preceding Madam Tingley's demise, some effort was made to offset the "arhatships", the revelations with which the Besant society was being profitably blessed, the neo-theosophical texts of Mrs. Besant and Mr. Leadbeater. Madam Tingley was too

acute to attempt to rival "Man, Whence, How, and Whither", and similar productions, too old and failing to attempt to regain lost ground by fresh proselyting campaigns. But to hold her own diminishing returns, it was imperative to provide something for her remaining followers. A series of lectures, running through several years, was prepared and delivered to her "Esoteric Section," by Dr. de Purucker. To this we shall return.

When Madam Tingley died, it was clear that Mrs. Besant, too, could not long survive, nor could Mr. Leadbeater. It required no "clairvoyant powers" to perceive that no one in the Besant society could "hold a candle" to these two prophets. Why not, then, "change when change was advisable"? Why might not a fresh and strong campaign be opened from Point Loma, first with its own membership exoteric and "esoteric", and then at large for recruits; finally, why not "steal a leaf" out of Mrs. Besant's book following that "Successor's" elevation in 1907, and "hold out the olive branch" to former foes? Astutely planned, cleverly carried out, such a procedure might enable the Point Loma society to reap enormous advantages, might enable it to gather under its labarum, as Constantine and Eusebius, the most heterogeneous and conflicting elements. Could not a reincarnated theosophical Byzantine empire, physical and spiritual, exoteric and "esoteric", be formed out of the very hazards of the situation? Nothing more could be lost by such an attempt; everything might be gained. Out of the rival sects of the early centuries had been formed the two great Christian Churches: why not try the same mingling of the polemical and the irenical again?

Promising to the "esoteric section" new and wonderful revelations; promising to the society at large, a return of the departed glory of this Ichabod, Dr. de Purucker induced an equally promising reaction. A campaign for membership set in with all the zeal and persistence of a Methodist "revival" or the pre-election activities of a political party. "Lodges" sprang up "like magic" indeed—almost as many "Lodges" as members!—their activities a faithful reflex of the "inspiration" from Point Loma. In this respect these "Lodges" and these activities are neither better nor worse than the manifestations of the Adyar society—for the two are identical. The rarest phenomenon in both is to find either a Lodge or an individual engaged in acquiring a Theosophical education for himself, or in assisting others to the like education. Nor is this other than obtains with all the churches and religious organizations in all history. It is

the common failing of mankind, not merely of Theosophists. It is merely "politics" carried, under other designations, into what is assumed to be transcendental fields.

Dr. de Purucker's fifth Letter is dated February 17, 1930, and discloses that he has appraised the results so far accruing within the fold, and adjudges them ample to warrant the next step. We quote:

"Following instructions that have been given to me in very definite form, it is my duty to tell you that the time has now come when every true and devoted Theosophist should work toward a unification of the various, more or less scattered, and, in some cases, alas, antagonistic Societies of the general Theosophical Movement. Our own Constitution is so broad in its foundations and in spirit is so esoteric, . . . that I do believe that it is a model instrument under which every devoted believer in Theosophical teachings can work, no matter to what Theosophical Society he may belong.

"Comradeship, brotherhood, unity, union, combined efforts, and the sense of Theosophic solidarity, belong to the distinctive spirit of the new Theosophical Era into which we of the T.S. are now entering. . . .

"Addressing myself, therefore, specifically and directly to my own beloved F.T.S., I will tell you the following: Any member of any other Theosophical Society can become a Fellow of the T.S. under our Constitution and under my leadership, without of necessity feeling that he or she must resign from the other Theosophical Society in which he first saw the gleams of Theosophical Light. . . .

"Our Constitution is broad enough, I believe, to satisfy anyone. Our ideals are they of the original Theosophical Society of our beloved H.P.B.; our methods, as far as we can put them into operation at the present time, are identic with those of our beloved H.P.B.; and as regards policy, my policy and that of my great-hearted Predecessor Katherine Tingley, are identic, without a hair's breadth of variation from that followed by H.P.B., under the command of her great Teachers."

How "identic" this new policy is with that of "my great-hearted Predecessor Katherine Tingley" may, alas, be seen in quite other light by referring to that "great-hearted Predecessor" herself. One has but to turn to the Third Point Loma edition of the *Key to Theosophy* to read (Footnote 60, page 251) the following:

"It is a regrettable fact that many people use the name of Theosophy and our Organization for self-interest, as also that of H. P. Blavatsky, the Foundress, to attract attention

to themselves and to gain public support. . . . thus misleading the public, and many honest inquirers are hence led away from the truths of Theosophy as presented by H. P. Blavatsky and her successors, W. Q. Judge and Katherine Tingley, and practically exemplified in their Theosophical work for the uplifting of humanity.

"It should be distinctly understood that the UNIVERSAL BROTHERHOOD AND THEOSOPHICAL SOCIETY recognizes no other society or body using the name of Theosophy; and that its members are in no wise affiliated with any other society or body calling itself Theosophical and not recognizing Katherine Tingley as the Leader and Official Head of the international Theosophical Movement."

Dr. de Purucker is, however, quite "identic" with Madam Tingley in making his own bid for "recognition":

"There are Theosophists belonging to different societies in the world today who are heart-hungry for Theosophic truth, and for Theosophic guidance. They crave, they long for, a Theosophical Leader and Teacher whom they can trust; . . .

" . . . the stream of Inspiration and Holy Light flows even now with undiminished intensity . . . Those who have ears to hear, let them hear. . . .

"Oh my beloved Theosophists! Take heed and listen well! You can drink at these Pierian [Purucker] Springs still, if such is your wish."

One has but to compare Dr. de Purucker's conjurations with those cited in earlier chapters of this series from Mrs. Besant and Krishnamurti at the period of the Adyar "Jubilee" to note the "identic" nature of these appeals—to see that they are all alike a bid for followers of a "Leader" and "Successor", not for students and disciples of the Messenger and the Message of Theosophy. Indeed, Dr. de Purucker pays his respects to all such, and to H.P.B. and Judge, in the same Letter:

"I believe that there are certain kinds of Theosophists who dislike the idea of a Leader and Teacher, and who think that H.P.B. was the only Teacher, or perhaps that H.P.B. and W. Q. Judge were the only Teachers: nevertheless, in the quiet of the night-time, . . . they must realize that the flow of Inspiration from the great Mahatmas . . . has never been broken, and cannot be broken if the Theosophical teachings are true."

Paraphrasing Dr. de Purucker's language, if not his "inspiration": Perhaps there are Theosophists who do realize all day long

as well as in the quiet of the night-time that the Link has never been broken with the *Mahatmas*, and cannot be broken—if *Theosophists* are true. Where else is that Link, what else is that Link, but the Inspiration to be found in the study and application of true Theosophy?

Dr. de Purucker makes light indeed of those whose Names he so freely uses to lard his own pretensions:

“It is futile, it is even childish, to point to an occasional statement here and there, made by H.P.B. or by Judge, to the effect that no Master of Wisdom will be sent to the western world until the last quarter of the Twentieth Century—if even then.”

If it is “childish” to call attention to these “occasional statements here and there”, how much more “childish” were H.P.B. and Judge in making those statements. Dr. de Purucker appears to have no faintest conception that these “occasional statements” are integral with all other statements of the true Teachers; that Theosophy is a coherent philosophy, not a collect to be recited, nor a collection of ideas which each may vary, amend, reject or accept at his own sweet will and pleasure. What conception can Dr. de Purucker have of the Law of Cycles as applied to the periodic, orderly re-appearances of the Great Teachers and the Great Teaching? On no single subject have the Masters, H.P.B. and Judge laid such stress as this which Dr. de Purucker, like Mrs. Besant and other rival “Successors”, dismiss as “childish”—or alters to suit his own occasion.

In his seventh Letter, dated July 11, 1930, Dr. de Purucker writes at long length for the encouragement of the faithful in the various activities inaugurated, but comes back to what lies closest to his own heart:

“The fundamental cause of the trouble and distress in the other Theosophical Societies . . . is that none, outside of our own, recognizes and follows a responsible Teacher and Leader. . . .

“The great need of the Theosophical Movement, as contrasted with any Theosophical Society, is a living pulsating Heart, and an esoterically trained Mind, such Heart and Mind united in a Teacher and Leader whom all can trust. . . . The lack of such a spiritual Head accounts for the actual existence of these various Theosophical Societies, . . .

“Were all the Theosophical Societies to recognise one common Head as Leader and Teacher, my conviction is that all these troubles and intestinal (*sic*) difficulties and squabbles and the internecine war that is so frequently waged

among them, would vanish as mists before the Sun. . . .

"Of course this is but one way of expressing the fact . . . of an esoteric succession of authorised and capable Teachers and Leaders, . . ."

Manifestly the "one common Head as Leader and Teacher" whom he desires to be recognized is himself. To the extent that this is done all other considerations are minor, all other conditions waived or waivable. Thus the very root and origin of the first split in the Parent society and the "Esoteric Section" inaugurated by H.P.B., is by Dr. de Purucker made the *sine qua non* condition precedent to "fraternization" and "reunion" among Theosophists and Theosophical societies. The claim of "Successor" made by Mrs. Besant opened the war of factions: the claim of "Successor" made by Dr. de Purucker is to heal the breach! Could logical and moral absurdity go further than this?

In pursuance of this "inspiration" a representative of Point Loma attended a "world-conference" of the Adyar society in Switzerland to invite participation in a "World-Convention of Theosophists" to meet at Point Loma in August, 1931, to celebrate the hundredth anniversary of the birth of H.P.B. Of all the advertising devices invented at Point Loma this was, for the time, the most successful—rivaling in interest Madam Tingley's first "Crusade" in 1896. Dr. Besant and her satellites responded eagerly to the Point Loma advances—Mrs. Besant stating that she would attend with "My Brother, Bishop Charles W. Leadbeater." So "promising" was the outlook that, in his eighth Letter, dated September 21, 1930, Dr. de Purucker takes occasion to say:

"The Pan-Theosophical gathering at our Headquarters at Point Loma, to take place on the 11th and perhaps the 12th of August, 1931, in honor of the Centenary of our beloved H.P.B., which months ago I spoke of and which already has received such wide publicity, will, I hope with all my heart, be the most important single event in the history of the Theosophical Movement since the passing of our beloved W. Q. Judge."

Like the "Crusades" of Madam Tingley, the "tinselled rags" of these glowing anticipations quickly turned from tawdry to drab. At first, the gaudy glitter of Point Loma "brotherhood" attracted the attention and interest of many sincere Theosophists as well as the specious response of Mrs. Besant.

In *The Theosophical Forum* for April 15, 1930, continuing his discussion of a "made-up" question, Mr. J. H. Fussell writes at

length on the subject of "Successorship" as claimed by Dr. de Purucker, and the "difference between 'your' [the Point Loma] Theosophical Society . . . the Adyar Society and 'The United Lodge of Theosophists' ", the question asked being, "are they not all really the same?"

Mr. Fussell first makes the remarkable statement that "the T.S. [meaning the Point Loma T.S.] has continued unbroken from the date of its foundation in 1875 until the present time; and that the E.S. has likewise continued uninterruptedly, without break, from the date of its foundation in 1888 until now." For historical accuracy this equals Mr. Jinarajadasa's *Golden Book of the T.S.*; for *naïveté* it surpasses Mr. Fussell's own account of the meeting of H.P.B., the "Gypsy", with Katherine Westcott (Madam Tingley), the "babe", "on the banks of the Merrimac". It disturbs him not at all that Mrs. Besant made identically the same claims for the Adyar society and its "E.S.,"; that the Hargrove society perseveringly asseverates the same great "facts"; that the sand-dune society at Halcyon likewise makes the "identic" assertions. It does not occur to him, to his flock, any more than it does within the folds of the three other one and only "T.S." and "E.S.", that if either of them is the reality, the others are necessarily wholly false, and so, no "fraternization" possible; that if all are alike spurious, then their fraternization could only be as spurious as their claims.

Mr. Fussell says that this "continuity" is because the Point Loma society "has ever had a responsible head and a living heart"—meaning "our blessed K.T. and G. de P."; so he goes on:

"Many Theosophists, not connected with our T.S., are today applauding the methods and policy of our Leader, and recognise that the Society is very much alive and must be reckoned with. Do they know what more than anything else has made possible the carrying out of our Leader's plans and the adoption of his present methods and policy—in truth the policy of the Society has not changed from 1875 to the present day, although the methods of carrying out that policy have been wisely and necessarily changed to suit changing outer conditions—do they know that the carrying out of these present methods and plans was prepared for and made possible by Katherine Tingley . . . "

"Think a moment: look at the logic of it. Here is the T.S. today, a living body under the guidance and direction of a living Teacher, continuing and expanding the work of his great Predecessor, H.P.B. Whence comes the life of the T.S. today? . . . "

"H.P.B. years ago said that her work would be vindicated in the twentieth century. It is already vindicated, and increasingly so, by the work and methods of work of her Successor, the present leader of the T.S. . . . and the logic of it is: Successorship!"

Thus, it is not the recorded Philosophy of H.P.B., the Theosophical Education prescribed by Judge, the "self-induced and self-devised efforts" of the theosophical students and inquirers to understand and apply the great Message in the light of their own conscience and reason that is the logic of the Theosophical teachings and the Theosophical Movement—but the "logic" of Successorship! One might with as much propriety and respect for terms speak of the "logic" of miracles! One has but to compare the clear quotations made from H.P.B. during this series with the pronouncements of Mr. Fussell and Dr. de Purucker to grasp the ever-widening gulf between the opposite directions pointed out.

Mr. Fussell concludes his scripture with an appeal in especial:

"So members of the United Lodge of Theosophists, as to all other Theosophists not yet affiliated with us, we extend the hand of brotherhood and invite them to join with us in our efforts to spread the knowledge of Theosophy throughout the world. You are our Brothers. 'Love is the cement of the universe.' Should it not then unite us? The doors of the T.S. are open if ye will enter. We invite you to do so."

The writers of the present series are in possession of gratuitous letters written by Mr. Fussell officially, *after* the death of Robert Crosbie, containing the grossest calumnies on the repute and character of the man to whom the United Lodge of Theosophists owes its existence, and to whom the thousands whom Mr. Fussell has the effrontery to address as "Brothers", look with reverence as a faithful Disciple and friend.

Mr. Fussell's idea and practice of "brotherhood" are on a par with Dr. de Purucker's own preachment and practice of "fraternization". Thus, on the one hand, he writes privately to Dr. Lischner of the *treachery* of Mrs. Besant, while on the other, he publicly pays court to her and her Adyar society, soliciting fraternal relations while that "treachery" still remains unacknowledged, unatoned for, repeated again and again. What measure of good faith can such double-dealing be granted? What degree of good faith can be accorded anyone whose conduct parallels the jesuitical concept that "the end justifies the means"? We may let Dr. de Purucker himself answer out of his own mouth. *The Theosophical Forum* for May

1935, contains as part of the text of his "Seventeenth General Letter, Occasion: White Lotus Day Observance:"

"It is futile and entirely beside the mark to say, as some may perhaps say, that in pointing out the desperate wickedness of other Theosophists we are doing our Masters' work, in exposing wrong and fraud to the world. In no case would we be manifesting the true spirit of Charity and Fidelity to our Masters' admonitions were we to call a Brother-Theosophist by names suggesting ignominy, such as 'traitor', 'impostor', 'insincere', etc., etc.,"

"IS DENUNCIATION A DUTY?"

Ready to lay down our life any day for THEOSOPHY . . . and willing to shield, if need be, every true theosophist with our own body, we yet denounce as openly and as virulently the distortion of the original lines upon which the Theosophical Society was primarily built, and the gradual loosening and undermining of the original system by the sophistry of many of its highest officers. . . And we tremble at the thought that, unless many of our ways and customs, in the Theosophical Society at large, are amended or done away with, *Lucifer* will one day have to expose many a blot on our own scutcheon—*e.g.*, worship of self, uncharitableness, and sacrificing to one's personal vanity the welfare of other Theosophists. . .

"Severe denunciation is a duty to truth." It is; on condition, however, that one should denounce and fight against the *root* of evil and not expend one's fury by knocking down the irresponsible blossoms of its plant. . . Our society has to be protected, as also its numerous members. This, again, would be only simple justice. A natural and truthful statement of facts cannot be regarded as "evil speaking" or as a condemnation of one's brother.

—H. P. BLAVATSKY: *Lucifer*, December, 1888.

THEOSOPHICAL PEDAGOGY

TO the question, "Where is Knowledge?" a child in a school whose curriculum consists of the Fundamentals of Theosophy, unhesitatingly answered: "In us." At no other type of school is it likely that a similar response would be given to this query. The prevailing impression appears to be that the source of knowledge is outside of ourselves and that the chief function of the teacher is to effect a transfer of the knowledge from its source without, to place within, the brain and mind of the pupil. These diametrically opposed concepts respecting the origin of knowledge are the causes of differing theories and methods not only of teaching but of life in all of its departments and aspects.

Take the subject of "Concentration", as an instance. Students of Theosophy are more or less aware that there exists a vast difference between the ordinary and the Theosophic ideas on this subject. That difference arises from these very contrasted views on the source and origin of knowledge. Those who hold that knowledge wells up from an exhaustless fount, within, regard concentration as the means of sounding the fathomless depths of the inner consciousness. Those who believe that knowledge is something imparted from without will never venture beyond the shallower depths of that consciousness—depths which do not extend beyond this terrestrial plane of life. This kind of concentration is confined largely to the visible and mechanical aspects of the subject or object under consideration.

The pursuit of these opposing modes of instruction and practice carries in its train consequences of a far-reaching nature to the ethical and moral training of the followers of one or the other of these methods. The method which looks inward for enlightenment is designed to awaken the perceptions of the Soul, the Immortal Within. The method and habit of looking for knowledge without, acts as a barrier to the manifestation of the spiritual perceptions. The latter perceptions alone are an unerring guide to ethical and moral values. True knowledge and ethical living are ever inseparable and interdependent.

A class of educators has arisen within recent times who advocate permitting the pupil the greatest latitude and freedom of expression. The pupil is not to be required to follow a particular course of study, but he may choose to follow whatever subjects he will, provided they "interest" him. His education is to follow the lines of

his interests and desires. This modern innovation is probably an outgrowth of, and an unconscious protest against, the rigid and repressive methods previously in vogue. The real cause of this rigidity and authoritarian attitude arose from the fact that the teacher believed that the pupil came to him knowing nothing and that it was the teacher's duty and prerogative to impose knowledge upon his charges. There was no recognition whatever that the students might already have a foundation of sound inherent ideas which, if properly encouraged, would throw light upon every subject or object of study.

When some of the modern educators reacted against the old repressive discipline which was really a logical outcome of the personal and infallible god idea, they failed to understand the true nature of the educational freedom which they were groping after. They confused freedom with license—the ability to discriminate between which is the beginning of wisdom. Concentration is really the acquisition of the power to discriminate. In the process and effort to delve into the depths of our real nature one becomes aware, as never before, of a host of disturbing and distracting factors—thoughts, desires, sensations, ambitions—a veritable army of external and internal foes. It is here that those ignorant of the Theosophical Teachings on the nature and constitution of the Universe and of Man become confused. They confound the planes of these passions, desires and personal ambitions with the plane “wherein all shadows are unknown, and where the light of truth shines with unfading glory”. The freedom of expression which the class of educators referred to unknowingly encourage in their pupils receives its impulsion from what are termed in *The Voice of the Silence*, the Hall of Ignorance and the Hall of Probationary Learning. It is taught that the desires and ambitions emanating from and vitalized in these Halls must be met and completely conquered before the plane of the Real and the True can be reached. The two major sources of disturbances to “Concentration” come from these two planes.

The Hall of Ignorance is defined in the *Voice of the Silence* as, “The phenomenal world of senses and of terrestrial consciousness—only”. The disciple is warned: “If thou would'st cross the first Hall safely let not thy mind mistake the fires of lust that burn therein for the sunlight of life”. The Hall of Learning is defined as: “The Astral region, the psychic world of supersensuous perceptions and of deceptive sights—the world of mediums”. The disciple is admonished: “If thou would'st cross the second safely, stop not the

fragrance of its stupefying blossoms to inhale. If freed thou would'st be from the karmic chains, seek not for thy Guru in those mayavic regions". It is the third Hall, that of Wisdom, which is the plane of the pure Egoic Consciousness and it is from here that "stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience". True knowledge, therefore, can only be attained when the disciple has reached the Hall of WISDOM. The entire aim of Theosophical Education is to awaken in the student his full Spiritual Consciousness, which abides in that Hall, so that he may judge, think and act from an Eternal Basis. It teaches SELF expression rather than self expression—a distinction which every Theosophist will readily understand. "The self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both".

The curricula of most of our institutions of learning make for diffusion rather than for concentration. There is an embarrassing wealth of courses of study and fractioned aspects of knowledge, with no synthetic principle to bind them together or to guide the student in his selections. Theosophical education proceeds by first positing the few synthetic principles which underlie all knowledge and all life. In the light of these principles every subject assumes a new importance and its value and relationship to the student is clearly comprehended. He is now in possession of a real standard which enables him to sift, to evaluate and to choose. His choices no longer follow the line of his desires, predilections and ambitions, but are guided by a lofty sense of duty and the eternal fitness of things. Yoga, or concentration, has been defined by Krishna as "skill in the performance of action".

RIGHT STUDY: RIGHT RESULTS

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 Aryan literature. . . Such a study leads us to accept the utterance of Prajapati to his sons : "Be restrained, be liberal, be merciful"; it is the death of selfishness.—*W.Q.J.*

THE MYSTERY OF MEMORY

NEAR the close of the first chapter of his *Ocean of Theosophy*, Mr. Judge makes two remarkable and unqualified assertions:

"A Mahatma endowed with power over space, time, mind, and matter, is a possibility just because he is a *perfected* man. Every human being has the *germ* of *all* the powers attributed to these great Initiates, . . . "

Although the word "powers" is in the plural, the word "germ" is in the singular. Was this unintentional on Mr. Judge's part? If not, it would seem very much worth while to consider in the first instance what that "germ" is, of which all the "powers" are but manifestations, *i.e.*, effects, secondary and incidental to the Germ itself.

That "germ" is human *self-consciousness*; it could be nothing less, nothing else. Elsewhere it is stated, repeating *The Secret Doctrine*, that *animal* being has in it all the "germs" (or seeds) of *human consciousness*. Two great lessons may be learned here; (*a*) the brotherhood (fundamental identity) of the human and animal kingdoms; (*b*) that the same correspondence, or relative interaction, goes on between man and animal as between Mahatma and mankind. By analogy, then, man's consciousness of the Mahatma kingdom (that of Divine man) is similar to the animal's consciousness of the human kingdom. But it is to be borne carefully in mind that neither a "correspondence" nor an "analogy" implies sameness throughout, that is, identity of process and results, but only a likeness, a reflection, a partial and temporary "coadunation *and* consubstantiality." Wherever there is correspondence there is analogy, and vice versa; but equally, since there is not identity, there must be that which is *not* consubstantial, though in coadunation—in other words, opposite or unassimilable characteristics. In this case, the omitted or unassimilable factor is that the human being possesses a characteristic lacking in the whole animal kingdom—self-consciousness. Animal consciousness possesses only "power over space and matter", while man has the "Four Elements" of "Space, Time, Mind, and Matter" *unified* in his consciousness—during the period of Incarnation. Thus it is possible for any man, during his earthly existence, so to deal with the four elements that their union in him will *not* be dissolved at death and after, but will remain coherent throughout the remainder of the entire Manvan-

tara or period of evolution. This is to become a Mahatma, a Being immortal in "matter" as well as in "spirit".

In the animal being the four elements exist separately, only partially in "consubstantiality", but in man the same four elements are *unified*. They do not cease to *be* distinct, but they *exist* as one during his life-time on earth. Because they are separated in the animal they are called germs or seeds, while in man they are called the germ or the seed. From this point of view, then, human self-consciousness consists of the four elements of manifested nature, or "matter", united in a single form which mirrors the whole, both the invisible and the visible world. But this human self-consciousness, stupendous as it is when compared with all the forms and worlds of consciousness below, is itself but a "germ" when contrasted with the Divine or Mahatmic consciousness, which mirrors not only the world of Matter but the world of Spirit. In Him, *Atma* the Self of all, is Individualized: the Whole of Great Nature, unmanifested as well as manifested, not only *is*, not only *exists*, but *lives* in Him: He has "become one with the All." That All is manifested by seven mirrors—three purely spiritual principles; three purely material principles; their mutual and reciprocal reflection, which is human consciousness, the seventh or fourth aspect. This double reflection or refraction of the worlds above and of the worlds below, is *Manas*, the mind-man, Man is the "Higher Manas" when he is conscious of his Spiritual nature; he is "Lower Manas" when he is conscious of his Material nature. He is *Atma-Buddhi-Manas* when he is conscious, not only as the Perceiver of all, not only as "the origin and the dissolution, the receptacle, the store-house, and the eternal seed, as the cause unseen and the visible effect," but as that All Itself.

Coming now to the "power" and "powers" of the Mahatma, as amplified in the quotation just given from the ninth chapter of the *Bhagavad-Gita*—the distinctions made in the various classifications of the "principles" of nature and of man and the other kingdoms are either not perceived at all by students, or only confusedly grasped. We "see a multitude of things, but nothing *distinctly*." No wonder, then, that Robert Crosbie continually reminded his listeners:

"First make clear and clean your own mental perceptions and conceptions, and all the rest will follow naturally."

In this Mr. Crosbie was but repeating the necessity summed up by Mr. Judge at the conclusion of his most practical occult instruction contained in the article, "The Culture of Concentration":

"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."

Thus, Atma can be distinguished from any and all of the "principles" and "powers" which exist in It, flow from It, as from any and all Beings, or forms of Life. "All things exist in me, but I do not *exist* in them. Nor are all things in me; behold this my divine mystery: myself causing things to exist and supporting them all but *dwelling* not in them." *The Secret Doctrine* (I, 244) says of this Self of all:

"*Atma neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter—when the latter is willing.*"

Considered in the light of the two citations just given, Atma is the Perceiver, the Witness, the Knower, per se, in all nature and in all forms.

Buddhi (S. D., I, 245) "is the mould of the 'garments' of Atma, because Atma is no body, or shape, or anything, and because *Buddhi* is its (Atma's) vehicle only *figuratively*."

From this, seeking the correspondence and analogy in ourselves, it must become clear, (a) that our own human self-consciousness is itself the reflection of Atma in, on, and through the form composed of the unified four elements of matter; (b) that *Buddhi*, per se, is the impersonal, universal, eternal *memory* of "Nature": fundamentally, the grand *register* of Consciousness or Atma—because nothing else is conceivable as the container or "vehicle" of "all that ever was, is, or shall be."

And again, from the foregoing it can be clearly perceived that *Manas* is the *active* side or aspect of *Buddhi* in any and every individual form of Life, whether purely temporary, as in the human being and the kingdoms below, all alike composed of the "four elements", two mortal and two immortal, as Elements; or immortal (for the *Manvantara*) as in the Mahatma. H. P. Blavatsky stresses this *identity* of the individual *Manas* with the universal *Buddhi* in the *Key to Theosophy* (158-9, Original Edition, and its photographic reprint): "between *Buddhi* and *Manas* . . . there is in reality no more difference than *between a forest and its trees, a lake and its waters.*"

From this it becomes apparent that in any given form of Life, any given Being, the qualified consciousness there active and acting is *reflective*, aroused by impulsions from within, from behind, from beyond that qualified consciousness—*induced*; or the activity is *self-induced* and *self-devised*, originating in and within the consciousness of the Being itself. The former is the “mind” of “matter”; the latter is the Mind of man—all too generally considered to be the Man himself. This Mind is *Manas*, whether “higher” or “lower”. The former is the human consciousness in the individual man united with the universal consciousness of the Kingdom to which he belongs. And *this* is that *realization* of the identity of *Manas* with *Buddhi* which is figured in the expression “Universal Brotherhood”.

It is too often overlooked or ignored that *Buddhi* is *unconscious* on the plane of the “four Elements”—because totally unconscious of them. How could it be otherwise if, as declared throughout the teachings of Theosophy, *Buddhi* is the mirror of *Atman*, the antithesis of Matter? In this sense *Buddhi* is Matter—primordial matter, because *latent* Life, neither acting nor acted upon, nor yet the Perceiver; hence *memory* in its fundamental significance of the ultimate *form* from which all manifested things originate and to which they return. “Memory,” per se, is *sleeping* Life; “matter,” during a *manvantara*, is *dreaming* Life; *Mahat* (Great *Atman*) is *waking* Life, on any and every plane of *Kosmos*; and *Manas* is *Mahat* or *Atman* in the human form. But, as will be noted, it is *all* LIFE, in no matter what state or form: hence “*the fundamental identity of all Souls with the Universal Over-Soul (Mahat), . . . itself an aspect of the Unknown Root (Atman).*”

Clear and clean conceptions being gained of the *relative* values in the compound expression *Atma-Buddhi-Manas* (the *individualized* counterpart of the “Three Fundamental Propositions themselves”), we “know” for ourselves what is meant by Man. The “Path” is the conscious and determined, *i.e.*, *self-induced* and *self-devised*, effort and series of efforts to *realize* one’s own Divinity.

Thus the considerations adduced bring us to the perception and conception of the part played by “memory” in the evolution and evolutionary progress of the whole of Nature, and in the individual evolution of the human being into a *Mahatma*. Being the primary basis or material of all evolution, “memory” necessarily presents in the human being two wholly antithetical aspects, one or the other of which must triumph in the end. What those two kinds of mem-

ory are can perhaps be most clearly put in the form of a question which each reader can pose to himself :

How many of the countless impressions which compose my "mind" have been deliberately, intentionally, consciously acquired by me as the result of my own will, discrimination, choice and conduct? *How many as the result of my failure to use my own power and powers to have a mind of my own selection?*

It is believed that in these two questions lies an enormous field for fruitful self-introspection on the part of every reader. Perhaps at another time it may be worth while to pursue the inquiry here outlined, into the particular field "of the Western mind now ours", and examine into the nature of memory as specifically manifested in the man we are and the mankind we are acquainted with.

TO AROUSE THE 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 Gita 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.—*W.Q.J.*

SPIRIT, SOUL AND DESIRE

SOUL is the inner nature of man, the vehicle and expression of the Spirit. It is through Soul that the Spirit manifests or is brought into operation. Desires of the Soul are lower, mortal and transitory, or higher, immortal and divine, which, though not the spiritual nature itself, are nevertheless expressions of it and an indispensable part of man's constitution. It is the lower, gross and selfish desires that mar the picture of the "heavenly man," and which are, therefore, to be overcome and killed out. It need not be thought, however, that all desire is bad; there is desire for the higher, true, and altruistic, for universal good, happiness and beneficence.

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, since the feelings are an integral part of the constitution of man. In the principle called *Kama*—the congeries of desires and feelings—we have the basis of all 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 *Kama* and not be carried away by it. 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. Theosophical books deal with this subject; in the *Bhagavad-Gita*, Krishna is constantly engaged in enforcing the doctrine that all the emotions are to be controlled, that one is not to grieve over the inevitable, 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.

That is why "We cannot rise unless self first asserts itself in the desire to do better," for, "The good man who at last becomes even a sage had at one time in his many lives to arouse the desire for the company of holy men and to keep his desire for progress alive in order to continue on his way." From this may be deduced rightly that the giving up of all lower desires depends upon replacing them with higher ones, as otherwise the individual would be like a rudderless boat on a stormy sea. But once keep in view the highest possible ideal, desire and strive ardently to live up to it, and all

lower desires must die out and fade away. These deserve no pandering; on the other hand, true desires and aspirations deserve all possible aid, encouragement, help and assistance in bringing them to fruition. It is no easy matter to understand or help others in this way, especially as all are seen at some disadvantage, while the best is usually hidden in the heart. But living up to the highest ideal, the highest motive and knowledge of which one is capable can but smooth the path for others. This does not mean pretense in any way, but only simple honesty, courage, patience and perseverance through all.

ON GOD AND GODS

Eastern philosophy rejects the idea of a personal and extra-cosmic deity. And to those who call this *atheism*, I would say the following. It is illogical to worship one such god, for, as said in the Bible, "There be Lords many and Gods many." Therefore, *if* worship is desirable, we have to choose either the worship of many gods, each being no better or less limited than the other, viz., polytheism and idolatry, or choose, as the Israelites have done, one tribal or racial god from among them, and while believing in the existence of many gods, ignore and show contempt for the others, regarding our own as the highest and the "God of Gods." But this is logically unwarrantable, for such a god can be neither infinite nor absolute, but must be finite, that is to say, limited and conditioned by space and time. With the Pralaya the tribal god disappears, and Brahmâ and all the other Devas, and the gods are merged into the Absolute. Therefore, occultists do not worship or offer prayers to them, because if we did, we should have either to worship many gods, or pray to the Absolute, which, having no attributes, can have no ears to hear us. The worshipper even of many gods must of necessity be unjust to all the other gods; however far he extends his worship it is simply impossible for him to worship each severally; and in his ignorance, if he choose out any one in particular, he may by no means select the most perfect. Therefore, he would do better far to remember that every man has a god within, a direct ray from the Absolute, the celestial ray from the One; that he has his "god" *within*, not outside, of himself.—H. P. Blavatsky.

YOUTH-COMPANIONS' FORUM

IN the study of Biology as commonly taught in the schools, we meet with the distinction made between "living things and lifeless things". If it is true that all is Life, what is lacking in the scientific conception of "Life" that leads to a teaching that some things are lifeless?

Science as it stands today is mainly empirical, that is, it deduces laws and gathers data by experimental evidence. It can hardly be said to get at the crux of the matters it studies, because it works with effects rather than their causes; it deals with forces rather than the producers of these forces. To restate, science recognizes and classifies things, not by what they are in themselves, but rather by what they do. This being the case, science as taught and studied today, is, and can be, only relative knowledge.

However, just as there is "relative knowledge", so must there also be "absolute knowledge"; for, as relative knowledge is based on the effects of "things", absolute knowledge would necessarily be those "things" themselves, without any interpretive perceptions of them. So we see that what is lacking in science are the fundamental, basic concepts of Life, as Theosophy postulates them in the Three Great Truths. Briefly sketched they are as follows:

1. There is One immutable, omnipresent, boundless Principle, from which everything in the Universe proceeds and upon which all thinking is impossible and useless. This is known in Theosophy as the Causeless Cause.

2. Law which is inherent in Life is the working basis in the Universe. The physical plane law of the equality of action and reaction holds true on the mental, moral, and psychical planes as well. The effects of causes set up on any of these planes return in due course of time (regardless of duration) to the point of disturbance, or more specifically to the person or thing that set the causes in motion. This is known as the Law of Periodicity or the Law of Cycles. Reincarnation is the return of the soul (the experiencer), the permanent part of man, to a new body, for the purpose of experiencing the effects of actions set up in previous incarnations.

3. Everything in the Universe is Life, ever experiencing and ever evolving. The classification of some of the various grades of being on the ladder of evolution is as follows in the order of ascendancy: mineral, vegetable, plant, and animal kingdoms. At the top of the ladder of evolution stands Man as a *Self-conscious* being. The purpose of evolution is the desire of Spirit to know itself in action. The

goal of evolution is the perfect attainment of this, which is *perfect* self-consciousness on all planes.

If science recognized, as Madame Blavatsky teaches, that there is but One Primordial matter (invisible) from which *all* states and forms of matter evolve and differentiate, the misconception that there is anything "lifeless" in the Universe would be no more.

The difference that does exist between a living thing and a so-called "lifeless thing" is merely a difference in the degree of intelligence between the two—the "living" thing expressing its intelligence in motion and other functions. Essentially both *are* the same Life, differing only in degree.

What basic idea must be realized to make clear the fact that stones are "alive"?

(a) Scientists have found that all the tiny particles that make up a stone are in constant motion about some central point. Theosophy teaches that each particle, each grain, is a point of life. Every point is a thinker, every particle has its own consciousness. Life—the Self—is the central point around which the tiny atoms, and everything else in the Universe, for that matter, revolve and evolve.

All forms of matter are the outward expression of an indwelling intelligence, or form of consciousness, which we call the Life in that form. The form always exactly expresses the degree of that intelligence. An instance of the inherent intelligence is the mineral kingdom with its beautiful geometric crystal formations. The change from form to form in the mineral kingdom leaves an indelible imprint on the consciousness within, and when that experience is gone through again, the memory reasserts itself in the new form, and so the continuity of life is carried forward without lapse in the unbroken series of its manifestations.

The whole of the manifested universe represents the unity of life. From one portion of life through the development of the intelligence, numerous forms are evolved, each corresponding to its own experience. Each form has been through countless experiences through long aeons of time in this period of evolution, and so the life has acquired a facility for action. This facility is not alone limited to any of the lower kingdoms but is equally universal in the higher forms of life, human and divine. This perpetual change from form to form brings about a perfection within the limits possible to that kingdom until the highest point having been reached, the life departs to enter into forms of the next higher kingdom in the scale of evolution. This represents transmigration of the life atoms, a fundamental teaching of Theosophy. Were it not for this continuity of

life, and the power to assume forms in accordance with past experience, the theory of evolution would be a sham and a mockery; consequently life, as we experience it, would have no faculties for expression, and chaos would ensue. Hence, we could not recognize forms from day to day as they would change without due regard for law and order. The power to perceive the myriads of forms, each holding its proper place under the evolutionary scheme, provides the basis from which reasonable and logical deduction may be drawn by us and thus we note a continuity which is orderly and never chaotic. For example, common table salt will always result when sodium and chlorine are brought together in proper proportions. This illustrates the memory inherent in the intelligence of the life going from form to form.

Working on the basis that everything in the Universe is alive, and taking into consideration the theory of the transmigration of the life atoms and the complete theory of evolution provided by Theosophy in which no gap or break is possible, the intelligence in each life atom is understandable to the mind, and thus we can understand what is meant by the fact that stones are "alive".

(b) Life is indescribable. A stone either has or hasn't life. If it hasn't, it would not combine with various other minerals to crystallize, or to form a chemical reaction. If it had no life, it would not contain universes in its atoms as it does. Therefore minerals have life because they do not fit the conditions of "no life".

A stone is made up of the same material as we are. Only we know that we are alive. Our bodies do not really exist, because they are always changing. A stone's physical body does not exist because it is changing always, but what makes it change must be alive. Therefore a stone—meaning its invisible (to us) life—does exist, and is alive.

What is meant by "the transmigration of life-atoms"?

The indestructible force, or life-energy which animates, is in all. There being no dead matter, there could be no inorganic matter. In matter which is commonly called inorganic, this vitalizing life-energy is merely sleeping, or latent, but is there as potential energy. In matter generally called organic, the life-energy or force is active in the "Life-atoms"; this energy is dormant in inorganic matter, or "sleeping atoms".

This life energy which animates all forms, uses them, and passes on to other forms. Nothing is destroyed that has once existed; the life has merely passed into another form; the "life-atoms" have migrated to other forms.

We are always emanating "life-atoms". Whatever we touch is impressed by our feelings through the mingling of "life-atoms"—not physical atoms, but the vitalizing life-energy. A sage can look upon a form and know its entire history; can know who gave it the "life-atoms", and see the past impressions that make up its present condition. We not only affect the objects around us, but other human beings. There is a constant interchanging of "life-atoms" going on all the time. At death when the Higher Triad goes to Devachan, the "life-atoms" pass into other forms. Then at birth we attract that type of "life-atoms" which we need or have set up the cause for, by the law of magnetic attraction. The life-atoms that we have impressed give the three lower kingdoms their natures. The cruel animal is the result of the "life-atoms" impressed by the cruel thoughts of man which at the present time animate that animal's form. This has been misinterpreted by the Brahmins who teach that the souls of men can reincarnate in the three lower kingdoms. It is a grave twisting of the true teaching of the transmigration of "life-atoms" that has deluded many. Man is that creative energy who is emanating "life-atoms" of the nature he has given them.

What distinction would you make between the terms, Life, the One Life and the Life-Principle?

Life presents an absolute aspect and an individual aspect. In the absolute sense it is immortal—the immortality of the One Life, unconditioned and immeasurable. While in its individual or manifesting aspect, which may be also called Life, it is the Divine Monad which makes the eternal pilgrimage out of the One Life—the Light, the Source, the Cause of all things everywhere in space—through countless incarnations and then back again to its Source, the One Life, where all the individual monads, rays of the Absolute, share all the experiences gained through the journey. The Monad is an indivisible part of the One Life as it dwells in various forms; while it is unchanging, it is ever changing its forms.

The Life Principle or *Prana* is that life-force which energizes all the infinitesimal lives which make up our bodies. "Life sustains all the forms requiring life."

H.P.B. says: "Prana or Life is strictly speaking the radiating force or Energy of Atma—as the Universal Life and the One Self—its lower or rather (in its effects) more physical, because manifesting aspect. Prana or Life permeates the whole being of the objective Universe; and is called a 'principle' only because it is an indispensable factor and the *DEUS EX MACHINA* of the living man." So, *Prana* is our individual use of the life-breath and energy.

A MYSTERIOUS STATEMENT

“INGRATITUDE is a *crime* in occultism.”

Every Theosophist appreciates the significance in merely human sentiment—even sentimentality—of the word “gratitude”. Few seem to have questioned why H. P. Blavatsky, little given to trite sentiments or unnecessary words, should have gone out of her way to incorporate praise of such a commonplace quality. The statement, like every other principle laid down by her, has a *fundamental* importance resting upon some fact in Nature, the disregard of which places an insuperable barrier across the path of the would-be disciple. The vaguely understood virtues of mankind, which, in even their present fragmentary form, have alone kept the race in being, are “sentimentalities” from our point of view; from the point of view of Real Being, those virtues represent laws whose transgression brings severe lesions of the soul, and if violation is persisted in, death thereof. Their practice is not a mere matter of attaining spiritual “benefits”, but of the issue between annihilation and immortality; not because they have been laid down by any “god,” but because the opposites of poison and nutriment exist with more force and inevitability on the soul-plane than they do in the world that meets the eye.

If H.P.B. said “Ingratitude is a *crime*”, she meant that ingratitude carried with it definite and terrible consequences. Why? The answer to this is also the answer as to why the “guruparampara chain” must be inviolable by him who would attain; and it is the *inner* meaning of the Ashvatta Tree—the “Tree of Life”.

The common instinct of all decent men is reverence and gratitude to parentage, without which the nation itself quickly perishes through creeping decay; whether the matter be one of ungrateful children, or of undeserving parents, matters not.

Do we Theosophists, having intellectually, scientifically, and theoretically discovered ourselves to be immortal, dream that, for all that, we are *Anupadaka*—parentless? *There is no abiding principle of conscious individuality in man.* Quasi-immortality up to the door of rebirth is obtained by most, throughout the reaches of Devachan. Manvantaric immortality, through Nirvana, and up to the threshold of a new Manvantara, is likewise obtainable by the ordinarily good man whose merits outweigh, through the series of his lives, his misdeeds. And so can a Paranirvanic immortality be reached. But in each case, upon each plane, the re-descent into mat-

ter—whether a common human birth or the descent of the *Manas-aputra* at cosmic dawn—involves the loss of the old memories, the old individuality. The balance is even, the cup full, the bliss of the cycle in compensation against its pain and effort. The acquired nature in the course of the inexorable cycles becomes disaggregated, unless the man has risen beyond the dreams of individuality, and, as *Monad*, identified himself with the collectivity of all life, thus projecting himself as a conscious force in Nature across the “wreck of matter and the crash of worlds.”

What is built up can be torn down; whatever is subject to change must, unless conscious and supreme counteractive effort be made, follow the inexorable cycles of Nature, the road of Brahma-Vishnu-Shiva. Likewise, whatever is subject to change, has in each of its phases, a beginning or re-beginning; it has birth, it has progenitors. Lower *Manas* is constantly in *Nitya Pralaya*—incessant creation and destruction, moment by moment, thought by thought. At physical death it meets its *Maha Pralaya*; and in *Devachan* it ends—except as to that small portion of its memories which find harbor in Higher *Manas*. Soaring above all this, Higher *Manas* itself yet has its growth by accretion during *Manvantara*, its inevitable absorption in *Nirvana*, its subsequent oblivion—if *Dharmakaya*—in the new physical Universe. In *Manvantara*, the nature of its progress is an incessant becoming, a continuous *birth*.

We all know, if we stop to think, the parentage of our personal mind; we know the thousand and one things, good, bad and indifferent, conscious and unconscious, from which we have received directly or indirectly the mosaic of ideas which constitute our conscious physical existence—butcher, baker, and candlestick maker; friend, enemy, newsboy, preacher; ascetic and voluptuary; the wind, the sea, and the wood. An indifferent parentage for the most part, on one side; on the other—the Higher Self which alone keeps us human and in human existence. From what does *That Self* derive?

The *Ashvatta Tree* grows downward from its roots in the Ideal Universe; the primeval *Dhyan-Chohan*ic Essence, from whose Seven great roots we spring, extends its trunk downward through the planes of substance successively evolved, until, upon the *Manasic* plane, the plane of differentiations, the dual Consciousness reflects the Great Illusion of Separateness.

Was it by chance, or by mere local *Karmic* circumstance a few centuries or a few millenia old, that the whole world owes all it knows of Theosophy to H.P.B.? Was it a mere sentimentality of gratitude for service rendered that she, for many years and in the

last hour of her appearance, hammered upon the spiritual debt owing to Mr. Judge by all Theosophists, and especially by American Theosophists?

Every opportunity of a human being for obtaining enlightenment—nay, even for absorbing the most commonplace knowledge, good, bad, or indifferent, hangs upon his inner attitude toward the revealing source. Every man has his place of growth in the ever-spreading, ever-leaving Tree of Life and Wisdom. Rests with him, by constantly increasing the flow from that Source, often seemingly without but in reality within, to wax in spiritual diameter while ever himself putting forth new shoots; or else, carping, criticising, patronizing, reviling, to wither on the stem, fall, and rot into cosmic mire amid the sunless forest debris. Again and again he may rend himself partly free, yet still recover. But the wound becomes harder to heal at each new wrench; and at last—impossible.

WHAT IS AN ATOM?

The real atom does not exist on the material plane . . . the *real* atom is beyond space and time. The word molecular is really applicable to our globe and its plane, only: once inside of it, even on the other globes of our planetary chain, matter is in quite another condition, and non-molecular. The atom is in its eternal state, invisible even to the eye of an Archangel; and becomes visible to the latter only periodically, during the life cycle. The particle, or molecule, *is not*, but exists periodically, and is therefore regarded as in illusion. . . .

An atom may be compared to (and is for the Occultist) the seventh principle of a body or rather of a molecule. The physical or chemical molecule is composed of an infinity of finer molecules and these in their turn of innumerable and still finer molecules. Take for instance a molecule of iron and so resolve it that it becomes non-molecular; it is then, at once transformed into one of its seven principles, *viz.*, its astral body; the seventh of these is the atom. The analogy between a molecule of iron, before it is broken up, and this same molecule after resolution, is the same as that between a physical body before and after death. The principles remain *minus* the body. Of course this is occult alchemy, not modern chemistry.—*H. P. Blavatsky.*

STUDIES IN THE OCEAN OF THEOSOPHY

XXXV

IF "all that has been outlined in preceding chapters is true, then in man are the same powers and forces which are to be found anywhere in Nature"; and the vast "field of psychic forces, phenomena, and dynamics" is represented in each human being, however humble. In the "Human Workshop", *Desire* is superintendent; *Will*, director; and *Imagination*, the constructor. The innate individual energies supply the motive power; for, in "the view of the Lodge, 'the human brain is an exhaustless generator of force' ". The great engine that turns the dynamo is *Faith*. All necessary "instruments are in the body and brain"; the materials used are drawn from the substances of the seven worlds; while from the Astral Light—indelible record of the Race's past thought—any imaginable design may be selected.

The Law governing this construction is *polarity*, under three aspects: attraction, cohesion, and dispersion; and a "knowledge of the law when added to faith gives power over matter, mind, space, and time." The Christian does not really believe it, but faith *could* remove a mountain! It is the Eastern mystic's faith that enables him to produce the phenomena so nearly incredible to our "lay mind infected by the materialism of the day". The Adept expresses these powers in higher degree and for loftier ends than does the wandering Fakir; but the *Mahatma* employs them in their mightiest potencies and universal fullness.

Between the ordinary psychic manifestations of the East and those of the West, a remarkable difference is evident. Even in its temporary decadence, the former is sufficiently spiritual to admit of adepts sometimes mingling with the people; and there, knowledge still lingers of "the occult laws of chemistry, of mind, of force, and of matter", in addition to the commonly held conviction of an inner "complete person", clothed in astral substance, and equipped with organs enabling him "to act with or without coordination with the physical". All of this tends towards the *conscious* exercise of many recondite capacities known to us only by hearsay; whereas in the West, where spiritual darkness obscures the mind of the masses, the trend of psychism is definitely towards *necromancy*, the production of irresponsible mediumship—disdained by all Eastern peoples.

Theosophical literature affords abundant description of magical operations: precipitation, appotation, levitation, clairvoyance, clairaudience, second-sight, mind-reading, and many other feats. Of

these the most wonderful, perhaps, and least familiar to us, is the precipitation, "objective to the touch" of "material which was not visible before, and in any desired shape." This is accomplished by trained, directed *imagination*, the same "picture-making power" that, "suffered to act in an unregulated mode", stands in the West for "fancy or misconception and at all times for unreality." Yet, this is the "King faculty", second only to Will. A distinct idea unwaveringly held evolves an "actual image or form" in the Astral Light and is "then used in the same way as an iron moulder uses a mould of sand for the molten iron."

True Magic being but *Nature*, deeply perceived, well understood, and fully expressed, contravenes none of her laws. Thus, "Theosophy does not deny nor ignore the physical laws discovered by science", but merely "asserts the existence of others which modify the action of those we ordinarily know." It indicates "the occult cosmos with its ideal machinery" concealed behind the visible, phenomenal one and perceivable only "by means of the inner senses which pertain to it"—senses not easily developed "if their existence is denied." The pity of denial is that while it can delay normal psychic unfoldment for the denier, it affords no protection against misunderstood and misapplied psychism. In this Cycle, inner faculties are due to quicken and act, in right or wrong direction. When controversy raged over the spherical shape of the earth, mere denial was powerless to flatten the globe; but investigation opened up a whole new half of the world. Even so, a whole new inner portion of this same world awaits to reveal its wonders to the open-minded searcher.

In these investigations, the real scientist's own nature becomes his laboratory, for all testings and provings. But, far from "sitting for development", this means *standing* on principles—alone, if need be—in sustained effort to check the facts of life and beinghood against prevailing conceptions. While mediums "rarely, if ever, know anything about how they accomplish any feat", students of the Wisdom-Teaching strive to know what they are doing, all of the time. Self-knowledge, wisdom, and righteousness are not products of psychic development; but sound, wholesome psychic unfoldment is ultimately produced from them. Evolution is always from above, down!

Under Karma, the every-day round of activities is rich in phenomenal occurrences, to reward attentiveness and provide materials for serious pondering. For each individual, these experiences are peculiarly his own. Therein lie his especial lessons—lessons never to be learned by witnessing the weird rites of the seance-room

or by consulting "psychics". Most of us would repudiate any imputation of *clairvoyance*. "Yet", says the Teacher, "it is a faculty common to all men, though in the majority but slightly developed; but occultism asserts that were it not for the germ of this power slightly active in every one no man could convey to another any idea whatsoever." What is true of one faculty must be true of the rest. Are we always sure that the stimuli of our senses are outside and not within; or that telepathic communication is not taking place between ourselves and others, un-noted; or that our apparently free choices are not due to influences from the Astral Light impelling us? Unless entirely sure, it might pay to watch our impressions. Ignorance and heedlessness are no safeguards to the path of virtue!

Then, following day, come the "dreams and visions of the night", from which to learn still deeper truths of self-hood. The man of gross flesh travels not those mysterious pathways of Dreamland; yet "some one perceives and feels therein, and this is one of the arguments for the inner person's existence" and evidence, also, that he then "communes with higher intelligences", and is possessed of wisdom transcending that of his earthly representative. Some dreams are the chaotic effects of brain action automatically proceeding or the results of physical derangement; but the sleeper's drowsy, dormant brain could never fabricate visions of prophecy, allegory, vital suggestion, clear retrospect, or valid warning.

To the observant, waking and dreaming both bear witness to Man's psychic faculties. Fortunate he in whom these may be classified as "normal"; and wise, he who constantly checks them with doctrinal explanations and admonitions. In warning against *practices*, Theosophy embodies some of its greatest philosophical and scientific treasures. But while warning against psychic indulgences, the Teachers ask for charity towards the befuddled sufferer therefrom. The alleviation of such disabilities constitutes one of the Movement's prime purposes. The germ of psychic derangement resides in the lower nature of everyone, even as the potentialities of adeptship abide in the higher nature of even the morally broken and physically diseased medium. Were Theosophy for the pure and sound, exclusively, it might well have never been "called forth".

At first thought it seems strange to read of mankind mirroring "wonderful" and "terrible" powers. There appears nothing awesome in daily human activities; yet all force being spiritual, must it not be that even those forces ordinarily employed must actually be terrible and wonderful potencies *stepped down* to meet the needs of this workaday world? Were the hustling business man or busy

housewife to watch carefully, they might discover their own use of the same processes, at least as those used in the Oriental feats, "which seem so strange to those who deny or are unaware of the postulates of occultism." A design objectivated is *precipitation*; to sustain a purpose is *concentration*. Rising superior to difficulties is *levitation*; and looking into the principles of things is *clear-seeing*. When a cause is perceived and its effect apprehended, there is *pre-visioning*. It is *second-sight* that reads between the lines and hears within the words; while compassionate understanding is true *clair-voyance*, or *spiritual-knowledge*.

No humblest act but is governed by psychic dynamics. To accomplish anything, ideas are attracted on the mental plane, cohered on the astral, and precipitated on the physical. Materials are "found", "kneaded", and combined "by adding here, taking away there, and often altering"; then all is *held* in cohesion in the completed form, even if it be by means of nail, cement, glue, or thread. Universal processes enter into the least construction, as well as into the greatest. Always, Desire, Will, Imagination, and Faith must co-operate to carry through a plan.

In the inevitable osmosis between the Eastern and Western hemispheres Souls incarnated there will sometime come here; while many living here will be re-embodied there. Then the Oriental now growing the mango-tree by the power of his focussed Will may grow an orchard in the Occident by manual labor and the sweat of his brow. Perchance it may require even greater exertion of will-power to become a successful nurseryman. It might be, as well, that the present American is too recently transferred from the older lands to be thoroughly practical here. His empire-building gives little evidence of familiarity with the true ideals of the Fathers of this country. Could a portion of our citizens be new-comers, swept off their feet by blare and rush, fascinated and be-fooled by strange, new opportunities for pleasure, and so missing the mark?

Be that as it may, balance and direction are to be found in Theosophy alone. By its practical application, men of the Orient would arouse themselves out of their lethargy; while it would supply for the Occidental that calm and deliberate action so entirely lost at present in the whirl of events. The Movement came to Westerners for their education, and that they could lend a hand in their turn to their Eastern brothers of the same *Race!* Thus enlightening and helping one another *in the true sense* the highest felicity can be reached by both East and West. Brotherhood, not psychism, is the practice that must heal the world.

CONDITIONS—EXTERNAL AND INTERNAL

WHERE lives the man who is satisfied with things as he finds them? Rich man, poor man, beggar-man, thief, the wise as well as the foolish,—one and all men are engaged in an incessant struggle with the conditions that surround them, the environment that enmeshes them like fish in a net.

This unpopular fact of experience is nothing new in the world, but is as old as history itself, as old as the oldest traditions of the race. Reasoning by the biblical *Genesis*, even "God" could not have been satisfied with life as He was living it; otherwise why any "creation" at all? The Serpent in the Garden of Eden was not satisfied—nor were Adam and Eve in the God-given Paradise. No one was really contented: all had to have "something to do", other than they had been doing; all desired a more or less vague, a more or less tangible addition, subtraction, multiplication, or division of the individual and the common lot.

The same state of affairs is to be found in the Scriptures of all religions. "In the beginning" there were Beings and an environment, and something had to be done about it! And so on, down to this very instant. In the oldest of all extant sacred teachings, the *Upanishads* of ancient India, the eldest of these, the *Rig-Veda*, gives in Hymn X, 129, a statement very similar to the account in *Genesis*:

"Desire first arose in THAT, which was the primal germ of mind; and which the wise, searching with their minds, have discovered to be the bond which connects the creature with the Creator."

Another hymn, in the *Atharva-Veda*, exalts this assumed "desire" to the status of the Supreme Itself for it recites: "*Kama* ("desire") was born the first; Him, neither gods, nor the heavenly host, nor men, have equaled." This is not very different from the idea contained in the very first verse of *The Gospel According to John*: "In the beginning was God, and the Word was with God, and the Word was God."

Our archaeologists have shown us how to read history from heaps of crumbled ruins; our geologists have scraped off layer after layer of that vast palimpsest, the earth's skin, translating for our edification and entertainment the story of its past,—and so with our astronomers, our physicists, our physicians of body and of the soul: they have been able to read out of what, to most men, are

mere objects of sense and sensation, endless consecutive, coherent, instructive records and treasures accumulated by nature and by man in the mighty reaches of old. It is not too much to assert that all we are and all we know of anything beyond mere animal-like existence, are due to such researches, such studies and comparisons by earnest students, the discoveries made in our own recent or present time, by "the wise, searching with their minds".

Every babe born into the world, every animal, every seed or plant, even the "forces of nature" and the "chemical elements" seem to have "something to do", for, from the first moment of their appearance within the horizon of our perception, they, not less than we, struggle with their environment—often with more marked and uniform success than any of us are able to boast. Why, then, deny to anything its "primal germ of mind"? Why foolishly fancy that anything soever is devoid of Life and mind? Everything we perceive in any way is assuredly, by all the evidence, equally engaged with ourselves in "the struggle for life"; why imagine that anything that can struggle for life is *life-less*? If that is our attitude and idea and conduct, it would be extremely useful for us to inquire just what would be regarded by us as evidence, as "proof" that all Nature is animate and is everywhere engaged in one and the same wrestling-match with "conditions"? Anyone who posits this problem to himself will be bound to yield to "the logic of facts" and humbly confess his own fallibility in the face of the infallibility of universal testimony.

Perhaps the greatest service so far rendered by H. P. Blavatsky's struggle with the conditions, external and internal, that enveloped and envelop her great Mission—perhaps the greatest result so far achieved has been along the line and within the scope of the Second Object of her Masters and herself. In passing it may be observed that the "Three Objects of the Parent *Theosophical Society*," and the Theosophy which was to subserve the accomplishment of those Objects, were not due to the Theosophical Society—the Society was due to them, and both the Objects and Theosophy were given to the Society and its members by H.P.B. Colonel Olcott wanted to start a "miracle club", and did so, some months before the establishment of the Theosophical Society. The "miracle club" was a failure, and the Society was due to H.P.B. herself and to Mr. Judge. This is the fact, not alone as recorded by Letters from the *Mahatmas* and by the statements of H.P.B. and Judge, but from Colonel Olcott's own testimony in his *Old Diary Leaves*. Theosophists need to bear these facts in mind and state them,

whenever and wherever they hear specious and interested claims made in regard to this or that theosophical body as "*The theosophical society*". "Handsome is as handsome does," when applied to theosophical claims and claimants would soon weed out the noisome growths and reduce to "innocuous desuetude" the whole parasite crop of noisy "Occultists" who talk incessantly about "secrecy and silence" but who can not themselves keep still to "save their souls"—granting that they have any to be "saved".

But to return from our "aside". H. P. Blavatsky was the greatest of antiquarians in a field of surpassing importance to mankind—that of comparative philosophy, religion, and science—the Second Object of the theosophical society. In her *Isis Unveiled* and *Secret Doctrine* will be found the greatest storehouse of real knowledge and information ever amassed on these great subjects. The famous Three Objects are well known to all Theosophists of to-day—in the sense that all are aware of them and can repeat them. But, we might inquire, what was *H. P. Blavatsky's* own "object" in providing and promoting the "Three Objects" of the T. S. among its Fellows and in the world at large? That she had an *object* indeed, her whole career bears consistent and conclusive testimony. Unless we understand *her* great Object, all our theosophical societies and theosophical books will be of little use to us or to mankind. Some suggestions in this respect may be indicative and fruitful to earnest minded readers, theosophical *at heart*.

H.P.B. must have known both the fact of the struggle of mankind with "conditions", external and internal; the fact of the well-nigh universal failure to overcome those conditions; and she must have known the real cause and cure of the disease and defeat of the best of men in their share in the *Maha-Bharata*—the Great War in which every man is a conscript on one side or the other.

She knew that what each man has to fight is not only the hostility of Nature at large; the opposition, from inertia to violent antagonism, to his fellow-men; but even more, and more unsuccessfully, does each man have to wage a *combat à l'outrance* within the lists of his own composite being.

In short, *she* knew that *our* blind efforts to bring about "that continuous adjustment of internal relations to external relations, of external relations to internal relations" is our Karma, our *bad* Karma, and is the very cause and mold of life as we live it, as we find it, as we ourselves have made it, and will go on repeating it—unless we reform ourselves.

Is her *Object* ours?

ON THE LOOKOUT

"HIS GRACE"

An English correspondent sends to "Lookout" the following extract from a recent radio broadcast by the Archbishop of York:

"To me it seems that in the matter of social honesty a wholly false standard is widely accepted, and this is undermining both social and personal integrity. To avoid causing unpleasantness has been exalted into a primary obligation. No moral standard, it seems, is to be maintained against a really eager desire to ignore it; any falsehood may be spoken rather than a displeasing truth; fundamental convictions must be lightly regarded if some acquaintance holds different and incompatible convictions."

Our correspondent reminds us, in his accompanying comments, that the Archbishop's remarks must necessarily be construed as the expression of what is really "rational aspiration", though as necessarily from a Church background; and further, that H. P. Blavatsky once said that one of the noblest of Theosophists was a Roman Catholic priest. No doubt our correspondent had in mind her comments on Father Damien as recorded in the *Key To Theosophy*.

"THEOSOPHICAL DUTY AND WORK"

The annual celebration of "U.L.T. Day" was devoted to the consideration of Theosophical duty and work. In this respect His Grace of York has voiced a duty all too often ignored by professed Theosophists—a duty whose fulfilment brought upon H.P.B. the enmity of many within as well as of those without the area of the Theosophical Movement—an enmity which inevitably falls upon every student who essays to follow the Path she showed. Writing to the members of her "Esoteric Section", she used these words:

"Above all, it is the duty of every member to be careful not to encourage cant, hypocrisy or injustice."

Theosophy is a transcendental philosophy, and those who would be true Theosophists must take their stand upon transcendental motives. In a world filled with cant, hypocrisy and injustice, and which has apotheosized base motives, the Theosophist has to appraise and act upon a truer conception of "universal brotherhood" than that which prefers an agreeable falsehood to the disagreeable truth—which thinks that mental and moral disease can be cured by anaesthetizing one's sensibility to them and of them.

SUN-SPOTS AND THE WEATHER

According to *The Secret Doctrine* (1, 541) "there is a regular circulation of the *vital fluid* throughout our system, of which the Sun is the heart." This "vital fluid" is said to be "self-generated" in or by the Sun, and its complete cycle is of eleven years duration. In another statement, H.P.B. affirms that every "atom" in our system "returns to the Sun" once in eleven years. In a foot-note to the above she cites Prof. Jevons as attributing all the great periodical commercial crises to the influence of the Sun spots every eleventh cyclic year. On this basis there would be a world-crisis every 120 or 130 years, according as the cycle is computed to be the decimal one, or with the added year which it takes for the solar blood "to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system." One somewhat conversant with "analogy and correspondence" will have no difficulty in understanding these otherwise cryptic statements.

Now comes Prof. T. J. J. See, mathematician and astronomer who has made a life-long study of sun-spots. In a United Press dispatch of May 31, he relates rain-cycles, drouths, dust-storms, etc., to these sun-cycles.

PROFESSOR SEE'S OBSERVATIONS

Prof. See says that so early as May 5, 1934, he predicted the return of the rain-cycle; also that as a result of prolonged observation and study in 1905 and in 1921-22 he was able to verify that during periods of drouth "the sun has a widely-expanded corona, under super-heat due to the absence of the darkening spots." On this, H.P.B. says that the sun-spots are in fact "*due to the contraction of the solar HEART*"—in other words to the "Great Breath" of the invisible but real Sun. Prof. See contends:

"Very recently I studied the history of the droughts in the United States and found the period of recurrences to be nearly eleven years. I also examined critically the history of the droughts in China the past 1000 years and found that in the long run they came back in exactly 10.99 years, which is the 11-year sunspot cycle. I was able to prove by the long records of many nations, that the droughts come when the sunspots are minimum, the rains when they increase to maximum."

"The rain cycle having now returned to the earth, with the increase of spots on the sun, we know definitely that there will be no drought for the next seven years."

From the "finality" of tone in the Professor's statements, it would seem that he has yet to learn of another phase of the "Law of Cycles", which must apply in these as in all other matters, namely, its aspect of progression and retardation, both in intensity and in the periodicity of its time calculation.

"ANTIOCH NOTES"

Arthur E. Morgan, now Chairman of the "Tennessee Valley Authority", is by profession an Engineer, but who became interested in Antioch College, Yellow Springs, Ohio, while engaged in flood control direction there, years ago. As President of the College, he undertook the reconstruction in that great task of human engineering begun nearly a century ago by Horace Mann. No living man has achieved a more honorable and worthy career of private usefulness and public service. Though doubtless not so well known, Mr. Morgan's life-work has closely paralleled that of ex-President Herbert Hoover.

Antioch Notes, an eight-page publication issued monthly during the scholastic year, has for a decade carried with rare exceptions a brief monograph on subjects of public interest, in which Mr. Morgan, by nature a student and an educator as well as a man of action, has expressed the ideas and ideals on which the College life as well as his own has been modeled. During his enforced absences from the College Mr. Morgan has, in current issues of *Antioch Notes*, treated of old and new "Deals" in American life. The May, 1935, comment is on "Ownership in Industry", from which we quote:

OWNERSHIP OR TRUSTEESHIP?

"One attitude toward industrial ownership is, 'This is mine to do with as I please.' In civilized society that view is untenable.

"Production of wealth is a social process, and the relative values of contributions seldom can be closely measured. Ownership may promote effective administration, and it may protect investment in time, enterprise and money, but it does not give moral right to profit beyond moderate compensation for capital and services. Industrial ownership should be essentially trusteeship. . . .

"Under the power acquired through legal ownership, the free play of natural economic forces has at times been greatly distorted. This has come about largely through the accumulated weight of legal opinion in favor of the selfish demands of ownership; partly through the greed of those in power.

"Underlying and supporting private wealth is the common-wealth. Private wealth should consist of accumulated compensation for services; standards of compensation being those most conducive to a wholesome society. Gross violations of such standards may be checked by law, but finer discriminations which mark an 'economic gentleman' must be enforced by economic manners and morals."

"MORALS AND DOGMAS"

The quoted views can only be regarded as representative of the very highest type of American thought. Equally, and little noticed, they are representative of the American notion of morality in all its many strata of ability and disability. That notion was characterized by Christ as the attempt to serve both God and Mammon. This is no more seen to-day than at any other period—perhaps less seen. Let us examine Mr. Morgan's own statements with friendly eyes to discern their actual implications and corollaries. Take, first, the statement:

"One attitude toward industrial ownership is, 'This is mine to do with as I please.' In civilized society that view is untenable."

Now, if this summarization is accurate, it follows either that our existing social status is *uncivilized*, or else that *no compromise* is possible between the doctrines of "eminent domain" and "industrial ownership". Either "private property" is, *without exception*, subordinate at all times to the "common welfare", or men will in natural sequence deal "as they please" with what each considers "mine own". In other words everything used by anyone is a "public utility". In the early days of the petroleum industry, one "Coal-oil Johnny" displayed this principle of possession and possessory "rights" by lighting his cigars with twenty-dollar bills. There are to-day, in every station in life, multitudes of men whose "economic manners and morals" are precisely those of "Coal-oil Johnny".

Our whole "civilization" is a compromise, a ferment, between "capital" and "labor". Fundamentally, there is no difference whatever between the two, in principle or in practice: each is out "to have and to hold", *vi et armis*, whatever he can get, the victory of

one necessarily involving the defeat of the other. The "capitalist", the *bourgeois*, is everywhere regarded as an enemy by the "proletariat", the "worker", and vice versa. If this mutual antagonism is "untenable", as it is, with civilization, or even survival, what are Mr. Morgan and other high-minded technical and industrial leaders to do about it?

THE LACK OF PHILOSOPHY

There is no lack of men of Mr. Morgan's character and ability, yet our whole social and economic structure threatens to duplicate Goldsmith's "Deserted Village"—and from the same causal factors. What do our Hoovers, our Morgans, our Roosevelts, and other able and sincere publicists themselves lack? The answer can only be: an inclusive philosophy. No number of "economic gentlemen", of right-minded industrialists, of catholic statesmen, can, any more than King Canute, "do as they please" with the "tides in the affairs of men". Nature's laws are "yea" and "nay"; do not admit of compromise.

The "industrialist" of to-day is the feudal baron of yesterday. "Manners and morals", or ethics, without a philosophical basis, are as futile in industrial, political, economic life, as in religion. Every religion has the same essential code of ethics: what have they been able to achieve? Merely the service of ineffective brakes on the passions, the greeds, the selfishness of men.

Ethics without philosophy has never yet produced a reform in human nature. Ethics hampered and compromised by creeds and dogmas has produced innumerable hypocrisies and, in cold fact, bred every vice. To-day, our best and most influential men are, not less than in all the past, traveling a "vicious circle" of dealing with symptoms, or indulging in "the illusions of hope".

Had Mr. Morgan, and his peers devoted a tithe of the energy and capacity to sound philosophy, that they have to the personal practice of ethics and the "engineering" of the existing order, the service of "God" instead of tribute to "Cæsar", they would have what now they lack in every case, true clairvoyance, true orientation.

"The rich young man" of Scripture, the "Nicodemuses" with whom our civilization abounds, are faced with the same problems, the same yearnings, the same sterility of the will, as in the days of the "Son of Man". Now as then, they seek to hold on to their own "possessions" even while striving to use them for the common good.

The conception of "good" in the mind of the best of men, quite as much as in the worst, is built up on a one-life basis, rests upon the philosophy of materialism, can only reproduce a tower of Babel and a confusion of tongues.

Would that our Morgans might use their power of mental introspection to find the eternal verities, their Karmic endowments for the education of themselves and others in the knowledge of "the Enduring in the midst of unenduring things."

IMMEDIATE RESULTS

The physiological consequences of drink are, in general, laughed at, because men and women can recover from an orgy sufficiently to get to work next morning and go through the motions of the daily round well enough to keep the employer—in most cases—from learning that he is getting a half day's work where he is paying for a full one. The results of a slow accumulation, week by week and year by year, of the never quite obliterated after effects of drinking express themselves so gradually in an imperceptible lowering of the level of health and ability, going to tragic culmination in middle and old age, that the victims often never dream of the real cause of the darkening of their lives—particularly so, if they are of the "moderate drinker" type.

Disabilities thus engendered have likewise most serious social effects, which are bound to take their toll of the nation. The paralysis of will and courage so notable the past five years has been ascribed by a few keen observers to our purely materialistic philosophy of life, but while this is basically true, the extent to which men have become blinded, even to plain self-interest, can be laid to nothing else than the poisoning and polluting of the brain-centers by universal alcoholization. Thus, approaching the most critical years in the history of our nation, great numbers of young and old, in high and low places, upon whom responsibility rests, are unfit to meet it, having lost in large measure the faculty of the higher mind. We need only to look to Russia to see the inevitable result in misery, horrors, and failure.

"DRINK—AND SHOW YOUR IGNORANCE"

Dr. William Brady has for a long time produced a daily syndicated article under the general title of "Personal Health Service", which is featured in many metropolitan newspapers. Not long ago

his attention was turned to the evils of intoxicating liquor and his remarks were captioned: "Drink—and Show Your Ignorance". The article, brought him, he says, 61 letters from readers. Some of these rebuke, some deride, some scorn, some approve his advice and prescription. Here is a sample of one class, as given in Dr. Brady's article of June 24:

"One of the seven readers who wrote to express indignation and resentment, said that I displayed in that article 'the fanatical narrow-mindedness against drinking of a crackpot prohibitionist'. Frankly, I hate the stuff like poison and I voted prohibition at every opportunity before we got it, and then I got mad and voted for repeal, and now I kick myself every time I see a doubly qualified fool maudlin."

WHAT ALCOHOL REALLY IS

After thus frankly expressing himself, Dr. Brady proceeds to quote a standard medical authority—Rosenau's "Preventive Medicine and Hygiene" (New York, D. Appleton & Co.) which, he says, can be read in any good library:

"The student of preventive medicine still regards the alcohol question as a public health problem. Alcohol is a habit-forming drug; it lowers resistance and shortens life, impairs efficiency, promotes poverty, increases crime, favors accidents, excites passions and diminishes self-control; it leads to immorality and tempts venereal infections. Alcohol increases economic waste and retards social progress. It is a narcotic rather than a stimulant. Its nutritional value is strictly limited. Its habitual use as an aid to work is physiologically unsound. Its local irritating action and its toxic effects upon nerve tissue account for a certain amount of harm; but the greatest harm perhaps results from the fact that alcohol, even in small amounts, clouds judgment, depresses will-power, and takes the check off self-restraint. In short, it stupefies the highest and noblest function of the mind."

"SO YOU SEE, CHILDREN"

Dr. Brady concludes with this bit of Socratic wisdom and irony addressed to the coming generation and their elders:

"The average physical development, mental efficiency, and moral integrity for boys and girls is better to-day than ever before, yet the influences and temptations which inevitably tend to deprave these standards are far more potent than you and I had to contend with when we were young."

"So you see, children, a little drink will never do you any harm if you don't weaken. If you weaken, you'll take the little drink, and if you take the little drink you're sure to weaken, and then it's easier to take another drink, and weaken still more, and—"

"THE MASTER GLAND"

During recent years the "pituitary body" and other so-called "ductless glands" have been made the object of endless scientific experiments, the subject of endless scientific speculations. All this passes current as "the latest discovery in exact science"—until a new fact, a new theory, shoves the old into the discard and becomes in its turn the "latest", to be itself relegated to the ash-heap of exploded hypotheses. The "very latest thing" is as popular in science as in fiction and in the news. One may well reflect that the same facts, or what are accepted for the time as the facts, produce an infinite variety of "reactions", according to the mental bias of the percipient. The scientific *modulus* of investigation, experimentation, speculation, is as wholly materialistic to-day as ever it was. It all proceeds from sense-perception and inductive reasoning in the present state of human consciousness. Its moral *affect* is the doctrine of irresponsibility; its intellectual sequence is that life begins and ends with the bodily term; its spiritual destination is soul-annihilation—a "trinity" of reactions as inconceivable to the scientific as to the theological scholastics. From these two schools of thought the lay mind, the "man in the street", derives his fulcrum of conduct. On all this, one of the Theosophical *Mahatmas* wrote, a half century ago:

"It is like trying to explain the aspirations and affections, the love and hatred, the most private and sacred workings in the soul and mind of the living man, by an anatomical description of the chest and brain of his dead body."

BORGAS' EXPERIMENTS

From Russia—fit exponent of materialism *in excelsis*—comes the "latest news" in the reports of the experiments of Prof. N. Borgas, of the Medical Institute at Rostov. The story, as carried in press dispatches, is that he extracted the pituitary of a man just killed in an accident and grafted the organ in the body of a 15-year-old dwarf girl. In six months she grew six inches—and then growth stopped. Prof. Borgas thereupon grafted another "master gland", this time from another girl who had just died. Once more the sub-

ject, or victim, began to grow, adding two and a half inches. Fellow scientists are skeptical of this necessarily highly contingent method of experimentation. Why not, they ask, use the "hypo" and inject the proper pituitary extract—"hormone"—instead of depending on convenient corpses or those just dead? Scientific investigators go on discovering and extracting new properties of the ductless glands and preparing the proper serums for injection with never a thought of their own ignorance, conceit, and violation, not only of "nature" but of spiritual, intellectual and moral nature, blind to the existing decadence and havoc in these three fields of human life.

"THE DOCTORS MEET"

That "great and good friend of the public mind", the New York *Times*, is more than a mere recorder of events from day to day. Its monthly *Magazine of American History* is both authoritative and informative—two characteristics not always mated. Freest, perhaps, of all American publications from sinister influences, its editorial policy has always controlled its business office—the rarest of rarities in American journalism. It is good to note that since the death of Mr. Adolph Ochs the *Times* continues unchanged and unabated the sound course charted by him during his long years of responsible newspaper work. In its issue for June 16 under the quoted title, there is an editorial on the proceedings of the joint session of the American and Canadian Medical Associations. Press dispatches featured the various papers under such headlines as "Lame Walk After Taking Pancreas Extract"; "Nutrition—Key to Super-Race"; "Excess Sugar in Blood not Necessarily Harmful"; "Injected Olive Oil Prevents Starvation"; "Fatal Ills Curbed by Brain-Bath"; "Artificial Fevers Cure Infections", and—gem of all, quite fitting to place alongside Prof. Borgas' "Master Gland" grafting—this: "Growth Retarded by Pineal Extract". But let us not be too severe upon the medicos: they help us into life, many suspect that they help us out of life, and all are witness that everything and every one is "doctored" nowadays. The *Times* editorial comments:

"MEDICAL ENGINEERS"

If we have any fault to find with these mechanical engineers—and what else are they?—it is precisely with their mechanical bent. To read their papers it almost seems as if they are dealing with living mechanisms rather than with delicately balanced minds.

Despite all the quackery that goes with mental healing, the day cannot be far off when souls must be treated as well as livers and hearts. No doubt the doctors realize this themselves. Some of the effects obtained with their electrical fever machines are admittedly psychic—good modern witchcraft made to look like science by vacuum tubes and complicated circuits.

“MEDIUMSHIP A DISEASE”

Almost at the same time as the A.M.A. “convention”, the 39th annual Congress of the American Naturopathic Association met at San Diego, California. There, Dr. J. H. Kritzer, a graduate physician engaged for many years along original lines of research and medical practice, delivered an address which created a furore among the hundreds of “Naturopaths” present. We quote from the report in the June 21 issue of *California Health News*:

Dr. Kritzer stated that the so-called clairvoyance or clair-audience some people regard as a great attainment is in reality but an abnormal and disjointed condition of the seven-fold constitution of man.

Contrary to the opinion of modern psychiatrists, who hold that seeing apparitions or hearing voices inaudible to normal beings are hallucinations or illusions, Dr. Kritzer pointed out that it is none of these; that it is not a disease of the brain but of the solar plexus, according to his findings in the irises of the victims.

WORDS OF WARNING

He cautioned that prolonged practice of mediumship sooner or later leads to mental disturbances, with loss of discrimination, fear, indecision, and negativeness as chief characteristics; and may in time lead to the insane asylum.

Among some of the causes attributed by the speaker as leading to mediumship, he enumerated “sitting for development,” prolonged fasting, alcoholism, narcotics, and excessive sexual indulgence.

Dr. Kritzer made an impassioned appeal to the delegates to be doctors in the true sense—teachers; to teach victims of the dreaded affliction of mediumship, and those on the road to it, to develop and use their will-power as an effective remedy in addition to the simple, constructive and unselfish life.

"PSYCHIC IDIOSYNCRACIES"

"Mediumship," in a Theosophical sense, implies far more than is hinted at in the address quoted from, or in the *Times* editorial.

Mediumship is the counterpart and sequence of the inertia or paralysis of the individual will—which leads to dependence on artificial energization from outside sources. From this point of view the ideas of a personal god, of vicarious atonement, of apostolic succession, the *reliance* on doctors, serums, extracts, stimulants—all these and many more popular pursuits, practices and beliefs, are forms of "mediumship". One and all, they not only make of a man an irresponsible and facile victim of the evangelist and propagandist in religious and secular life, but a fanatic, a zealot, a destroyer by reaction—of all true progress. The ever-increasing susceptibility to the blandishments of what H. P. Blavatsky called "the accursed Art of Enchantment"—*Suggestion*: this is the infernal antithesis of true Occultism or Theosophy, however named or however manifested. Writing on the portents of the conjunction of a triple cycle which was the synodical occasion of her mission and her message, she wrote once (*Lucifer*, November, 1887, reprinted in THEOSOPHY, November, 1915), on the manifestations of Sorcery and Mediumship during the coming cycle:

Psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change.

THE PSYCHOLOGY OF "MEDIUMSHIP"

Isis Unveiled devotes much attention to mediumship and abnormal psychism—a recurrence of both being now in evidence. Some words of H.P.B., written sixty years ago—"a cycle of Cathay"—are the key to many idiosyncracies of the present. We quote, condensed:

"Mediumship is measured by the quality of the aura with which the individual is surrounded. This may be dense, cloudy, noisome, mephitic, nauseating. All depends upon moral character of the medium. It is erroneous to speak of a medium having *powers* developed. A passive medium has no power. It is an external condition resulting from interior causes. The perfection of his mediumship is in ratio to his passivity, and the danger he incurs is in equal degree. Its antidote suggests itself naturally: *let the medium cease being passive*. Mediumship, as practiced in our days, is a more undesirable gift than the robe of Nessus.

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DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, 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. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult
or sect, yet belongs to each and all."*

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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