

ECHOES *of the* ORIENT

VOLUME III

*The Writings of
William Quan Judge*



This volume is divided into five sections, the first a series of articles introducing theosophical concepts which Judge wrote for *Kate Field's Washington*, under the title "Echoes from the Orient." Sections 2-4 contain tracts and pamphlets issued by Judge — including his highly-esteemed "Epitome of Theosophy" — as well as articles in newspapers and journals other than those in the first two volumes, and miscellanea (extracts, undated articles, etc.). The fifth and largest section, comprising nearly half the volume, is devoted to "Suggestions and Aids" issued to students of the Eastern School of Theosophy, founded by H.P.B. with Judge's assistance in 1888. These papers deal with matters more directly pertinent to theosophists, as well as with the core purposes of the Theosophical Society and its founders, the Mahatmas. That H.P.B. had full confidence in Judge's integrity and competence as a teacher is made clear by her statement (*Echoes* 3:414):

. . . The Esoteric Section and its life in the U.S.A. depends on W.Q.J. remaining its agent & what he is now. The day W.Q.J. resigns, H.P.B. will be virtually dead for the Americans. W.Q.J. is the *Antah-karana* [connecting link] between the two *Manas(es)* [minds], the American thought & the Indian — or rather the trans-Himālayan — Esoteric Knowledge. *Dixi*.

H.P.B. ∴

Whatever the subject, Judge's writing is invariably down to earth,

cutting right through rigid thinking and the nonsense of pseudo-occultism. It is refreshing to read clear, simply-worded sentences free of the misty "sweetness and light" or clever but vague language that characterizes much new-age literature today. As straightforward as Judge is, his perspective is clearly rooted in a larger philosophic background, oriented towards universal brotherhood, innate human dignity, and the inestimable worth of altruistic motive and service. Never condescending, but always the Esotericist, a student/teacher with whom we can easily relate, Judge transmits the perennial wisdom in a way that encourages us to broaden our views and thus to see in everyone and everything vibrant expressions of the divine force permeating the universe.

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



He told me he had read of my work among the poor and had gone down there to see it for himself. He had found it, so far, practical and valuable, he said; but also had divined my discontent with it and my hunger for something that would go much deeper, removing the causes of misery and not merely relieving the effect. . . . Fully and accurately to describe him would be beyond my power, he so stood out above the run of men in deep wisdom and lofty nobility of character. He had made theosophy the living power in his life, and none could be so bitter against him as to exhaust his tolerance or his compassion.

It was he who first gave me glimpses of the power of thought and made me realize what it will do to build or ruin the destiny of a human being. And in doing so, he showed me how to find in theosophy solution of all the problems that had vexed me: how it points the way to the right treatment of the downtrodden and outcast of humanity, and to the real remedies for poverty, vice, and crime. On all these subjects the first word of theosophy is this: he who would enter upon the path that leads to truth must put new interpretations on the failings and mistakes of his fellowmen. He must come to understand the law of eternal justice — karma, that “whatsoever a man soweth, that shall he also reap” — and to know the necessity it implies for an unconquerable compassion.

— KATHERINE TINGLEY, *My First Meeting
with William Quan Judge*



WILLIAM QUAN JUDGE
1851-1896

ECHOES *of the* ORIENT

The Writings of William Quan Judge

VOLUME III

Compiled by Dara Eklund



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Foreword

The standing of William Quan Judge as an esotericist is self-evident to one who observes his astute answers and explanations to students of the Esoteric Instructions of H. P. Blavatsky. Those are available in Volume XII of her *Collected Writings* and are crucial to fostering a truly Theosophical way of living. They are remarkably enhanced by W. Q. Judge's commentaries upon them. His simply-penned articles which precede them will clarify the deeper teachings presented in Section V as *Eastern School of Theosophy: Suggestions and Aids*. The entire booklet of *E.S.T. Suggestions and Aids* was provided by Boris de Zirkoff a few years before he passed away.

The present century finds more and more teachings of the Eastern Wisdom Schools pouring into the West and with the aid of Nancy and David Reigle, as well as Randell C. Grubb, we have tried to respect the Sanskrit and Tibetan terminology as standardized today.

Naturally, a great number of fellow-students must be thanked for their assistance, including those who contributed to our first edition. Much of the material for this particular volume would not have been located without the generous sharing of archival materials by the Theosophical Society, Pasadena. Just as Kirby and John Van Mater gave valued advice concerning Esoteric Section items printed in our first edition, Will Thackara has continued such background assistance with this, our new edition. Acknowledgment also extends to the Theosophical Society, Wheaton, for sharing archival materials.

Our revised edition is indebted to all those diligent co-workers mentioned in volumes I and II of this new edition. As in these earlier volumes, editorial changes have been minimal: punctuation, spelling, and foreign terms have been modernized. We have provided further references from online sources and texts not available for the first edition of the series.

We thank again all those friends and associates at the T.S. Pasadena headquarters who participated in researching, proofreading, and producing this edition; namely: Randell C. Grubb, Will and Regina

Thackara, Ina and Jim Belderis, Nancy Coker, Mark and Nhilde Davidson, David Blaschke and David Wietersen.

Patrice Hughes again deserves credit for the series cover design and Richard Robb for the comprehensive bibliography. My husband Nicholas Weeks is deeply thanked for his extensive online searching for sources, as well as expansion of the revised index.

Our heartfelt appreciation goes to all those earnest students who realize that the only way to rectify any wrong done to Judge is by a life of charity and forgiveness to all.

Dara Eklund
October 10, 2010

Echoes from the Orient

Echoes from the Orient

[The reasons for choosing the series title *Echoes of the Orient* were provided in Volume I of this set. In that volume we distinguished our compilation from the series of articles William Q. Judge submitted to *Kate Field's Washington*. No selection of the works of Judge, however, would be complete without this broad outline of Theosophical teachings, which was subsequently printed in booklet form. — COMPILER]

Antecedent Words

The title for these articles was chosen by Miss Kate Field when they were first sent for publication in her new paper, *Kate Field's Washington*, in January 1890, and to her belongs all the credit for an appropriate name. The use of the *nom de plume* "Occultus" was also the suggestion of Miss Field, since it was intended that the personality of the author should be hidden until the series was completed.

The restrictions upon the treatment of the subject growing out of the popular character of the paper in which they were published precluded the detail and elaboration that would have been possible in a philosophical or religious periodical. No pretense is made that the subject of Theosophy as understood in the Orient has been exhaustively treated, for, believing that millions of years have been devoted by the sages who are the guardians of Theosophical truth to its investigation, I think no one writer could do more than to repeat some of the echoes reaching his ears.

WILLIAM Q. JUDGE

New York, *September 1890*

DEDICATED TO
HELENA PETROVNA BLAVATSKY
WITH LOVE
AND GRATITUDE
BY
THE AUTHOR

Echoes from the Orient

A Broad Outline of Theosophical Doctrines

I

What appears to the Western mind to be a very strange superstition prevails in India about wonderful persons who are said to be of immense age, and who keep themselves secluded in places not accessible to the ordinary traveler. So long has this been current in India that the name applied to these beings is well known in the Sanskrit language: "Mahatma," a compound of two words, *mahā*, great, and *ātma*, soul. The belief in the existence of such persons is not confined to the ignorant, but is shared by the educated of all castes. The lower classes look upon the Mahatmas as a sort of gods, and think most of their wonderful powers and great age. The pundits, or learned class, and educated Hindus in general, have a different view; they say that Mahatmas are men or souls with unlimited knowledge of natural laws and of man's history and development. They claim also that the Mahatmas — or Rishis, as they sometimes call them — have preserved the knowledge of all natural laws for ages, not only by tradition among their disciples, but also by actual records and in libraries existing somewhere in the many underground temples and passages in India. Some believers assert that there are also stores of books and records in secluded parts all over that part of Tibet which is not known to Europeans, access to them being possible only for the Mahatmas and Adepts.

The credence given to such a universal theory grows out of an old Indian doctrine that man is a spiritual being — a soul, in other words — and that this soul takes on different bodies from life to life on earth in order at last to arrive at such perfect knowledge, through repeated experience, as to enable one to assume a body fit to be the dwelling-place of a Mahatma or perfected soul. Then, they say, that particular soul becomes a spiritual helper to mankind. The perfected men are said to know the truth about the genesis of worlds and systems, as well as the development of man upon this and other planets.

Were such doctrines held only in India, it would be natural to pass the subject by with this brief mention. But when it is found that a large body of people in America and Europe hold the same beliefs, it is interesting to note such an un-Western development of thought. The Theosophical Society was founded in New York in 1875, with the avowed object of forming a nucleus for a Universal Brotherhood, and

its founders state that they believe the Indian Mahatmas directed them to establish such a society. Since its foundation it has gained members in all countries, including people of wealth as well as those in moderate circumstances, and the highly cultured also. Within its ranks there flourish beliefs in the Mahatmas of India and in Reincarnation and its twin doctrine, Karma. This last holds that no power, human or divine, can save one from the consequences of acts performed, and that in this life we are experiencing the results due to us for all acts and thoughts which were ours in the preceding incarnation.

This has brought out a large body of literature in books and magazines published in the United States, England, India, and elsewhere. Newspapers are published in the interest of the new-old cult in the vernacular of Hindustan and also in old Ceylon. Even Japan has its periodicals devoted to the same end, and to ignore so widespread a movement would bespeak ignorance of the factors at work in our development. When such an eminent authority as the great French savant, Émile Burnouf, says that the Theosophical movement must be counted as one of the three great religious influences in the world today, there is no need of an excuse for presenting its features in detail to readers imbued with the civilization of the West. [Cf. *BCW* X:63-81.]

II

In my former paper I merely hinted at the two principal doctrines promulgated by the Theosophical Society; it is well now to notice the fact that the Society itself was organized amid a shout of laughter, which at intervals ever since has been repeated. Very soon after it launched forth, its president, Col. H. S. Olcott, who during our late war was a familiar figure in Washington, found a new member in Baron Henry Louis de Palm, who died and obligingly left his body to the Colonel to be cremated. The funeral was held at Masonic Hall, New York, and attracted great attention. It was Theosophical in its character. Col. Olcott presided, a Spiritualist offered an invocation, and a Materialist read a service. All this, of course, drew forth satire from the press, but served the purpose of gaining some attention for the young Society. Its history since then has been remarkable, and it is safe to say that no other similar body in this century has drawn to itself so much consideration, stirred up such a thinking among people on mystical subjects, and grown so rapidly amid the loudest derision and against the fiercest opposition, within the short space of fifteen years.

While the press has been sneering and enemies have been plotting, the workers in the Society have established centers all over the world,

and are today engaged persistently in sending out Theosophical literature into every nook and corner of the United States. A glance at the Theosophical map shows a line of Branches of the Society dotting a strip of this country which reaches from the city of New York to the Pacific Coast; at either end this belt spreads out to take in Boston and New Orleans in the East and San Francisco and San Diego in the West; while near the middle of the continent there is another accumulation of centers. This is claimed to be strictly and mystically Theosophical, because at each end of the magic line of effort and at its central point there is an accumulation of nuclei. It is a fact that the branches of the Society in America are rapidly running up into the first hundred. For some little time there existed in Washington a Branch of the Society called the Gnostic, but it never engaged in any active work. After it had been once incontinently dissolved by its president, who thereafter withdrew, leaving the presidency in the hands of another, the governing body of the American Theosophists formally dischartered the Gnostic, and its members joined other Branches. There is, however, today a Washington Branch named boldly after the much lauded and belittled Mme. H. P. Blavatsky, while the Theosophical map shows an accumulation of influences in Washington that point to an additional Branch, and inquiry in official quarters discloses the fact that the matter is already mooted.

The Theosophical map of which I have spoken is a curiosity, an anomaly in the nineteenth century. Few of the members are allowed to see it; but those who are say that it is a register of the actual state, day by day, of the whole United States Section — a sort of weather map, with areas of pressure and Theosophical humidity in all directions. Where a Branch is well founded and in good condition, the spot or sensitive surface shows clearness and fixity. In certain places which are in a formative condition there is another appearance symptomatic of a vortex that may soon bring forth a Branch; while, wherever the principle of disintegration has crept into an existing organization, there the formerly bright and fixed spots grow cloudy. By means of this map, those who are managing the real growth of the movement can tell how it is going and aid it intelligently. Of course all this sounds ridiculous in our age; but whether true or false, there are many Theosophists who believe it. A similar arrangement would be desirable in other branches of our civilization.

The grand theories of the Theosophists regarding evolution, human races, religions and general civilization, as well as the future state of man and the various planets he inhabits, should engage our more serious attention; and of these I propose to speak at another time.

III

The first Echo from the burnished and mysterious East which reverberated from these pages sounded the note of Universal Brotherhood. Among the men of this day such an idea is generally accepted as vague and Utopian, but one which it will do no harm to subscribe to; they therefore quickly assent, and as quickly nullify the profession by action in the opposite direction. For the civilization of today, and especially of the United States, is an attempt to accentuate and glorify the individual. The oft-repeated declaration that any born citizen may aspire to occupy the highest office in the gift of the nation is proof of this, and the Mahatmas who guard the truth through the ages while nations are decaying, assert that the reaction is sure to come in a relapse into the worst forms of anarchy. The only way to prevent such a relapse is for men to really practice the Universal Brotherhood they are willing to accept with the tongue. These exalted beings further say that all men are — as a scientific and dynamic fact — united, whether they admit it or not; and that each nation suffers, on the moral as well as the physical plane, from the faults of all other nations, and receives benefit from the others also even against its will. This is due to the existence of an imponderable, tenuous medium which interpenetrates the entire globe, and in which all the acts and thoughts of every man are felt and impressed, to be afterward reflected again. Hence, say the Adepts, the thoughts or the doctrines and beliefs of men are of the highest importance, because those that prevail among people of a low character are just as much and as easily reflected upon the earth as are the thoughts and beliefs of persons occupying a higher plane of culture.

This is a most important tenet, if true; for, with the aid of the discoveries just now admitted by science respecting hypnotism, we are at once able to see that an enormous hypnotizing machine is about. As this tenuous medium — called by the men of the East “Ākāśa,” and by the medieval philosophers the “Astral Light” — is entirely beyond our control, we are at the mercy of the pictures made in it and reflected upon us.

If to this we add the wonderfully interesting doctrine of Reincarnation, remembering also that the images made in the Astral Light persist for centuries, it is at once seen that upon returning again to earth-life we are affected for good or evil by the conduct, the doctrine and the aspirations of preceding nations and men. Returning here now, for instance, we are moved, without our knowledge, by the impressions made in the Astral Light at the time when the Indians, the Spaniards,

and the harsh Puritans lived upon the earth. The words of the immortal Shakespeare —

The evil that men do lives after them;
The good is oft interred with their bones,
— [*Julius Caesar*, Act iii, 2, 80.]

receive a striking exemplification under this doctrine. For, as the evil thoughts and deeds are the more material and therefore more firmly impacted into the Astral Light, while the good, being spiritual, easily fade out, we are in effect at the mercy of the evil done. And the Adepts assert that Shakespeare was, unconsciously to himself, inspired by one of their own number. I shall refer again to this branch of the subject. The scheme of evolution put forth by these beings and their disciples is so broad, deep and far-reaching as to stagger the ordinary mind. It takes in with ease periods of years running up into trillions and quadrillions. It claims that man has been on earth for millions of years more than science yet is willing to admit. It is not bound by the narrow scheme of biblical chronologists, nor startled by the magnificent age of civilizations which disappeared long ago. The keepers of this doctrine say that they and their predecessors lived in those older times, and have preserved not only the memory of them, but also complete records. These records, moreover, are not merely on perishable paper and palm leaf, but on imperishable stone. They point to such remains as the statues twenty-seven feet high found on Easter Island; to rows of gigantic statues in Asia, that by their varying heights show the gradual diminution of human stature, which kept pace with other degenerations; and, to crown all, they say that they possess today in the East the immense and well-guarded collections of records of all sorts. Not only are these records said to relate to the physical history of man, but also to his astral and spiritual evolution.

Before closing this paper, I can only indicate one of their basic doctrines in the scheme of evolution. That is, that the evolution of the inner, astral form of man came first in order, and continued for an immense number of years before his physical structure was built up around it. This, with other portions of the doctrine, is vital and will aid much in an understanding of the complex questions presented to us by the history of the human race, both that which is known and that which is still resting on conjecture.

IV

The records to which I referred in my last paper, as having been kept by the Adepts and now in the possession of their present represen-

tatives and successors — Adepts also — relate not only to the birth of planets in this solar system, but also to the evolution and development of man, through the various kingdoms of nature, until he reaches the most perfect condition which can be imagined. The evolution of the human being includes not only the genesis of his mortal frame, but, as well, the history of the inner man, whom they are accustomed to call the real one.

This, then, brings us to a very interesting claim put forward for the Wisdom Religion, that it pretends to throw light not only upon man's emotions and mental faculties, but also upon his prenatal and postmortem states, both of which are of the highest interest and importance. Such questions as, "Where have I come from?" and, "What shall be my condition after death?" trouble and confuse the minds of all men, ignorant or cultured. Priests and thinkers have, from time to time, formulated theories, more or less absurd, as to those prenatal and postmortem states, while the Science of today laughs in derision at the idea of making any inquiry into the matter whatever. Theologians have offered explanations, all of which relate only to what they suppose will happen to us after death, leaving entirely out of view and wholly unanswered the natural question, "What were we before we were born here?" And, taking them on their own ground, they are in a most illogical position, because, having once postulated immortality for the soul — the real man — they cannot deny immortality in either direction. If man is immortal, that immortality could never have had a beginning, or else it would have an end. Hence their only escape from the dilemma is to declare that each soul is a special creation. But this doctrine of a special creation for each soul born upon the earth, is not dwelt upon or expounded by the priests, inasmuch as it is deemed better to keep it discreetly in the background.

The Wisdom Religion, on the other hand, remains logical from beginning to end. It declares that man is a spiritual being, and allows of no break in the chain of anything once declared immortal. The Ego of each man is immortal; "always was existent, always will be, and never can be non-existent"; appearing now and again, and reappearing, clothed in bodies on each occasion different, it only appears to be mortal; it always remains the substratum and support for the personality acting upon the stage of life. And in those appearances as mortal, the questions mooted above — as to the prenatal and postmortem states — are of vital interest, because knowledge or ignorance concerning them alters man's thought and action while an actor on the stage, and it is necessary for him to know in order that he may so live as to aid in the grand upward sweep of the evolutionary wave.

Now the Adepts have for ages pursued scientific experimentation and investigation upon those lines. Seers themselves of the highest order, they have recorded not only their own actual experiences beyond the veil of matter, on both sides, but have collected, compared, analyzed and preserved the records of experiences of the same sort by hundreds of thousands of lesser seers, their own disciples; and this process has been going on from time immemorial. Let Science laugh as it may, the Adepts are the only true scientists, for they take into account every factor in the question, whereas Science is limited by brain-power, by circumstance, by imperfection of instruments, and by a total inability to perceive anything deeper than the mere phenomena presented by matter. The records of the visions and experiences of the greater and lesser seers, through the ages, are extant today. Of their mass, nothing has been accepted except that which has been checked and verified by millions of independent observations; and therefore the Adepts stand in the position of those who possess actual experimental knowledge of what precedes the birth of the Ego in a human form, and what succeeds when the "mortal coil" is cast away.

This recording of experiences still goes on; for the infinity of the changes of Nature in its evolution permits of no stoppage, no "last word," no final declaration. As the earth sweeps around the sun, it not only passes through new places in its orbit, but, dragged as it is by the sun through his greater orbit, involving millions of millions of years, it must in that larger circle enter upon new fields in space and unprecedented conditions. Hence the Adepts go farther yet and state that, as the phenomena presented by matter today are different from those presented a million years ago, so matter will in another million of years show different phenomena still. Indeed, if we could translate our sight to that time, far back in the past of our globe, we could see conditions and phenomena of the material world so different from those now surrounding us that it would be almost impossible to believe we had ever been in such a state as that then prevailing. And the changes toward the conditions that will prevail at a point equally remote in advance of us, in time, and which will be not less than those that have occurred, are in progress now. Nothing in the material world endures absolutely unchanged in itself or its conditions, even for the smallest conceivable portion of time. All that *is*, is forever in process of *becoming* something else. This is not mere transcendentalism, but is an old established doctrine called, in the East, "the doctrine of the constant, eternal change of atoms from one state into another."

V

The ancient doctrine of the constant, eternal change of every atom from state to state, is founded upon, or rather grows out of, another which postulates that there is no such thing as dead matter. At every conceivable point in the universe there are lives; nowhere can be found a spot that is dead; and each life is forever hastening onward to higher evolution. To admit this, we must of course grant that matter is never perceived by the eye or through any instrument. It is but the phenomena of matter that we recognize with the senses, and hence, say the sages, the thing denominated "matter" by us is an illusion. Even the protoplasm of the schools is not the original matter; it is simply another of the phenomena. This first original matter is called by Paracelsus and others primordial matter, the nearest approach to which in the Eastern school is found in the Sanskrit word *mūlaprakṛiti*. This is the root of matter, invisible, not to be weighed, or measured, or tested with any instrument of human invention. And yet it is the only real matter underlying all the phenomena to which we erroneously give its name. But even it is not dead, but full of the lives first referred to.

Now, bearing this in mind, we consider the vast solar system, yet vast only when not compared with the still greater aggregation of stars and planets around it. The great sidereal year covered by the sun in going through the twelve signs of the zodiac includes over 25,000 mortal years of 365 days each. While this immense circuit is being traversed, the sun drags the whole solar system with him around his own tremendous orbit, and we may imagine — for there are no observations on the point — that, while the 25,000 years of travel around the zodiac have been passing, the solar system as a whole has advanced along the sun's own orbit only a little distance. But after millions of years shall have been consumed in these progresses, the sun must bring his train of planets to stellar space where they have never been before; here other conditions and combinations of matter may very well obtain — conditions and states of which our scientists have never heard, of which there never has been recorded one single phenomenon; and the difference between planetary conditions then and now will be so great that no resemblance shall be observed.

This is a branch of cyclic law with which the Eastern sages are perfectly familiar. They have inquired into it, recorded their observations, and preserved them. Having watched the uncountable lives during cycles upon cycles past, and seen their behavior under different conditions in other stellar spaces long ago left behind, they have some

basis upon which to draw conclusions as to what will be the state of things in ages yet to come.

This brings us to an interesting theory offered by Theosophy respecting life itself as exhibited by man, his death and sleep. It relates also to what is generally called "fatigue." The most usual explanation for the phenomenon of sleep is that the body becomes tired and more or less depleted of its vitality and then seeks repose. This, says Theosophy, is just the opposite of the truth, for, instead of having suffered a loss of vitality, the body, at the conclusion of the day, has more life in it than when it waked. During the waking state the life-waves rush into the body with greater intensity every hour, and, we being unable to resist them any longer than the period usually observed, they overpower us and we fall asleep. While sleeping, the life-waves adjust themselves to the molecules of the body; and when the equilibrium is complete we again wake to continue the contest with life. If this periodical adjustment did not occur, the life current would destroy us. Any derangement of the body that tends to inhibit this adjustment is a cause of sleeplessness, and perhaps death. Finally, death of the body is due to the inequality of the contest with the life force; it at last overcomes us, and we are compelled to sink into the grave. Disease, the common property of the human race, only reduces the power of the body to adjust and resist. Children, say the Adepts, sleep more than adults, and need earlier repose, because the bodily machine, being young and tender, is easily overcome by life and made to sleep.

Of course, in so short an article, I cannot elaborate this theory; but, although not probably acceptable now to Science, it will be one day accepted as true. As it is beginning to be thought that electricity is all-pervading, so, perhaps, ere long it will be agreed that life is universal even in what we are used to calling dead matter.

As, however, it is plain to any observant mind that there seems to be more or less intelligence in the operations of this life energy, we naturally approach another interesting Theosophical doctrine as to the beings and hierarchies directing this energy.

VI

While studying these ancient ideas, we may as well prepare ourselves to have them clash with many long-accepted views. But since Science has very little save conjecture to offer when it attempts to solve the great problems of genesis and cosmogenesis, and, in the act of denying old dogmas, almost always starts with a hypothesis, the Theosophists may feel safe. In important matters, such as the heat of the sun

or the history of the moon there is no agreement between scientists or astronomers. Newton, Pouillet, Zöllner, Secchi, Fizeau, Waterston, Rosetti, and others all differ about the sun, the divergence between their estimates of its heat being as high as 8,998,600 degrees.

If we find the Adepts stating that the moon is not a mass thrown off from the earth in cooling, but, on the contrary, is the progenitor of this globe, we need not fear the jeers of a Science that is as uncertain and unsafe in many things as it is positive.

Had I to deal only with those learned men of the schools who abide by the last utterance from the mouths of the leaders of Science, I should never attempt the task of speaking of the beings and hierarchies who guide the lives of which I wrote in my last. My pen would drop from a hand paralyzed by negations. But the spiritual beliefs of the common people will still be in vogue when the learned materialist has passed away. The great Immanuel Kant said:

I confess I am much disposed to assert the existence of Immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where nor when, yet be proved that the human soul stands, even in this life, in indissoluble connection with all immaterial natures in the Spirit world, that it reciprocally acts upon these, and receives impressions from them.*

And the greater number of men think so also.

That there are hierarchies ruling in the universe is not a new idea. It can be easily found today in the Christian Church. The early fathers taught it, St. Paul spoke of it, and the Roman Catholic Church has it clearly now in the Book of Ritual of the Spirits of the Stars. The four archangels who guard the four cardinal points represent the groups of rulers in the ancient system, or the heads of each group. In that system the rulers are named Dhyāni-Chohans. Although the Theosophical philosophy does not postulate a personal God, whether extra- or intra-cosmic, it cannot admit that Nature is left unaided in her work, but asserts that the Dhyāni-Chohans aid her, and are constantly occupied in directing the all-pervading life in its evolutionary movement. Mme. Blavatsky, speaking on this subject in her *Secret Doctrine* [I:118], quotes from the old *Book of Dzryan* [Stanza V. 4] thus:

AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE (*and*) THE
LIPIKA — IN THE MIDDLE WHEEL.

The four angles are the four quarters, and the “middle wheel” is the

*[*Träume eines Geistersehers* . . . , Hartknoch, Riga & Mitau, 1766.]

center of space, and that center is everywhere, because as space is illimitable, the center of it must be wherever the cognizing consciousness is. And the same author, using the Disciple's *Catechism*, writes:

What is it that ever is? Space, the eternal Anupapādaka. What is it that ever was? The Germ in the Root. What is it that is ever coming and going? The Great Breath. Then, there are three Eternals? No, the three are one. That which ever is is one; that which ever was is one, that which is ever being and becoming is also one: and this is Space.
— [*The Secret Doctrine* I:11]

In this parentless and eternal space is the wheel in the center where the Lipika are, of whom I cannot speak; at the four angles are the Dhyāni-Chohans, and doing their will among men on this earth are the Adepts — the Mahatmas. The harmony of the spheres is the voice of the Law, and that voice is obeyed alike by the Dhyāni-Chohan and the Mahatma — on their part with willingness, because they are the law; on the part of men and creatures because they are bound by the adamant chains of the law which they do not understand.

When I said that nothing could be spoken about the Lipika, I meant that, because of their mysterious nature and incomprehensible powers, it is not possible to know enough to say anything with either sense or certainty. But of the Dhyāni-Chohans and the Adepts we may know something, and are often given, as it were, tangible proof of their existence. For the Adepts are living men, using bodies similar to ours; they are scattered all over the earth in all nations, they know each other, but not according to mere forms and Masonic signs of recognition, unless we call natural, physical, and astral signs Masonic. They have times when they meet together and are presided over by some among their number who are more advanced in knowledge and power than the rest; and these higher Adepts again have their communications, at which that One who presides is the highest; from these latter begins the communication with the Dhyāni-Chohans. All in their several degrees do that work which pertains to their degree, and although only to the Highest can be ascribed any governance or guidance of nature and mankind, yet the very least occupies an important place in the whole scheme. Freemasons and the numerous mock-Rosicrucians of the day will probably not unanimously accept this view, inasmuch as these Adepts have not submitted to their ritual; but that there has always been a widespread — and, if you please, a sometimes sneaking — belief in such beings and orders, is not difficult to discern or prove.

VII

An old argument for the existence of an extra-cosmic — a personal — God, is this very intelligence that appears to pervade nature, from which the conclusion is drawn that there is a being who is the intelligent director. But Theosophy does not admit any such God, for he is neither necessary nor possible. There are too many evidences of implacability in the operations of nature for us to be able for very long to cherish the notion of a personal God. We see that storms will rage and overwhelm good and bad together; that earthquakes have no respect for age, sex, or rank, and that wherever a natural law has to act it will do so regardless of human pain or despair.

The Wisdom Religion in postulating hierarchies such as those I have previously referred to, does not thereby outline a personal God. The difference between the personal God — say Jehovah for one — and the Lipika with the hosts of the Dhyāni-Chohans, is very great. Law and order, good sense, decency and progress are all subservient to Jehovah, sometimes disappearing altogether under his beneficent sway; while in the Wisdom Religion the Dhyāni-Chohans can only follow the immutable laws eternally traced in the Universal Mind, and this they do intelligently, because they are in fact men become gods. As these eternal laws are far-reaching, and as Nature herself is blind, the hierarchies — the hosts at the angles — have to guide the evolutionary progress of matter.

In order to grasp the doctrine better, let us take one period of manifestation such as that we are now in. This began millions of millions of years ago, succeeding a vast period of darkness or hibernation. It is called Chaos in the Christian scheme. And preceding that period of sleep there were eternally other periods of activity or manifestation. Now, in those prior periods of energy and action the same evolutionary progress went on, from and out of which came great beings — men perfected and become what to us are gods, who had aided in countless evolutions in the eternal past. These became Dhyāni-Chohans and took part in all succeeding evolutions. Such is the great goal for a human soul to strive after. Before it the paltry and impossible rewards of the Christian heaven turn to dross.

The mistake must not be made of confining these great evolutionary periods and the beings spoken of, to our miserable earth. We are only in the [earth] chain. There are other systems, other spaces where energy, knowledge and power are exercised. In the mysterious Milky Way there are spots vast in size and incomprehensibly distant, where

there is room for many such systems as ours; and even while we now watch the assemblage of stars, there is some spot among them where the vast night of death is spreading remorselessly over a once fair system.

Now these beings, under the sway of the law as they are, seem perhaps to be sometimes implacable. Occasions are met when to mortal judgment it would seem to be wise or just to save a city from destruction, or a nation from decay, or a race from total extinction. But if such a fate is the natural result of actions performed or a necessary step in the cyclic sweep, it cannot be averted. As one of the Masters of this noble science has written:

We never pretended to be able to draw nations in the mass to this or that crisis in spite of the *general drift of the world's cosmic relations*. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished *according to the established order of things*. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. If we had the powers of the imaginary Personal God, and the universal and immutable laws were but toys to play with, then, indeed, might we have created conditions that would have turned this earth into an Arcadia for lofty souls. [italics added]*

And so in individual cases — even among those who are in direct relations with some Adept — the law cannot be infringed. Karma demands that such and such a thing should happen to the individual, and the greatest God or the smallest Adept cannot lift a finger to prevent it. A nation may have heaped up against its account as a nation a vast amount of bad Karma. Its fate is sure, and although it may have noble units in it, great souls even who are Adepts themselves, nothing can save it, and it will “go out like a torch dipped in water.”

Such was the end of ancient Egypt, of whose former glory no man of this day knows aught. Although to us she appears in the historical sky as a full-risen sun, she yet had her period of growth, when mighty Adepts sat upon the throne and guided the people. She gradually reached a high point of power and then her people grew material; the Adepts retired; pretended Adepts took their place, and gradually her glory waned until at last the light of Egypt became darkness. The same story was repeated in Chaldea and Assyria and also upon the surface of our own America. Here a great, a glorious civilization once flourished, only to disappear as the others did; and that a grand development of

*[*The Occult World*, by A. P. Sinnett, TPH, London, 1984, p. 118; “First Letter of K.H. to A. O. Hume,” *Combined Chronology*, TUP, Pasadena, 1973, p. 35.]

civilization is beginning here again is one of the operations of the just and perfect law of Karma to the eye of the Theosophist, but one of the mysterious workings of an irresponsible providence to those who believe in a personal God who giveth the land of other men to the good Christian. The development of the American nation has a mysterious but potent connection with the wonderful past of the Atlanteans, and is one of those great stories outlined in the book of fate by the Lipika to whom I referred last week.

VIII

Among the Adepts, the rise and fall of nations and civilizations are subjects which are studied under the great cyclic movements. They hold that there is an indissoluble connection between man and every event that takes place on this globe, not only the ordinary changes in politics and social life, but all the happenings in the mineral, vegetable, and animal kingdoms. The changes in the seasons are for and through man; the great upheavals of continents, the movements of immense glaciers, the terrific eruptions of volcanoes, or the sudden overflowings of great rivers, are all for and through man, whether he be conscious of it, or present, or absent. And they tell of great changes in the inclination of the axis of the earth, past and to come, all due to man.

This doctrine is incomprehensible to the Western nineteenth century, for it is hidden from observation, opposed to tradition, and contradicted by education. But the Theosophist who has passed beyond the elementary stages knows that it is true nevertheless. "What," says the worshipper of Science, "has man got to do with the Charleston earthquake, or with the showers of cosmic dust that invade our atmosphere? Nothing."

But the Adept, standing on the immeasurable height where centuries lie under his glance, sees the great cycles and the lesser ones rolling onward, influenced by man and working out their changes for his punishment, reward, experience and development.

It is not necessary now to try to make it clear how the thoughts and deeds of men effect any changes in material things; that I will lay down for the present as a dogma, if you please, to be made clear later on.

The great subject of cycles has been touched upon, and brings us close to a most fascinating statement made by the Theosophical Adepts. It is this, that the cycles in their movement are bringing up to the surface now, in the United States and America generally, not only a great glory of civilization which was forgotten eleven thousand or more years ago, but also the very men, the monads — the egos, as they call them — who were concerned so many ages since in developing

and bringing it to its final lustre. In fact, we of the nineteenth century, hearing of new discoveries and inventions every day, and dreaming of great advances in all arts and sciences, are the same individuals who inhabited bodies among the powerful and brilliant, as well as wicked, Atlanteans, whose name is forever set immortal in the Atlantic Ocean. The Europeans are also Atlantean monads; but the flower, so to speak, of this revival or resurrection, is and is to be on the American continent. I will not say the United States, for mayhap, when the sun of our power has risen again, there may be no United States for it to rise upon.

Of course, in order to be able to accept in any degree this theory, it is essential that one should believe in the twin Theosophical doctrines of Karma and Reincarnation. To me it seems quite plain. I can almost see the Atlanteans in these citizens of America, sleepy, and not well aware who they are, but yet full of the Atlantean ideas, which are only prevented from full and clear expression by the inherited bodily and mental environment which cramps and binds the mighty man within. This again is Nemesis-Karma that punishes us by means of these galling limitations, penning up our power and for the time frustrating our ambition. It is because, when we were in Atlantean bodies, we did wickedly, not the mere sordid wicked things of this day, but high deeds of evil such as by St. Paul were attributed to unknown spiritual beings in high places. We degraded spiritual things and turned mighty powers over nature to base uses; we did *in excelsis* that which is hinted at now in the glorification of wealth, of material goods, of the individual over the spiritual and above the great Man — Humanity. This has now its compensation in our present inability to attain what we want or to remove from among us the grinding-stones of poverty. We are, as yet, only preparers, much as we may exalt our plainly crude American development.

Herein lies the very gist of the cycle's meaning. It is a preparatory cycle with much of necessary destruction in it; for, before construction, we must have some disintegration. We are preparing here in America a new race which will exhibit the perfection of the glories that I said were being slowly brought to the surface from the long forgotten past. This is why the Americas are seen to be in a perpetual ferment. It is the seething and bubbling of the older races in the refining-pot, and the slow coming up of the material for the new race. Here, and nowhere else, are to be found men and women of every race living together, being governed together, attacking nature and the problems of life together, and bringing forth children who combine, each one, two races. This process will go on until in the course of many generations there will be produced on the American continents an entirely new race; new

bodies; new orders of intellect; new powers of the mind; curious and unheard-of psychic powers, as well as extraordinary physical ones; with new senses and extensions of present senses now unforeseen. When this new sort of body and mind are generated — then other monads, or our own again, will animate them and paint upon the screen of time the pictures of 100,000 years ago.

IX

In dealing with these doctrines, one is compelled now and then to greatly extend the scope and meaning of many English words. The word “race” is one of these. In the Theosophical scheme, as given out by the sages of the East, seven great races are spoken of. Each one of these includes all the different so-called races of our modern ethnology. Hence the necessity for having seven great root-races, sub-races, family races, and countless offshoot races. The root-race sends off sub-races, and these divide into family groups; all, however, being included in the great root-race then undergoing development.

The appearance of these great root-races is always just when the world’s development permits. When the globe was forming, the first root-race was more or less ethereal and had no such body as we now inhabit. The cosmic environment became more dense and the second race appeared, soon after which the first wholly disappeared. Then the third came on the scene, after an immense lapse of time, during which the second had been developing the bodies needed for the third. At the coming of the fourth root-race, it is said that the present human form was evolved, although gigantic and in some respects different from our own. It is from this point — the fourth race — that the Theosophical system begins to speak of man as such.

The old book quoted by Mme. Blavatsky has it in this wise:

“THUS TWO BY TWO, ON THE SEVEN ZONES, THE THIRD (*Race*) GAVE BIRTH TO THE FOURTH” . . . and,

“THE FIRST (*Race*) ON EVERY ZONE WAS MOON-COLOURED (*yellow-white*); THE SECOND, YELLOW, LIKE GOLD; THE THIRD RED; THE FOURTH, BROWN, WHICH BECAME BLACK WITH SIN.”* — [S.D. II:227]

Topinard, in his *Anthropology*, gives support to this, as he says that there are three fundamental colors in the human organism — red, yellow, and black. The brown race, which became black with sin, refers to the Atlantean sorcerer race of which I spoke in my last; its awfully

*[H.P.B.’s footnote on p. 227 of the S.D., Vol. II, clarifies this Stanza X of the *Book of Dzyan*.]

evil practices, both mental and physical, having produced a change in the color of the skin.

The evolution of these seven great races covers many millions of years, and it must not be forgotten that when the new race is fully evolved the preceding race disappears, as the monads in it have been gradually reincarnated in the bodies of the new race. The present root-race to which we belong, no matter what the sub-race or family we may be in, is the fifth. It became a separate, distinct and completely-defined race about one million years ago, and has yet many more years to serve before the sixth will be ushered in. This fifth race includes also all the nations in Europe, as they together form a family race and are not to be divided off from each other.

Now, the process of forming the foundation, or great spinal column, for that race which is to usher in the sixth, and which I said is now going on in the Americas, is a slow process for us. Obligated as we are by our inability to judge or to count except by relativity, the gradual coming together of nations and the fusion of their offspring over and over again so as to bring forth something new in the human line, is so gradual as to seem almost without progress. But this change and evolution go on nevertheless, and a very careful observer can see evidences of it. One fact deserves attention. It is the inventive faculty displayed by Americans. This is not accorded much force by our scientists, but the Occultist sees in it an evidence that the brains of these inventors are more open to influences and pictures from the astral world than are the brains of the older nations. Reports have been brought to me by competent persons of children, boys and girls, who were born with most abnormal faculties of speech, or memory or otherwise, and some such cases I have seen myself. All of these occur in America, and many of them in the West. There is more nervousness here than in the older nations. This is accounted for by the hurry and rush of our civilization; but such an explanation really explains nothing, because the question yet remains, "Why is there such hurry and push and change in the United States?" Such ordinary arguments go in a circle, since they leave out of sight the fundamental reason, so familiar to the Theosophist, that it is human evolution going on right before our eyes in accordance with cyclic laws.

The Theosophical Adepts believe in evolution, but not that sort which claims an ape as our ancestor. Their great and comprehensive system is quite able to account for rudimentary muscles and traces of organs found complete only in the animal kingdom without having to call a pithecoïd ape our father, for they show the gradual process of building the temple for the use of the divine Ego, proceeding

ceaselessly, and in silence, through ages upon ages, winding in and out among all the forms in nature in every kingdom, from the mineral up to the highest. This is the real explanation of the old Jewish, Masonic, and archaic saying that the temple of the Lord is not made with hands and that no sound of building is heard in it.

X

It is well now to say, more definitely than I have as yet, a few words of the two classes of beings, one of which has been much spoken of in Theosophical literature, and also by those on the outside who write of the subject either in seriousness or in ridicule. These two classes of exalted personages are the Mahatmas and Nirmāṇakāyas.

In respect to the Mahatmas, a great many wrong notions have currency, not only with the public, but as well with Theosophists in all parts of the world.

In the early days of the Theosophical Society the name Mahatma was not in use here, but the title then was "Brothers." This referred to the fact that they were a band of men who belonged to a brotherhood in the East. The most wonderful powers and, at times, the most extraordinary motives were attributed to them by those who believed in their existence.

They could pass to all parts of the world in the twinkling of an eye. Across the great distance that India is from here they could precipitate letters to their friends and disciples in New York. Many thought that if this were done it was only for amusement; others looked at it in the light of a test for the faithful, while still others often supposed Mahatmas acted thus for pure love of exercising their power. The Spiritualists, some of whom believed that Mme. Blavatsky really did the wonderful things told of her, said that she was only a medium, pure and simple, and that her Brothers were familiar spooks of séance rooms. Meanwhile the press in general laughed, and Mme. Blavatsky and her Theosophical friends went on doing their work and never gave up their belief in the Brothers, who after a few years came to be called Mahatmas. Indiscriminately with Mahatma, the word Adept has been used to describe the same beings, so that we have these two titles made use of without accuracy and in a misleading fashion.

The word Adept signifies proficiency, and is not uncommon, so that, when using it, some description is necessary if it is to be applied to the Brothers. For that reason I used Theosophical Adepts in a previous paper. A Mahatma is not only an Adept, but much more. The etymology of it will make the matter clearer, the word being strictly Sanskrit, from *mahā*, great, and *ātma*, soul — hence Great Soul. This does not

mean a noble-hearted man merely, but a perfected being, one who has attained to the state often described by mystics and held by scientific men to be an impossibility, when time and space are no obstacles to sight, to action, to knowledge or to consciousness. Hence they are said to be able to perform the extraordinary feats related by various persons, and also to possess information of a decidedly practical character concerning the laws of nature, including that mystery for science — the meaning, operation, and constitution of life itself — and concerning the genesis of this planet as well as of the races upon it. These large claims have given rise to the chief complaint brought forward against the Theosophical Adepts by those writers outside of the Society who have taken the subject up — that they remain, if they exist at all, in a state of cold and selfish quietude, seeing the misery and hearing the groans of the world, yet refusing to hold out a helping hand except to a favored few; possessing knowledge of scientific principles, or of medicinal preparations, and yet keeping it back from learned men or wealthy capitalists who desire to advance commerce while they turn an honest penny. Although, for one, I firmly believe, upon evidence given me, in all that is claimed for these Adepts, I declare groundless the complaint advanced, knowing it to be due to a want of knowledge of those who are impugned.

Adepts and Mahatmas are not a miraculous growth, nor the selfish successors of some who, accidentally stumbling upon great truths, transmitted them to adherents under patent rights. They are human beings trained, developed, cultivated through not only a life but long series of lives, always under evolutionary laws and quite in accord with what we see among men of the world or of science. Just as a Tyndall is greater than a savage, though still a man, so is the Mahatma, not ceasing to be human, still greater than a Tyndall. The Mahatma-Adept is a natural growth, and not produced by any miracle; the process by which he so becomes may be to us an unfamiliar one, but it is in the strict order of nature.

Some years ago a well-known Anglo-Indian, writing to the Theosophical Adepts, queried if they had ever made any mark upon the web of history, doubting that they had. The reply was that he had no bar at which to arraign them, and that they had written many an important line upon the page of human life, not only as reigning in visible shape, but down to the very latest dates when, as for many a long century before, they did their work behind the scenes. To be more explicit, these wonderful *men* have swayed the destiny of nations and are shaping events today. Pillars of peace and makers of war such as Bismarck, or saviors of nations such as Washington, Lincoln, and Grant, owe their

elevation, their singular power, and their astonishing grasp upon the right men for their purposes, not to trained intellect or long preparation in the schools of their day, but to these very unseen Adepts, who crave no honors, seek no publicity and claim no acknowledgment. Each one of these great human leaders whom I have mentioned had in his obscure years what he called premonitions of future greatness, or connection with stirring events in his native land.

Lincoln always felt that in some way he was to be an instrument for some great work, and the stray utterances of Bismarck point to silent hours, never openly referred to, when he felt an impulse pushing him to whatever of good he may have done. A long array of instances could be brought forward to show that the Adepts have made "an inefaceable mark upon diverse eras." Even during the great uprising in India that threatened the English rule there, they saw long in advance the influence England and India would have in the affairs of the world through the very psychic and metaphysical changes of today, and often hastened to communicate, by their own occult and wonderful methods, the news of successes for English arms to districts and peoples in the interior who might have risen under the stimulus of imaginary reports of English disasters. At other times, vague fears were spread instantly over large masses of the Hindus, so that England at last remained master, even though many a patriotic native desired another result. But the Adepts do not work for the praise of men, for the ephemeral influence of a day, but for the future races and man's best and highest good. [However, see H.P.B.'s "Adepts and Politics," *Collected Writings* VI:15-20.]

XI

For an exhaustive disquisition upon Adepts, Mahatmas and Nir-māṇakāyas, more than a volume would be needed. The development illustrated by them is so strange to modern minds and so extraordinary in these days of general mediocrity, that the average reader fails to grasp with ease the views advanced in a condensed article; and nearly everything one would say about Adepts — to say nothing of the Nir-māṇakāyas — requiring full explanation of recondite laws and abstruse questions, is liable to be misunderstood, even if volumes should be written upon them. The development, conditions, powers, and function of these beings carry with them the whole scheme of evolution; for, as said by the mystics, the Mahatma is the efflorescence of an age. The Adepts may be dimly understood today, the Nir-māṇakāyas have as yet been only passingly mentioned, and the Mahatmas are misconceived by believers and deniers alike.

But one law governing them is easy to state and ought not to be difficult for the understanding. They do not, will not, and must not interfere with Karma; that is, however apparently deserving of help an individual may be, they will not extend it in the manner desired if his Karma does not permit it; and they would not step into the field of human thought for the purpose of bewildering humanity by an exercise of power which on all sides would be looked upon as miraculous. Some have said that if the Theosophical Adepts were to perform a few of their feats before the eyes of Europe, an immense following for them would at once arise; but such would not be the result. Instead of it there would be dogmatism and idolatry worse than have ever been, with a reaction of an injurious nature impossible to counteract.

Hypnotism — though by another name — has long been known to them. The hypnotic condition has often aided the schemes of priests and churches. To compel recognition of true doctrine is not the way of these sages, for compulsion is hypnotism. To feed a multitude with only five loaves would be easy for them; but as they never act upon sentiment but continually under the great cosmic laws, they do not advance with present material aid for the poor in their hands. But, by using their natural powers, they every day influence the world, not only among the rich and poor of Europe and America, but in every other land, so that what does come about in our lives is better than it would have been had they not had part therein.

The other class referred to — *Nirmāṇakāyas* — constantly engage in this work deemed by them greater than earthly enterprises: the betterment of the soul of man, and any other good that they can accomplish through human agents. Around them the long-disputed question of Nirvana revolves, for all that they have not been distinctly considered in it. For, if Max Müller's view of Nirvana, that it is annihilation, be correct, then a *Nirmāṇakāya* is an impossibility. Paradoxically speaking, they are in and out of that state at one and the same time. They are owners of Nirvana who refuse to accept it in order that they may help the suffering orphan, Humanity. They have followed the injunction of the *Book of the Golden Precepts*: "Step out from sunlight into shade, to make more room for others."*

A greater part is taken in the history of nations by the *Nirmāṇakāyas* than anyone supposes. Some of them have under their care certain men in every nation who from their birth are destined to be great factors in the future. These they guide and guard until the appointed time. And such protégés but seldom know that such influence is about them,

*[*The Voice of the Silence*, translated by H.P.B., Fragment II, p. 32.]

especially in the nineteenth century. Acknowledgment and appreciation of such great assistance are not required by the Nirmānakāyas, who work behind the veil and prepare the material for a definite end. At the same time, too, one Nirmānakāya may have many different men — or women — whom he directs. As Patañjali puts it [Book IV, 5], “In all these bodies one mind is the moving cause.”*

Strange, too, as it may seem, often such men as Napoleon Buona-partre are from time to time helped by them. Such a being as Napoleon could not come upon the scene fortuitously. His birth and strange powers must be in the order of nature. The far-reaching consequences going with a nature like his, unmeasurable by us, must in the eastern Theosophical philosophy be watched and provided for. If he was a wicked man, so much the worse for him; but that could never deter a Nirmānakāya from turning him to his uses. That might be by swerving him, perchance, from a path that would have plunged the world into depths of woe and been made to bring about results in after years which Napoleon never dreamed of. The fear of what the world might think of encouraging a monster at a certain point never can deter a sage who sees the end that is best. And in the life of Napoleon there are many things going to show at times an influence more powerful than he could grapple. His foolhardy march to Moscow was perhaps engineered by these silent campaigners, and also his sudden and disastrous retreat. What he could have done had he remained in France, no present historian is competent to say. The oft-doubted story of the red letter from the Red Man just when Napoleon was in a hesitating mood, may have been an encouragement at a particular juncture. “Whom the gods would destroy, they first make mad.” Nor will the defeat at Waterloo be ever understood until the Nirmānakāyas give their records up.

As a change in the thought of a people who have been tending to gross atheism is one always desired by the Sages of the Wisdom Religion, it may be supposed that the wave of spiritualistic phenomena resulting now quite clearly in a tendency back to a universal acknowledgment of the soul, has been aided by the Nirmānakāyas. They are in it and of it; they push on the progress of a psychic deluge over great masses of people. The result is seen in the literature, the religion and the drama of today. Slowly but surely the tide creeps up and covers the once dry shore of Materialism, and, though priests may howl, demanding “the suppression of Theosophy with a firm hand” and a venal press may try to help them, they have neither the power nor the knowledge

*[See Mr. Judge’s interpretation of *The Yoga Aphorisms of Patañjali*, Aryan Press, New York, 1889.]

to produce one backward ripple, for the Master hand is guided by omniscient intelligence propelled by a gigantic force, and — *works behind the scene.*

XII

There have been so many secret societies during the Christian era, by whom claims were made to knowledge of nature's secret laws, that a natural question arises: "In what do the Theosophic Eastern Sages differ from the many Rosicrucians and others so often heard of?" The old bookshelves of Germany are full of publications upon Rosicrucianism, or by pretended and genuine members of that order, and today it is not uncommon to find those who have temerity enough to dub themselves "Rosicrucians."

The difference is that which exists between reality and illusion, between mere ritualism and the signs printed by nature upon all things and beings passing forever up the road to higher states of existence. The Rosicrucian and Masonic fraternities known to history rely upon outward signs and tokens to indicate the status in the order of their members, who, without such guarantees, are only uninitiated outsiders.

But the Sages we speak of, and their disciples, carry with them the indelible mark and speak the well-known words that show they are beings developed under laws, and not merely persons who, having undergone a childish ordeal, are possessed of a diploma. The Adepts may be called rugged oaks that have no disguise, while the undeveloped man dabbling in Masonic words and formulas is only a donkey wearing a lion's skin.

There are many Adepts living in the world, all of whom know each other. They have means of communication unknown to modern civilization, by using which they can transmit to and receive from each other messages at any moment and from immense distances, without using any mechanical means. We might say that there is a Society of Adepts, provided that we never attach to the word "society" the meaning ordinarily conveyed by it. It is a society which has no place of meeting, which exacts no dues, which has no constitution or by-laws other than the eternal laws of nature; there are no police or spies attached to it and no complaints are made or received in it, for the reason that any offender is punished by the operation of law entirely beyond his control — his mastery over the law being lost upon his infringing it.

Under the protection and assistance and guidance of this Society of Adepts are the disciples of each one of its members. These disciples are divided into different degrees, corresponding to the various stages

of development; the least developed disciples are assisted by those who are in advance of them, and the latter in a similar manner by others, until the grade of disciple is reached where direct intercourse with the Adepts is possible. At the same time, each Adept keeps a supervisory eye upon all his disciples. Through the agency of the disciples of Adepts many effects are brought about in human thought and affairs, for from the higher grades are often sent those who, without disclosing their connection with mysticism, influence individuals who are known to be main factors in events about to occur.

It is claimed that the Theosophical Society receives assistance in its growth and the spreading of its influence from the Adepts and their accepted disciples. The history of the Society would seem to prove this, for unless there were some hidden but powerful force operating for its advantage it would have long ago sunk into obscurity, destroyed by the storm of ridicule and abuse to which it has been subjected. Promises were made, in the early history of the Society, that assistance would at all times be rendered, and prophecies were hinted that it would be made the target for vilification and the object of opposition. Both prophecies have been fulfilled to the letter.

In just the same way as a polished diamond shows the work which gives it value and brilliancy, so the man who has gone through probation and teaching under the Adepts carries upon his person the ineffaceable marks. To the ordinary eye untrained in this department, no such indications are visible; but those who can see describe them as being quite prominent and wholly beyond the control of the bearer. For this reason that one who has progressed, say, three steps along the way, will have three marks, and it is useless to pretend that his rank is a step higher, for, if it were, then the fourth mark would be there, since it grows with the being's development. Now, as these signatures cannot be imitated or forged, the whole inner fraternity has no need for concealment of signs. No one can commit a fraud upon or extract from them the secrets of higher degrees by having obtained signs and passwords out of a book or in return for the payment of fees, and none can procure the conferring of any advancement until the whole nature of the man exactly corresponds to the desired point of development.

In two ways the difference between the Adept fraternity and worldly secret societies can be seen — in their treatment of nations and of their own direct special disciples. Nothing is forced or depends upon favor. Everything is arranged in accordance with the best interests of a nation, having in view the cyclic influences at any time prevailing, and never before the proper time. When they desire to destroy the chains forged by dogmatism, they do not make the error of suddenly

appearing before the astonished eyes of the people; for they know well that such a course would only alter the dogmatic belief in one set of ideas to a senseless and equally dogmatic adherence to the Adepts as gods, or else create in the minds of many the surety that the devil was present.

XIII

The training of the disciple by the teachers of the school to which the Theosophical Adepts belong is peculiar to itself, and not in accord with prevailing modern educational ideas. In one respect it is a specialization of the pilgrimage to a sacred place so common in India, and the enshrined object of the journey is the soul itself, for with them the existence of soul is one of the first principles.

In the East the life of man is held to be a pilgrimage, not only from the cradle to the grave, but also through that vast period of time, embracing millions upon millions of years, stretching from the beginning to the end of a Manvantara, or period of evolution, and as he is held to be a spiritual being, the continuity of his existence is unbroken. Nations and civilizations rise, grow old, decline, and disappear; but the being lives on, spectator of all the innumerable changes of environment. Starting from the great All, radiating like a spark from the central fire, he gathers experience in all ages, under all rulers, civilizations, and customs, ever engaged in a pilgrimage to the shrine from which he came. He is now the ruler and now the slave; today at the pinnacle of wealth and power, tomorrow at the bottom of the ladder, perhaps in abject misery, but ever the same being. To symbolize this, the whole of India is dotted with sacred shrines, to which pilgrimages are made, and it is the wish of all men in that so-called benighted land to make such a journey at least once before death, for the religious duties of life are not fully performed without visiting such sacred places.

One great reason for this, given by those who understand the inner significance of it, is that the places of pilgrimage are centers of spiritual force from which radiate elevating influences not perceptible to the pigsticking, wine-drinking traveller. It is asserted by many, indeed, that at most of the famous places of pilgrimage there is an Adept of the same order to which the Theosophical Adepts are said to belong, who is ready always to give some meed of spiritual insight and assistance to those of pure heart who may go there. He, of course, does not reveal himself to the knowledge of the people, because it is quite unnecessary, and might create the necessity for his going elsewhere. Superstitions have arisen from the doctrine of pilgrimages, but, as that is quite likely

to come about in this age, it is no reason why places of pilgrimage should be abolished, since, if the spiritual centers were withdrawn, good men who are free from superstition would not receive the benefits they now may have. The Adepts founded these places in order to keep alive in the minds of the people the soul idea which modern Science and education would soon turn into agnosticism, were they to prevail unchecked.

But the disciple of the Adept knows that the place of pilgrimage symbolizes his own nature, shows him how he is to start on the scientific investigation of it and how to proceed, by what roads and in which direction. He is supposed to concentrate into a few lives the experience and practice which it takes ordinary men countless incarnations to acquire. His first steps, as well as his last, are on difficult, often dangerous places; the road, indeed, "winds up hill all the way," and upon entering it he leaves behind the hope for reward so common in all undertakings. Nothing is gained by favor, but all depends upon his actual merit. As the end to be reached is self-dependence with perfect calmness and clearness, he is from the beginning made to stand alone, and this is for most of us a difficult thing which frequently brings on a kind of despair. Men like companionship, and cannot with ease contemplate the possibility of being left altogether to themselves. So, instead of being constantly in the company of a lodge of fellow-apprentices, as is the case in the usual worldly secret society, he is forced to see that, as he entered the world alone, he must learn to live there in the same way, leaving it as he came, solely in his own company. But this produces no selfishness, because, being accomplished by constant meditation upon the unseen, the knowledge is acquired that the loneliness felt is only in respect to the lower, personal, worldly self.

Another rule this disciple must follow is that no boasting may be indulged in on any occasion, and this gives us the formula that, given a man who speaks of his powers as an Adept or boasts of his progress on the spiritual planes, we can be always sure he is neither Adept nor disciple. There have been those in the Theosophical Society who gave out to the world that they were either Adepts in fact or very near it, and possessed of great powers. Under our formula it follows that they were mere boasters, with nothing behind their silly pretensions but vanity and a fair knowledge of the weaknesses as well as the gullibility of human nature; upon the latter they play for either their profit or pleasure. But, hiding themselves under an exterior which does not attract attention, there are many of the real disciples in the world. They are studying themselves and other human hearts. They have no diplomas, but there resides in them a consciousness of constant help

and a clear knowledge of the true Lodge which meets in real secrecy and is never found mentioned in any directory. Their whole life is a persistent pursuit of the fast-moving soul which, although appearing to stand still, can distance the lightning; and their death is only another step forward to greater knowledge through better physical bodies in new lives.

XIV

Looking back into the past, the nineteenth-century historian finds his sight speedily striking a mist and at last plunging into inky darkness. Bound down in fact by the influence of a ridiculous dogmatism which allows only some six thousand years for man's life on earth, he is unwilling to accept the old chronologies of the Egyptians or Hindus, and, while permitting the assumption of vast periods for geological changes, he is staggered by a few millions of years more or less when they are added to the length of time during which humanity has peopled the globe. The student of Theosophy, however, sees no reason why he should doubt the statement made by his teachers on this subject. He knows that the periods of evolution are endless. These are called *Manvantaras* because they are between two *Manus*, or, two men.

These periods may be called waves whose succession has no cessation. Each grand period, including within it all the minor evolutions, covers 311,040,000,000,000 human years; under a single *Manu* the human years come and go, 306,720,000 in number, and the lesser *yugas* — or ages — more immediately concerning us, comprise of solar years 4,320,000. During these solar revolutions the human races sweep round and round this planet. Cave-dwellers, lake-dwellers, and those of a neolithic or any other age appear and disappear over and over again, and in each of those we who now read, write, and think of them were ourselves the very *Egos* whose past we are trying to trace.

But, going deep into geological strata, the doubt of man's existence contemporaneously with the plesiosaurus arises because no fossil *genus homo* is discovered in the same stratum. It is here that the theories of the Theosophist come in and furnish the key. Those hold that before man developed any physical body he clothed himself with an astral form; and this is why H. P. Blavatsky writes in her *Secret Doctrine* [II:1]: “. . . it teaches the birth of the *astral before the physical body*, the former being the model for the latter.” At the time of the huge antediluvian animals they absorbed in their enormous bodies so much of the total quantity of gross matter available for frames of sentient beings that the astral man remained without a corporeal frame, as yet unclothed “with coats of skin.” For this reason he could exist in the same place with

those huge birds and reptiles without fear. Their massive proportions inspired him with no terror, and by their consumption of food there was no lessening of his sustenance. And, therefore, being of such a composition that he left no impression upon mud or plastic rock, the death of one astral body after another left no fossil and no mark to be unearthed by us in company with the very beasts and birds which were his contemporaries.

Man was all this time acquiring the power to clothe himself with a dense frame. He threw off astral bodies one after another, in the ceaseless pursuit, each effort giving him a little more density. Then he began to cast a shadow, as it were, and the vast, unwieldy animal world — and others as well — felt more and more the draughts made upon it by the coming man. As he thickened they grew smaller, and his remains could not be deposited in any stratum until such time as he had grown to sufficient hardness. But our modern anthropologists have not yet discovered when that was. They are ready enough to make definite statements, but, learned as they are, there are surprises awaiting them not so far off.

While, therefore, our explorers are finding, now and then, the remains of animals and birds and reptiles in strata which show an age far greater than any assigned to the human race, they never come upon human skeletons. How could man leave any trace at a stage when he could not press himself into the clay or be caught by soft lava or masses of volcanic dust? I do not mean, however, to say that the period of the plesiosaurus is the period of the man of astral body devoid of a material one. The question of exact period may well be left for a more detailed account; this is only to point to the law and to the explanation for the non-appearance of man's remains in very early geologic strata. But the Theosophic Adepts insist that there are still in the earth bony remains of man, which carry his first appearance in a dense body many millions of years farther back than have yet been admitted, and these remains will be discovered by us before much time shall have rolled away.

One of the first results of these discoveries will be to completely upset the theory as to the succession of ages, as I may call it, which is given and accepted at the present time, and also the estimation of the various civilizations that have passed from the earth and left no trace except in the inner constitution of ourselves — for it is held that *we are those very persons*, now in different bodies, who so long ago lived and loved and died upon the planet. We began to make Karma then, and have been under its influence ever since, and it seems fitting that that great doctrine should be taken up at another time for a more careful examination.

XV

The Oriental doctrine of reward and punishment of the human Ego is very different from the theological scheme accepted throughout Christendom, since the Brahmans and Buddhists fix the place of punishment and compensation upon this earth of ours, while the Christian removes the "bar of God" to the hereafter. We may not profitably stop to argue upon logic with the latter; it will be sufficient to quote to them the words of Jesus, St. Matthew, and the Psalmist. "With what measure ye mete, it shall be measured unto you again," said Jesus [*Matt* 7:2]; and Matthew declares that for every word, act, and thought we shall have to answer, while David, the royal poet, sang that those who serve the Lord should never eat beggar's bread. We all know well that the first two declarations do away with the vicarious atonement; and as for the Jewish singer's notion, it is negated every day in any city of either hemisphere.

Among the Ceylonese Buddhists the name of the doctrine is *Kamma*; with the Hindus it is *Karma*. Viewed in its religious light, it "is the good and bad deeds of sentient beings, by the infallible influence or efficacy of which those beings are met with due rewards or punishment, according as they deserve, in any state of being."* When a being dies, he emits, as it were, a mass of force or energy, which goes to make up the new personality when he shall be reincarnated. In this energy is found the summation of the life just given up, and by means of it the Ego is forced to assume that sort of body among those appropriate circumstances which together are the means for carrying out the decrees of *Karma*.

Hence hell is not a mythical place or condition after death in some unknown region specially set apart by the Almighty for the punishment of his children, but is in very truth our own globe, for it is on the earth, in earth-lives experienced in human bodies, that we are punished for bad deeds previously done, and meet with happiness and pleasure as rewards for old merit.

When one sees, as is so common, a good man suffering much in his life, the question naturally arises, "Has *Karma* anything to do with it, and is it just that such a person should be so afflicted?" For those who believe in *Karma* it is quite just, because this man in a previous life must have done such acts as deserve punishment now. And, similarly, the wicked man who is free from suffering, happy and prosperous, is so because in a previous existence he had been badly treated by his fellows or had experienced much suffering. And the perfect justice of *Karma*

*The Rev. T. P. Terunnanse, High-Priest at Dodanduwa, Ceylon.

is well illustrated in his case because, although now favored by fortune, he, being wicked, is generating causes which, when he shall be reborn, will operate then to punish him for his evil-doing now.

Some may suppose that the Ego should be punished after death, but such a conclusion is not logical. For *evil deeds committed here on the objective plane could not with any scientific or moral propriety be punished on a plane which is purely subjective*. And such is the reason why so many minds, both of the young and old have rejected and rebelled against the doctrine of a hell-fire in which they would be eternally punished for commission of sin on earth. Even when unable to formulate the reason in metaphysical terms, they instinctively knew that it would be impossible to remove the scene of compensation from the very place where the sin and confusion had been done and created. When the disciples of Jesus asked him if the man who was born blind was thus brought into the world for some sin he had committed, they had in mind this doctrine of Karma, just as all the Hindus and Buddhists have when they see some of their fellows crippled or deformed or deprived of sight.

The theory above hinted at of the person at death throwing out from himself the new personality, so to speak, ready to await the time when the Ego should return to earth seeking a new body, is a general law that operates in a great many other instances besides the birth or death of a being. It is that which is used by the Theosophists to explain the relations between the moon and the earth. For, as the moon is held by them to be the planet on which we lived before reaching the earth and before there was any such earth whatever; and that, when our so-called satellite came to die, all the energy contained in it was thrown out into space, where in a single vortex it remained until the time came for that energy to be again supplied with a body — this earth — so the same law prevails with men, the single units in the vast aggregate which is known among advanced Theosophists as the great Manu. Men being, as to their material envelope, derived from the moon, must follow the law of their origin, and therefore the Buddhist priest says, as quoted: "At the death of a being nothing goes out from him to the other world for his rebirth; but by the efficacy — or, to use a more figurative expression, by the ray — of influence which Karma emits, a new being is produced in the other world very identical with the one who died away," for in this "new being" is held all the life of the deceased. The term "being," as applied to it, may be taken by us with some qualification. It is more properly a mass of energy devoid of conscience and crowded with desires of the person from whom it emanated; and its special province is to await the return of the individuality and form for that the new body in which it shall suffer or enjoy. Each man is therefore his own creator

under the great Cosmic laws that control all creations. A better term in place of "creation" is "evolution," for we, from life to life, are engaged in evolving out of the material provided in this *Manvantara* new bodies at every turn of the wheel of rebirth. The instruments we use in this work are desire and will. Desire causes the will to fix itself on objective life; in that plane it produces force, and out of that comes matter in its objective form.

XVI

Very many Western people say that this Oriental doctrine of Karma is difficult to understand, being fit only for educated and thoughtful persons. But in India, Ceylon and Burmah, not to mention other Asiatic countries, the whole mass of the people accept and seem to understand it. The reason for this lies probably in the fact that they also firmly believe in Reincarnation, which may be said to be the twin doctrine to Karma. Indeed, the one cannot be properly considered without keeping the other in view, for Karma — whether as punishment or reward — could have no actual or just operation upon the Ego unless the means for its operation were furnished by Reincarnation.

Our deserts are meted out to us while we are associating in life with each other, and not while we are alone, nor in separateness. If being raised to power in a nation or becoming possessed of wealth is called a reward, it would lose all value were there no people to govern and no associated human beings with and upon whom we could spend our wealth and who might aid us in satisfying our manifold desires. And so the law of Reincarnation drags us into life again and again, bringing with us uncounted times the various Egos whom we have known in prior births. This is in order that the Karma — or causes — generated in company with those Egos may be worked out, for to take us off separately into an unknown hell, there to receive some sort of punishment, or into an impossible serio-comic heaven to meet our reward, would be as impossible as unjust. Hence, no just-hanged murderer absolved by priest for praising Jesus can escape. He, together with his victim, must return to this earth, each to aid the other in adjusting the disturbed harmony, during which process each makes due compensation. With this doctrine we restore justice to her seat in the governance of men, for without it the legal killing of the murderer after condemnation is only a half remedy, since no provision is made by the State for the being hurled out of the body nor for the dependants he may have left behind, and, still further, nothing is done for those who in the family of the murderer survive him.

But the Theosophical sages of all ages push the doctrine of Karma

beyond a mere operation upon incarnated men. They view all worlds as being bound together and swayed by Karma. As the old Hindu book, the *Bhagavad-Gītā*, says, "all worlds up to that of Brahman are subject to Karma" [8:16]. Hence it acts on all planes. So viewing it, they say that this world as it is now conditioned is the actual result of what it came to be at the beginning of the *pralaya* or grand death which took place billions upon billions of years ago. That is, the world evolves just as man does. It is born, it grows old, it dies, and is reincarnated. This goes on many times, and during those incarnations it suffers and enjoys in its own way for its previous evolutions. For it the reward is a greater advance along the line of evolution, and the punishment is a degraded state. Of course, as I said in a former article, these states have man for their object and cause, for he is the crown of all evolution. And, coming down from the high consideration of great cosmic spaces and phenomena, the Theosophist is taught to apply these laws of Karma and Reincarnation to every atom in the body in *especial* and apart from the total Karma. Since we are made up of a mass of lives, our thoughts and acts affect those atoms or lives and impress them with a Karma of their own. As the Oriental thinkers say, "not a moment passes without some beings coming to life in us, acquiring Karma, dying, and being reincarnated."

The principal divisions of Karma are three in number. One sort is that now operating in the present life and body, bringing about all the circumstances and changes of life. Of this we see illustrations every day, with now and then strange climaxes which throw upon the doctrine the brightest light. One such is immortalized in India by a building erected by the favored son of fortune, as we would say, and thus it came about. A Rajah had a very strange dream, so affecting that he called upon his soothsayers for interpretation. They said that their horoscopes showed he was required next day to give an immense sum of money to the first person he should see after awaking, their intention being to present themselves at an early hour. Next day the King arose unusually early, stepped to his window, threw it open, and there before him was a *chaṇḍāla* sweeping up the dirt. To him he gave a fortune, and thus in a moment raised him to affluence from abject poverty. The *chaṇḍāla* then built a huge building to commemorate his sudden release from the grinding chains of poverty.

Another class of Karma is that which is held over and not now in operation because the man does not furnish the appropriate means for bringing it into action. This may be likened to vapor held in suspension in the atmosphere and not visible to the eye, but which will fall as rain upon the earth the moment conditions are ripe.

The last chief class is that Karma which we are making now, and which will be felt by us in future births. Its appropriate symbol is the arrow shot forward in the air by the archer.

XVII

The spirit is not affected by Karma at any time or under any circumstances, and so the Theosophical Adepts would not use the terms "cultivation of the Spirit." The Spirit in man, called by them *Īsvara*, is immutable, eternal and indivisible — the fundamental basis of all. Hence they say that the body and all objects are impermanent and thus deluding to the soul whenever they are mistaken for reality. They are only real on and for this plane, and during the time when the consciousness takes them up here for cognition. They are therefore relatively real, and not so in an absolute sense. This can easily be proved from dreams. In the dream state we lose all knowledge of the objects which while awake we thought real, and proceed to suffer and enjoy in that new state. In this we find the consciousness applying itself to objects partaking, of course, of the nature of the experiences of the waking condition, but at the same time producing the sensations of pleasure and pain while they last. Let us imagine a person's body plunged in a lethargy extending over twenty years and the mind undergoing a pleasant or unpleasant dream, and we have a life just of that sort, altogether different from the life of one awake. For the consciousness of this dreamer the reality of objects known during the waking state is destroyed. But as material existence is a necessary evil and the one in which alone emancipation or salvation can be obtained, it is of the greatest importance and hence Karma which governs it and through whose decrees emancipation may be reached must be well understood and then be accepted and obeyed.

Karma will operate to produce a deformed or deficient body, to give in a good body a bad disposition or *vice versa*; it will cause diseases, hurts or annoyances, or bring about pleasures and favorable situations for the material frame. So we sometimes find with a deformed or disagreeable body a most enlightened and noble mind. In this case the physical Karma is bad and the mental good.

This leads us to the sort of Karma that works upon the mental plane. At the same time that an unfavorable Karmic cause is showing forth in the physical structure, another and better sort is working out in the mind and disposition or has eventuated in conferring a mind well balanced, calm, cheerful, deep, and brilliant. Hence we discover a purely physical as compared with an entirely mental Karma. Purely

physical would be that resulting, say, from a removal from the ground of fruit peel which might otherwise cause some unknown person to fall and be hurt. Purely mental might be due to a life spent in calm, philosophical thought and the like.

There is in one of the Hindu books a strange sentence respecting this part of the subject, reading: "Perfection of body, or superhuman powers, are produced by birth, or by herbs, or by incantations, penances, or meditations."*

Among mental afflictions esteemed as worse than any bodily hurt or loss is that Karma from a preceding life which results in obscurity of such a character that there is a loss of all power to conceive of the reality of Spirit or the existence of soul — that is, materialism.

The last field of operation for this law may be said to be the psychical nature. Of this in America we have numerous examples in mediums, clairvoyants, clairaudients, mind-readers, hysteriacs, and all sorts of abnormal sensitives. There could be no clairvoyant according to the Oriental scheme if the person so afflicted, using as I think the proper term, had not devoted much of previous lives to a one-sided development of the psychical nature resulting now in powers which make the possessor an abnormality in society.

A very strange belief of the Hindu is that one which allows the possibility of a change of state by a mortal of such a character that the once man becomes a *Deva* or lesser god. They divide nature into several departments, in each of which are conscious powers or entities, called *Devas*, to put it roughly. Yet this is not so far apart from the ideas of some of our best scientific men who have said there is no reason why in each ray of the spectrum there might not be beings to us unseen. Many centuries ago the Hindu thinker admitted this, and, pushing further on, declared that a man might through a certain sort of Karma become one of these beings, with corresponding enjoyment and freedom from care, but with the certainty, however, of eventually changing back again to begin the weary round of birth over again.

What might be called the doctrine of the nullification of Karma is an application in this department of the well-known law in physics which causes an equilibrium when two equal forces oppose each other. A man may have in his Karmic account a very unpleasant cause and at the same time a cause of opposite character. If these come together for expression at the same time they may so counteract each other as that neither will be apparent and the equilibrium is the equivalent of both. In this way it is easy to understand the Biblical verse: "Charity covereth

*[*Yoga Sutras of Patañjali*, Book IV, verse 1.]

a multitude of sins,"* as referring to the palliative effect of charitable deeds as opposed to deeds of wickedness, and giving a reason for the medieval knight devoting some of the years of his life to almsgiving.

In the *Bhagavad-Gītā*, a book revered by all in India, the highest place is given to what is called *Karma-Yoga* or the Religion of the Performance of Works and Duty, and there it is said: "He who, unattached to the fruits of his actions, performs such actions as must be done, is both renouncer and devotee, not he who kindles no sacrificial fires and performs no ceremonies. . . . He who remains inert, restraining the organs of action, and pondering with his heart on objects of sense, is called a false pietist of bewildered soul. But he who, restraining his senses by his heart, and being free from interest in acting, undertakes active devotion through the organs of action is praiseworthy."†

XVIII

That the doctrine of Karma is unjust, unsympathetic, and fatalistic has been claimed by those who oppose it, but such conclusions are not borne out by experience among those races who believe in it, nor will the objections stand a close examination. The Hindus and Buddhists thoroughly believe in Karma, convinced that no one but themselves punishes or rewards in this or any life, yet we do not find them cold or unsympathetic. Indeed, in the relations of life it is well known that the Hindu is as loving and tender as his American brother, and there are as many instances of heroic self-sacrifice in their history as in ours. Some go further than this and say that the belief in Karma and Reincarnation has made the Hindu more gentle in his treatment of men and animals than are the Europeans, and more spiritual in his daily life. Going deeper into their history, we find the belief in Karma side by side with material works of great magnitude, whose remains to this day challenge our wonder, admiration, and respect; it is doubtful whether we could ever show such triumphs over nature as can be seen at any time in the rock-cut temples of Hindustan. So it would appear that this doctrine of ours is not likely to produce bad or enervating effects upon the people who accept it.

"But," says an objector, "it is fatalism. If Karma is Karma, if I am to be punished in such and such a manner, then it will come about so whether I will or not, and hence I must, like the Turk, say 'Kismet,' and

* [1 Peter, 4:8.]

† [See J. Cockburn Thomson's translation of 1855, Ch. VI, verse 1, & Ch. III, vv. 6-7. A month after *Echoes* was printed Judge came out with his own translation of the *Gītā*.]

do nothing." Now, although the Mohammedan doctrine of Kismet has been abused as fatalism, pure and simple, it was not held by the Prophet nor by his greatest disciples, for they taught that it was law and not fate. And neither is Karma amenable to this objection. In the minds of those who, having vaguely apprehended Karma as applying to one life only, do not give the doctrine its true majestic, endless sweep, fatalism is the verdict. When, on the other hand, each man is seen as the fashioner of the fate for his next fleeting earth personality, there can be no fatality in it, because in his own hand is the decree. He set in motion the causes which will inevitably have certain results. Just as easily he could have made different causes and thus brought about different results.

That there are a repellent coldness and want of tenderness in a doctrine which thus deals out inflexible justice and compels us to forever lose our friends and beloved relatives, once death has closed the door, is the feeling of a few who make sentiment their rule in life. But while sentiment and our own wishes are not the guiding laws of nature, there is no reason even on the sentimental ground for this objection; it is due to a partial knowledge of the doctrine which, when fully known, is found to be as full of opportunity for the exercise of what is dear to the heart as any other theory of life. The same law that throws us into life to suffer or enjoy, as may be deserved, decrees that the friends and the relatives who are like unto each other must incarnate together, until by reason of differentiation of character they cannot under any law of attraction remain in company. Not unless and until they become different do they separate from each other. And who would wish to be eternally tied to the side of uncongenial relatives or acquaintances merely because there was an accident of birth!

For our aid, also, this law works well and ceaselessly. "Those whom you help will help you in other lives," is the declaration. In ages past, perhaps, we knew those who long since have passed up to greater heights. The very moment in the long series of incarnations we come near to where they are pursuing their pilgrimage, they at once extend assistance, whether that be on the material or moral planes. And it makes no difference whether one or the other is aware of who is assisting or who is being assisted. Inflexible law guides the current and brings about the result. Thus the members of the whole human family reciprocally act on one another, forced into it by a law which is as kind as it is great, which turns the contempt we bore in the past into present honor and opportunity to help our fellows.

There is no favoritism possible in nature; no man has any privilege or gift which he has not deserved, either as a reward or a compensation. Looking at the present life spread before our limited vision, we may see,

perhaps, no cause why there should be any such reward to an unworthy man, but Karma never errs and will surely repay. And it not only rewards, but to it solely belong those compensations which we with revenge attempt to mete out. It is with this in view that the holy writ of the Christian says, "Vengeance is mine, I will repay," for so surely as one hurts another so is the certainty of Karma striking the offender — but let the injured one beware that he does not desire the other punished, for by Karma will he be punished also. So from all this web of life and ceaselessly revolving wheel, Karma furnishes the escape and the means of escape, and by reincarnation we are given the time for escape.

XIX

In the Egyptian *Book of the Dead*, chapter X describes the place where, after death, disembodied souls remain in different degrees of perfection. Some are shown as taking wheat three cubits high, while others are only permitted to glean it — "he gleaned the fields of Aan-roo."* Thus some enjoy the perfection of spiritual bliss, while others attain only to minor degrees in that place or state where divine justice is meted out to the soul.

Devachan is the land of reward; the domain of spiritual effects. The word spiritual here refers to disembodiment; it must only be used as relative to our material existence. The Christian demonstrates this fact by the material *entourage* of his heaven. In *The Secret Doctrine* [I:39], H. P. Blavatsky says: "Death itself is unable to deliver man from it [Karma], since death is simply the door through which he passes to another life on earth, after a little rest on its threshold — Devachan." Devachan, then, is the threshold of life. In the Hindu system it is etymologically the place of the gods, Indra's heaven. Indra is the regent of heaven, who gives to those who can reach his realm long-enduring gifts of happiness and dominion. The *Bhagavad-Gītā* [9:20-1] says: "After enjoying felicity for innumerable years in the regions of Indra, he is born again upon this earth."

For the purpose of this article, we assume that the entire man, minus the body, goes to Devachan. This, however, is not so. The *post-mortem* division of our sevenfold constitution given by Theosophy is exact. It exhibits the basis of life, death and reincarnation. It shows the composite being, man, in analogy with that other composite being, nature. Both are a unity in diversity. Man, suspended in nature, like her, divides and reunites. This sevenfold division will be treated in a future article.

*[Several renditions. See *BCW* X:55-62, and Bibliog., pp. 413-15.]

Devachan, being a state of prolonged subjective happiness after the death of the body, is plainly the heaven of the Christian, but with a difference. It is a heaven made scientifically possible. Heaven itself must accord with the divine laws projected into nature. As sleep is a release from the body, during which we have dreams, so death is a complete separation and release, after which in Devachan we dream until, on being again incarnated in a new body on earth, we come once more into what we call waking existence. Even the human soul would weary of the ceaseless round of rebirths, if some place or state were not provided in which rest could be obtained, in which germinating aspirations, restricted by earth-life, could have their full development. No energy can be annihilated, least of all a psychic energy; these must somewhere find an outlet. It is found in Devachan; this realization is the rest of the soul. Its deepest desires, its highest needs are there enjoyed. There every hope blooms out in full and glorious flower. To prolong this blissful state, Hindu books give many incantations and provide innumerable ceremonies and sacrifices, all of them having for end and aim a long stay in Devachan. The Christian does precisely the same. He longs for heaven, prays that he may go there, and offers up to his God such propitiatory rites and acts as seem best to him, the only difference being that he does not do it half so scientifically as the Hindu. The Hindu is also more vivid in his conception of this heaven than the Christian is. He postulates many places or conditions adapted to the energetic and qualitative differences between souls. Kāma-loka and other states are where concrete desires, restricted by life in the body, have full expression, while in Tribhuvana the abstract and benevolent thinkers absorb the joys of lofty thought. The orthodox heaven has no such proviso. It also ignores the fact that a settled monotony of celestial existence would exhaust the soul — would be stagnation, not growth. Devachanic life is development of aspiration, passing through the various stages of gestation, birth, cumulative growth, downward momentum, and departure to another condition, all rooted in joy. There is nothing in the mere fact of death to mould a soul anew. It is a group of psychic energies, and heaven must have something in common with these, or why should it gravitate there? Souls differ as men do. In Devachan each one receives that degree of bliss which it can assimilate, its own development determines its reward. The Christian places all the snuffy old saints as high as other holy souls, sinking genius to the level of the mediocre mass, while the Hindu gives infinite variety of occupation and existence suited to grave and gay, the soul of genius or of poetry. No one sits in undesired seats, nor sings psalms he never liked, nor lives in a city which might pall upon him if he were forever

compelled to walk its pearly streets. The laws of cause and effect forbid that Devachan should be monotonous. Results are proportionate to antecedent energies. The soul oscillates between Devachan and earth-life, finding in each conditions suited to its continuous development, until, through effort, it reaches a perfection in which it ceases to be the subject of the laws of action and reaction, becoming instead their conscious co-worker.

Devachan is a dream, but only in the sense in which objective life can be called such. Both last until Karma is satisfied in one direction, and begins to work in the other. The Devachanee has no idea of space or time except as he makes for himself. He creates his own world. He is with all he ever loved, not in bodily companionship, but in one to him real, close and blissful. When a man dies, the brain dies last. Life is still busy there after death has been announced. The soul marshals up all past events, grasps the sum total, the average tendency stands out, the ruling hope is seen. Their final aroma forms the keynote of Devachanic existence. The lukewarm man goes neither to heaven nor hell. Nature spews him out of her mouth. Positive conditions, objective or subjective, are only reached through positive impulsion. Devachanic distribution is governed by the ruling motive of the soul. The hater may, by reaction, become the lover, but the indifferent have no propulsion, no growth.

XX

It is quite evident to the unprejudiced inquirer that Christian priests for some reason or other studiously ignore the composite nature of man, although their great authority, St. Paul, clearly refers to it. He spoke of body, soul, and spirit, they only preach of body and soul; he declared we had a spiritual body, they remain misty as to the soul's body and cling to an absurd resurrection of the material casket. It became the duty of Theosophists to draw the attention of the modern mind once more to the Oriental division of man's constitution, for through that alone can an understanding of his state before and after death be attained. The division laid down by St. Paul is threefold, the Hindu one is of a sevenfold character. St. Paul's is meant for those who require broad outlines, but do not care to inquire into details. Spirit, soul, and body, however, include the whole seven divisions, the latter being a more complete analysis; and it is suspected by many deep thinkers that Paul knew the complete system but kept it back for good reasons of his own.

An analysis of body discloses more than mere molecular structure, for it shows a force or life or power that keeps it together and active

throughout its natural period. Mr. Sinnett, in his *Esoteric Buddhism*, attempting to bring to his countrymen some knowledge of the Eastern system, called this *Prāṇa* or *Jīva*; others, however, call it *Prāṇa* alone, which seems more appropriate, because the human aspect of the life force is dependent upon *Prāṇa*, or *breath*.

The *spirit* of St. Paul may be taken for our purposes to be the Sanskrit *Ātma*. Spirit is universal, indivisible, and common to all. In other words, there are not many spirits, one for each man, but solely one spirit which shines upon all men alike, finding as many souls — roughly speaking — as there are beings in the world. In man the spirit has a more complete instrument or assemblage of tools with which to work. This spiritual identity is the basis of the philosophy; upon it the whole structure rests; to individualize spirit, assigning to each human being his own spirit, particular to him and separate from the spirit of any other man, is to throw to the ground the whole Theosophic philosophy, will nullify its ethics and defeat its object.

Starting, then with *Ātma* — spirit — as including the whole, being its basis and support, we find the Hindu offering the theory of sheaths or covers of the soul or inner man. These sheaths are necessary the moment evolution begins and visible objects appear, so that the aim of the soul may be attained in conjunction with nature. In this way, through a process which would be out of place [to describe] here, a classification is arrived at by means of which the phenomena of life and consciousness may be explained.

The six vehicles (adopting Mr. Sinnett's nomenclature) used by the spirit and by means of which the Ego gains experience are:

Body, as a gross vehicle.
Vitality, or *Prāṇa*.
Astral Body, or *Liṅga Śarīra*.
Astral Soul, or *Kāma Rūpa*.
Human Soul, or *Manas*.
Spiritual Soul, or *Buddhi*.

The *Liṅga Śarīra* is needed as a more subtle body than the corporeal frame, because the latter is in fact only stupid, inert matter. *Kāma Rūpa* is the body, or collection, of desires and passions; *Manas* may be properly called the mind, and *Buddhi* is the highest intellection beyond brain or mind. It is that which discriminates.

At the death of the body, *Prāṇa* flies back to the reservoir of force; the astral body dissipates after a longer period and often returns with *Kāma Rūpa* when aided by certain other forces to séance-rooms, where it masquerades as the deceased, a continual lie and ever-present snare.

The human and the spiritual soul go into the state spoken of before as *Devachan* or heaven, where the stay is prolonged or short according to the energies appropriate to that state generated during earth-life. When these begin to exhaust themselves, the Ego is gradually drawn back to earth-life, where through human generation it takes up a new body, with another astral body, vitality, and animal soul.

This is the “wheel of rebirth,” from which no man can escape unless he conforms to true ethics and acquires true knowledge and consciousness while living in a body. It was to stop this ceaselessly revolving wheel that Buddha declared his perfect law, and it is the aim of the true Theosophists to turn his great and brilliant “Wheel of the Law” for the healing of the nations.

XXI

High in the esteem of the Hindu stands the serpent, both as a symbol and a creature. Moving in a wavy line, he figures the vast revolution of the Sun through eternal space carrying the rapidly whirling Earth in her lesser orbit; periodically casting his skin, he presents a visible illustration of renewal of life or reincarnation; coiling to strike, he shows the working of the law of Karma-Nemesis which, with a basis in our actions, deals an unerring blow. As a symbol with tail in mouth, forming a circle, he represents eternity, the circle of necessity, all-devouring Time. For the older Initiates he spoke to them also of the astral light which is at once devilish and divine.

Probably in the whole field of Theosophic study there is nothing so interesting as the astral light. Among the Hindus it is known as *Ākāśa*, which can also be translated as ether. Through a knowledge of its properties they say that all the wonderful phenomena of the Oriental Yogis are accomplished. It is also claimed that clairvoyance, clairaudience, mediumship, and seership as known to the Western world are possible only through its means. It is the register of our deeds and thoughts, the great picture gallery of the earth, where the seer can always gaze upon any event that has ever happened, as well as those to come. Swimming in it as in a sea are beings of various orders and also the astral remains of deceased men and women. The Rosicrucians and other European mystics called these beings Sylphs, Salamanders, Gnomes, Undines, Elementals; the Hindu calls them Gandharvas or celestial musicians, Yakshas, Rākshasas and many more. The “spooks” of the dead — mistaken by Spiritualists for the individuals who are no more — float in this *Ākāśic* substance, and for centuries have been known to the mystical Hindu as *Bhūta*, another name for devil, or

Piśācha, a most horrible devil — neither of them any more than the cast-off soul-body nearest earth, devoid of conscience and powerful only for evil.

But the term “astral light,” while not new, is purely of Occidental origin. Porphyry spoke of it when referring to the celestial or soul-body, which he says is immortal, luminous, and “star-like”; Paracelsus called it the “sidereal light”; later it grew to be known as astral. It was said to be the same as the *anima mundi* or soul of the world. Modern scientific investigators approach it when they speak of “luminiferous ether” and “radiant matter.” The great astronomer, Camille Flammarion, who was a member of the Theosophical Society during his life, speaks of the astral light in his novel *Uranie* and says:

The light emanating from all these suns that people immensity, the light reflected through space by all these worlds lighted by these suns, *photographs* throughout the boundless heaven, the centuries, the days, the moments as they pass. . . . From this it results that the histories of all the worlds are travelling through space without disappearing altogether; and that all the events of the past are present and live forever in the bosom of the Infinite.*

Like all unfamiliar or occult things the astral light is difficult to define, and especially so from the very fact that it is called “light.” It is not the light as we know it, and neither is it darkness. Perhaps it was said to be a light because when clairvoyants saw by means of it, the distant objects seemed to be illuminated. But as equally well distant sounds can be heard in it, heavy bodies levitated by it, odors carried thousands of miles through it, thoughts read in it, and all the various phenomena by mediums brought about under its action, there has been a use of the term “light” which while unavoidable is none the less erroneous.

A definition to be accurate must include all the functions and powers of this light, but as those are not fully known even to the mystic, and wholly *terra incognita* for the scientist, we must be content with a partial analysis. It is a substance easily imagined as imponderable ether which, emanating from the stars, envelopes the earth and permeates every atom of the globe and each molecule upon it. Obeying the laws of attraction and repulsion, it vibrates to and fro, making itself now positive and now negative. This gives it a circular motion which is symbolized by the serpent. It is the great final agent, or prime mover, cosmically speaking, which not only makes the plant

*[Translated by Mary J. Serrano, pp. 44-5, Cassell Publishing Company, New York, 1890.]

grow but also keeps up the diastole and systole of the human heart.

Very like the action of the sensitive photographic plate is this light. It takes, as Flammarion says, the pictures of every moment and holds them in its grasp. For this reason the Egyptians knew it as the Recorder; it is the Recording Angel of the Christian, and in one aspect it is Yama, the judge of the dead in the Hindu pantheon, for it is by the pictures we impress therein that we are judged by Karma.

As an enormous screen or reflector the astral light hangs over the earth and becomes a powerful universal hypnotizer of human beings. The pictures of all acts good and bad done by our ancestors as by ourselves, being ever present to our inner selves, we constantly are impressed by them by way of suggestion and go then and do likewise. Upon this the great French priest-mystic, Éliphas Lévi, says:

We are often astonished when in society at being assailed by evil thoughts and suggestions that we would not have imagined possible, and we are not aware that we owe them solely to the presence of some morbid neighbor; this fact is of great importance, since it relates to the manifestation of conscience — one of the most terrible and incontestable secrets of the magic art. So diseased souls have a bad breath, and vitiate the moral atmosphere, that is to say, they mingle impure reflections with the astral light which penetrates them, and thus establish deleterious currents.*

There is also a useful function of this light. As it preserves the pictures of all past events and things, and as there is nothing new under the sun, the appliances, the ideas, the philosophy, the arts and sciences of long buried civilizations are continually being projected in pictures out of the astral into the brains of living men. This gives a meaning not only to the oft-recurring "coincidence" of two or more inventors or scientists hitting upon the same ideas or inventions at about the same time and independently of each other, but also to other events and curious happenings.

Some self-styled scientists have spoken learnedly of telepathy, and other phenomena, but give no sufficient reason in nature for thought-transference or apparitions or clairvoyance or the hundred and one varieties of occurrences of an occult character noticed from day to day among all conditions of men. It is well to admit that thought may be transferred without speech directly from one brain to another, but how can the transference be effected without a medium? That medium is the astral light. The moment the thought takes shape in the brain it

**Dogme et Rituel de Haute Magie* [Vol. I, Chap. viii, p. 207 in the 2nd ed., Paris, 1861.]

is pictured in this light, and from there is taken out again by any other brain sensitive enough to receive it intact

Knowing the strange properties of the astral plane and the actual fate of the sheaths of the soul spoken of in another article, the Theosophical Adepts of all times gave no credit to pretended returning of the dead. Éliphas Lévi learned this well and said: "The astral light combining with ethereal fluids forms the astral phantom of which Paracelsus speaks. This astral body being freed at death, attracts to itself and preserves for a long time, by the sympathy of likeness, the reflection of the past life; if a powerfully sympathetic will draws it into the proper current it manifests itself in the form of an apparition" [*op. cit.*; see Vol. I, Chap. v & vi]. But with a sensitive, abnormally constituted person present — a medium in other words, and all of that class are nervously unbalanced — the strong will is not needed, for the astral light and the living medium's astral body recall these soulless phantoms, and out of the same reservoir take their speech, their tones, their idiosyncrasies of character, which the deluded devotees of this debasing practice are cheated into imagining as the returned self of dead friend or relative.

Yet all I have referred to here are only instances of a few of the various properties of the astral light. So far as concerns our world it may be said that astral light is everywhere, interpenetrating all things; to have a photographic power by which it grasps pictures of thoughts, deeds, events, tones, sounds, colors, and all things; reflective in the sense that it reflects itself into the minds of men; repellent from its positive side and attractive from the negative; capable of assuming extreme density when drawn in around the body by powerful will or by abnormal bodily states, so that no physical force can penetrate it. This phase of its action explains some facts officially recorded during the witchcraft excitement in Salem. It was there found that although stones and other flying objects came toward the possessed one they always fell as it were from the force of gravity *just at the person's feet*. The Hindu Yogi gives evidence of a use of this condensation of the astral light when he allows arrows and other projectiles to be thrown at him, all of them falling at his feet no matter how great their momentum, and the records of genuine Spiritualistic phenomena in the United States furnish similar experiences.

The astral light is a powerful factor, unrecognized by science, in the phenomenon of hypnotism. Its action will explain many of the problems raised by Binet, Charcot and others, and especially that class in which two or more distinct personalities seem to be assumed by the subject, who can remember in each only those things and peculiarities

of expression which belong to that particular stratum of their experience. These strange things are due to the currents in the astral light. In each current will be found a definite series of reflections, and they are taken up by the inner man, who reports them through speech and action on this plane as if they were his own. By the use of these currents too, but unconsciously, the clairvoyants and clairaudients seem to read in the hidden pages of life.

This light can therefore be impressed with evil or good pictures, and these are reflected into the subconscious mind of every human being. If we fill the astral light with bad pictures, just such as the present century is adept at creating, it will be our devil and destroyer, but if by the example of even a few good men and women a new and purer sort of events are limned upon this eternal canvas, it will become our Divine Uplifter.

Section II

Tracts and Pamphlets

PRACTICAL THEOSOPHY

[William Q. Judge was our first Theosophical pamphleteer. He was tireless in seeking new methods to reach the common man with practical Theosophy. Besides this, he knew how to tap the ethical roots of an expanding new nation. Thus the movement grew and thrived under his direction in America. We include with his tracts and leaflets, in the following section, several branch papers and addresses, as well as an article on practical work in America. His chairmanship of the 2nd annual European Convention expressed the verve of the country he represented. — COMPILER]

An Epitome of Theosophy

[We open this section with “A Theosophical Tract” — originally issued in December 1887 — later to be known as *An Epitome of Theosophy*. An outline of it was printed in *The Path*, Vol. II, January 1888, pp. 320-4, for those wishing to order it from the Āryan T.S. of New York. It was compiled under the direction of Mr. Judge and due to popular demand he later revised and enlarged it for publication in England, an effort endorsed by H.P.B. In the summer of 1888 it was issued by the Theosophical Publication Society of London, and since then has been published by several Theosophical groups. — COMPILER]

Theosophy, the Wisdom-Religion, has existed from immemorial time. It offers us a theory of nature and of life which is founded upon knowledge acquired by the Sages of the past, more especially those of the East; and its higher students claim that this knowledge is not imagined or inferred, but that it is a knowledge of facts seen and known by those who are willing to comply with the conditions requisite for seeing and knowing.

Theosophy, meaning knowledge of or about God (not in the sense of a personal anthropomorphic God, but in that of divine “godly” wisdom), and the term “God” being universally accepted as including the whole of both the known and the unknown, it follows that “Theosophy” must imply wisdom respecting the absolute; and, since the absolute is without beginning and eternal, this wisdom must have existed always. Hence Theosophy is sometimes called the Wisdom-Religion, because from immemorial time it has had knowledge of all the laws governing the spiritual, the moral, and the material.

The theory of nature and of life which it offers is not one that was at first speculatively laid down and then proved by adjusting facts or conclusions to fit it; but is an explanation of existence, cosmic and individual, derived from knowledge reached by those who have acquired the power to see behind the curtain that hides the operations of nature from the ordinary mind. Such Beings are called Sages, using the term in its highest sense. Of late they have been called Mahatmas and Adepts. In ancient times they were known as the Rishis and Mahārishis — the last being a word that means Great Rishis.

It is not claimed that these exalted beings, or Sages, have existed

only in the East. They are known to have lived in all parts of the globe, in obedience to the cyclic laws referred to below. But as far as concerns the present development of the human race on this planet, they now are to be found in the East, although the fact may be that some of them had, in remote times, retreated from even the American shores.

There being of necessity various grades among the students of this Wisdom-Religion, it stands to reason that those belonging to the lower degrees are able to give out only so much of the knowledge as is the appanage of the grade they have reached, and depend, to some extent, for further information upon students who are higher yet. It is these higher students for whom the claim is asserted that their knowledge is not mere inference, but that it concerns realities seen and known by them. While some of them are connected with the Theosophical Society, they are yet above it. The power to see and absolutely know such laws is surrounded by natural inherent regulations which must be complied with as conditions precedent; and it is, therefore, not possible to respond to the demand of the worldly man for an immediate statement of this wisdom, insomuch as he could not comprehend it until those conditions are fulfilled. As this knowledge deals with laws and states of matter, and of consciousness undreamed of by the "practical" Western world, it can only be grasped, piece by piece, as the student pushes forward the demolition of his preconceived notions, that are due either to inadequate or to erroneous theories. It is claimed by these higher students that, in the Occident especially, a false method of reasoning has for many centuries prevailed, resulting in a universal habit of mind which causes men to look upon many effects as causes, and to regard that which is real as the unreal, putting meanwhile the unreal in the place of the real. As a minor example, the phenomena of mesmerism and clairvoyance have, until lately, been denied by Western science, yet there have always been numerous persons who know for themselves, by incontrovertible introspective evidence, the truth of these phenomena, and, in some instances, understand their cause and rationale.

The following are some of the fundamental propositions of Theosophy:

The spirit in man is the only real and permanent part of his being; the rest of his nature being variously compounded. And since decay is incident to all composite things, everything in man but his spirit is impermanent.

Further, the universe being one thing and not diverse, and everything within it being connected with the whole and with every other thing therein, of which upon the upper plane (below referred to) there is a perfect knowledge, no act or thought occurs without each portion

of the great whole perceiving and noting it. Hence all are inseparably bound together by the tie of Brotherhood.

This first fundamental proposition of Theosophy postulates that the universe is not an aggregation of diverse unities but that it is one whole. This whole is what is denominated "Deity" by Western Philosophers, and "Para-Brahma" by the Hindu Vedāntins. It may be called the Unmanifested, containing within itself the potency of every form of manifestation, together with the laws governing those manifestations. Further, it is taught that there is no creation of worlds in the theological sense; but that their appearance is due strictly to evolution. When the time comes for the Unmanifested to manifest as an objective Universe, which it does periodically, it emanates a Power or "The First Cause" — so called because it itself [Parabrahma] is the rootless root of that Cause, and called in the East the "Causeless Cause." The first Cause we may call Brahmā, or Ormazd, or Osiris, or by any name we please. The projection into time of the influence or so-called "breath of Brahmā" causes all the worlds and the beings upon them to gradually appear. They remain in manifestation just as long as that influence continues to proceed forth in evolution. After long aeons the outbreathing, evolutionary influence slackens, and the universe begins to go into obscurity, or pralaya, until, the "breath" being fully indrawn, no objects remain, because nothing *is* but Brahma. Care must be taken by the student to make a distinction between Brahma (the impersonal Parabrahma) and Brahmā the manifested Logos. A discussion of the means used by this power in acting would be out of place in this Epitome, but of those means Theosophy also treats.

This breathing-forth is known as a Manvantara, or the Manifestation of the world between two Manus (from Manu, and Antara "between") and the completion of the inbreathing brings with it Pralaya, or destruction. It is from these truths that the erroneous doctrines of "creation" and the "last judgment" have sprung. Such Manvantaras and Pralayas have eternally occurred, and will continue to take place periodically and forever.

For the purpose of a Manvantara two so-called eternal principles are postulated, that is, Purusha and Prakṛiti (or spirit and matter), because both are ever present and conjoined in each manifestation. Those terms are used here because no equivalent for them exists in English. Purusha is called "spirit," and Prakṛiti "matter," but this Purusha is not the Unmanifested, nor is Prakṛiti matter as known to science; the Āryan Sages therefore declare that there is a higher spirit still, called Purushottama. The reason for this is that at the night of Brahmā, or the so-called indrawing of his breath, both Purusha and Prakṛiti are

absorbed in the Unmanifested; a conception which is the same as the idea underlying the Biblical expression — “remaining in the bosom of the Father.”

This brings us to the doctrine of Universal Evolution as expounded by the Sages of the Wisdom-Religion. The Spirit, or Purusha, they say, proceeds from Brahmā through the various forms of matter evolved at the same time, beginning in the world of the spiritual from the highest and in the material world from the lowest form. The lowest form is one unknown as yet to modern science. Thus, therefore, the mineral, vegetable, and animal forms each imprison a spark of the Divine, a portion of the indivisible Purusha.

These sparks struggle to “return to the Father,” or in other words, to secure self-consciousness and at last come into the highest form, on earth, that of man, where alone self-consciousness is possible to them. The period, calculated in human time, during which this evolution goes on embraces millions of ages. Each spark of divinity has, therefore, millions of ages in which to accomplish its mission — that of obtaining complete self-consciousness while in the form of man. But by this is not meant that the mere act of coming into human form of itself confers self-consciousness upon this divine spark. That great work may be accomplished during the Manvantara in which a Divine spark reaches the human form, or it may not; all depends upon the individual’s own will and efforts. Each particular spirit thus goes through the Manvantara, or enters into manifestation for its own enrichment and for that of the Whole. Mahatmas and Rishis are thus gradually evolved during a Manvantara, and become, after its expiration, planetary spirits, who guide the evolutions of other future planets. The planetary spirits of our globe are those who in previous Manvantaras — or days of Brahmā — made the efforts, and became in the course of that long period Mahatmas.

Each Manvantara is for the same end and purpose, so that the Mahatmas who have now attained those heights, or those who may become such in the succeeding years of the present Manvantara, will probably be the planetary spirits of the next Manvantara for this or other planets. This system is thus seen to be based upon the identity of Spiritual Being, and, under the name of “Universal Brotherhood,” constitutes the basic idea of the Theosophical Society, whose object is the realization of that Brotherhood among men.

The Sages say that this Purusha is the basis of all manifested objects. Without it nothing could exist or cohere. It interpenetrates everything everywhere. It is the reality of which, or upon which, those things called real by us are mere images. As Purusha reaches to and embraces

all beings, they are all connected together; and in or on the plane where that Purusha is, there is a perfect consciousness of every act, thought, object, and circumstance, whether supposed to occur there, or on this plane, or any other. For below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man's "spiritual nature"; this is frequently said to be as susceptible of culture as his body or his intellect.

This upper plane is the real register of all sensations and experiences, although there are other registering planes. It is sometimes called the "subconscious mind." Theosophy, however, holds that it is a misuse of terms to say that the spiritual nature can be cultivated. The real object to be kept in view is to so open up or make porous the lower nature that the spiritual nature may shine through it and become the guide and ruler. It is only "cultivated" in the sense of having a vehicle prepared for its use, into which it may descend. In other words, it is held that the real man, who is the higher self — being the spark of the Divine before alluded to — overshadows the visible being, which has the possibility of becoming united to that spark. Thus it is said that the higher Spirit is not in the man, but above him. It is always peaceful, unconcerned, blissful, and full of absolute knowledge. It continually partakes of the Divine state, being continually that state itself, "conjoined with the Gods, it feeds upon Ambrosia." The object of the student is to let the light of that spirit shine through the lower coverings.

This "spiritual culture" is only attainable as the grosser interests, passions, and demands of the flesh are subordinated to the interests, aspirations and needs of the higher nature; and this is a matter of both system and established law.

This spirit can only become the ruler when the firm intellectual acknowledgment or admission is first made that IT alone is. And, as stated above, it being not only the person concerned but also the whole, all selfishness must be eliminated from the lower nature before its divine state can be reached. So long as the smallest personal or selfish desire — even for spiritual attainment for our own sake — remains, so long is the desired end put off. Hence the above term "demands of the flesh" really covers also demands that are not of the flesh, and its proper rendering would be "desires of the personal nature, including those of the individual soul."

When systematically trained in accordance with the aforesaid system and law, men attain to clear insight into the immaterial, spiritual world, and their interior faculties apprehend truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason. Or, in the words used by some of them, "They are able

to look directly upon ideas;" and hence their testimony to such truth is as trustworthy as is that of scientists or philosophers to truth in their respective fields.

In the course of this spiritual training such men acquire perception of, and control over, various forces in Nature unknown to other men, and thus are able to perform works usually called "miraculous," though really but the result of larger knowledge of natural law. What these powers are may be found in Patañjali's "Yoga Philosophy" [Book III].

Their testimony as to supersensuous truth, verified by their possession of such powers, challenges candid examination from every religious mind.

Turning now to the system expounded by these sages, we find, in the first place, an account of cosmogony, the past and future of this earth and other planets, the evolution of life through elemental, mineral, vegetable, animal, and human forms, as they are called.

These "passive life elementals" are unknown to modern science, though sometimes approached by it as a subtle material agent in the production of life, whereas they are a form of life itself.

Each Kalpa, or grand period, is divided into four ages or yugas, each lasting many thousands of years, and each one being marked by a predominant characteristic. These are the Satya-Yuga (or age of truth), the Tretā-Yuga, the Dvāpara-Yuga, and our present Kali-Yuga (or age of darkness), which began five thousand years back. The word "darkness" here refers to spiritual and not material darkness. In this age, however, all causes bring about their effects much more rapidly than in any other age — a fact due to the intensified momentum of "evil," as the course of its cycle is about rounding towards that of a new cycle of truth. Thus a sincere lover of the race can accomplish more in three incarnations during Kali-Yuga, than he could in a much greater number in any other age. The darkness of this age is not absolute, but is greater than that of other ages; its main tendency being towards materiality, while having some mitigation in occasional ethical or scientific advance conducive to the well-being of the race, by the removal of immediate causes of crime or disease.

Our earth is one of a chain of seven planets, it alone being on the visible plane, while the six others are on different planes, and therefore invisible. (The other planets of our solar system belong each to a chain of seven.) And the life-wave passes from the higher to the lower in the chain until it reaches our earth, and then ascends and passes to the three others on the opposite arc, and thus seven times. The evolution of forms is coincident with this progress, the tide of life bearing with it the mineral and vegetable forms, until each globe in turn is ready to

receive the human life-wave. Of these globes our earth is the fourth.

Humanity passes from globe to globe in a series of Rounds, first circling about each globe, and reincarnating upon it a fixed number of times. Concerning the human evolution on the concealed planets or globes little is permitted to be said. We have to concern ourselves with our earth alone. The latter, when the wave of humanity has reached it for the last time (in this, our Fourth Round), began to evolute man, subdividing him into races. Each of these races when it has, through evolution, reached the period known as "the moment of choice" and decided its future destiny as an individual race, begins to disappear. The races are separated, moreover, from each other by catastrophes of nature, such as the subsidence of continents and great natural convulsions. Coincidentally with the development of races the development of specialized senses takes place; thus our fifth race has so far developed five senses.

The Sages further tell us that the affairs of this world and its people are subject to cyclic laws, and during any one cycle the rate or quality of progress appertaining to a different cycle is not possible. These cyclic laws operate in each age. As the ages grow darker the same laws prevail, only the cycles are shorter; that is, they are the same length in the absolute sense, but go over the given limit in a shorter period of time. These laws impose restrictions on the progress of the race. In a cycle, where all is ascending and descending, the Adepts must wait until the time comes before they can aid the race to ascend. They cannot, and must not, interfere with Karmic law. Thus they begin to work actively again in the spiritual sense, when the cycle is known by them to be approaching its turning point.

At the same time these cycles have no hard lines or points of departure or inception, inasmuch as one may be ending or drawing to a close for some time after another has already begun. They thus overlap and shade into one another, as day does into night; and it is only when the one has completely ended and the other has really begun by bringing out its blossoms, that we can say we are in a new cycle. It may be illustrated by comparing two adjacent cycles to two interlaced circles, where the circumference of one touches the center of the other, so that the moment where one ended and the other began would be at the point where the circumferences intersected each other. Or by imagining a man as representing, in the act of walking, the progress of the cycles; his rate of advancement can only be obtained by taking the distance covered by his paces, the points at the middle of each pace, between the feet, being the beginning of cycles and their ending.

The cyclic progress is assisted, or the deterioration further permit-

ted, in this way; at a time when the cycle is ascending, developed and progressed Beings, known in Sanskrit by the term "Jñānis," descend to this earth from other spheres where the cycle is going down, in order that they may also help the spiritual progress of this globe. In like manner they leave this sphere when our cycle approaches darkness. These Jñānis must not, however, be confounded with the Mahatmas and Adepts mentioned above. The right aim of true Theosophists should, therefore, be so to live that their influence may be conducive for the dispelling of darkness to the end that such Jñānis may turn again towards this sphere.

Theosophy also teaches the existence of a universal diffused and highly ethereal medium, which has been called the "Astral Light" and "Ākāśa." It is the repository of all past, present, and future events, and in it are recorded the effects of spiritual causes, and of all acts and thoughts from the direction of either spirit or matter. It may be called the Book of the Recording Angel.

Ākāśa, however, is a misnomer when it is confused with Ether or the Astral Light of the Kabbalists. Ākāśa is the noumenon of the phenomenal Ether or Astral Light proper, for Ākāśa is infinite, impartite, intangible, its only production being Sound.*

And this Astral Light is material and not spirit. It is, in fact, the lower principle of that cosmic body of which Ākāśa is the highest. It has the power of retaining all images. This includes a statement that each thought as well as word and act makes an image there. These images may be said to have two lives. First, their own as an image. Second, the impress left by them in the matrix of the Astral Light. In the upper realm of this light there is no such thing as space or time in the human sense. All future events are the thoughts and acts of men; these are producers in advance of the picture of the event which is to occur. Ordinary men continually, recklessly, and wickedly, are making these events sure to come to pass, but the Sages, Mahatmas, and the Adepts of the good law, make only such pictures as are in accordance with Divine law, because they control the production of their thought. In the Astral Light are all the differentiated sounds as well. The elementals are energetic centers in it. The shades of departed human beings and animals are also there. Hence, any seer or entranced

*Ākāśa in the mysticism of the Esoteric Philosophy is, properly speaking, the female "Holy Ghost," "Sound" or speech being the Logos — the manifested Verbum of the unmanifested Mother. See *Sāṅkhyasāra*, Preface, p. 33 et seq. [*Sāṅkhyasāra* by Vijñāna Bhikshu, ed. by Fitzedward Hall, Asiatic Society of Bengal, Calcutta, 1862].

person can see in it all that anyone has done or said, as well as that which has happened to anyone with whom he is connected. Hence, also, the identity of deceased persons — who are supposed to report specially out of this plane — is not to be concluded from the giving of forgotten or unknown words, facts, or ideas. Out of this plane of matter can be taken the pictures of all who have ever lived, and then reflected on a suitable magneto-electrical surface, so as to seem like the apparition of the deceased, producing all the sensations of weight, hardness, and extension.

Through the means of the Astral Light and the help of Elementals, the various material elements may be drawn down and precipitated from the atmosphere upon either a plane surface or in the form of a solid object; this precipitation may be made permanent, or it may be of such a light cohesive power as soon to fade away. But the help of the elementals can only be obtained by a strong will added to a complete knowledge of the laws which govern the being of the elementals. It is useless to give further details on this point; first, because the untrained student cannot understand; and second, the complete explanation is not permitted, were it even possible in this space.

The world of the elementals is an important factor in our world and in the course of the student. Each thought as it is evolved by a man coalesces instantly with an elemental, and is then beyond the man's power.

It can easily be seen that this process is going on every instant. Therefore, each thought exists as an entity. Its length of life depends on two things: (a) The original force of the person's will and thought; (b) The power of the elemental which coalesced with it, the latter being determined by the class to which the elemental belongs. This is the case with good and bad thoughts alike, and as the will beneath the generality of wicked thoughts is usually powerful, we can see that the result is very important, because the elemental has no conscience and obtains its constitution and direction from the thought it may from time to time carry.

Each human being has his own elementals that partake of his nature and his thoughts. If you fix your thoughts upon a person in anger, or in critical, uncharitable judgment, you attract to yourself a number of those elementals that belong to, generate, and are generated by this particular fault or failing, and they precipitate themselves upon you. Hence, through the injustice of your merely human condemnation, which cannot know the source and causes of the action of another, you at once become a sharer of his fault or failing by your own act, and the spirit expelled returns "with seven devils worse than himself."

This is the origin of the popular saying that “curses, like chickens, come home to roost,” and has its root in the laws governing magnetic affinity.

In the Kali-Yuga we are hypnotized by the effect of the immense body of images in the Astral Light, compounded of all the deeds, thoughts, and so forth of our ancestors, whose lives tended in a material direction. These images influence the inner man — who is conscious of them — by suggestion. In a brighter age the influence of such images would be towards Truth. The effect of the Astral Light, as thus molded and painted by us, will remain so long as we continue to place those images there, and it thus becomes our judge and our executioner. Every universal law thus contains within itself the means for its own accomplishment and the punishment for its violation, and requires no further authority to postulate it or to carry out its decrees.

The Astral Light by its inherent action both evolves and destroys forms. It is the universal register. Its chief office is that of a vehicle for the operation of the laws of Karma, or the progress of the principle of life, and it is thus in a deep spiritual sense a medium or “mediator” between man and his Deity — his higher spirit.

Theosophy also tells of the origin, history, development, and destiny of mankind.

Upon the subject of Man it teaches:

First. That each spirit is a manifestation of the One Spirit, and thus a part of all. It passes through a series of experiences in incarnation, and is destined to ultimate reunion with the Divine.

Second. That this incarnation is not single but repeated, each individuality becoming reembodied during numerous existences in successive races and planets of our chain, and accumulating the experiences of each incarnation towards its perfection.

Third. That between adjacent incarnations, after grosser elements are first purged away, comes a period of comparative rest and refreshment, called Devachan — the soul being therein prepared for its next advent into material life.

The constitution of man is subdivided in a septenary manner, the main divisions being those of body, soul, and spirit. These divisions and their relative development govern his subjective condition after death. The real division cannot be understood, and must for a time remain esoteric, because it requires certain senses not usually developed for its understanding. If the present sevenfold division, as given by Theosophical writers is adhered to strictly and without any conditional statement, it will give rise to controversy or error. For instance, Spirit is

not a seventh principle. It is the synthesis, or the whole, and is equally present in the other six. The present various divisions can only be used as a general working hypothesis, to be developed and corrected as students advance and themselves develop.

The state of spiritual but comparative rest known as Devachan is not an eternal one, and so is not the same as the eternal heaven of Christianity. Nor does "hell" correspond to the state known to Theosophical writers as Avīchi.

All such painful states are transitory and purificatory states. When those are passed the individual goes into Devachan.

"Hell" and Avīchi are thus not the same. Avīchi is the same as the "second death," as it is in fact annihilation that only comes to the "black Magician" or spiritually wicked, as will be seen further on.

The nature of each incarnation depends upon the balance as struck of the merit and demerit of the previous life or lives — upon the way in which the man has lived and thought; and this law is inflexible and wholly just.

"Karma" — a term signifying two things, the law of ethical causation (Whatsoever a man soweth, that shall he also reap [*Gal* 6:7]); and the balance or excess of merit or demerit in any individual, determines also the main experiences of joy and sorrow in each incarnation, so that what we call "luck" is in reality "desert" — desert acquired in past existence.

Karma is not all exhausted in a single life, nor is a person necessarily in this life experiencing the effect of all his previous Karma; for some may be held back by various causes. The principle cause is the failure of the Ego to acquire a body which will furnish the instrument or apparatus in and by which the meditation or thoughts of previous lives can have their effect and be ripened. Hence it is held that there is a mysterious power in the man's thoughts during a life, sure to bring about its results in either an immediately succeeding life or in one many lives distant; that is, in whatever life the Ego obtains a body capable of being the focus, apparatus, or instrument for the ripening of past Karma. There is also a swaying or diverging power in Karma in its effects upon the soul, for a certain course of life — or thought — will influence the soul in that direction for sometimes three lives, before the beneficial or bad effect of any other sort of Karma can be felt. Nor does it follow that every minute portion of Karma must be felt in the same detail as when produced, for several sorts of Karma may come to a head together at one point in the life, and, by their combined effect, produce a result which, while, as a whole, accurately representing all the elements in it, still is a different Karma from each single component

part. This may be known as the nullification of the postulated effect of the classes of Karma involved.

The process of evolution up to reunion with the Divine is and includes successive elevation from rank to rank of power and usefulness. The most exalted beings still in the flesh are known as Sages, Rishis, Brothers, Masters. Their great function being the preservation at all times, and when cyclic laws permit, the extension of spiritual knowledge and influence.

When union with the Divine is effected, all the events and experiences of each incarnation are known.

As to the process of spiritual development, Theosophy teaches:

First. That the essence of the process lies in the securing of supremacy, to the highest, the spiritual, element of man's nature.

Second. That this is attained along four lines, among others —

(a) The entire eradication of selfishness in all forms, and the cultivation of *broad, generous* sympathy in, and effort for, the good of others.

(b) The absolute cultivation of the inner, spiritual man by meditation, by reaching to and communion with the Divine, and by exercise of the kind described by Patañjali, *i.e.*, incessant striving to an ideal end.

(c) The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit.

(d) The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results for Divine law.

Third. That while the above is incumbent on and practicable by all religiously disposed men, a yet higher plane of spiritual attainment is conditioned upon a specific course of training, physical, intellectual, and spiritual, by which the internal faculties are first aroused and then developed.

Fourth. That an extension of this process is reached in Adeptship, Mahatmaship, or the states of Rishis, Sages, and Dhyāni-Chohans, which are all exalted stages, attained by laborious self-discipline and hardship, protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine.

As to the rationale of spiritual development it asserts:

First. That the process takes place entirely within the individual himself, the motive, the effort, and the result proceeding from his own inner nature, along the lines of self-evolution.

Second. That, however personal and interior, this process is not unaided, being possible, in fact, only through close communion with the supreme source of all strength.

As to the degree of advancement in incarnations it holds:

First. That even a mere intellectual acquaintance with Theosophic truth has great value in fitting the individual for a step upwards in his next earth-life, as it gives an impulse in that direction.

Second. That still more is gained by a career of duty, piety, and beneficence.

Third. That a still greater advance is attained by the attentive and devoted use of the means to spiritual culture heretofore stated.

Fourth. That every race and individual of it reaches in evolution a period known as "the moment of choice," when they decide for themselves their future destiny by a deliberate and conscious choice between eternal life and death, and that this right of choice is the peculiar appanage of the free soul. It cannot be exercised until the man has realized the soul within him, and until that soul has attained some measure of self-consciousness in the body. The moment of choice is not a fixed period of time; it is made up of all moments. It cannot come unless all the previous lives have led up to it. For the race as a whole it has not yet come. Any individual can hasten the advent of this period for himself under the previously stated law of the ripening of Karma. Should he then fail to choose right he is not wholly condemned, for the economy of nature provides that he shall again and again have the opportunity of choice when the moment arrives for the whole race. After this period the race, having blossomed, tends towards its dissolution. A few individuals of it will have outstripped its progress and attained Adeptship or Mahatmaship. The main body, who have chosen aright, but who have not attained salvation, pass into the subjective condition, there to await the influx of the human life-wave into the next globe, which they are the first souls to people; the deliberate choosers of evil, whose lives are passed in great spiritual wickedness (for evil done for the sheer love of evil *per se*), sever the connection with the Divine Spirit, or the Monad, which forever abandons the human Ego. Such Egos pass into the misery of the eighth sphere, as far as we understand, there to remain until the separation between what they had thus cultivated and the personal Īśvara or divine spark is

complete. But this tenet has never been explained to us by the Masters, who have always refused to answer and to explain it conclusively. At the next Manvantara that Divine Spark will probably begin again the long evolutionary journey, being cast into the stream of life at the source and passing upward again through all the lower forms.

So long as the connection with the Divine Monad is not severed, this annihilation of personality cannot take place. Something of that personality will always remain attached to the immortal Ego. Even after such severance the human being may live on, a man among men — a soulless being. This disappointment, so to call it, of the Divine Spark by depriving it of its chosen vehicle constitutes the “sin against the Holy Ghost” [Mark 3:28-30] which its very nature forbade it to pardon, because it cannot continue an association with principles which have become degraded and vitiated in the absolute sense, so that they no longer respond to cyclic or evolutionary impulses, but, weighted by their own nature, sink to the lowest depths of matter. The connection, once wholly broken, cannot in the nature of Being be resumed. But innumerable opportunities for return offer themselves throughout the dissolving process, which lasts thousands of years.

There is also a fate that comes to even Adepts of the Good Law which is somewhat similar to a loss of “heaven” after its enjoyment for incalculable periods of time. When the Adept has reached a certain very high point in his evolution he may, by a mere wish, become what the Hindus call a “Deva” — or lesser god. If he does this, then, although he will enjoy the bliss and power of that state for a vast length of time, he will not at the next Pralaya partake of the conscious life “in the bosom of the Father,” but has to pass down into matter at the next new “creation,” performing certain functions that could not now be made clear, and has to come up again through the elemental world; but this fate is not like that of the Black Magician who falls into Avīchi. And again between the two he can choose the middle state and become a Nirmāṇakāya — one who gives up the bliss of Nirvana and remains in conscious existence outside of his body after its death; in order to help Humanity. This is the greatest sacrifice he can do for mankind. By advancement from one degree of interest and comparative attainment to another as above stated, the student hastens the advent of the moment of choice, after which his rate of progress is greatly intensified.

It may be added that Theosophy is the only system of religion and philosophy which gives satisfactory explanation of such problems as these:

First. The object, use, and inhabitation of other planets than this

earth, which planets serve to complete and prolong the evolutionary course, and to fill the required measure of the universal experience of souls.

Second. The geological cataclysms of earth; the frequent absence of intermediate types in its fauna; the occurrence of architectural and other relics of races now lost, and as to which ordinary science has nothing but vain conjecture; the nature of extinct civilizations and the causes of their extinction; the persistence of savagery and the unequal development of existing civilizations; the differences, physical and internal, between the various races of men; the line of future development.

Third. The contrasts and unisons of the world's faiths, and the common foundation underlying them all.

Fourth. The existence of evil, of suffering, and of sorrow — a hopeless puzzle to the mere philanthropist or theologian.

Fifth. The inequalities in social condition and privilege; the sharp contrasts between wealth and poverty, intelligence and stupidity, culture and ignorance, virtue and vileness; the appearance of men of genius in families destitute of it, as well as other facts in conflict with the law of heredity; the frequent cases of unfitness of environment around individuals, so sore as to embitter disposition, hamper aspiration, and paralyze endeavor; the violent antithesis between character and condition; the occurrence of accident, misfortune and untimely death — all of them problems solvable only by either the conventional theory of Divine caprice or the Theosophic doctrines of Karma and Reincarnation.

Sixth. The possession by individuals of psychic powers — clairvoyance, clairaudience, etc., as well as the phenomena of psychometry and stativolism [self-hypnotism].

Seventh. The true nature of genuine phenomena in spiritualism, and the proper antidote to superstition and to exaggerated expectation.

Eighth. The failure of conventional religions to greatly extend their areas, reform abuses, reorganize society, expand the idea of brotherhood, abate discontent, diminish crime, and elevate humanity; and an apparent inadequacy to realize in individual lives the ideal they professedly uphold.

The above is a sketch of the main features of Theosophy, the Wisdom-Religion. Its details are to be found in the rapidly-growing literature upon the subject.

Practical Work In The American Section

[In *The Theosophist* supplement to Vol. XI, of April 1890, there appeared an account of Mr. Judge's branch work. He reported on his tract scheme and upon the enormous distribution of *An Epitome of Theosophy*. Mr. Judge emphasized that Theosophy is not only for its members but is an enlightening and "reforming agency"; that a "Private" Branch seems almost a contradiction in terms. The article mentioned an appeal in *The Path* magazine for "Theosophists willing to work" to join in a "Tract-Mailing scheme," which resulted in 90,000 tracts being sent out. An earlier appeal appeared in an editorial: "Theosophical Tracts, a suggestion," in the August 1889 issue of *The Path*, Vol. IV, p. 154, from which we quote:

Earnest Theosophists, of small means and opportunity, often inquire what one thing they can do to further the spread of Truth and contribute to the upbuilding of the Society. There is certainly one which is simple, inexpensive, and often most efficient, and which can be systematically carried on in precise proportion to spareable funds. It is the mailing of a Theosophical tract to any name in any place in any State. . . .

Judge goes on to describe two tracts, *An Epitome of Theosophy* reproduced above and *Theosophy as a Guide in Life* which follows. These were reprinted, with donations making possible further reprints. He announced that future tracts would appear successively as pamphlets, and went on in his editorial to state:

In the press, in private correspondence, and in social life, a Theosophist on the alert for an opportunity to sow seed finds many a name whereto may be sent a circular. It simply requires to be folded, placed in a stamped envelope, addressed, and mailed. The donor is unknown. Possibly the circular may be wasted; yet who can foretell that? The ground may be altogether ready for the sowing.

Of the two tracts referred to, there have been sold within the last two months: of the *Epitome of Theosophy* — 1024 copies; of *Theosophy as a Guide in Life* — 2254 copies. From *The Path* office there have now been issued, of the former about 10,000, of the latter about 6,000. The latter is perhaps more fitted for the general public use, but almost every Theosophist could keep on hand a small supply of each, and be prepared to use either when opportunity arose.

In light of massive advertising in today's world, we marvel at the enterprising spirit of those early Theosophists. — COMPILER]

Theosophy as a Guide in Life

[Tract probably written by Mr. Judge.]

This is a practical age, and every system or theory is challenged to give proofs of what it may accomplish in action. How very little is gained by mere belief is the standing reproach to Churches. Their diversified Creeds have been steadily evolving through the centuries as new problems in theology or science arose, and today the separated sects have an outfit of every possible belief on every possible theme. No small proportion of these themes are in regions remote from practical life, as also from any means of proof. They concern such questions as the number and nature of Divine Beings, the character and bearing of the Divine Will, the fixedness of the future life, the best form of ecclesiastical sacraments, etc. — all of them with little facility of demonstration and with no utility when demonstrated. Moreover, it is quite evident that, whether there be One God or Three, whether He predestinates or not, whether evil-doers are damned eternally or temporarily, whether Baptism is efficacious towards pardon, the various sects have not made this earth more worthy of the Divine care or diminished the evils which religion should cure. As conservators of morals, abaters of sin, regenerators of society, Churches are assuredly a lamentable failure. It is not merely that society remains unregenerated, but that nobody now expects them to regenerate it. A copious provision of minute creeds has clearly done nothing to extirpate evil.

This being so, it is just as certain that the addition of another creed will not do so. The two classes interested in human progress are the philanthropic and the devout, and both, when any unfamiliar scheme for such progress is submitted to them, are sure to point out that mere beliefs have wholly failed. They say, with entire correctness, that not a new platform or Church is needed, but something with an object and an impulsion hitherto untried. If Theosophy has no better aim than have the sects, if it imparts no motive stronger than do they, if it can show no results more distinct and valuable, it may as well be rejected now as after a futile trial. But, on the other hand, if it holds out a better prospect and a finer spur, if it can prove that these have actually operated where conventional ones have failed, it is entitled to a hearing. The doctrinal question is subordinate, though, of course, an ethical system is more hopeful if upon a rational basis.

Let us see if the unfamiliar system known as "Theosophy," and which has lately received so much attention from the thinking world,

possesses any qualities warranting its substitution for the religions around it. They have not reformed mankind; can It?

Now 1st — *Theosophy abolishes the cause of all of the sin, and most of the misery, of life.* That cause is selfishness. Every form of dishonesty, violence, outrage, fraud, even discourtesy, comes from the desire to promote one's own ends, even if the rights of others have to be sacrificed thereby. All aggression upon fellow-men, all attempts to appropriate their comfort, possessions, or plans, all efforts to belittle, outshine, or humiliate them, express the feeling that self-gratification is to be sought before all else. This is equally true of personal vices, as well as of that personal contempt for Divine authority which we may call "impiety." Hence the root of all evil conduct towards God, towards other men, or towards one's self is self-love, self-love so strong as to sacrifice everything rather than its own indulgence.

From this indulgence follow two things. First, the pains of envy, disappointment, jealousy, and all the mean and biting passions which attend the ever-present thought of self; and the utter loss of all those finer, gentler joys which are the fruit of beneficence and altruism. Second, the restraining measures which society, for its own protection, is obliged to put upon aggression in its coarser forms — the workhouses, jails, and gibbets from which no land of civilization and churches is free. And if we wish to realize what would be the effect of a universal reign of unselfishness among men, we may picture a land without courts, prisons, and policemen, a society without speculation, chicanery, or deceit, a community whereof every heart was as vacant of envy and guile as it certainly would be of unhappiness and pain. The root of universal sorrow would be eradicated, the stream dried at its source.

Now this is what Theosophy enjoins. Its cardinal doctrine is the absolute equality of human rights and the universal obligation to respect them. If my neighbor's possessions — of feeling, property, happiness, what not — are as much to be regarded as are mine, and if I feel that, I shall not invade them. Still more. If I perceive the true fraternity of man, if I am in accord with the law of sympathy it evokes, if I realize that the richest pleasure comes from giving rather than receiving good, I shall not be passively unaggressive, I shall be actively beneficent. In other words, I shall be a true philanthropist. And in being this I shall have gained the highest reach of happiness to self, for "he that loseth his life, the same shall save it" [cf. *Luke* 9:24]. You say that this is a Christian text? Very well; it is also the epitome of Theosophy.

Then 2nd — *Theosophy sounds ceaselessly the truth that every act of right or wrong shall receive its due reward.* Most religious systems say otherwise. Usually they provide a "vicarious" plan by which punish-

ment is to be dodged and unearned bliss secured. But if awards may be transferred, so may duties, and thus chaos is introduced into the moral order of the universe. Moreover, the palpable injustices of human life, those injustices which grieve the loving heart and sting the bitter one, are unaccounted for. All the inequalities and paradoxes and uncertainties so thick around us are insoluble. *Why* evil flourishes and good withers may not be known. Night settles down on the most important of human questions.

Theosophy illuminates it at once. It insists that moral causes are no less effective than are physical, and that its due effect, in harm or benefit, is infallibly attached to every moral act. There is no escape, no loss, no uncertainty; the law is absolutely unflinching and irresistible. Every penny of debt must be paid, by or to the individual himself. Not by any means necessarily in one life, but somewhere and somehow along the great chain is rigorous justice done; for the effect of causes generated on the moral plane may have to exhaust themselves in physical circumstances.

If unselfishness constitutes the method towards social regeneration, Karma — for such is the name of this doctrine of justice — must constitute its stimulus. Nothing fails — no good, no evil, can die without its fruit. The result of a deed is as certain as the deed. How can a system be unpractical when it abolishes every bar to the law of causation, and makes practice the key to its whole operation?

Then 3rd — *Theosophy holds that every man is the framer of his own destiny.* All the theological apparatus of “elections” and “predestinations” and “foreordinations” it breaks indignantly to bits. The semi-material theories of “luck,” and “fate,” and “chance” fare no better. Every other theory which shifts responsibility or paralyzes effort is swept away. Theosophy will have none of them. It insists that we can be only that which we have willed to be, that no power above or below will thwart or divert us, that our destiny is in our hands. We may perceive the beauty of that conception of the future which embodies it in a restoration to the Divine fullness through continuous purgation of all that is sensuous and selfish and belittling, and, so perceiving, may struggle on towards that distant goal; or self-besotted, eager only for the transient and the material, we may hug closely our present joys, heedless alike of others and of Karmic law; but, whatever be the ideal, whatever the effort, whatever the result, it is ours alone. No Divinity will greet the conqueror as a favorite of Heaven; no Demon will seize the lost in a predestined clutch. What we are we have made ourselves; what we shall be is ours to make.

Here comes in the fact of Reincarnation. No one life is adequate

to a man's development. Again and again must he come to earth, to taste its quality, to lay up its experience and its discipline, each career on earth determining the nature of its successor. Two things follow: 1st, our present state discloses what we have accomplished in past lives; 2nd, our present habits decide what the next life shall be. The formative power is lodged in us; our aspiration prompting, our will effecting, the aim desired. Surely it is the perfection of fairness that every man shall be what he wishes to be!

Of all the many schemes for human melioration which history has recorded and humanity tried, is there one so rational, so just, so impartial, so elevating, so motived, as that presented by Theosophy? Artificial distinctions and conceptions are wholly expunged. Fanciful ambitions have absolutely no place. Mechanical devices are completely absent. The root of all separations and enmities — selfishness — is exposed and denounced. The inflexibility of moral law is vigorously declaimed. The realization of individual aim is made entirely individual. Thus sweeping away every artifice and annulling every check devised by theologians, opening the path to the highest ideal of religious fervor, insuring that not an item is lost in the long account each man runs up in his many lives, handing over to each the determination and the acquirement of his chosen aim, Theosophy does what no rival system has done or can do — affirms the moral consciousness, vindicates the moral sense, spurs the moral motive. And thus it is both practical and practicable.

Thus, too, it becomes a guide in life. Once given the aim before a man and the certainty that every act affects that aim, the question of the expediency of any act is at once determined. Is an act selfish, unfraternal, aggressive? It is then untheosophical. Is it conducive to unselfishness, spirituality, progress? Then Theosophy affirms it. The test is simple and uncomplicated, and, because so, feasible. He who would be guided through the intricacies of life need seek no priest or intercessor, but, illuminated with the Divine Spirit ever present in his inner man, stimulated by the vision of ultimate reunion with the Supreme, assured that each effort has its inseparately-joined result, conscious that in himself is the responsibility for its adoption, may go on in harmony, hope, and happiness, free from misgivings as to justice or success, and strong in the faith that he who has conformed to Nature and her laws shall be conformed to the destiny which she predicts for *Man*.

The Necessity for Reincarnation

[This unsigned tract is attributed to Mr. Judge.]

To most persons not already Theosophists, no doctrine appears more singular than that of Reincarnation, *i.e.*, that each man is repeatedly born into earth-life; for the usual belief is that we are here but once, and once for all determine our future. And yet it is abundantly clear that one life, even if prolonged, is no more adequate to gain knowledge, acquire experience, solidify principle, and form character, than would one day in infancy be adequate to fit for the duties of mature manhood. Any man can make this even clearer by estimating, on the one hand, the probable future which Nature contemplates for humanity, and, on the other, his present preparation for it. That future includes evidently two things — an elevation of the individual to god-like excellence, and his gradual apprehension of the Universe of Truth. His present preparation therefore consists of a very imperfect knowledge of a very small department of one form of existence, and that mainly gained through the partial use of misleading senses; of a suspicion, rather than a belief, that the sphere of supersensuous truth may exceed the sensuous as the great universe does this earth; of a partially-developed set of moral and spiritual faculties, none acute and none unhampered, but all dwarfed by non-use, poisoned by prejudice, and perverted by ignorance; the whole nature, moreover, being limited in its interests and affected in its endeavor by the ever-present needs of a physical body which, much more than the soul, is felt to be the real “I.” Is such a being, narrow, biased, carnal, sickly, fitted to enter at death on a limitless career of spiritual acquisition?

Now, there are only three ways in which this obvious unfitness may be overcome: a transforming power in death, a post-mortem and wholly spiritual discipline, a series of reincarnations. There is evidently nothing in the mere separation of soul from body to confer wisdom, enoble character, or cancel dispositions acquired through fleshliness. If any such power resided in death, all souls, upon being disembodied, would be precisely alike — a palpable absurdity. Nor could a post-mortem discipline meet the requirement, and this for nine reasons: (a) the soul’s knowledge of human life would always remain insignificant; (b) of the various faculties only to be developed during incarnation, some would still be dormant at death and therefore never evolve; (c) the unsatisfactory nature of material life would not have been fully demonstrated; (d) there would have been no deliberate conquest of the

flesh by the spirit; (*e*) the meaning of Universal Brotherhood would have been very imperfectly seen; (*f*) desire for a career on earth under different conditions would persistently check the disciplinary process; (*g*) exact justice could hardly be secured; (*h*) the discipline itself would be insufficiently varied and copious; (*i*) there would be no advance in the successive races on earth.

There remains, then, the last alternative, a series of reincarnations — in other words, that the enduring principle of the man, endowed during each interval between two earth-lives with the results achieved in the former of them, shall return for further experience and effort. If the nine needs unmet by a merely spiritual discipline after death are met by reincarnation, there is surely a strong presumption of its actuality.

Now, (*a*) *Only through reincarnations can knowledge of human life be made exhaustive.* A perfected man must have experienced every type of earthly relation and duty, every phase of desire, affection, and passion, every form of temptation and every variety of conflict. No one life can possibly furnish the material for more than a minute section of such experience.

(*b*) *Reincarnations give occasion for the development of all those faculties which can only be developed during incarnation.* Apart from any questions raised by Occult doctrine, we can readily see that some of the richest soul-acquirements come only through contact with human relations and through suffering from human ills. Of these, sympathy, toleration, patience, energy, fortitude, foresight, gratitude, pity, beneficence, and altruism are examples.

(*c*) *Only through reincarnation is the unsatisfying nature of material life fully demonstrated.* One incarnation proves merely the futility of its own conditions to secure happiness. To force home the truth that all are equally so, all must be tried. In time the soul sees that a spiritual being cannot be nourished on inferior food, and that any joy short of union with the Divine must be illusionary.

(*d*) *The subordination of the Lower to the Higher nature is made possible by many earth-lives.* Not a few are needed to convince that the body is but a case, and not a constituent, of the real Ego; others, that it and its passions must be controlled by that Ego. Until the spirit has full sway over the flesh, the man is unfit for a purely spiritual existence. We have known no one to achieve such a victory during this life, and are therefore sure that other lives need to supplement it.

(*e*) *The meaning of Universal Brotherhood becomes apparent only as the veil of self and selfish interest thins,* and this it does only through that slow emancipation from conventional beliefs, personal errors, and

contracted views which a series of reincarnations effects. A deep sense of human solidarity presupposes a fusion of the one in the whole — a process extending over many lives.

(f) *Desire for other forms of earthly experience can only be extinguished by undergoing them.* It is obvious that any one of us, if now translated to the unseen world, would feel regret that he had not tasted existence in some other situation or surroundings. He would wish to have known what it was to possess rank or wealth or beauty, or to live in a different race or climate, or to see more of the world and society. No spiritual ascent could progress while earthly longings were dragging back the soul, and so it frees itself from them by successively securing and dropping them. When the round of such knowledge has been traversed, regret for ignorance has died out.

(g) *Reincarnations give scope for exact justice to every man.* True awards must be given largely on the plane whereon they have been incurred, else their nature is changed, their effects are impaired, and their collateral bearings lost. Physical outrage has to be checked by the infliction of physical pain, and not merely by the arousing of internal regret. Honest lives find appropriate consequence in visible honor. But one career is too short for the precise balancing of accounts, and many are needed that every good or evil done in each may be requited on the earth where it took place.

(h) *Reincarnations secure variety and copiousness to the discipline we all require.* Very much of this discipline comes through the senses, through the conditions of physical life, and through psycho-physiological processes — all of which would be absent from a postmortem state. Considered as training or as penal infliction for wrong done, a repeated return to earth is needful for fulness of discipline.

(i) *Reincarnations ensure a continuous advance in the successive races of men.* If each newborn child was a new soul-creation, there would be, except through heredity, no general human advance. But if such child is the flower of many incarnations, he expresses an achieved past as well as a possible future. The tide of life thus rises to greater heights, each wave mounting higher upon the shore. The grand evolution of richer types exacts profusion of earth-existences for its success.

These points illustrate the universal maxim that "Nature does nothing by leaps." She does not, in this case, introduce into a region of spirit and spiritual life a being who has known little else than matter and material life, with small comprehension even of that. To do so would be analogous to transferring suddenly a ploughboy into a company of metaphysicians. The pursuit of any topic implies some preliminary acquaintance with its nature, aims, and mental requirements; and the

more elevated the topic, the more copious the preparation for it. It is inevitable that a being who has before him an eternity of progress through zones of knowledge and spiritual experience ever nearing the central Sun, should be fitted for it through long acquisition of the faculties which alone can deal with it. Their delicacy, their vigor, their penetrativeness, their unlikeness to those called for on the material plane, show the contrast of the earth-life to the spirit-life. And they show, too, the inconceivability of a sudden transition from one to the other, of a policy unknown in any other department of Nature's workings, of a break in the law of uplifting through Evolution. A man, before he can become a "god," must first become a perfect man; and he can become a perfect man neither in seventy years of life on earth, nor in any number of years of life from which human conditions are absent.

The production of a pure, rich, ethereal nature through a long course of spiritualizing influence during material surroundings is illustrated in agriculture by the cotton plant. When the time arrives that it can bear, the various vitalities of sun and air and ground and stalk culminate in a bud which bursts apart and liberates the ball within. That white, fleecy, delicate mass is the outcome of years of adhesion to the soil. But the sunlight and the rain from heaven have transformed heavy particles into the light fabric of the boll. And so man, long rooted in the clay, is bathed with influences from above, which, as they gradually pervade and elevate him, transmute every grosser element to its spiritual equivalent, purge and purify and ennoble him, and, when the evolutionary process is complete, remove the last envelope from the perfected soul and leave it free to pass forever from its union with the material.

It is abundantly true that "except a man be born again he cannot see the kingdom of God" [*John* 3:3]. Re-birth and re-life must go on till their purposes are accomplished. If, indeed, we were mere victims of an evolutionary law, helpless atoms on whom the machinery of Nature pitilessly played, the prospect of a succession of incarnations, no one of which gave satisfaction, might drive to mad despair. But Theosophy thrusts on us no such cheerless exposition. It shows that reincarnations are the law for man because they are the condition of his progress, which is also a law, but tells him that he may mould them and better them and lessen them. He cannot rid himself of the machinery, but neither should he wish to. Endowed with the power to guide it for the best, prompted with the motive to use that power, he may harmonize both his aspirations and his efforts with the system that expresses the infinite wisdom of the Supreme, and through the journey from the temporal to the eternal tread the way with steady feet, braced with the

consciousness that he is one of an innumerable multitude, and with the certainty that he and they alike, if they so will it, may attain finally to that sphere where birth and death are but memories of the past.

The Theosophical Society

INFORMATION FOR INQUIRERS

[A four-page leaflet.]

The Theosophical Society has been in existence since November, 1875, having been then founded in New York with the following objects:

First — To form the nucleus of a UNIVERSAL BROTHERHOOD OF HUMANITY, without distinction of race, creed, caste, or color.

Second — To promote the study of Āryan and other Eastern literatures, religions, and sciences, and demonstrate the importance of that study.

Third — To investigate unexplained laws of nature and the psychical powers latent in man.

The Society appeals for support and encouragement to all who truly love their fellow-men and desire the eradication of the evils caused by the barriers raised by race, creed, or color, which have so long impeded human progress; to all scholars, to all sincere lovers of TRUTH, *wheresoever it may be found*, and to all philosophers, alike in the East and in the West; and lastly, to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to make the sacrifices by which alone a knowledge of them can be attained.

The Society represents no particular creed, is entirely unsectarian, and includes professors of all faiths. No person's religious beliefs are interfered with, and all that is exacted from each member is the same toleration of the views of others which he desires them to exhibit towards his own.

The Society, as a body, eschews politics and all subjects outside its declared sphere of work, the rules stringently forbidding members to compromise its strict neutrality in these matters.

As a condition precedent to membership, belief in and adherence to the first of the above named objects is required; as to the other two, members may pursue them or not, as they see fit. The act of joining the Society, therefore, carries with it no obligation whatever to profess belief in either the practicability of presently realizing the brotherhood

of mankind, or in the superior value of Āryan over modern science, or the existence of occult powers latent in man. It implies only intellectual sympathy in the attempt to disseminate tolerant and brotherly feelings, to discover as much truth as can be uncovered by diligent study and careful experimentation, and to essay the formation of a nucleus of a Universal Brotherhood.

The promoters of the Society's objects do not declare that in our time there can be established on earth a loving brotherhood of peoples and governments. Nor do they expect or desire to sweep away at one blow the various distinctions which now exist in society and government. They believe that, in the natural order of things, with the progress of enlightenment, whatever is an obstacle and encumbrance to the development of human knowledge and happiness will pass away, as the morning mist before the sun.

What the Society hopes and means to achieve is the bringing together of a large body of the most reasonable and best educated persons of all extant races and religious groups, all of whom shall accept and put into practice the theory that, by mutual help and a generous tolerance of each other's preconceptions, mankind may be benefitted largely and the chances for discovering hidden truth greatly improved.

The Society sows the seed, leaving it to germinate in the fullness of time, for the benefit of future generations. It represents all creeds and every branch of science, for it believes that science and true religion should be one; it is the opponent of bigotry, no matter where, and the foe of vice, together with whatever tends towards its propagation. At the same time, a man whose past has been bad cannot be refused admittance, if he has a sincere desire to improve himself while he endeavors to benefit mankind. Nor in its members does it look for saint-like perfection, insisting only that each shall, as nearly as he can, live up to his best ideal.

The last of the three objects of the Society appeals to many persons, but not to the greater number. There are both exoteric and esoteric activities, or circles, or groups, at work in the Society, and some persons are desirous of seeking, that they may obtain, psychic powers. The rules for such pursuits are laid down with minuteness in the ancient Hindu books, to which all seekers are referred. No sacred teacher can be supplied to aspirants, nor messages sent to or conveyed from the Adepts. Those who are thus seeking for powers should know that within themselves lies the key to unlock the door; that the very first step toward the place where that key may be found is the acquirement, in truth, of the feeling of universal brotherhood, and that the selfish desire to obtain psychic powers is a bar to such attainment.

At the same time, however, there are many devoted members in various countries who have acquired some information as to ways and means of investigation, and who are so bound up in the work that they consider it their sacred duty to help all inquirers, and, as far as possible, to put all Theosophists who ask them on the same road they themselves are trying to tread.

The Headquarters are at Adyar, a suburb of Madras, where the Society has a property of twenty-seven acres and extensive buildings, including one for the Oriental Library and a spacious hall wherein the General Council meets annually in Convention, on the 27th of December.

Many Branches of the Society have been formed in various parts of the world, and new ones are constantly being organized. Each Branch frames its own by-laws and manages its own local business without interference from Headquarters; provided only that the fundamental rules of the Society are not violated. All Branches in America and the West Indies are under the jurisdiction of the American Section; in Europe, India, Ceylon, etc., are other Sections; these are all under the jurisdiction of the General Convention held in India. Each Section is autonomous.

The President of the Society is Col. H. S. Olcott, in India; the Vice-President, William Q. Judge, New York.

Throughout the world there are about 250 branches.

The American Section includes at this date (June 1893) the 76 Branches in the United States, which are located in most of the principal cities and in many of the smaller towns. Addresses may be obtained from the General Secretary, as below.

In addition to the Branch members there are "members-at-large," in all parts of the United States, who are not in Branches.

The Annual Convention of the American Section is held on the fourth Sunday of April. At each Convention an Executive Committee of seven is elected, and during the year administers the affairs of the Section under the Constitution and Laws passed in Convention. The General Secretary is William Q. Judge, 144 Madison Ave., New York, N.Y.

The literature of the Society is extensive and varied. Among books recommended are:

Isis Unveiled, 2 vols., by H. P. Blavatsky

Secret Doctrine, 2 vols., by H. P. Blavatsky

Key to Theosophy, by H. P. Blavatsky

Esoteric Buddhism, by A. P. Sinnett

Purpose of Theosophy, by Mrs. A. P. Sinnett
Patañjali's Yoga Aphorisms, (American Edition by W.Q.J.)
Bhagavad Gita, (American Edition by W.Q.J.)
Occult World, by A. P. Sinnett
Theosophy, Religion, and Occult Science, Lectures by Col. H. S. Olcott
Light on the Path, by Mabel Collins
Magic, White and Black, by Dr. F. Hartmann
Reincarnation, by E. D. Walker
The Wilkesbarre Letters on Theosophy, by [A. Fullerton], Āryan T.S.
The Indianapolis Letters on Theosophy, by [A. Fullerton], Āryan T.S.
The Voice of the Silence, by H. P. Blavatsky
Why I Became a Theosophist, by Mrs. Annie Besant
The Light of Asia, by Sir Edwin Arnold
Karma, by A. P. Sinnett
Hints on Esoteric Theosophy, No. 1, [by A. O. Hume]
Seven Principles of Man, by Mrs. Annie Besant
Reincarnation, by Mrs. Annie Besant
Echoes From the Orient, by Wm. Q. Judge
The Ocean of Theosophy, by Wm. Q. Judge
Theosophy and its Evidences, by Mrs. Annie Besant

Its Magazines are

The Theosophist, published at Madras, India
Lucifer, edited and published at London by Annie Besant
The Path, published at New York by William Q. Judge

There are also other publications in Ceylon and France.

A CIRCULATING LIBRARY of Theosophical books has been established in New York by private subscription, information as to which can be obtained by addressing the Theosophical Library.

Some foundation is therefore thought to exist for the claim that the Society offers to all who earnestly aspire, as well as to investigators, unusual opportunities and assistance in personal development, besides furnishing a permanent organization with widespreading branches, for those who are solely concerned in propagating and enforcing Universal Brotherhood.

Persons may become either members of any Branch they please, or of the Society at-large without joining a Branch.

It is considered desirable that all persons sympathizing with any one of the Society's objects, still more if convinced of the truth of

Theosophy and solicitous to sustain it, should become members. Mr. Sinnett closes his *Occult World* with an urgent appeal that every one interested should take this step. The importance to the Cause of a large body of supporters, and to the individual of organic union with the Body, cannot be overstated. For administrative purposes members are either Branch members or members-at-large.

Applicants become members by entering a Branch or by being admitted as "at-large." In either case an application has to be signed and to be endorsed by two active members in good standing. Branch Presidents and the General Secretary have the right to admit members-at-large. Applications to enter a Branch must be made to the Branch officers. Any member-at-large can affiliate with a Branch by which he is accepted, and those in Branches may sever that connection if they see fit and be demitted as "at-large." Entrance fee for members-at-large is \$2.00, the annual dues \$1.00, and diploma fee 50 cents. Branches charge their own dues in addition. All members receive the yearly Report, such documents as are from time to time issued from the General Secretary's office, and a copy of *The Forum*, an occasional pamphlet containing questions and answers upon Theosophical topics, and which it is intended to issue monthly as near as may be. They are also entitled to the use (under the Rules) of the Circulating Theosophical Library established at the Headquarters, 144 Madison Ave., New York. Additions to this Library are published in *The Path*.

Inquirers and applicants are requested to address the General Secretary at the address given below, enclosing a stamp, and will receive from him further information or application blanks.

WILLIAM Q. JUDGE

General Secretary American Section

***“The Self is the Friend of Self
and also Its Enemy.”***

[A paper read before the Āryan T.S., June 6, 1890, by William Q. Judge, and printed as Paper No. 5 of the Department of Branch Work, T.S. American Section, in New York, August 1890.]

This sentence in the *Bhagavad-Gītā* [6:5] has been often passed over as being either meaningless or mysterious; on one hand worthless to consider, and on the other hand impossible. Some students have, however, made good use of the teaching contained in it. It is a verse that bears directly upon Theosophy as applied to our daily life, and therefore may well be scrutinized tonight.

It indicates two selves, one the enemy and also the friend of the other. Evidently, without the suggestions found in Theosophy, two selves in one person cannot seem otherwise than meaningless, except in those cases, admitted by Science, where there is an aberration of the intellect, where one lobe of the brain refuses to work with the other, or where there is some cerebral derangement. But after a little study of the constitution of man — material and spiritual — as we find it outlined in the Wisdom-Religion, we easily see that the higher and the lower self are meant.

The next injunction, to “raise the self by the self,” clearly points to this; for, as a thing cannot raise itself without a fulcrum, the self which will raise us must be the higher one, and that which is to be raised is the lower.

In order to accomplish this task we must gain an acquaintance with the self which is to be raised. The greater and more accurate that acquaintance is, the quicker will proceed the work of elevating the being who attempts it.

Let us for a moment look at the obstacles in the way, the reasons why, with so many, their understanding of themselves is so plainly deficient.

Everyone knows that he can see the defects in the actions and character of other men better than his own. Some, of course, there are who do not allow that they have defects.

St. James says that a man looketh in a glass and straightway forgetteth what manner of man he is [1:23-4]. While I have often doubted this, yet it is true in respect to that looking-glass which is often by others held up to us to see ourselves in. We see for a moment our appearance, and then forget it.

There are some things, however, as to which it is often impossible

for us to know ourselves. Such of our tones as are harsh or disagreeable we often cannot hear as others do. For there is hardly anything so difficult as to really hear our own voice in its entirety of tone and accent. We are so accustomed to it that we cannot tell whether it be pleasing or repellent, musical or discordant. We have to rely upon the statements of those who hear it. Indeed, I doubt seriously if anyone can ever fully hear, in the way those to whom we speak do, the tones of his voice, because it is conveyed to us not only through the medium of the outer ear which receives the vibrations made without us, but we receive it in addition through the vibrations made within all through the skull, and hence it must ever be a different voice for ourselves. So it would not be profitable to pay too much attention to the sound of our voice if we do so to the exclusion of that inner attitude which nearly always determines the tone in which we speak; for if our feelings be kind and charitable, it is more than likely that the vocal expression of them will correspond. The cultivation of the voice, so far as it is possible, can safely be left to those teachers who aim to soften and polish it.

By taking a few examples from among the many about us and assuming that they represent possible defects and peculiarities of our own, we may arrive at something useful in our Theosophic life.

Here is one who will constantly tell you that several others are always very fond of talking of themselves and their affairs, and appear to take no interest in the conversation unless it has themselves for center. And after thus depicting the failing of the others, this person — man or woman — immediately proceeds to show that that is his own particular fault, for from that moment the burden of the conversation is “I” or “my” affairs.

Our next subject is one who talks a great deal about altruism and brotherhood, but would not give a dollar to any good cause. Not perhaps from intentional niggardliness, but from sheer habit of not giving and not helping.

Here is another who exemplifies the prominent defect of the century, inattention. He listens to you, but only hears a part, and then, when repeating what he says he heard you say, he gives a version entirely at variance with yours. Or, listening to an argument or discussion, he only attends to that part which being familiar to him strikes him favorably.

Next we have the bigot who, while exalting freedom of thought and the unity of all men, displays most frightful bigotry.

Then there is another who illustrates a variety of the first to which I referred — the man who wishes apparently only to impose his own views upon you, and is careless about knowing what your opinions may be.

Here is the partisan who favors such a school or set. Nothing can be said against them, no defect may be pointed out. Partisanship clouds it all.

Now all of these are only samples; but in some degree every one of us has them all, perhaps slightly, but still there. They are all the result of the predominance of the lower self, for they all show a disposition to put the personal *I* to the front. They are the present triumph of the lower self over the efforts of the higher. They may be abated in some degree by attention to their outer expression, but no real progress will be gained unless work upon the hidden plane is begun. Such a defect as that one of not listening long to another man's views, but hurrying to tell him what you think yourself, is one that affects the acquiring of new ideas. If you constantly tell others what you think, you are gaining nothing. For your experience and views are your own, well known to you. The repeated expression of them only serves to imprint them more strongly on your mind. You do not receive any of the new lights that other minds might cast upon your philosophy if you gave them the opportunity.

There are other factors in our constitution which are powerful for the production of faults. Every man has two lines of descent. One is that which comes through his parents and has to do with his mental and physical make-up. This line may run back into the most strange and peculiar places, and be found winding in and out among manners and minds not suspected by us. Suppose your physical line of descent comes through Danes or Norwegians and mine through the French. There will be to some extent a want of sympathy and appreciation on the mental plane between us. Of course this effect will not be apparent if the period of time is long since our blood ran in those bodies, but still there will be left some trace of it. There will be a tendency always for the physical, including the brain, to show the characteristics which result from the preponderance of inherited faculties and dispositions. These characteristics belong wholly to the physical plane, and are carried down from the centuries past by inheritance, affecting the particular body you may inhabit in any one incarnation. It is your Karma to have that sort of physical environment about your inner self. Now the obstacles to the perception of truth and to the acquirement of knowledge of self which are in consequence of the physical inheritance, are difficult to perceive, involving much study and self-examination for bringing them to light. But they are there, and the serious Theosophist will search for them. These differences in the physical body, which we will call for the time differences in inheritance, are of the highest importance. They resemble the differences between telescopes or mi-

croscopes made by different opticians, and tend to cause us to see truth clearly or blurred, or surrounded by many-colored mists. What we most desire to have is a mental telescope that is not only powerful, but also devoid of the colors which achromatic quality only will dispel.

The second line of descent is that one which belongs purely to the inner man; that is, the psychical line. It is obscure, and, indeed, can only be discovered and defined by an adept or a trained seer whose clairvoyance permits him to see that intangible yet powerful thread which has so much to do with our character. It is just as important as the physical descent, in fact more so, because it has to do with the ever-living man, whereas the physical tenement is selected by or follows upon the actions which the inner man compelled the former body to perform. So it may be altered at any time with ease if we live in obedience to the higher law.

Passing from the broad line of descent in a nation, we find each individual governed also by the family peculiarities and faults, and they are not as easy to define as those that are national, since few men are in possession of any facts sufficient to ascertain the general family tendencies.

Coming down now to ourselves, it is almost axiomatic that each one's mind acts in a *way peculiar to itself*. There is a tendency that daily grows stronger after our earlier years for the mind to get into a rut, its own rut or mode of looking at things and ideas. This is of great importance. For the man who has freed his mind so that it is capable of easily entering into the methods of other minds is more likely to see truth quicker than he who is fixed in his own ways.

We must then at once constitute ourselves our own critics and adversaries, for it is not often that anyone else is either willing or capable to take that part for us.

Our first step and the most difficult — for some, indeed, impossible — is to shock ourselves in such a manner that we may quickly be able to get out of, or rather understand, our own mental methods. I do not mean that we must abandon all our previous training and education, but that we shall so analyze all our mental operations as to know with certainty, to easily perceive, the actual difference in method between ourselves and any other person. This is a thing seldom undertaken or accomplished by men nowadays. Each one is enamored of his own mental habits, and disinclined to admit that any other one can be better. When we have become acquainted with this mental path of ours, we are then in position to see whether in any particular case our view is false.

This is the psychological and metaphysical equivalent of that scien-

tific process which classifies and compares so as to arrive at distinguishing differences in things in order that physical laws may be discovered. For while we remain in ignorance of the method and path of our mind's action, there is no way in which we can compare with other minds. We can compare views and opinions, but not the actual mechanics of the thought. We can hear doctrines, but are unable to say whether we accept or reject from right reasoning or because our peculiar slant on the mental plane compels us to ratiocinate wholly in accordance with a mental obliquity acquired by many years of hurried life.

The value of thus understanding our own mental bias so that we can give it up at will and enter into the bias of another's mind is seen when we consider that each of us is able to perceive but one of the many sides which truth presents. If we remain in the rut which is natural, we pass through an entire life viewing nature and the field of thought through but one sort of instrument. But by the other practice we may obtain as many different views of truth as the number of the minds we meet. When another human being brings his thoughts before us, we may not only examine them in our way, but also take his method and, adopting his bias for the time as our own, see just that much more.

It is very easy to illustrate this from ordinary life. The novelist sees in the drawing-rooms of society and the hovels of the poor only the material that may serve as the basis for a new book, while the social schemer drives thought of hovels away and sees in society only the means of gratifying pride and ambition, yet the artist can only think of the play of color and arrangement of figures, the harmony that delights his artistic sense.

The plain man of affairs is not attracted by the complex events of every day which have no relation to his business, whereas the student of Occultism knows that very obscure events point to other things yet in the future. In every stratum of society and every art or profession we constantly have it brought home to us that each man looks at any subject from but one or two standpoints, and when a well-balanced mind is found looking at events and men and thoughts freely from all sides, everyone sees at once a superiority in the person, albeit they may not be able to explain it.

But it is in Theosophic study especially that it is wise for us to constitute ourselves our own critics and to adopt as far as possible the practice of leaving our own mental road and taking up some other. The truth is simple and not so difficult to arrive at if we will follow the advice of the Hindu Upanishad and cut away error. Error grows largely out of notions and preconceptions educated into us by our teachers and our lives.

The influence of these preconceptions is seen every day among those Theosophists who are seeking for more books to read upon Theosophy. Their minds are so full of old notions which are not violently expelled, that truth cannot be easily perceived. But if they read fewer new books and spent more time in re-reading those first attempted, meanwhile studiously endeavoring to enter into all of the author's thought, much more progress would be gained.

Take, for instance, *The Key to Theosophy*. It is full of all the main doctrines of the Wisdom-Religion, and of hints towards others. Many persons have read the book and then sought another. They say that they have mastered it. Yet if you put to them some questions or listen to their own, it is apparent that only that part of the work which in some way coincides with their own previous training and line of thought has been grasped. Now this is just the part they need not have dwelt upon, because, being like to themselves, it may at any time be understood. But if one will ever stand as one's own critic, then those parts which seem obscure will be attacked, and, being viewed from all sides, may be soon turned into a possession. And just because such has not been the practice, it has come to be the fact that some extremely valuable presentations of doctrine and philosophy remain buried in earlier Theosophical books and magazines, while those who once read them have gone feverishly on to other works and forgotten that which might have enlightened them.

The Theosophist who delights to call himself practical and logical, an abhorrer of mysticism, should try to see what the mystical Theosophist means, and the mystic one should read carefully the words of the practical member to the end that he may counterbalance himself. A wholly practical or entirely mystical mind is not well balanced. And as long as the logical and practical man in our ranks scouts mysticism and never reads it, so long will he remain deformed and unbalanced in the eyes of those who see both sides, because he is wrapped up in ideas and methods that are only right in their own domain. The attitude of mind proposed is not to be observed only toward our literature and the philosophy studied; it is to be that of every hour and applicable to our dealings with our fellow-men. It will lead us to discern the common failing of refusing to consider the thoughts expressed by another because his or her personality is disagreeable to us. Often in our ranks we can find those who never pay any attention to certain other members who they have decided cannot reason properly or talk clearly. Now aside from all considerations of charity and politeness, there is an occult law much lost sight of, and that is that everyone is led insensibly by Karmic law to address others on these topics and to afford an opportu-

nity to the person addressed of taking a leap, so to say, out of his own favorite way, and considering life as seen through the eyes of another. This is often brought about, if we permit it, through the endeavor to control the irritation or dullness caused by the way in which the other person presents the thought in his mind. But if we refuse to use the opportunity, either by absolutely running away or by covering our minds with a hard coat of indifference, the new and bright idea just trembling into the field of our consciousness is thrown back and lost in the dark recesses of the mental plane. Or, taking another view, we may under Karmic law be the one and only person just then fitted to elucidate our brother's idea, and we remain still the debtor to him if we do not accept the opportunity. On either hand the result is demerit.

Let us, then, conquer self in the field indicated, and thus turn the inward insidious enemy and deceiver into the friend and constant guide.

Theosophical Study and Work

[This article was first published in November 1890 as No. 8 of the *Branch Papers* issued by the American Section of the Theosophical Society. It was reprinted in *The Theosophical Movement*, March 17, 1951, pp. 83-8.]

The birth and life of a Branch of the Theosophical Society are very like to those of an individual. As with persons so with a body of theosophists engaged in theosophical endeavor and study, the parentage and the subsequent environment have much to do with the continuance of life and with the power of the influence exerted over the units which compose the association, as well as that which radiates from the Branch to others outside. And in a Theosophical Society its authorship is divided among all those who come together in order to start and carry it on. If the authors of its being are unintelligent, or confused, or uncertain, or self-seeking in the formation of the Society, its life and work will be the same. Growth will be stopped, influence hindered, and results — nothing. The work and influence of a Branch hinge upon the knowledge of theosophical doctrine, upon the motives, ideas, and ideals of the members, and so we have to consider what is the knowledge required and what should be the aims, ideas, and ideals of those who form and are to work in a Branch T.S. An inquiry should also be made into the methods which ought to be adopted as well as those that are to be avoided.

The work of a Branch has two objective points where it is intended, in the theosophical order of things, that its help and influence are to be felt. The first is in and among its members, and the other upon that portion of the world which lies within its purview. If, as I firmly believe, the theory of Universal Brotherhood is based upon a law — a fact in nature, that all men are spiritual beings who are indissolubly linked and united together in one vast whole, then no Branch, no individual theosophist, can be regarded as without significance and influence, nor is any member justified in supposing that he or she is too obscure, too unprogressed, to be of any benefit to the movement and thus to mankind at large.

The fact that a branch T.S. is a body of individuals makes stronger the certainty that by means of the subtle link which, under the law of unity, connects together all the men who are on this planet, a wider and more potent influence for good or evil may be exerted through a Branch than through any single individual. For just as man is composed of atoms descended to him in various lines from many forefathers, all of which have a part in the influence he exerts, so a Branch is a being composed of the atoms — its members — included within its borders. And it is no fancy, no fantastic dream, to say that this being may be intelligent, or forceful, or weak, or wicked as a whole, just as it is made the one or the other by its component parts. And the declarations made by the adepts respecting individual theosophists should have weight with such a body. Those Beings have said that each member can aid the movement by explaining its fundamental doctrines or at least by doing away with misconceptions, and that no single unit in the whole should be so ignorant as to suppose that he or she has a special karma of his own unconnected with the rest. Not a single good example in theosophic life is lost, They say, but every one of us affects not only the immediate associates but also projects into the great universal current an influence that has its weight in the destiny of the race. Some of these golden words are as follows:

Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. . . . [Hence, if the motive be for yourself it is selfish and] can only generate a double effect — good and bad — and will either nullify your good actions or turn them to some other man's profit. . . . There is no happiness for one who is ever thinking of self and forgetting other selves. . . .

— [BCW XI:168-9]

This is all applicable to a Branch in its totality, for it is an intelligent

being quite as much under the government of karma as any individual. It will feel the karma of its actions, and the responsibility will rest upon the members who have neglected or obeyed the dictates of theosophic duty. And the karma of the entire international body will react upon it for benefit or the reverse, according to the good, bad, or indifferent karma which the Branch may have acquired by its course of action. It is a part of the whole, and no portion can be exempt from the influence belonging to the total mass of workers. Thus a Branch which has been indifferent, or selfish, or full of doubt or disloyalty regarding the ideals it promised to follow, will attract out of the international theosophic karma just enough to accentuate its weakness and doubt, and on the other hand a Branch which has worked hard, unselfishly, and earnestly will attract the good from the whole sum of karma, and that, added to its own, will enable it to resist bad effects and will further strengthen the vital elements in its own corporate body.

The good or bad karma of the whole Theosophical Society may be figured as surrounding it from one end of the world to the other in the shape of layers or spheres of light or darkness. The light is good karma and the darkness is bad. Those units — Branches — which contain the elements of light within them will attract from the sphere of light as much of that as they are capable of holding, and the darkness will be drawn in by those which have darkness already. Thus we are all, theosophically speaking, keepers and helpers of each other, not only in the United States but in England, in Bombay, in Calcutta, in Madras. If we do not do our duty it may happen that some struggling Branch in some far off place will by reason of its newness or weakness be the recipient, not of help but of damage from us. Each Branch is separately responsible for its own actions, and yet every one is helped or injured by every other. These reciprocating influences work on the real though unseen plane where every man is dynamically united to every fellow man. And I am not uncharitable in saying that if the Indian Branches had worked more for the far-distant United States when it was unable to stand alone, we should now be the possessors of more in the way of elucidation and statistics and other aids from that far-distant land than we can show. But even if the early-formed United States' Branches had worked with more zeal and energy toward the real ends of the Society, we should have been able earlier to materially aid and comfort our sincere brother and sacrificing worker, Col. H. S. Olcott. And now the newer Branches of the Society in this country have a better opportunity than others in the past, for all the fighting has been done and much work is ready to their hand.

So the most obscure has a place in the scheme as important as the

one that is large and well known, while those that are lazy or doubting or selfish must compensate some time or another for their acts of commission, as well as for any failure to add to the general sum of good.

With this in view we may conclude that a single Branch has the power to efficiently aid and benefit not only its members but also the whole theosophic body corporate. This may be made clearer by remembering how often in the history of the world a family or even a man has sometimes been for the nation or race a power for the greatest good or evil.

Under this doctrine of unity and selflessness the work of a Branch ought to be entered into by all the members with an unselfish spirit which will lead them to have patience with the weaker brethren, for a chain is no stronger than its weakest link, and therefore endeavor should be made to bring to the minds of the weakest the truths that the others see with less difficulty. And next, every individual, by eliminating the desire to get knowledge for himself, will thereby make the Branch as a whole open and porous to the unseen but real and powerful influences managed from behind the scenes by the great personages who have as a part of their work in the world the theosophic movement, and who are constantly at work among us for the purpose of aiding those who are sincere and unselfish. If the testimony of those who have been long in the Society is to be believed, then, as they assert, there are among us every day many disciples (who are known in our literature by the name of "Chelas") who are engaged in fanning the flame of spiritual illumination wherever they find it among the members. Their influence is not exerted because of wealth or personal prominence, but upon any one of any class who has tried to understand theosophy for the sake of others and in order that he may communicate to others in his turn. Not only has this been asserted by the leaders in the movement, but in the experience of many of us we have seen help extended to those who are in earnest for their fellow-man.

And this is peculiarly and more strongly applicable to those members who have as one of their aims the acquisition of psychic and abnormal powers. These powers cannot be safely found and used by the man who desires them for himself, and his mere statement in his heart or in words that he desires them for others goes for naught unless the deeper and inner motive and object coincide with the high one which is expressed. Our members, new and old, might as well become acquainted with the bald and naked truth on this subject now, as to wait for years of bitter experience to burn it into them. There are such powers and man may acquire them, but each age and each race has its limitations that it is not possible for the average man to overcome.

Hardly any member who has desires for these would admit that he would be willing to become a black magician in order to acquire them, that is, would sacrifice his chances for emancipation for their sake. Yet without altruism one cannot get them except as a black magician. One has to deliberately make up his mind that he will sacrifice everything and everybody else to his design if it is his intention to obtain them without following the rules laid down by the White Adepts inculcating truth, purity, charity, and all the virtues — in fact, altruism. There is no secret about the fact that two ways and no more lie open to the one who wishes for the powers of an adept, and those are on the right hand, that of virtue and altruism, and on the left — the black side — that of intense and unrelenting selfishness. No compromise, no mere dabbling, is allowed or possible, and more so in the selfish path, for there every one's hand is against every other one; none will help in any crisis, and, when the hour arrives that the student in that school is in peril from the unseen and terrible forces of nature, his companions on the road will but sneer at his weakness and rejoice at his downfall. And indeed, the line of demarcation between these two ways, for students of the grade of most of the members of our Society, is very thin. It is like the hair line which the Mohammedan mystic says divides the false from the true. One has to be very careful so as to know if his motive is really so unselfish as he pretends it to himself to be. But it can always be tested by the reality of the feeling of brotherhood that he has in him. A mere intellectual longing to know and to discover further in this field is selfish and of the black variety, for unless every desire to know the truth is in order that one may give it to others, it is full of taint. Moreover, it will lead to no powers and to no real knowledge, for success on either side depends upon the burning of desire in the heart. With the white school this is for the sake of fellow-man, and on the dark hand the same fierce desire is for self alone.

Many persons, however, think that they can belong to the Society, and while negatively selfish, that is, ready and willing to sit down and hear others expound theosophical doctrine and never work for the body themselves, they may receive benefit in the way of comprehension of the doctrines of man and nature which are promulgated among us. But they forget a law in these matters of great importance, one, indeed, that they may not be willing to admit, and which is much opposed to our modern ideas of the powers and functions of the human mind. It is that such an attitude by reason of its selfishness builds up a hard wall between their minds and the very truths they wish to know. I speak of an actual dynamic effect which is as plain to the eye of the trained seer as is any object to the healthy eye.

We have been so accustomed for many years to vague ideas about the human mind, what it is, and what its powers really are, that people in general have no definite notion whether there be or not any material effect in the human economy from thoughts, or whether they are like what is usually called "imagination," a something very unreal and wholly without objectivity. But it is a fact that the mind of the selfish person is always making about itself a hard reflecting surface which throws off and away from its grasp the very knowledge the man himself would take if he but knew the reason why he fails.

This brings us naturally to the proposition that the aims of the members in a Branch should be to eradicate selfishness and to promulgate and illustrate the doctrine of Universal Brotherhood, basing the explanation upon the actual unity of all beings. This of itself will lead to the explanation of many other doctrines, as it underlies them all, great and small. And in order to do this the members ought to study the system as a whole, so that its parts may be comprehended. It is for the want of such study that we so often hear members, when asked to explain their theosophy, saying, "Well, to tell the truth, I know how it all is, but am not able to make it clear to you." They are not clear because they have not taken the time and trouble to learn the few fundamental propositions and how to apply them to any and every question.

A very common error is the supposition that new men, new enquirers, can be converted to theosophy and brought into its ranks by taking up and enforcing phenomena. In the term "phenomena" I include all such as spiritualism, clairvoyance, clairaudience, psychometry, hypnotism, mesmerism, thought-reading, and the like. These convert but few if any, because there is not much known about them and so many proofs are required before belief is induced. And even a belief in these things gives no sound basis of a theosophical character. A perfect illustration of this is seen in the history of H. P. Blavatsky, who for many years has permitted phenomena to occur with herself for the benefit of certain specific persons. These have been talked about by the whole world, and the Psychical Society saw fit to send a man to look into them after they had taken place, but although the very persons who saw them happen testified to their genuineness, they were denied by him and all laid to fraud and confederation. Everyone who was inclined from the first to believe in them continued to so believe, and those who never believed remained in the same state as before.

The best attested phenomena are ever subject to doubt so long as the philosophy on which they depend is not understood.

Furthermore, the mass of men and women in the world are not troubled about phenomena. These they think can be left alone for

the present because more pressing things engage their attention and call for solution. The great problems of life: why we are here, why we suffer, and where may justice be found that will show the reason for the sufferings of the good man, or, indeed, for the sufferings of any one, press upon us. For each man thinks he is unjustly borne hard upon by fate when his cherished plans go for nothing, or his family is carried off by death, or his name is disgraced by a wayward child, or when, as is very often the case, he is unjustly accused and injured by his fellow-men. There are many who find themselves born poor when others less worthy are rich, and they ask why it is all thus and get no reply from the common religious systems of the day. It is life and its sorrows that destroy our peace, and every human heart wants to know the reason for it.

We must therefore offer theories that will give the answer, and these theories are the great doctrines of karma and reincarnation. These show justice triumphant in the world, meting out reward or punishment as it is deserved in any state of life. After an experience of fifteen years in the Society's work I have seen that more good and useful men and women have been attracted to our movement by these doctrines than have ever come to it by reason of phenomena, and that a great many have left our ranks who began on the phenomenal side. The members in general may not be aware of the fact that when the Society was formed the greater number of its New York members were spiritualists and that they nearly all left us long ago.

There is a mysterious power in these doctrines of karma and reincarnation which at last forces them upon the belief of those who take them up for study. It is due to the fact that the ego is itself the experiencer of rebirth and karma and has within a clear recollection of both, and rejoices, as it were, when it finds the lower mind taking them up for study. Each person is the concentration and result of karma, and is compelled from within to believe. The ethics of theosophy as enforced and illuminated by these twin doctrines should therefore be the object of our search and promulgation.

Furthermore, this course is authorized, for those who believe in the Adepts, by their words written about us. I quote:

It is the insatiable craving for phenomena made so often degrading that has caused you so much trouble. Let the Society henceforth flourish upon its moral worth and the study of philosophy and ethics put into practice.

The next question is how to carry all this out in practice.

First, by having the Branch open to the public and never private.

Second, by regular attendance and meetings.

Third, by establishing a library, at first with the few important books, which few can be added to by the members from time to time through donations of books which they have read.

Fourth, by always having an article, original or otherwise, for reading and discussion. If literary talent is not available, its want can be supplied from the great quantity of articles which have come out in the Society's magazines during the last fifteen years. In those nearly every subject of theosophical interest has been written upon and explained. They can be looked up with very little labor, and used at each meeting. And they can be carried on upon settled lines so as to go over each subject fully. It will be found that nearly all the questions that now puzzle new members have been at one time or another illustrated and explained in these articles.

Fifth, by a careful elementary study of our doctrines from one or two books until the main outline of all is grasped. Take, for instance, *Esoteric Buddhism*. This gives the system in the main, and many persons have read it, but a great many of these have done this but once. For them there often arise questions they might easily solve if they had made the system as a whole a part of their mental furniture. This book can be corrected by *The Secret Doctrine*, in which Mme. Blavatsky has said that *Esoteric Buddhism* is in the main correct, and she gives the means for supplying its deficiencies. Then there is that most useful book, *Five Years of Theosophy*, containing some of the most valuable articles that appeared in *The Theosophist*.

Sixth, by a method of discussion which does not permit any one person in the Branch to assert that his or her views are the correct ones. We cannot get at truth by assertion, but only by calm consideration of views advanced, and the self-asserting person is very nearly always close to error. I know this view is contrary to that of American independence, which leads us on forever to assert ourselves. The true philosophy annuls this and teaches that it is only from the concurrence of investigation that the truth can be arrived at. And the deeper occultism says that the self-asserter debars himself from truth forever. No one mind has all the knowledge possible, and each one is naturally capable of seeing but the one side that is easy for him by reason of his race inheritance and the engrafted tendencies of his education.

Seventh, by remembering that we cannot at once alter the constitutional tendencies of the atoms of our brains, nor in a flash change ourselves. We are insensibly affected by our education, by the ideas of our youth, by the thought, whatever it was, that preceded our entrance upon theosophy. We require to have patience, not with the system of

theosophy, but with ourselves, and be willing to wait for the gradual effect of the new ideas upon us.

The taking up of these ideas is, in effect, a new mental incarnation, and we, just as is the case of a new manvantara, have to evolve from the old estate and with care gradually eradicate the former bias. It is taught in *The Secret Doctrine* that the moon is the parent of the earth and has given to us all that we are now working over in our world. It is the same in the case under consideration. Our former mental state is our mental moon, and has given us certain material which we must work over, for otherwise we attempt to go contrary to a law of nature and will be defeated.

Some may ask if there is not any sort of study that will enable us to shave off these old erroneous modes of thought. To them I can only give the experience of many of my friends in the same direction. They say, and they are supported by the very highest authority, that the one process is to enquire into and attempt to understand the law of spiritual unity and the fact that no one is separate but that all are one in the plane of spirit, and that no single person has a particular spirit of his own, but that *ātman*, called the "seventh Principle," is, in fact, the synthesis of the whole and is the common property of every being high and low, human, animal, animate, inanimate, or divine. This is the teaching of the *Muṇḍaka Upanishad* of the Hindus, and the meaning of the title "Muṇḍaka" is "Shaving," because it shaves off the errors which stand in the way of truth, permitting then the brilliant lamp of spiritual knowledge to illuminate our inner nature.

And for those who desire to find the highest ethics and philosophy condensed in one book, I would recommend the *Bhagavad-Gītā*, studied with the aid of such lectures as those of our Hindu brother — now deceased — Subba Row of Madras. They have been reprinted from *The Theosophist* and can be procured by any one.* In *The Secret Doctrine*, Mme. Blavatsky says: "The best metaphysical definition of primeval theogony in the spirit of the Vedāntins may be found" in these lectures.

In the conclusion of *The Key to Theosophy*,† H. P. Blavatsky, speaking of the future of the Theosophical Society writes:

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last but not least, upon the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work, and to direct the Society after the

*[*The Theosophist* for Feb., March, & June 1887; and *Notes on the Bhagavad-Gīta*, TUP, Pasadena.]

†[Paraphrased from pages 304-6.]

death of the Founders. . . . If they cannot be free from the bias of theological education, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die. . . . But if that danger be averted the Society will live on into and through the twentieth century. It will burst asunder the iron fetters of creed and caste. The West will learn to understand and appreciate the East at its full value. The development of psychic powers will proceed healthily and normally, and mankind will be saved from terrible bodily and mental dangers which are inevitable where those powers develop in a hotbed of selfishness and passion as they now threaten to do.

At the last quarter of every century one or more persons appear in the world as the agents of the Masters, and a greater or less amount of occult knowledge is given out.

She concludes by stating that the present T.S. is one of those attempts to help the world, and the duty of every member is made plain that they should preserve this body with its literature and original plans so as to hand it on to our successors who shall have it ready at the last quarter of the next century for the messenger of the Masters who will then, as now, reappear. Failure or success in this duty presents no obscure outcome. If we succeed, then in the twentieth century that messenger will find the materials in books, in thought, and in popular terms, to permit him or her to carry forward the great work to another stage without the fierce opposition and the tremendous obstacles which have frowned upon us during the last fifteen years just closed. If we fail, then the messenger will waste again many precious years in repreparing the ground, and ours will be the responsibility.

Talk on Karma

[The following talk was given by W.Q.J. to the general public during the First Annual European Convention of the T.S., on July 10, 1891. This version is based on *Theosophical Siftings*, Vol. IV., pp. 24-6, and the reedited talk in *The Theosophical Movement*, Nov. 1980, pp. 23-6.]

Ladies and Gentlemen: All men and women, I take it, are in the pursuit of happiness. If they do not find happiness here they seek it after death. They think that if they are not happy now they may be happy when they shall have died; and so, I suppose, the poor people who live in your East End — which is a blot on your civilization, brought about by the wrong philosophy which those living in the other end believe and practice — they, I suppose, in the degradation in which they are compelled to exist, are also in the pursuit of happiness. They cannot get it now in London, but they expect it sometime, and the other circles of your society, those who are not condemned by nature or by God to have been born in the East End without their consent, even they are full of disappointment, unable to secure the ends they have in view, compelled to work hard for the living which they cannot secure — they also are in the pursuit of happiness. Is it not so? And is it not also so that in both places the individuals of each class demand justice? And “Karma,” about which I am to speak, is justice and nothing else. The poor man in your slums, the poor man through all your cities, asks, “Why was I born poor? Why was I born a wretch unable to rise, condemned all my life to be a degradation to myself and to my country?” The Church gives him no answer; it says, “My friend, it is one of the mysteries of God; you cannot inquire into it.” The others at the other end, who do not care, do not answer him either. Now, as Jesus of Nazareth said, “The poor are always with us” [*Mark* 14:7]. You are not all rich, you are all in different conditions of life, you know every day you are struggling with disappointment, with want of success, with poverty, and with various things which you cannot understand on any principle of justice in the Universe, unless of course you belong to that class of dogmatic religionists who say, “The Lord has seen fit to place me in this position, whether it is pleasant or unpleasant, and I cannot explain it.”

Now the doctrine of Karma which we talk about means that as this being . . . passes from life to life, he is under the government of law, and not of injustice. Is not the world governed by law, or is it governed by favor? Now, the religious systems of the day in the West show that their teachers believe the Universe to be governed by favor, by prayer,

by partiality, by the absence of law. The theologians say, "If the Lord made law, he can also refuse to obey the law"; but the Theosophist says, "If the Lord made law to govern the Universe, he must obey the law." And the great law governing man in his progress through life, in all the relations of life and of the Universe, is Justice, and that law of justice says that as you sow, so shall you reap, and that was enunciated by Jesus of Nazareth,* just as all the teachers before him and since have enunciated it in all places and times. Now if that law enunciated by Jesus is true, that as you sow, so shall you reap, and as ye judge so shall ye be judged, where is the justice of having a human being born in degradation without his consent, unless you adopt our doctrines of Reincarnation and Karma? Karma means Justice, compensation for every act good or bad which you do in your life. Seventy years is not enough time in this life to reap by experience and to receive justice for all your deeds. Do you not know that although this saying of Jesus is believed, "As you sow, so shall you reap," yet hundreds of men now live sixty or seventy years of wicked life and do they not get apparently what they have sown? When will they get it, if there is no justice? Similarly, you see good men living sixty and seventy years of life; where do they get what they have sown? You may say, some of you, one reaps up in Heaven and the other in Hell; but if you say that, at the same time there is another doctrine which you admit, that the wicked man merely by believing at the last moment may reap yet his just reward. For what? For being wicked all his life, and at the end simply saying, "I believe in something that is not justice"?

If there is justice in the Universe it must govern us always, and we believe in Reincarnation, that you and I have been here before, . . . and will be here again. . . . If this be true, and I think it is, and also the other principle of justice, the principle of perfect compensation and balance in nature, then the whole Universe is vindicated; but if you look at it in any other way, God becomes unjust — and no one believes that he is so. The Universe becomes something governed by caprice, for do not the theologians and the churches, all churches in this country and in every other country which are dogmatic, say that you can alter the course of nature by prayer, that when the mother prays for the child who is on a journey, that child is saved from a horrible wreck, while forty other children are killed because their mothers did not pray? Is that justice? No. Justice means that for every act you perform, every thought you think, every thing you do, you will receive an exact equivalent some time; and seventy years of life, as I told you, is not long enough. It is

*[So expressed in the New Testament by the apostle Paul (*Galatians* 6:7).]

not long enough to reap by experience, to account for the savages being savages, to account for your poor people being poor and degraded. Nothing will account for these things but our doctrines of Karma and Reincarnation — that these people have come over from other lives where they did those acts which condemn them now to suffer the compensation.

The Christian must believe in this, because St. Matthew says, “For every act, word and thought, you must give account” [12:36]. Giving account does not mean saying, “I did it,” and then getting no reward and no compensation. It means to give account, to render and give up, to receive the fine or the punishment. In St. John’s *Revelation* it also says, “I saw the Book of Life Open, and men were judged for their acts” [20:12]; so that in the Christian Bible, we find that this doctrine of Karma — that perfect justice must rule, that you must receive the compensation for every act and thought — was taught, and this compensation can only be accomplished by Reincarnation. For, it is unjust that the savages should be savages; it is useless to say, “It is a mystery of the Lord [that] he made them savages; we cannot inquire into it.” “I must inquire into it,” as Brother Burrows said, and inquiring into it I find that Reincarnation explains that these people are savages because they are coming up in the scale of evolution, and are waiting for the time when they shall go into human bodies under conditions where things will be more favorable.

That is what the law of Karma means. Karma means action, the result of action, the cause and the effect. Human beings are always setting in motion causes, and those causes must reap effects, must bring about effects here or hereafter, and hereafter does not mean in a mythical place which no man can find, but here on this earth. You must come again and again to reap the results of your acts, good or bad, to progress from life to life on this earth, to continue civilization higher and higher, so that at last these pinnacles may be reached to which [Mr. Sinnett and Mr. Burrows] referred; until at last the whole world will admit that it is one family going on to perfection, not that other parts in it are in the favor of some Almighty presence, which, by reason of their supplication, gives them benefits which it will not give to anyone else just as worthy. The Theosophist says that justice rules the world, and justice is the English equivalent of the word Karma, or of the old, most ancient doctrine, that man is ruled by law and must give account, must suffer or enjoy in various, several lives on earth, for every act, word and deed which he may have performed.

Chairman's Closing Address

[As chairman of the Second Annual Convention of the European section of the T.S., W. Q. Judge gave the following talk in London on July 15, 1892. It was printed in the *Report of Proceedings* by the Theosophical Society, pp. 30-2.]

Brothers and Sisters,

I am deeply grateful for your fraternal and hearty welcome; I know that it is sincere. Every visit to this country, added to what I otherwise know, confirms my confidence.

As members of the Theosophical Society many of us were perhaps once afraid. But we are not afraid now. We feared to speak among men of our aims and of our work, but she whose ashes repose within that casket before me — our teacher H.P.B. — was never afraid. Nor was Col. Olcott. Her strong courage, her constant efforts, her deep knowledge, at last made it possible for us to abandon all fear, and now we can boldly tell of the message brought to us across the stretch of time by our departed leader. And as that receptacle of her ashes* stands on a solid base, having about it the four emblems of stability, so now after all these years our Society stands on a solid and immovable foundation.

Too much attention has been paid by several to the opinions of men in the world who have a reputation in science and in scholarship. Their opinions are valuable in their respective fields, but the ideas of the world should not be permitted to dwarf our work or smother our heart's desire. These owners of reputations do not entirely govern the progress of the race.

The great mass of mankind are of the common people, and it is with them we have chiefly to deal. For our message does not come only for the scholar and the scientific man. In spite of scholars, in spite of science, the superstitions of the people live on. And perhaps those very superstitions are the means of preserving to us the almost forgotten truth. Indeed, had we listened only to those learned in books, we would long ago have lost all touch with our real life.

If we believe in our message and in the aim of the Society, we ought never to tire telling the people that which they can understand. And the rich as well as the poor are the people to whom I refer. They need the help of Theosophy, for they are wandering very close to the marshes of materialism. They must have a true ethic, a right philosophy. Tell them of our great doctrines of Karma and Reincarnation. Tell of these with confidence, unshaken by opinions of others, and that confidence

*[See photo of urn in *Echoes* II:195.]

of yours will beget confidence in the hearer. Science and exact scholarship are factors in our progress, but although they are important, the mass of the people are more important still. You cannot scientifically prove everything. But if you are sure, as so many of us are, that we are immortal pilgrims, then tell the people plainly and practically how they have been here before in other bodies, and will be here again to suffer or enjoy just as they may have decided in their other life, and they will believe it. They will soon come to that belief because these laws are facts in nature, facts in their own real experience. Were I to attend only to scholars, I should be able to do no other work, while all the time my fellow creatures — not scholars and in the vast majority — would be deprived of the spiritual help it was my duty to give them.

We are really working for the future, laying the foundation for a greater day than this. We are all coming back together to carry on this work if we now take up all our opportunities. We must act from duty now, and thus be right for the future.

Our duty is to recognize the great human soul with which we have to deal and for which we should work. Its progress, its experience, its inner life, are vastly more important than all our boasted civilization. That civilization could easily be swept away, and what would be left? Your country could be frozen up solidly in a few weeks were the Gulf Stream deflected from these shores. Mines have honeycombed your land, and a good earthquake might easily shake all your material glories to destruction beneath the sea. What then could remain save the human experience, the experience of the soul? But no cataclysm can destroy your thoughts. They live on. And so all the work that you do for the inner life of man can meet with no destruction, even though records and books and all the ingenious works upon this outer plane were swept out of existence. If then you believe in this mighty doctrine of Reincarnation, do not be afraid to tell it.

But do not, as Theosophists, confine yourselves to the intellect. The dry or the interesting speculations upon all the details of cosmogony and anthropology will not save the world. They do not cure sorrow nor appeal to those who feel the grinding stones of fate, and know not why it should be so. Address yourselves therefore to using your intellectual knowledge of these high matters, so as to practically affect the hearts of men.

Our debt to science is very great. It has levelled the barriers and made freedom of thought a possibility. Science is our friend, for without its progress you would now, at the order of the bigot, all be in the common jail. It has combated the strength and cut the claws of bigoted churches. And even those iconoclasts, such as Robert Ingersoll, who

often violate the sentiment and ideals of many good men, have helped in this progress, for they have done the tearing down which must precede the building up. It is our place to supply the new structure, for the churches are beginning to find that they must look into subjects which once were kept out of sight. A sign of this was seen at a recent Council of the Methodist Church in America, where their brightest lights declared that they must accept evolution, or they would go down. The only church which does not publicly as yet proclaim on these matters is the Roman Catholic. It is so sly that I should not be surprised ere long to hear of its throwing its mantle over all our doctrines publicly, and saying that such had always been its doctrine. But if that step be taken it will be the fatal one. So even that need give us no fear.

We are working with and for the great unseen, but actual Brotherhood of Humanity, and in our efforts, if sincere, will have the aid of those our Brothers who have perfected themselves before us and are ever ready to help on the human family. So if we are firmly fixed in that belief, we can never weaken.

I have heard some words about our pretending to be undogmatic, or that our claim to freedom is against the fact. I do not hold such an opinion. Our Society is, as a body, wholly unsectarian. It must always be so. But that does not affect the inevitable result of so many joined in one effort. A large number of us must have come at last to a common belief. This we can boldly say, and at the same time also that no enquirer is obliged to subscribe to those beliefs. For this we have the warrant, not only of our own statutes, but also that of the oft-repeated declarations of H. P. Blavatsky. If I have a belief which works with all the problems that vex us so much, then I will tell it to my fellow who has joined these ranks. If wrong, the interchange of thought will correct me; if right, the truth must at last prevail. In this, Brotherhood means toleration of opinion, and not a fear of declaring the beliefs you hold, nor does that declaration negative in the least the claim to unsectarianism.

This Society is a small germ of a nucleus for a real outer Brotherhood. If we work aright, the day must come when we shall have accomplished our aim and formed the nucleus. If we had five hundred members in the Society loving one another with true hearts, not criticizing nor condemning, and all bent on one aim with one belief, we could sweep the whole world with our thoughts. And this is our work in the future, the work traced out for us by those Masters in whom so many of us firmly believe.

If we only have patience, what a glorious, wide, and noble prospect opens up before us.

Things Common to Christianity and Theosophy

[The following address was delivered before the Āryan T.S., in New York on January 9, 1894, and issued as a pamphlet later that year. We have based this version on the pamphlet and the reprint in *The Theosophical Movement*, December 1958, pp. 46-51.]

That the Theosophical Society is not opposed to Christianity in either its dogmatic or pure form is easily demonstrated. Our constitution forbids it and the second object of the Society does also. The laws of our body say that there shall be no crusade against any religion, tacitly excepting, of course, the few degraded and bestial religions now in the world; the second object provides for a full and free study of all religions without bias and without hatred or sectarianism. And our history also, offering to view branch societies all over the world composed of Christians, refutes the charge that the Society as such is opposed to Christianity. One instance is enough, that of the well-known Scottish Lodge, which states in its printed Transactions No. IX, "Theosophists who are Christians (and such are the majority of the Scottish Lodge). . . . Therefore Christians who are sincere and who know what Theosophy means must be Theosophists. . . ." If members of this Society have said to the contrary it has been from ignorance and a careless thinking, for on the same ground we should also be opposed to all other religions which have any formalism, [and both Brahmanism and Buddhism have as much of formalism] as has Christianity. Generally speaking, then, the Society is not and cannot be opposed to Christianity, while it may lead to a denial of some of the man-made theories of that Church.

But that is no more than branches of Christianity have always been doing, nor is it as much a danger to formal Christianity as the new standards of criticism which have crept into the Church.

Nor can it be either that Theosophy as a whole is opposed to Christianity, inasmuch as Theosophy is and must be the one truth underlying all religions that have ever been among men. A calm and sincere examination of all the world's religions reveals the fact that in respect to ethics, in respect to laws, [in respect to precepts or example or effect on daily life, or even] in respect to cosmogony and cosmology, the other religious books of the world are the same in most respects as those of the Christians, and that the distinguishing difference between the latter's religion and the others is that it asserts an exclusiveness for itself and a species of doctrinal intolerance not found in the rest.

If we take the words and the example of Jesus as the founder of Christianity, it is at once seen that there is no opposition at all between

that form of religion and Theosophy. Indeed, there is the completest agreement. New ethics are not brought forward by Theosophy, nor can they be, as ethics of the right sort must always be the same. In his sermons and sayings are to be found the ethics given out by Buddha and by all other great teachers of all time. These cannot be altered, even though they hold up to weak mortals an ideal that is very difficult to live up to and sometimes impossible to realize in daily life. That these rules of conduct laid down by Jesus are admittedly hard to follow is shown in the behavior of Christian states toward each other and in the declarations of their high prelates that the religion of Jesus cannot be the basis for diplomatic relations nor for the state government. Hence we find that the refuge from all this adopted by the theologian is in the statement that, although other and older religions had moral truth and similar ethics to those of Jesus, the Christian religion is the only one wherein the founder asserted that he was not merely a teacher from God, but was also at the same time God himself; that is, that prior to Jesus a great deal of good was taught, but God did not see fit until the time of Jesus to come down among men into incarnation. Necessarily such a declaration would seem to have the effect of breeding intolerance from the high and exclusive nature of the claim made. But an examination of Brahmanism shows that Rāma was also God incarnate among men, though there the doctrine did not arouse the same sum of intolerance among its believers. So it must be true that it is not always a necessary consequence of such a belief that aggressive and exclusive intolerance will grow up.

The beliefs and teachings of Christianity are not all supportable by the words of Jesus, but his doctrines are at all times in accord with Theosophy. There is certainly a wide difference between the command of Jesus to be poor and to have neither staff nor money and the fact of the possession by the Church of vast sums of money and immense masses of property, and with the drawing of high salaries by prelates, and with the sitting of prelates among the rulers of the earth upon thrones, and in the going to war and the levying of taxes by the Pope and by other religious heads. The gathering of tithes and enforcement of them by law and by imprisonment at the instance of the Protestant clergy are not at all consistent with the words of Jesus. But all of the foregoing inconsistent matters are a part of present Christianity, and if in those respects a difference from or opposition to them should seem to arise from Theosophical teachings, we must admit it, but cannot be blamed. If we go back to the times of the early Christians and compare that Christianity with the present form, we see that opposition by Theosophy could hardly be charged, but that the

real opposition then would be between that early form of the religion and its present complexion. It has been altered so much that the two are scarcely recognizable as the same. This is so much so that there exists a Christian sect today called "Early Christian."

Everyone has at all times a right to object to theological interpretations if they are wrong, or if they distort the original teaching or introduce new notions. In this respect there is a criticism by Theosophy and [by] Theosophists. But thinkers in the world not members of this Society and not leaning to Theosophy do the same thing. Huxley and Tyndall and Darwin and hosts of others took ground that by mere force of truth and fact went against theological views. Galileo also, seeing that the earth was round and moved, said so, but the theologian, thinking that such belief tended to destroy the power of the Church and to upset biblical theories, made him recant at the risk of his liberty and life. If the old views of theology were still in force with the state behind them, the triumphs of science would have been few and we might still be imagining the earth to be flat and square and the sun revolving about it.

Theosophical investigation discloses to the student's view the fact that in all ages there have appeared great teachers of religion and that they all had two methods of instruction. One, or that for the masses of people, was plain and easy to understand; it was of ethics, of this life and of the next, of immortality and love; it always gave out the Golden Rule. Such a teacher was Buddha, and there can be no controversy on the fact that he died centuries before the birth of Jesus. He declared his religion to be that of love. Others did the same. Jesus came and taught ethics and love, with the prominent exception of his prophecy that he came to bring a sword and division as recorded in the Gospels. There is also an incident which accents a great difference between him and Buddha; it is the feast where he drank wine and also made some for others to drink. In regard to this matter, Buddha always taught that all intoxicating liquors were to be rigidly abstained from. The second method was the secret or esoteric one, and that Jesus also used. We find his disciples asking him why he always used easy parables with the people, and he replied that to the disciples he taught the mysteries, or the more recondite matters of religion. This is the same as prevailed with the older saints. Buddha also had his private teachings to certain disciples. He even made a distinction among his personal followers, making classes in their ranks, to one of which he gave the simplest rules, to the other the complex and difficult. So he must have pursued the ancient practice of having two sets of teachings, and this must have been a consequence of his education.

At twelve years of age he came to the temple and disputed with the learned rabbis on matters of the law. Thus he must have known the law; and what that law was and is, it is necessary to ask. It was the law of Moses, full of the most technical and abstruse things, and not all to be found in the simple words of the books. The Hebrew books are a vast mine of cypher designedly so constructed, and that should be borne in mind by all students. It ought to be known to Christians, but is not, as they prefer not to go into the mysteries of the Jews. But Jesus knew it. His remark that "not one jot or tittle of the law would pass" shows this. Most people read this simply as rhetoric, but it is not so. The jots and tittles are a part of the books and go to make up the cypher of the Kabbalah or the hidden meaning of the law. This is a vast system of itself, and was not invented after the time of Jesus. Each letter is also a number, and thus every word can be and is, according to a well-known rule, turned into some other word or into a number. Thus one name will be a part of a supposed historical story, but when read by the cypher it becomes a number of some cycle or event or a sign of the Zodiac, or something else quite different from the mere letters. Thus the name of Adam is composed of three consonants, A, D, and M. These mean by the system of the cypher respectively "Adam, David, and Messiah." The Jews also held that Adam for his first sin would have to and did reincarnate as David and would later come as Messiah. Turning to *Revelation* we find traces of the same system in the remarks about the numbers of the beast and the man. The Kabbalah or hidden law is of the highest importance, and as the Christian religion is a Hebraic one it cannot be properly studied or understood without the aid given by the secret teaching. And the Kabbalah is not dead nor unknown, but has many treatises written on it in different languages. By using it, we will find in the Old Testament and in the records of Jesus a complete and singular agreement with Theosophy.

Examine, for instance, the Theosophical teachings that there is a secret or esoteric doctrine, and the doctrine of inability of man to comprehend God. This is the Brahmanical doctrine of the unapproachableness of Parabrahman. In *Exodus* there is a story which to the profane is absurd, of God telling Moses that he could not see him. It is in *Exodus* 33:20, where God says Moses could see him from behind only. Treat this by the rule of the Kabbalah and it is plain, but read it on the surface and you have nonsense. In *Exodus* 3:14, God says that his name is "I am that I am." This is אֲנִי אֲשֶׁר אֲנִי, which has to be turned into its numerical value, as each letter is also a number. Thus A is 1, H is 5, Y is 10, H is 5. There being two words the same, they add up 42. The second word is A, 1; SH, 300; R, 200; making 501, which

added to 42 gives 543 as the number of "I am that I am." Now Moses by the same system makes 345 or the reverse of the other, by which the Kabbalah shows God meant Moses to know God by his reverse or Moses himself.* To some this may appear fanciful, but as it is the method on which these old books are constructed it must be known in order to understand what is not clear and to remove from the Christian books the well-sustained charge of absurdity and sometimes injustice and cruelty shown on their face. So instead of God being made ridiculous by attributing to him such a remark as that Moses could only "see his hinder parts," we perceive that under the words is a deep philosophical tenet corresponding to those of Theosophy: that Parabrahman is not to be known, and that Man is a small copy of God through which in some sense or in the reverse we may see God.

For the purposes of this discussion along the line of comparison we will have to place Christianity on one side and put on the other as representing the whole body of Theosophy, so far as revealed, the other various religions of the world, and see what, if anything, is common between them. First we see that Christianity, being the younger, has borrowed its doctrines from other religions. It is now too enlightened an age to say, as the Church did when Abbé Huc brought back his account of Buddhism from Tibet, that either the devil or wicked men invented the old religions so as to confuse and confute the Christian. Evidently, no matter how done, the system of the Christian is mixed Āryan and Jewish. This could not be otherwise, since Jesus was a Jew, and his best disciples and the others who came after like Paul were of the same race and faith. The early Fathers also, living as they did in Eastern lands, got their ideas from what they found about them.

Next, a very slight examination will disclose the fact that the ritual of the Christian Church is also borrowed. Taken from all nations and religions, not one part of it is either of this age or of the Western Hemisphere. The Brahmans have an extensive and elaborate ritual, and so have the Buddhists. The rosary, long supposed by Catholics to be a thing of their own, has existed in Japan for uncounted years, and much before the West had any civilization the Brahman had his form of rosary. The Roman Catholic Christian sees the priest ring the bell at a certain part of the Mass, and the old Brahman knows that when he is praying to God he must also ring a bell to be found in every house as well as in the temple. This is very like what Jesus commanded. He said that prayer must be in secret, that is, where no one can hear; the

*[Cf. *S.D.* II:468, and *The Wisdom of the Zohar* I:345-6, by I. Tishby, Littman Library, Portland, Oregon, 2002.]

Brahman rings the small bell so that even if ears be near they shall not hear any words but only the sound of the bell. The Christian has images of virgin and child; the same thing is to be found in Egyptian papyri and in carved statues in India made before the Christian came into existence. Indeed, all the ritual and observance of the Christian churches may be found in the mass of other religions with which for the moment we are making a rough comparison.

Turning now to doctrine, we find again complete agreement with the dogmatic part of Christianity in these older religions. Salvation by faith is taught by some priests. That is an old Brahmanical theory, but with the difference that the Brahman one calls for faith in God as the means, the end, and the object of faith. The Christian adds faith in the son of God. A form of Japanese Buddhism said to be due to Amitābha says that one may be saved by complete faith in Amita Buddha, and that even if one prays but three times to Amita he will be saved in accordance with a vow made by that teacher. Immortality of soul has ever been taught by the Brahmans. Their whole system of religion and cosmogony is founded on the idea of soul and of the spiritual nature of the universe. Jesus and St. Paul taught the unity of spiritual beings — or men — when they said that heaven and the spirit of God were in us, and the doctrine of Unity is one of the oldest and most important of the Brahmanical scheme. The possibility of arriving at perfection by means of religion and science combined so that a man becomes godlike — or the doctrine of Adepts and Mahatmas as found in Theosophy — is common to Buddhism and Brahmanism, and is not contrary to the teachings of Jesus. He said to his disciples that they could if they would, do even greater works — or “miracles” — than he did. To do these works one has to have great knowledge and power. The doctrine assumes the perfectibility of humanity and destroys the theory of original sin; but far from being out of concordance with the religion of Jesus, it is in perfect accord. He directed his followers to be perfect even as the Father in heaven is. They could not come up to that command by any possibility unless man has the power to reach to that high state. The command is the same as is found in the ancient Āryan system. Hence, then, whether we look broadly over the field at mere ritual dogma or at ethics, we find the most complete accord between Theosophy and true Christianity.

But now taking up some important doctrines put forward by members of the Theosophical Society under their right of free investigation and free speech, what do we discover? Novelty, it is true, to the mind of the Western man half-taught about his own religion, but nothing that is uncommon to Christianity. Those doctrines may be, for the present,

such as Reincarnation or rebirth over and over again for the purpose of discipline and gain, for reward, for punishment, and for enlargement of character; next Karma, or exact justice or compensation for all thoughts and acts. These two are a part of Christianity, and may be found in the Bible.

Reincarnation has been regarded by some Christian ministers as essential to the Christian religion. Dr. Edward Beecher said he saw its necessity, and the Rev. Wm. Alger has recorded his view to the same effect. If a Christian insists upon belief in Jesus, who came only eighteen centuries ago after millenniums had passed and men had died out of the faith by millions, it will be unjust for them to be condemned for failure to believe a doctrine they never heard of; hence the Christian may well say that under the law of reincarnation, which was upheld by Jesus, all those who never heard of Jesus will be reborn after his coming in A.D. 1, so as to accept the plan of salvation.

In the Gospels we find Jesus referring to this doctrine as if a well established one. When it was broached by the disciples as the possible reason for the punishment by blindness from birth of a man of the time [*John* 9:1-3], Jesus did not controvert the doctrine, as he would have done did he see in his wisdom as Son of God that it was pernicious. But at another time he asserted that John the Baptist was the reincarnation of Elias the ancient prophet [*Matt* 11:13-14]. This cannot be wiped out of the books, and is a doctrine as firmly fixed in Christianity, though just now out of favor, as is any other. The paper by Prof. Landsberg shows you what Origen, one of the greatest of the Christian Fathers, taught on preexistence of souls. This theory naturally suggests reincarnation on this earth, for it is more natural to suppose the soul's wanderings to be here until all that life can give has been gained, rather than that the soul should wander among other planets or simply fall to this abruptly, to be as suddenly raised up to heaven or thrown down to hell.

The next great doctrine is Karma. This is the religion of salvation by works as opposed to faith devoid of works. It is one of the prime doctrines of Jesus. By "by their works ye shall know them" [*Matt* 7:20], he must have meant that faith without works is dead. The meaning of *Karma* literally is "works," and the Hindus apply it not only to the operations of nature and of the great laws of nature in connection with man's reward and punishment, but also to all the different works that man can perform. St. James insists on the religion of works [1:27]. He says that true religion is to visit the fatherless and the widows and to keep oneself unspotted from the world. St. Matthew says we shall be judged for every act, word, and thought. This alone is possible under the doctrine of Karma. The command of Jesus to refrain from

judgment or we should ourselves be judged is a plain statement of Karma, as is, too, the rest of the verse saying that what we mete out shall be given back to us. St. Paul, following this, distinctly states the doctrine thus: "Brethren, be not deceived; God is not mocked; for whatsoever a man soweth, that also shall he reap" [*Gal* 6:7]. The word "whatsoever" includes every act and thought, and permits no escape from the consequences of any act. A clearer statement of the law of Karma as applied to daily life could hardly be made. Again, going to *Revelation*, the last words in the Christian book, we read all through it that the last judgment proceeds on the works — in other words, on the Karma — of men. It distinctly asserts that in the vision, as well as in the messages to the Churches, judgment passes for works.

We therefore must conclude that the religion of Jesus is in complete accord with the chief doctrines of Theosophy; it is fair to assume that even the most recondite of theosophical theories would not have been opposed by him. Our discussion must have led us to the conclusion that the religion of Karma, the practice of good works, is that in which the religion of Jesus agrees with Theosophy, and that alone thereby will arrive the longed-for day when the great ideal of Universal Brotherhood will be realized, and will furnish the common ground on which all faiths may stand and from which every nation may work for the good and the perfection of the human family.

Section III

***Newspaper and Journal Articles
Chronologically Arranged***

W. Q. Judge and the Press

[In collating newspaper and journal clippings for these volumes the compiler has been struck with renewed awe for Judge. From 1886 until his passing in 1896 he not only had his own *Path* magazine to edit and contribute to, but was persistently sending off articles and letters to editors. He also lectured all across America, as well as abroad. Our efforts today, perhaps due to the presence of more metaphysical books and journals, seem pale in terms of mass media coverage.

If Judge gave a lecture, such as the one summarized by the *Chicago Daily News* column, "W. Q. Judge in the City," any number of smaller dailies or weeklies would pick it up. Not always favorably, it's true, but enough to note the impact the Theosophical Society was having in those days. We find Judge dubbed by the *Buffalo Express* of May 15, 1892, as "Theosophy's High Priest" and *The Path* reception room glamorized as "Buddha's Boudoir," by the *N. Y. Journal* of 1888. While a talk on the astral might be labeled "The Flying Man" in one newspaper, the article did give some really sound advice on the astral body. It was clear to the reporters of the *Chicago Evening Post* of April 25, 1892, that the "Abode of Mahatmas" was definitely not Chicago. More than once Judge found it necessary to make it clear that "Wonder Seekers and Cranks" do not run the Theosophical Society (New York *Sun*, February 7, 1892).

While numerous letters to the editors attempted to correct journalistic errors, very few are included in this compilation. We are not concerned with complete coverage of organizational problems, such as Professor Coues' expulsion from the T.S. (*Washington Post*, August 10, 1889) or the many replies to editorials, which laid to rest Foulke's claim to succeed Mme. Blavatsky.

It would become tedious to the reader to reprint here all the talks on Reincarnation, Karma, and Theosophy, given during Mr. Judge's West Coast tour, such as appeared in the *Oakland Times* of September 30, 1891, or the *Santa Cruz Daily Surf* of October 1, 1891. The effort to bring Eastern wisdom to the Occident was fresh in those days and bore repetition of basic ideas. A wise farmer plants extra seeds against loss by crows. The West was unfamiliar with "Theosophical Teleology" and "Other Things with Hard Names" as dismissed by one Chicago journalist in captioning W.Q.J.'s talk on "Devachan and Indra." The

review itself, although misspelling some of the Sanskrit terms, nevertheless gave a colorful picture of Mr. Judge at Atheneum Hall in April 1893:

a gentleman of easy manner and address, evidently filled with his subject and though not fervid, possessed of reserved enthusiasm that can not fail to interest. He is above middle stature, scrupulous in his attire, with hair and a full beard beginning to turn gray.

Contrasted with an earlier description of Mr. Judge, we can see how all these tours on top of his literary efforts took their toll. Only four years prior to the above, the *Philadelphia Press* (April 1, 1889) wrote:

Mr. Judge is a sturdy-faced, brown-bearded man, with a head that looks too big for his rather slender figure, rather short than tall. He let fall, in his talk, the information that he is 37 years old. He is a copious contributor to theosophical literature, and speaks quietly, without any tonal extravagances and only one or two gestures. . . .

Out on the Pacific Coast he would hit small towns such as Colton, Gilroy, Stockton, and Riverside. The *Los Angeles Evening Express* of October 12, 1891, ably described his West Coast Tour:

Mr. Judge stated that he left New York on September 8; arrived in Seattle on September 21; at Tacoma, September 26. He next visited Portland, San Francisco, Oakland, Alameda, Berkeley, Santa Cruz, San Jose and Gilroy. In all of these places he delivered one or more lectures . . .

This particular summary of his talk also mentioned large audiences in San Francisco, where he shared the platform with Colonel Olcott, as well as earlier large gatherings in London. While East Indian marvels were frequently referred to, the *Express* wrote that Judge always emphasized:

In order to be a theosophist, all that is required is that a man should believe in Universal Brotherhood.

A final caution about the exaggerations and inaccuracies that often can be found in newspaper reportage. One should keep this fact in mind when reading interviews in the following accounts.

— COMPILER]

The Theosophist in Ceylon

[New York *Sun*, August 22, 1881, Editorial page]

To the Editor of the *Sun* —

Sir: In *The Sun* you notice a paper published in Ceylon by the Theosophical Society, but I am sure that you are so overwhelmed by near American news, you could not dive into that journal, printed as it is in Singhalese. As I am possessed of some facts about the work that Society is doing in Ceylon, interesting to those numerous readers of yours who are in the habit of paying out their hard-earned money for missions in India, Timbuctoo, and other heathen places, I offer them to you for publication, which is justifiable, because of the silence of the missionary agents here, and, as the family motto of the Maharajahs of Benares declares, "There is no religion higher than truth."

Besides publishing the paper you have noticed, and the magazine called *The Theosophist*, now in the second half of its second year, the Society has opened an aggressive campaign in Ceylon, and as a first step has established what are called there "Buddhist Schools." These schools have the countenance and support of nearly all the influential natives of the island, carrying along with them, of course, the less influential. They are only opposed by the Protestant missionaries and their organs, and, *mirabile dictu* [wonderful to relate], are, for the present at least, encouraged by the Roman Catholics and their organs.

The *Ceylon Catholic Messenger* on May 10 says: "The Theosophists cannot in any case be worse than the sectarian missionaries, and if Col. Olcott can induce the Buddhists to establish schools of their own, as he is trying to do, he will be doing us a service. Because, if the Buddhists would have their own denominational schools, as we have ours, they would put a stop to the dishonesty now practiced by the sectarian missionaries of obtaining Government money for proselyting purposes, under the pretext of grants in aid of education."

In *The Ceylon Diocesan Gazette* the Lord Bishop of Colombo says of the high school for boys at Galle, which then had 380 pupils: "A local branch of this Society of atheists is in full activity between Galle and Buona Vista. . . . Its avowed intention is to counteract the work of the Christian missionaries. There can be no doubt that for the present the opposition is an evil. . . . Buddhists in great numbers have been pledged to send their children to the rival school and not to any under Christian influence. Meanwhile the scheme seems to prosper.

The Wesleyan school, which is within a stone's throw of the rival one, has been nearly emptied, the Roman Catholic school at Kaluwella has suffered, and so also has even the Government school in Galle itself, where certainly the Christian teaching is as colorless as possible."

In all, the scholars number about 600, and the schools are in a very flourishing condition. Textbooks are being printed, and the scheme, as the Bishop of Colombo calls it, is on a solid basis, with prosperity for its future. Money will not be lacking, as a fund is now being made up by the wealthy natives to make sure its foundations and strengthen its young powers.

Can the truthful reporters of mission work afford to ignore it in their statements or sneer about its stability?

These, sir, are facts.

William Q. Judge
Recording Secretary
Theosophical Society

Fiery Skies and Ancient Philosophers

[New York *Sun*, December 25, 1883, Editorial page]

To the Editor of the *Sun* —

Sir: Now that we are having phenomenally rosy skies morning and evening, which provoke our savants to much theorizing, by which we get such ideas as cosmic dust, cometary matter, celestial collisions, and so on, it may interest your readers to hear what an ancient Āryan philosopher says on this subject, and also regarding sun spots.

Varāha Mihira's *Bṛihatsambhitā* says, Chap. III, Śloka 9, 10: "When spots appear on the disk of the sun the waters will get disturbed, the sky will be filled with dust, birds and animals will howl, there will be appearance of false fire all around, and lightning and earthquakes will afflict mankind."

Regarding solar color, he says, Chap. III, Śloka 29, "That if the color be blue, mankind will suffer from worms and reptiles; if ashy pale, the reigning sovereign will be dethroned and another succeed him."

In Chap. 97, Śloka 1: "In the case of solar symptoms the effects described will begin to be felt within a fortnight after the appearance of the symptoms."

My friend, Sundaesvara Srourthy, a Hindu astronomer in Trivadi,

says he observed that the terrible Java earthquakes occurred just a fortnight after the appearance, Sept. 9, of a large spot on the sun.

This shows that the Āryans knew somewhat of the effect of solar disturbances upon our earth's atmosphere and consequently upon the men on it.

How long will Western science pooh-pooh the wells of wisdom existing in Āryan literature?

William Q. Judge
New York
December 22

Psychometry

[*The Platonist*, Vol. II, No. 1, January 1884, pp. 5-6]

The name Psychometry has been given to a faculty which, it is claimed, inheres in about seven out of every ten persons. But it seems to me to be a designation at once inadequate and inaccurate, because it does not express to the mind all that is intended to be conveyed.

Expressed in many words, the power to psychometrize means: *the power to bring up before the mental or spiritual eye, a panoramic view of all that has occurred to the object examined.* The use of the word "psychometry" came about because it was laid down by Professors Buchanan and Denton, that by the power one measured the soul of the thing.

If the word "soul" means the innermost spiritual part of the thing measured, it will here be inadequate and incorrect; while, if it be held to mean the mere outside or accidental material part or attribute of the object, then it is perverted from its proper and intended use. The phenomena taken into consideration in the pursuit of psychometry belong almost entirely to accidental or exterior impressions, which, while they percolate or permeate the whole mass of the object examined, never partake of its constitution or properties. At the same time, in psychometrizing an object, the faculty under consideration takes account of the spirit and or soul of the object. So that we see that the designation, *soul-measuring*, is not only inaccurate but also redundant. Some other word ought to be selected to express what we intend when we use the word "psychometry."

The Science of today does not recognize psychometry, because it does not allow that the human soul or mind has the power to produce effects which it admits can be produced by the use of chemicals or

electricity. It is admitted that a lasting and reproducible impression can be made upon a piece of smooth steel by simply placing on it another object, such as a penny, and that the washed-out images on certain plates can be brought to light again by electricity or chemicals. But they will not admit that a man can, by simply holding the same plates in his hand or to his forehead, take off and bring up clearly before his mind's eye the same old and obliterated impressions. What they do admit, however, proves that those impressions are really lasting, and gives us ground for hoping that one day they will admit all the rest.

If one will erect a paper screen, say five feet square, and stand behind it, he will find, of course, that the view in front is obstructed completely. But make a pin-hole at the upper right-hand corner and place the eye thereat. What follows? He sees the objects which were hitherto concealed. Make another pin-hole at the opposite corner, five feet away, and the same objects or scene can be observed in their entirety. This can, of course, be repeated at all parts of the screen. If at the time that he is looking at the scene in front through the pin-hole at the upper right-hand corner, a camera-lens is put through the hole in the center of the screen, a photograph of all that he is looking at through the pin-hole will be taken by the camera.

This proves, conclusively, that the image of the object or scene in part is impressed or thrown against every part of the screen; and that the minutest point, or rather upon the very smallest piece of the screen, will be found a picture in its entirety of the whole object or scene that is before it, as well as a complete picture thrown over the whole body of the screen.

An ancient familiar illustration will exemplify my meaning. If one hold a drop of quicksilver on a plate, the face is reflected from it. If the drop be scattered into a thousand smaller drops, each one reflects the face again. Or, more easily understood yet: If five men stand in front of one man ten feet away, each pair of eyes of the five sees the one man; proving that there exists on each separate retina a separate and complete image of the one object.

Theosophists and occultists from the earliest times have held that every object in the world receives and keeps all impressions, not only of all objects that stand before it, but also of all that happens before it; that these impressions are indelible and can at any time be taken off by man's nervous system and from that reported to the mind; and, therefore, that if we possess a piece of stone from the Roman Forum, we can reproduce to the mind, as clearly as a picture, all that happened in the Forum.

The use of the screen-illustration and our insistence upon it, was to

show that no ridiculous or impossible claim is made when we say that the small fragment from the Forum will give a complete picture and not a fragmental one.

I received from a friend, in the year 1882, a piece of the linen wrapping of an Egyptian ibis found on the breast of a mummy. I handed it, wrapped up in tissue-paper, to a friend who did not know what, if anything, was in the paper. He put it to his forehead and soon began to describe Egyptian scenery; then an ancient city; from that he went on to describe a man in Egyptian clothes sailing on a river; then that this man went ashore into a grove where he killed a bird; then that the bird looked like pictures of an ibis, and ended by describing the man as returning with the bird to the city, the description of which tallied with the picture and description of ancient Egyptian cities.

I leave this coincidence, as science designates it, with those who can appreciate it at its true value.

When science begins to admit the existence in man of what the Christians call spirit, but which some people know to be matter in a finely-divided state, then will psychometry be studied as it should be, and incalculable aid and dazzling light be thrown upon archaeological and ethnological research.

But is there any hope for Science?

Koot Hoomi

[*Religio-Philosophical Journal*, January 5, 1884]

To the Editor of the *Religio-Philosophical Journal*:

A late issue of your valuable paper contains a letter alleged to be from Trebizond, in which the writer makes much of what he calls a plagiarism upon Mr. Kiddle by "Koot Hoomi," citing a paragraph from a lecture by Mr. Kiddle, given Aug. 15, 1880, while the extract from Koot Hoomi's letter is of date 1881. The object of your Trebizond correspondent is to show that Koot Hoomi, an Adept, is not to be believed because he has stolen an idea from Kiddle and passed it off on Sinnett as his own. It seems to me you devote much space to that endeavor, but it is given up to efforts to demolish a very common sentence, while no space is devoted to the other ideas put forth by Koot Hoomi. Perhaps your Trebizond gentleman can show that some other Spiritualist has enunciated all those views of moral rewards and

punishments, reincarnation, a future state, cycles, etc., which have been the property of the Buddhist from time immemorial, and which are handed out again by Koot Hoomi and other Theosophists.

But, of course, neither he nor you can do this, unless you first sweep away the testimony of centuries and the declarations of such men as Rhys-Davids and Max Müller. Now as to the plagiarism:

It is not proven that Mr. Kiddle was the first to use the form of words adverted to.

It is an idea which has been common property for a long time, and has been used, in nearly identical words by others before Kiddle. Can you or Mr. Kiddle claim that, "Ideas rule the world," is an expression original with the gentleman? Is the clause: "It is just as impossible to resist their influx when the time comes as to stay the progress of the tide," also new with Kiddle? I think not. These very ideas and sentences I have used myself often before 1880 and have heard others use them.

In the inaugural address before the Theosophical Society, Nov. 17, 1875, (in print) the same ideas, inspired by Koot Hoomi may be found. In July 1880, a circular was written and printed in India for distribution through the Theosophical Society. It arrived here before Mr. Kiddle's lecture was reported and contains among other things, this: "Individuals count as nothing; the idea we represent is everything. Though an entire Branch of the Society should be obliterated . . . this idea which has been set before the century would run through its entire career and work out its legitimate results."

Here is the same proposition in slightly different language but neither author can be accused of plagiarism.

Again, Mr. Editor, let me make the declaration that I knew of, and heard from, Koot Hoomi in New York in the beginning of 1875 to date, and have often heard the declaration contained in the Kiddle lecture repeated by Koot Hoomi orally and in writing, just five years before Mr. Kiddle's lecture.* I have seen also in New York through 1875 up to 1878 phenomena performed by Koot Hoomi and other Adepts, similar to those detailed by Mr. Sinnett. If you want an account I will let you have it. Finally, it may surprise you and "Whoomslambig," which I translate "W. E. Coleman," to know that there are many persons in America who know of, and firmly believe in, both the existence and the honesty of Koot Hoomi. In India there are thousands who know him, and who will thank you if you will print this letter as fairly as you

*[For K.H.'s explanation of the Kiddle incident, see Letter 93 in *The Mahatma Letters to A. P. Sinnett*, 2nd ed.]

printed that of the gentleman from Trebizond.

WILLIAM Q. JUDGE

Brooklyn, N.Y.

We will say for Mr. Judge's information, that Mr. Wm. E. Coleman never saw the article referred to till he saw it in print in the *Journal*.

— Ed.

The So-Called Exposé of Madame Blavatsky

[Boston *Index*, March 11, 1886]

Editors of the *Index*:

Will you give me a little space in your valuable paper for a few words regarding the so-called *exposé* of Madame H. P. Blavatsky, and the report of the Society for Psychical Research of London upon theosophic phenomena?

This report extends over several hundred pages, and is called scientific.

It must not be forgotten that, first, the investigation was self-constituted, and not requested by the Theosophical Society; and, secondly, that it related to a part of the history of Theosophy which is not of great importance, nor dwelt on much by its members. We are a society devoted to Universal Brotherhood and Philosophy. It was true that Col. Olcott, the President, related to Mr. Hodgson nearly all the phenomena he had ever seen; but that was only injudicious, for they were not performed publicly nor for the public.

Now, I was the third person engaged in founding the Society here, in 1875. Have been very active in it ever since. Went to India, *via* London, in 1884. And yet Mr. Hodgson did not interrogate me, nor did he get the facts he relates in his report at first hand.

He says, among other things, that "Mr. Judge, an American, was at Adyar, and was not allowed to see the shrine or its room." This is false. I went to India expressly to be concerned in the coming *exposure* by the Coulombs, and I took charge of everything the moment I arrived there. I had the final and exhaustive examination made. I myself removed the shrine to an adjoining room, from which that night it disappeared. This was months before Hodgson arrived in India. If he saw what he thought was a part of the shrine, it was a joke put on him by Dr. Hartmann, who would be pleased to lead such a wild investigator into a trap. No part of it was retained by Hartmann.

Again, he describes a hole in the wall behind the shrine. There was

none, and he gets it all at second hand. There was an unfinished opening in the second wall, behind the shrine, having jagged projections of lath ends all around it — just as Coulomb had to leave it, when we stopped him. The cupboard put up against it was unfinished, and the false door thereof could only be opened with mallet and pryer. All this was Coulomb's concoction, ready to be opened to Missionary Patterson at the proper time. But the proper time never arrived, and I will tell you why. I was in Paris in April 1884; and, while there, a message was received — in the very way which Hodgson thinks he has exploded — informing us that the Coulombs had begun operations, and that, unless someone went and stopped them, they would get their traps finely finished, with a due appearance of age and use to carry out the conspiracy. So I started for Adyar, with full authority. But, while on the way, the people had received there a similar intimation, so that I found the Coulombs just out of the place when I arrived. At once a register was opened there. Over three hundred people examined the place, who signed their names to a declaration of the condition and appearance of things; and then a resolution prohibiting further prying by the curious was passed. The very next day Missionary Patterson, expert Gribble & Co., came to examine. It was too late. The law was already in existence; and Mr. Gribble, who had come as an "impartial expert," with, however, a report in full in his pocket against us, had to go away depending on his imagination for damaging facts. He then drew upon that fountain.

I tell you, Mr. Editor, the report of Hodgson is only half-done work. No account has been taken of the numerous letters received by me and others, during these years between 1874 and 1884, from various Adepts, under circumstances entirely free from Blavatskyism. And he has failed to get the evidence regarding things at Adyar of the only person who went there free from excitement, and who remained cool while the rest were wild. An experience of ten years had placed my mind where the puerile traps of missionaries, or resemblances of letters from Adepts to Blavatsky's writing, could not affect. For I will divulge to you this, sir, that, if an Adept wanted to write to you, the curious circumstance might be found that the writing would resemble your own. I once saw a message thrown upon the leaf of a book; and it was in the handwriting of him holding it, who was as much amazed as any one else.

One word more. Mr. Hodgson's argument on the evidence proceeds thus: Damodar says, in a separate examination, that the figure of the Adept "went over a tree and disappeared," while Mohini says, "The figure seemed to melt away." *Ergo*, they lie, because they disagree as to the disappearance. This is sheer folly. Then he goes through what happened in Paris when I was present, asking Mohini and Keightley

if a man might not have entered the window. They had forgotten the window. I say the window was in my room; and its height from the stone courtyard was over twenty feet, with no means of reaching by climbing.

Finally, I received in Paris several letters from American friends, ignorant of Adepts; and inside were pencilled notes in the familiar handwriting which Hodgson has exploded and proved "fraudulent."

The report is valuable as a contribution to history; and when Mr. Hodgson has gained some acquaintance with the several Adepts, of whom he does not dream, who are engaged with the Society, he and your readers may be pleased to revise conclusions, as science has so often been compelled to do.*

Yours,

WILLIAM Q. JUDGE

New York, February 1886

The Application of Theosophical Theories

[*The Occult Word*, May 1886, pp. 8-10. Subtitled "The New Light from India," *The Occult Word* was a monthly journal devoted to the interests of the Theosophical Society, and for the dissemination of Oriental Knowledge. It was published at Rochester, N.Y., by Mrs. Josephine W. Cables.]

The mistake is being made by a great many persons, among them being Theosophists, of applying several of the doctrines current in Theosophical literature, to only one or two phases of a question or to only one thing at a time, limiting rules which have universal application to a few cases, when in fact all those doctrines which have been current in the East for so long a time should be universally applied. For instance, take the law of Karma. Some people say, "yes, we believe in that," but they only apply it to human beings. They consider it only in its relation to their own acts or to the acts of all men. Sometimes they fail to see that it has its effect not only on themselves and their fellows, but as well on the greatest of Mahatmas. Those great Beings are not exempt from it; in fact they are, so to say, more bound by it than we

*[On May 8, 1986, the Society for Psychical Research released a new study of the Hodgson Report by Dr. Vernon Harrison, in which H.P.B. is admirably defended. For a critical study of the SPR report, see *H. P. Blavatsky and the SPR* by Vernon Harrison, TUP, Pasadena, 1997 (print and online).]

are. Although they are said to be *above Karma*, this is only to be taken to mean that, having escaped from the wheel of Samsāra (which means the wheel of life and death, or rebirths), and in that sense are above Karma, at the same time we will find them often unable to act in a given case. Why? If they have transcended Karma, how can it be possible that in any instance they may not break the law, or perform certain acts which to us seem to be proper at just that juncture? Why can they not, say in the case of a chela who has worked for them and for the cause, for years with the most exalted unselfishness, interfere and save him from suddenly falling or being overwhelmed by horrible misfortune; or interfere to help or direct a movement? It is because they have become part of the great law of Karma itself. It would be impossible for them to lift a finger.

Again, we know that at a certain period of progress, far above this sublunary world, the Adept reaches a point when he may, if he so chooses, formulate a wish that he might be one of the *Devas*, one of that bright host of beings of whose pleasure, glory, and power we can have no idea. The mere formulation of the wish is enough. At that moment he becomes one of the *Devas*. He then for a period of time which in its extent is incalculable, enjoys that condition — then what? Then he has to begin again low down in the scale, in a mode and for a purpose which it would be useless to detail here, because it could not be understood, and also because I am not able to put it in any language with which I am conversant. In this, then, is not this particular Adept who thus fell, subject to the law of Karma?

There is in the Hindu books a pretty story which illustrates this. A certain man heard that every day a most beautiful woman rose up out of the sea, and combed her hair. He resolved that he would go to see her. He went, and she rose up as usual. He sprang into the sea *behind her*, and with her went down to her abode. There he lived with her for a vast length of time. One day she said she had to go away and stated that he must not touch a picture which was on the wall, and then departed. In a few days, fired by curiosity, he went to look at the picture; saw that it was an enameled one of a most ravishingly beautiful person, and he put out his hand to touch it. At that moment the foot of the figure suddenly enlarged, flew out from the frame, and sent him back to the scenes of earth, where he met with only sorrow and trouble.

The law of Karma must be applied to everything. Nothing is exempt from it. It rules the vital molecule from plant up to Brahmā himself.

Apply it then to the vegetable, animal, and human kingdom alike.

Another law is that of Reincarnation. This is not to be confined

only to the souls and bodies of men. Why not use it for every branch of nature to which it may be applicable? Not only are we, men and women, reincarnated, but also every molecule of which our bodies are composed. In what way, then, can we connect this rule with all of our thoughts? Does it apply there? It seems to me that it does, and with as much force as anywhere. Each thought is of definite length. It does not last for over what we may call an instant, but the time of its duration is in fact much shorter. It springs into life and then it dies; but it is at once reborn in the form of another thought. And thus the process goes on from moment to moment, from hour to hour, from day to day. And each one of these reincarnated thoughts lives its life, some good, some bad, some so terrible in their nature that if we could see them we would shrink back in affright. Further than that, a number of these thoughts form themselves into a certain idea, and it dies to be reincarnated in its time. Thus on rolls this vast flood. Will it overwhelm us? It may; it often does. Let us then make our thoughts pure. Our thoughts are the matrix, the mine, the fountain, the source of all that we are and of all that we may be.

Matters Touching Theosophy

[*Religio-Philosophical Journal*, May 1, 1886]

To the Editor of the *Religio-Philosophical Journal*:

Will you permit me to say a few words in regard to some correspondence I notice in your valuable paper? It is that regarding Bro. Gopal Vinayak Joshee, of Bombay, about whom Prof. Elliott Coues and Dr. Shufeldt appear not to agree. Having been present at the founding of the Theosophical Society, in 1875, as its Secretary, and ever since then a hard worker in its ranks, I presume to say a few words with your permission upon my own views.

The remarks of Dr. Shufeldt and Prof. Coues' reply, in yours of February 20th, are likely to arouse misleading ideas. Dr. Shufeldt asked what good Mr. Joshee was doing us, and what knowledge he possessed; and Prof. Coues leaves the impression that, perhaps, Mr. Joshee is in some occult way connected with the official, or with the esoteric work of the Theosophical Society.

Bro. Joshee I know very well. All ridiculous impressions should at once cease about him. He is a Brahman and a patriotic Hindu. His wife has been studying medicine here, and he came over to this country,

moved by his wife's presence and a desire to see this country. As for his being a traveling Adept who performs wonders, or who reads thoughts, astral light or what not, it is all bosh, and he himself is the last man to make such claims. He is merely a mild Hindu who has no hesitation, now that he is here, in undermining the foundation of intrenched Christianity, just as the missionaries tried to do for his own religion in India.

But by Dr. Shufeldt and Prof. Coues a sort of mixture of Joshee with Theosophy has been made; and, indeed, I know several who just through such things as these letters, get the idea that Joshee is, perhaps, one of an advance guard of Adepts — a most ridiculous position to take. He is not. He has been heard by me and others to say that he knew nothing of the existence of Mahatmas, so much talked of in connection with the Theosophical Society. But in Prof. Coues' letter I find the most fruitful cause for misapprehension. He says he does not know what Theosophy is. There is a great difference between knowing *what* a thing is, and the actual *knowledge* of it. If Prof. Coues means the occult laws of nature, then, of course, we can understand him. But he ought, in that case, to say what he means, and leave no room for misunderstanding. Then, again, from the context it must follow that the Theosophy talked of, is that so widely known as promulgated in and by the Theosophical Society.

There cannot be much doubt on that head, for enough has been printed upon it. Theosophy, broadly stated, is Universal Brotherhood; and that more particularly analyzed — yet still very broadly — is the effort to convert our lower nature into higher nature, and thus to aid in the great process of evolution going on throughout the macrocosm. Prof. Coues says he wishes he knew what Theosophy is. This, coming from a man who is at the head of the Administrative Board of Theosophical work in this country, leads to false views in others, for they say, when the subject is broached: "Theosophy — oh! that is something no one knows anything about, and its chief official in the United States says it will be many years before even he can discover it." Now, while the professor's letter is excellent and contains many hints of the mixed terminology now bandied about, consisting often of a misunderstanding of Sanskrit terms, such as *chitta*, *ānanda*, *manas*, mixed up with soul, spirit, God, and like words, all undigested, but of which terms he, no doubt, has a good understanding, I only wish to direct myself to the misunderstandings referred to. Our work, our final goal, is clear. Many members feel daily that they get inspiration, help, knowledge, from their discussions and meditations on the laws laid down. They admit that the complete knowledge of all of Theosophy

is difficult to obtain, but material science stands just there, too, in respect to the visible universe. In Brooklyn and New York are private, inner groups of Theosophists who occupy themselves with constant inquiring and analysis into and of Theosophical teaching, meanwhile trying to practice its rules; but they are not engaged in raising shades nor in trying to get out of their bodies, nor in seeking for psychic development. That, they think, is likely to lead to error if pursued for itself. It comes in time, in its proper place, if each one strives to convert his lower nature into higher. These sorts of groups also exist in other cities, and from my correspondence coming from every part of this country, I know that some devoted Theosophists are able to say that they have gained more real knowledge and more mental stability from Theosophy than they ever did from anything else. They do not amuse themselves with either Masonry or the Lodge of Mizraim, well knowing that no 33° “Scot Rite Mason”— I quote — has anything for them, nor has the Lodge of Mizraim either. Both are mere wills o’ the wisp: *Vox et preterea nihil*, sound and fury signifying nothing.

WILLIAM Q. JUDGE

New York

Theosophy as a Cult in India

[*The Index*, June 3, 1886]

Since the writing of the preceding article in the April *Index*, I have been asked by several persons, “Why do you speak so oracularly on the subject of Theosophy as a Cult in India?” If any of the statements in that article have an oracular sound, it is due only to faults in expression, caused perhaps by the writer’s profound convictions upon the subject. In consequence of having been in correspondence for over ten years with various learned Hindus, and from personal observations made in India — not as a foreigner, who is refused intimate relations with the Hindus, but as a Theosophist, who, so to say, had known them for years and was entirely in their confidence — the writer had arrived at certainty as to the facts in the case. This feeling naturally produces what some call dogmatic statement and what others feel to be oracular enunciation. But, for all allegations of fact, I can produce evidence in written and printed reports from Indian daily newspapers, the words of others and myself, as well as correspondence.

The Rev. Mr. Ashburner, in the *Independent* of a recent date, in-

dulged in very congratulatory reflections upon the collapse in India of Theosophy since the learned report of the London Psychical Research Society. Mr. Ashburner styles himself a missionary to the heathen of the blessed religion of Jesus the Jew, and pleasantly supposes that because the London expert, in a truly British style, declares that Madame Blavatsky invented the Mahatmas and Adepts, therefore the Hindus will now abandon this new delusion called Theosophy. This idea, although ridiculous, leads us to a point which ought to be cleared up in our inquiry into the cultivation of Theosophy in Hindustan. Theosophy presents itself in one aspect to the Hindu, and in quite a different one to the European and American. In this country and in Europe, the doctrines which have filtered out to the world, through theosophical literature, seem to us new. They are in fact quite novel to us, so they color our conception of what Theosophy is, representing themselves to us to be Theosophy. And, as we have nothing in our past, in our literature, or in our ideas like them, it is quite natural that an ignorant missionary, learned in Christian rhetoric, should imagine, when a reputable Englishman declares the Mahatmas to have been evolved from Blavatsky's brain, that therefore there are no Mahatmas, because his first knowledge of them came from her. Even the learned Swedenborg, who saw many things clearly, did not speak of these great Beings. He only said "that, if the Freemasons desired to find the lost word, they must search for it in the deserts of Tibet."* However, he did not explain himself; and our only conclusion must be, that in some way he found out that in Tibet exist persons who are so far advanced in knowledge that they are acquainted with that much sought-for lost word.

The aspect in which Theosophy presents itself to the Oriental is quite different from our appreciation of it. He sees in it that which will help him to inquire into his own religion and philosophy. The numerous books which have issued from our various presses here, would make him laugh in their endeavors to lay before readers, subjects which, with him, have been household words for ages. If Marion Crawford's novels, *Mr. Isaacs*, and *Zoroaster*, were respectively translated into Persian and Sanskrit or Singhalese, the Hindus, Ceylonese, and Parsis would burst with laughter at such struggling with an ancient plot, as if it were new. So a thousand reports of the Psychical [Research] Society would not for an instant shake the faith of Hindus that there are Mahatmas. The word is a common one, derived from two others, meaning together *Great Soul*. In some parts of India, it grew so common, in the lapse of centuries, that now and then it is used in derision of blusterers or

*[Cf. *True Christian Religion* (1771), tr. John C. Ager, 1906, pp. 266, 279.]

those who are given to placing themselves on a pinnacle. Many Hindus have told me of various Mahatmas whom they had heard of in various parts of India. One lived on an island, another in a forest, another in a cave, and so on. In Bombay, a Hindu related to me a story, whether false or true I know not, of a man whose wife was dying. In despair, he went into the forest where a Mahatma was said to live, and had the happiness to meet a man of calm and venerable aspect. Convinced that this was the one he had heard of, he [begged] him to cure his wife. The sage repulsed him; and, in sorrow, he returned home, to find that the wife had suddenly completely recovered at the time when he had been refused by the sage. Next day, he returned to the forest to offer thanks, but the so-called Mahatma had disappeared. This is only one of a thousand such stories, many of them being filled in with details of a highly sensational character, and all of them very old. The very children know that their forefathers believed in Mahatmas or Arhats or Rishis, or whichever be the name, all meaning the same.

If, then, we assume, as some malignant persons have asserted, that Blavatsky, aided by Olcott, introduced this cult into India with a design of mere personal aggrandizement, it must be further admitted that they displayed a deep knowledge of Indian life and manners in thus adopting the Mahatmas. But neither of them can be proved to have been in India before 1878. Certainly Olcott had up to that year, to my certain knowledge, but a limited knowledge of the subject.

Yet at the same time there were many Brahmans who had about given up beliefs in Mahatmas now; for they said, "This is Kali Yuga (the dark age), and no Mahatmas will work with men until the next yuga." So, of course, they, while thoroughly appreciating the object which Theosophy had in the revivification of Āryan thought, remained agnostics as to Arhats and Mahatmas being in the Society. Others had never lost their faith in them; and a great body of Hindus, unknown before the advent of the Society, for years had had personal knowledge of those great beings, had been in their company, and now have, in several instances, publicly declared their belief. Some of these declarations are contained in protests published in India, deprecating the constant degradation of the names of their teachers [see *BCW* IV:229-30]. To this last class belonged a Brahman friend of mine, who said to me, in Central India, "I have been for fifteen years personally convinced of the existence of Mahatmas, and have had messages from them." And the class of agnostics mentioned above, is fitly described in a letter, now in print, from a Brahman holding an official position, running thus:

Many of my friends, out of sheer love to me, take me to task for being a member of the Theosophical Society. . . . Theosophy means "a science of divine things." . . . The society has no Pope, no Grand Lama, no Saviour, no Mohammed, no Buddha, no Śaṅkarāchārya, no Rāmānujāchārya, no Madhvāchārya. . . . It is a society for the inculcation of universal brotherhood and its actual practice. Of this society I am a member, and shall continue one so long as the object of the society is not changed, whether I be blamed or pitied or loved in consequence.

Among this class of men, then, the Society was hailed as a benefactor just as soon as they became convinced by deeds of the founders, that it was not another European trick for acquiring money, or territory, or power. And, in consequence of the old-time knowledge of the various doctrines which seem new to the Western mind, the Hindu section of our Society regards Theosophy as a power which has begun to make it respectable once more to be an Āryan who believes in Āryan literature. It rose upon the devoted minds of India as a lamp which would help them and their fellows to unearth the ancient treasures of the golden age, and has now become, for even the young men who had begun to follow the false gods of English money and English culture, a Society, the initials of which, "F.T.S.," can be appended to their names as an honorable title.

Theosophical Studies

[*The Occult Word*, February-March 1887. Also reprinted in *Theosophy*, Vol. XXII, 1934, pp. 498-500]

Study all scriptures written near and far;
 Worship all images and saints of earth;
 But if you do not study who and what you are,
 All your vast studies are as nothing worth.

There are a great many people who are always reading, reading, reading. They read each book that they can get hold of upon theosophical or occult subjects. Yet they do not seem to get on in their studies and so state with an air that seems to amount to an indictment of the thing they are studying.

Then there are others who are not known to read much, yet they seem to have a very complete grasp of the subject. I know two Theosophists, one of whom has read probably more than all the students in the

Western Societies. He often refers to some new book just out, asking if we have read it. Yet he is hopelessly, at present, entangled in the vast net he has thrown around himself, composed almost wholly of the different ideas put forth by other minds, and has thus voluntarily placed himself under their domination. The other one has read but few books, just enough to know what theories are brought forward, yet he exhibits an extraordinary knowledge upon most Theosophical propositions and upon things not quite generally known.

What is the reason for this?

The reason is that truth is in fact very simple and quite on the surface, but most people prefer to bury it deep in a well, so that they may have the pleasure of digging for it.

There are a few general axiomatic propositions which should be applied in all directions, and with their aid most difficulties can be cleared away, and there is one great doctrine which overshadows them all, binding them together. This latter is the doctrine of Universal Brotherhood. It should not be merely accepted as a great and high idea — so great in fact that it cannot be understood — but constant inquiry should be made by all earnest people to find out its actual, logical and scientific basis. For if it has no such basis, then it ought to be abandoned as a mere illusion, a mere juggle with words.

“Of making many books there is no end,” has been very well said of old. It is easy to *make* a book, but it is difficult to *write* one. To make one all that has to be done is to read enough of those formerly written and then cast it all into your own language. There are too many books thus made up and cast forth upon theosophical waters, to the confusion of the poor student. Why read all these? There are many of them full of the misconceptions of their authors, who, although sincere, are themselves struggling to get into clear air.

But all this prevalence of authorship has produced in our people a habit of desiring more books, and a resulting disregard for what has been written of old time. Humanity has not changed much in many ages, and has always been pursuing its investigations, leaving behind it a record. But in the lapse of time the only books which endure are those which contain truth, and are thus *real books*. And we in this age are ceaselessly and needlessly writing and reading as those of the past ages did, with the same inevitable result: that our *real books* will in the end be identical with those now left to us as a heritage from the past. So we ought to turn to those old books and with their aid *look within!* And in order to use them, all we have to do is by a little careful preliminary study come to comprehend the position of their authors, so that what at first appears strange in their writings will soon take on a

different meaning, enabling us to see that, “that small, old path leading far away on which the sages walk,”* has been all found and pointed out to us with infinite care and pains, by the sometimes despised sages of eastern lands.

But even all this good study if not combined with practice is “nothing worth.” It is time thrown away. And that practice does not consist in forming secret or exclusive bodies, either in or out of the Theosophical Society. Such so-called “exclusive” bodies are known to exist, but the excluded ones need not have any regret. Those exclusive of others are not practicing; they are not finding out anything of real profit; nor will their studies come to much more than dust and ashes in the mouth, for they are ignoring Universal Brotherhood, and the first of the great law, that “*the first step in true magic is devotion to the interests of others.*”†

So we come to the last words of the first verse, that we must *study ourselves*. To do that we must help others and study them. The great self, which is the fountain and giver of all knowledge and power, is reflected in every man, and the wise student cannot afford to ignore the plain deduction that our first effort must be to remove from our minds the sense of being separate from any other person, his deeds or his thoughts. This is said to be a difficult task; but that difficulty arises on the one hand from selfishness and on the other from a natural averseness to accepting such a simple solution.

It is in fact not possible for us to gain from others. We cannot be told truths which do not already potentially exist in ourselves. We may hear them but they pass by and leave no trace. This is what Jesus meant when he said: “To him that hath shall be given” [Mark 4:25]; and in the Hermetic philosophy it is plainly stated: “Do not think that I tell you what you know not; I only tell what you knew before.”

It is therefore better to take up two or three books such as *Isis Unveiled*, the *Bhagavad-Gītā* and *Light on the Path*, study them with care and allow their influence to cause the old knowledge within to revive, and the good seeds left over from past lives to germinate and grow into noble trees.

* [Bṛihadāranyaka-Upanishad 4.4.8, tr. Max Müller.]

† [Letters That Have Helped Me 2:19, TUP, Pasadena, 1981.]

"The Hidden Way" and Theosophists

[*Washington Post*, September 6?, 1887]

To the Editor of the Post:

Sir — In your paper of the 2nd instant is printed an interview with Mr. Shepard (of Lee & Shepard) and one N. R. Monachesi, respecting the book *The Hidden Way Across the Threshold*, in which Mr. Monachesi pretends to speak for the Theosophical Society, and says that the secretary of that body has endorsed the book referred to. Permit me, as president of the New York Theosophical Society and as secretary of the American Theosophical Council to say that Mr. N. R. Monachesi is not a member of any part of the Society, knows nothing of the membership of its fourteen branches and never attended any meeting of the Society. The secretary of the Society has not endorsed *The Hidden Way*, and takes this opportunity to say that the book is thought by all well-informed theosophists to be a mass of foolishness, except where it contains pages stolen from other people's works, and that its author, in so far as he pretends to represent the Theosophical Society, is an imposter.

Yours truly,

William Q. Judge
Gen. Secty. American
Theosophical Council
New York, Sept. 6, 1887

The Astral Light

[*Religio-Philosophical Journal*, December 24, 1887]

In the records of forty years of American Spiritualism the Astral Light is not unknown; it has been referred to by many mediums while under what is called "control," and spirits in speaking of it have at times detailed some of its properties. Its place in nature and the part it plays at séances, mind reading and tests, demand for it more attention than it has hitherto received from those who believe in the Summerland.

The real witnesses produced for the majority of spiritistic phenomena are these spirits, and their word must be taken by their followers wherever possible; especially must this be so whenever the spirits agree with a large body of evidence found in ancient and medieval writings.

Some years ago Mrs. M. J. Hollis-Billing gave the editor of the *Journal* several sittings with the spirit Jim Nolan,* who delivered replies to queries prepared, and which were published. Mrs. Billing has never been accused of fraud, and by turning to the files of the *Journal* the report can be found. This spirit's utterances are entitled to weight. He said, in substance, that there is a plastic medium existing in nature called the Astral Light, in which are pictures of persons, dead and living, and of all their thoughts, actions, and circumstances; and that in producing what is called a materialization of a deceased one, a magnetic mirror was constructed by the control, onto which was reflected out of the Astral Light the face or form desired to be seen, and that as each change was made a new picture was drawn from the Astral Light.

Although as a body — whether in published works or in private discussion — Spiritualists have ignored the Astral Light, it has long been recognized by Theosophists of both the present Theosophical Society and those of two hundred years ago, while the Hindus have, for ages, known of it and called it the *Ākāśa*.

What, then, is this Astral Light? It is what is called by Éliphas Lévi, the “plastic medium” that interpenetrates each thing and every point of space; a medium, plane, place, state, or condition of the other, wherein is recorded an image of every object that comes before it, an echo of every word ever spoken, an unbroken chain of continuous pictures of all that happens here below.

As well also are to be found in it the shades or lemures of the departed — not their spirits but their reliquiae, existing there until they shall pass away in natural course, and there, floating, darting, wavering, swimming to and fro, like fishes in the sea, are the other class of spirits, called “elementals” by the old Kabbalists, nature spirits by others, Gnomes, Sylphs and Salamanders.

In this Astral medium is a vast babel of sounds — the undying reverberations of uttered speech, the utterers of which have long ago passed away; noble sentiments clothed in faultless rhetoric; horrible discords produced by the senseless and vicious talk of all times and persons; sweet music, the din of war, and the solemn chant from out cathedral aisles. Every odor man ever smelled, and every sound, divine or diabolical, are there. It is a burial ground for mummies, as it were. The fluidic envelope passed off by every one at death, is caught in it and there leaves its impression, even after that envelope has itself dissipated into the various elements. Just as the long ago dead trilobite impacted in the earliest fossiliferous strata, leaves behind it when removed, a

*[See *Echoes* I:198-200, 354, 404-8.]

clear impression of itself, so that which lodges in the Astral Light stamps there an imperishable image.

Finding, then, this Jim Nolan agreeing with ancient records on that subject, Spiritualists are bound to investigate along the lines indicated, or else be guilty of ignoring an important element in the problem before them.

An intelligent reply from a thing or influence, unseen and unknown, except by what it manifests, is not, *per se*, proof of an intelligent conscious entity behind it, or of identity with a deceased person. An unintelligent man can learn and repeat like a parrot a series of highly intelligent sentences. Out of the Astral Light can be brought — resurrected so to say — either a picture of a person or a scene, or the discourses of Plato. How then can we afford to ignore the existence of the Astral Light or refuse to make some inevitable conclusions? Is it because we are afraid that the Summerland will disappear, or that we do not wish to accept as true something not in accord with our pre-conceived notions or present experience? As for me, give me truth, no matter what it costs or what fondly loved idea it destroys.

Blavatsky Still Lives And Theosophy is in a Flourishing Condition

THE VERY LATEST NEWS FROM THE WORLD OF OCCULTISM —
BLAVATSKY AND HER MAHATMAS

[*New York Times*, January 6, 1889, p. 10]

Mr. W. Q. Judge, who is the head of the Theosophical organizations of the United States, as well as President of the local Āryan Theosophical Society of New York, and editor of the Theosophical magazine, *The Path*, has just returned from a trip to England and Germany in the interest of the organizations in which he holds such prominence. In London, of course, his principal business was with Mme. H. P. Blavatsky, who is justly considered the head of all Theosophic teaching and organization outside India and Tibet, or, as she modestly prefers to be regarded, the mouthpiece and representative of the Masters, or Mahatmas, who systematically seclude themselves somewhere in the Orient from public knowledge.

“Mme. Blavatsky,” said Mr. Judge, in a conversation since his return, “is living with the Countess Wachtmeister — widow of a Swedish Count, who was an Ambassador to the Court of St. James — in Holland Park, London, and is devoting herself to the most arduous labors in the cause of Theosophy. She scarcely ever leaves the house, and from 6:30 o’clock in the morning until evening is constantly engaged in writing articles for her magazine, *Lucifer*, or other theosophic publications, replying to correspondence, and preparing the matter for further forthcoming volumes of her gigantic work, *The Secret Doctrine*. In the evening she has many visitors of all sorts — inquirers, critics, skeptics, curiosity seekers, friends — and all are welcomed with such charming grace, friendliness, and simplicity that everyone is made to feel at home with her. By 10 o’clock generally all but intimate friends have retired, but they remain an hour or two later.

“Notwithstanding that Mme. Blavatsky is beyond the vigor of middle age and for nearly three years past has been living in defiance of the leading London physicians, who gave her up long ago as hopelessly incurable of a deadly kidney disease that was liable to kill her at any moment, she never seems weary, but is the animated leader of conversation, speaking with equal ease in English, French, Italian and Russian, or dropping into Sanskrit and Hindustani as occasion

requires. Whether working or talking, she seems to be constantly rolling, lighting, and smoking cigarettes of Turkish tobacco. As for her personal appearance, she hardly seems changed at all from what she was when in this country several years ago, except that she has grown somewhat stouter perhaps.

“The characteristics that are apparent in her countenance are, in equal blending, energy and great kindness. Looking at her, one can realize readily that she is just the sort of a woman who would do what she did a dozen years ago when she was coming over here from France. She reached Havre with a first-class ticket to New York and only \$2 or \$3 over, for she never carries much money. Just as she was going aboard the steamer, she saw a poor woman, accompanied by two little children, who was sitting on the pier weeping bitterly.

“‘Why are you crying?’ she asked.

“The woman replied that her husband had sent to her from America money to enable her and the children to join him. She had expended it all in the purchase of steerage tickets that turned out to be utterly valueless counterfeits. Where to find the swindler who had heartlessly defrauded her, she did not know, and she was quite penniless in a strange city.

“‘Come with me,’ said Mme. Blavatsky, who straightway went to the agent of the steamship company and induced him to exchange her first-class ticket for steerage tickets for herself, the poor woman and the children. Anybody who has ever crossed the ocean in the steerage among a crowd of emigrants will appreciate the magnitude of such a sacrifice to a woman of refined sensibilities, and there are few but Mme. Blavatsky who would have been capable of it.

“As I said, she has been condemned to death for three years but no fear is entertained of her dying before her mission is accomplished. Twice before, when in India, she was given up by the doctors, who on each occasion set a time limit of only a few days upon her existence, and her recoveries were looked upon as simply marvelous. At the time when she was worst and seemed likely to die on the road, she set out for Northern India, and as it was generally understood that she was going to the Mahatmas for succor, several persons who had a strong desire to see those mysterious Adepts followed and watched her. But at Darjeeling she mysteriously disappeared. She had been carried there, and it was inconceivable how she could, by herself, have slipped away, but she was gone and that was all that anybody could say about it. In three days she returned, apparently as well as she ever was. The most that anyone is told about how the transformation in her condition was effected is given by her in *The Secret Doctrine*, when she says:

For Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one saved thrice from death* by that power, the writer ought to be credited with knowing personally something about it. — [S.D. I:555]

"People who do not believe there is any 'astral body' or any 'ozone' of that sort may question her averment, but occultists and all who know how truthful a woman she is will believe her. That she recovered health with astounding suddenness is a fact that cannot be denied. Since she has been in London the physicians have been amazed by her living. First, they say the astounding quantity of uric acid in her blood should have killed her long ago, and if that was not enough to do it, the deadly poisons given her in enormous doses in treatment to which she has lately been subjecting herself ought to have finished her. But she seems to be getting better, and doubtless, if all else fails and her work continues to be necessary, she will be saved again as she was before.

"Mme. Blavatsky now very seldom gives any manifestation of her occult powers, except to intimate friends; but I had, while over there, several evidences that she can do things quite inexplicable by any laws of 'exact' science. Two years ago I lost, here in New York, a paper that was of considerable interest to me. I do not think anybody but myself knew that I had it, and I certainly mentioned to no one that I had lost it. One evening, a little over a fortnight ago, while I was sitting in Mme. Blavatsky's parlor with Mr. B. Keightley and several other persons, I happened to think of that paper. The Madame got up, went into the next room, and returning almost immediately, handed to me a sheet of paper. I opened it and found it an exact duplicate of the paper that I had lost two years before. It was actually a facsimile copy, as I recognized at once. I thanked her, and she said:

"Well, I saw it in your head that you wanted it."

"It was not a thing to astonish anyone acquainted with the laws of nature as comprehended by occultists, who understand clearly how consciousness of my thought was possible, how the reproduction of a thing once within my knowledge was necessarily facsimile, and how that reproduction could be effected by a simple act of volition on her part, but it would puzzle materialists to explain it in accordance with the facts.

"One night when I talked very late with a gentleman at a house distant from Mme. Blavatsky's, he expressed a wish that I would, if I

had an opportunity, get her views, without mentioning his name, upon a subject that was under discussion between us. The next day, when I was talking with her, the subject came up and I began offering his suggestions, when she interrupted me, saying: 'You needn't tell me that — I was there last night and heard you,' and went on to repeat all that had been said. Of course it can be said that he had informed her with a view to deceiving me, but I am well assured that there was nothing of the sort, and that under certain existing circumstances that would have been practically impossible. I know that she very often reads people's thoughts and replies to them in words.

"The silvery bell sounds in the astral current that were heard over her head by so many persons when she was here in New York, still continue to follow her, and it is beyond question to those familiar with her life and work that she is in constant receipt of the most potent aid from the Adepts, particularly her teacher, the Mahatma Morya, whose portrait hangs in her study and shows a dark and beautiful Indian face, full of sweetness, wisdom, and majesty. Of course it does not seem possible that he in Tibet instantaneously responds, either by a mental impression or a 'precipitated' note, to a mental interrogatory put by her in London, but it happens to be the fact that he does so all the same.

"Her most intimate friends in London are the Countess Wachtmeister, the Keightleys, Mabel Collins — who is associated with her in the literary work on *Lucifer* — and Dr. Ashton Ellis. Mr. A. P. Sinnett drops in occasionally, and notwithstanding the corrections she has felt called upon to make in her *Secret Doctrine* of some things in his *Esoteric Buddhism*, there seems to be cordial good feeling between him and Mme. Blavatsky. The magazine *Lucifer*, I do not think is paying expenses yet. It is a very costly thing to get up, and its circulation has necessarily slow growth. But *The Secret Doctrine* has been an enormous success. Its first edition was exhausted as quickly as it came from the binders, and a second edition is already nearly all gone. Such a demand for a work so erudite, metaphysical, and in all respects overwhelming, demonstrates that those interested most deeply in Theosophy belong to the most cultured and intelligent class of society. It requires a person to have a good education to understandingly read that book. Nevertheless, abstruse, metaphysical, erudite, and brilliant as it is, almost the whole of that gigantic work has been either dictated by Mme. Blavatsky to a shorthand writer or spoken by her into a phonograph from which it has been directly reproduced with very little if any subsequent emendation or alteration. It is, in fact, just her talk, and reading it gives a good idea of her conversation on any topic on which she 'turns herself loose.' If at times she is in momentary doubt or question as to an authority or

quotation, it is at once supplied to her by the Mahatmas with whom she is in constant communication.

“Theosophy is gaining ground solidly in England, and with a degree of rapidity that is surprising in view of the conservatism of English thought and feeling. There are already flourishing Theosophical Societies in London, Edinburgh, Liverpool, Cambridge, Dublin, and several other places. One was just about to be started in Glasgow when I left. And among those interesting themselves most in it are scientists, leading educators, prominent men in governmental departments, and gentlemen of fortune and education. Of course, the clergy do not take kindly to it. A religious paper in London, called *The Christian*, picked up a little description in an American paper of the decorations in one of the rooms of the office of *The Path* — which was made to appear as a Buddhist temple — and editorially expressed its horror at such a demonstration of ‘paganism’ in the Christian city of New York.

“Col. Olcott left London just before my arrival there. It is not at all probable now that he will be able to give this year the series of lectures through the United States, as had been planned for him. His work in Japan and India will preclude his doing so.

“In Germany I called upon Mr. G. Gebhard, in Elberfeld, who is one of the leading theosophists of the ‘Vaterland.’ Incidentally he is a large velvet and lace manufacturer, *Commerzien-Rath* of the town and a very highly accomplished gentleman. It will be remembered that it was in his house that the famous materialization of the letter behind the picture, the sounding of the astral bells and other strange occurrences took place at the time Mme. Blavatsky was stopping there. Mme. G. Gebhard is as advanced an occultist as her husband, having been during a number of years a pupil of the famous Éliphas Lévi. Dr. F. Eckstein is the other great theosophical leader of Germany. Dr. Franz Hartmann is not so much of a theosophist as a mystic. I learned from him that he has a new book almost ready for issue, which I fancy will show his position rather more clearly than anything previously put forth by him. Theosophy is gaining ground in Germany, but more slowly than in France. The one magazine published in its interest there — the *Sphinx* — is rather weak. Its editor, Herr Hübbe-Schleiden, is doubtless a good man and a theosophist from conviction, but lacks the courage of his convictions in promulgating the doctrine, seeming to be afraid of getting beyond the established bounds of materialistic science. Nevertheless, his journal has done some good in awakening thought in new lines, and in its conservatism commands at least tolerant respect. I learned that not long since in one of the German courts a lawyer set up a plea of hypnotic influence as a defense for a client ac-

cused of some offense, and when it was rejected by the court, cited as demonstrations and proofs of the correctness of the scientific basis of his theory, articles published in the *Sphinx*, which convinced the court and won the case.

“Several theosophic societies are flourishing in France and the doctrine is already strong and gaining strength very rapidly in Paris, where a new magazine in its interest, *Hermes*, has just been established, in addition to that of M. Arnaud, *Le Lotus*, which is probably the most prosperous of the theosophic periodicals next to Col. Olcott’s *Theosophist* in India.”

The Astral Light

A THEOSOPHIST’S VIEW OF IT

[*Religio-Philosophical Journal*, July 22, 1889]

A natural preliminary question is: “What is the Astral Light?” It is a difficult question to answer; as difficult as that old one, “What is life?” One that can be answered at first only by illustration and analogy, which can be guessed at perhaps best from viewing results. There are certain phenomena, very well known to Spiritualists and to all persons of a psychical nature, needing a hypothesis upon which we may hang our facts and thus try them. Nearly all the phenomena found in the great record of Spiritualistic séance rooms for the past forty years need hypotheses more reasonable than those so far advanced, to say nothing of a classification which never yet has been undertaken by competent hands. Whether this classification will be done by Spiritualists themselves seems doubtful. If ever the scientific world deigns to carefully and seriously investigate these psychic occurrences, many theories now having their day in the ranks of mediums and their friends will be exploded, and then, perhaps the astral light and its place in the phenomena will be better understood.

The identity assumed so easily and quickly by a medium for an alleged spirit calling himself John Smith, would not be admitted at once if the function inherent in the astral light of retaining the image of John Smith for a vast period of time were understood; and then if it were discovered, as it could be by careful records and reports, that at the same time John Smith was declaring himself in a room in Boston through medium A., he was also asserting his identity in

Florida, supported by identical proofs, through medium B. — some doubt naturally would surround the question of identity. Yet, just this is happening every day and especially in regard to alleged return of celebrated men to mediums, good and bad alike.

It is easy to prove this as far as the great dead are concerned, but until recording and comparison are undertaken it will never be known how often twenty different mediums in as many separate cities have given, at one and the same moment, messages from the one deceased person.

And this question of identification is one of the most important in all Spiritualism. Upon it the faith of thousands is built; through assumed proofs of identity many a doubter has become a believer in mediums. For we may see phenomena of a purely physical sort over and over again without being convinced of anything save the occurrence of a fact; but once we are persuaded that our dead friend has really returned to speak with us through an entranced living person, then all the rest comes easy; then we think that here is positive proof of life after death.

My contention is that this important point is built upon, believed in, and supported by flimsy proofs, and that flimsiness is due to ignorance of the astral light, its function and operation.

Furthermore, we can find in the reported utterances of "spirits" that there is great diversity as well as opposition in views. But it is apparent that whenever a "spirit" enunciates theories tending to upset preconceived ideas of Spiritualists on such points as identification, reincarnation, the astral light and the like, the "spirit's" opinions go for nothing. Before me lies a pamphlet printed over 20 years ago by a medium, in which most extraordinary views are given of cosmogony, and teaching reincarnation, but these although given to the medium by his own trusted "guide" have never gained a hearing among Spiritualists; and although correct and well argued views respecting the astral light, supporting all that the ancient East has claimed for this tenuous interpenetrating medium, have been given by a well-known "spirit," they have been ignored and lost sight of in the mad rush after the intoxication of physical phenomena and sentimental gushing over supposed messages from a deceased mother, sister, brother or wife.

It is time for the leading minds in Spiritualistic ranks — among which I cannot reckon myself — to call a halt, and to devote a little of the common sense used in daily business life to the analysis of the utterances of mediums and the conflicting views of alleged "spirits." Are you afraid of truth? Do you hesitate in case it should come in the process that your beloved dead will be removed a few steps higher, a little beyond the reach of your degrading desire to call them back to

the mud and horror of earthly life before their cycle rolls round again? Such a fear veils the truth and belittles your manhood.

But such is the weakness, the utter emaciation, of spiritualistic philosophy, I will venture a prophecy that even if the analysis and classification I have spoken of should never be attempted, the proper doctrines about these phenomena and about the "Spirit-world," would come to prevail — not through any increase of real knowledge on the part of the "spirits" and "controls," but just when the leading minds in your ranks begin out of their own thinking to believe in the true explanation. That is to say, the best expositions given through mediums are never in advance — save in isolated cases — of the best thought of living Spiritualists; and this comes about, or fails to, through the action of the astral light as affected by living beings with all their acts and thoughts.

Before closing these general considerations, I would like to ask how any reasonable Spiritualist can be sure that he is hearing from a deceased friend or relative merely because he has from a medium, who never knew the deceased and never before met the inquirer, some circumstances known only to the deceased or to himself? This is the common means of proof, almost always blindly accepted. But there are many elements of weakness in it. We may teach a parrot or an idiot some few sentences, and if put behind a screen no one on this side can tell whether the utterances proceed from a wise man, a fool, an animal or an automaton. Then, again, if the proof be in the recital of some facts "long ago forgotten, and not known to the medium," we are touching upon the memory and its field of operation; a land as unknown as the South Pole. The brain matter cannot hold the facts of a lifetime; where, then, are they held, and how does the possession of them by the medium prove anything save that fact alone?

Nor does the taking on by the medium of the exact physical conditions of the last moments of the reporting deceased one, prove of itself identity. We see hysterics, clairvoyants, sensitives, and others in daily life, surrounded by living men, taking on the state or condition of some living person who has just been near and gone away. We might as well say that this proves that such departed living man is there present, whereas we know such is not the case.

And suppose we assume that the sensitive is also clairvoyant and we hear him using the words, tones, and thoughts of this living person, are we to conclude that the latter is present before us in spirit? Such a conclusion is absurd, yet not more so than the other as to the identity of that one whom we know is really beyond the veil and whom a medium declares is speaking through her.

It is here again that the astral light comes into play, its currents aiding the medium to produce astonishment and confusion, or wrong notions. How much do Spiritualists really know about vital electric currents? Much less those swift and wonderful currents in the astral light? How many laws of those life currents have been revealed to us by a consensus of reports from the "Spirit"-world? None. Forty years long since the first raps in Rochester have the facts, the theories, and the contradictions been piling up, but we are as innocent as ever of any authoritative and convincing statement of laws that will meet the facts. It is true a hundred systems have been evolved, living a brief life, each in their own little Pedlington [a village of quackery, cant, humbug, and egotism], but they are not accepted, and the most of them have been forgotten. All of this ground has been gone over by man in ages past, with the same struggles, the same confusion, the same heartburnings and mental ruin, and the record of the toilsome journey has been left, showing when light at last has broken, bringing order out of chaos. This is the record found in India, Egypt, and other older lands. Is it meet because we are American and freemen that we should ignore this? Should not a patient hearing be given it in order to see whether the doctrines finally arrived at do or do not fit the greater number of facts and offer explanation for all?

I propose to offer a few explanations hereupon, trusting that intelligent Spiritualists will perceive a disposition to get at the truth, to exalt man to his rightful place and to prevent a fatuous running after the emanations of material and psychical corpses.

An Added Word

[*The Golden Gate*, San Francisco, February 3, 1889]

EDITOR OF GOLDEN GATE:

I notice in your valuable paper of the 12th, an inquiry from Oakland, asking Mrs. S. A. Harris about *concentration*. Permit me to add a word to the excellent reply by Mrs. Harris.

1. The great and widespread defect in the people of the present day is want of concentration.

2. It is this very want that causes them to ask the question, "How am I to acquire it?" For a little concentration of mind upon the question would partly answer it.

3. The defect is in a great measure due to the enormous amount of light literature read by everybody. This is seen every day in the quantities of novels of a superficial sort that are published and read in the daily newspapers which record multitudes of small events transpiring each twenty-four hours, and which the people scan with avidity because it in no way taxes the mind, and may be all at once forgotten. Another cause is to be found in the mad rush and roar of American civilization.

4. This then brings about a weakness of the memory which is apparent in every walk of life. The national mind has been so diverted into a thousand different channels, that the memory fails to enclose an idea, or an object with sufficient power to prevent its slipping out.

5. I suggest to "Oakland" that the experiment be tried of selecting any word, object, or idea for consideration, and then holding it firmly before the mind for five minutes, to the exclusion of everything else. If this can be done it should be kept up for six months, always repeating the exercise at the same hour.

6. I predict that "Oakland" will either (a) fail in doing this, or (b) give it up on the third day. This is because of certain tendencies inherent in the human mind. These are in the ancient Hindu systems divided thus:

(a) A tendency to fly away from the point selected.

(b) A tendency to recur to something more pleasant, seemingly more advisable and useful.

(c) A tendency to recur to something else that is unpleasant.

(d) A tendency to total passivity — a mental blank.

These tendencies are always present potentially and must be controlled, or concentration will not be possible.

I would like to hear how "Oakland" gets on with this. The above ideas are not mine but those of the Hindu philosophers and the real founders of the Theosophical Society.

WILLIAM Q. JUDGE, F.T.S.
New York, Jan. 19, 1889

A Review of The Secret Doctrine

[Article from the *Sberman Democrat*, February 10, 1889, Literary Section]

The Secret Doctrine, by Blavatsky, is a work whose aim is stated as follows: "To show that Nature is not 'a fortuitous concurrence of atoms,' and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization."*

This is a high aim, a great claim to advance. Whether both are fully sustained must be left, not alone to the judgment of individual readers, but to that large verdict of "humanity and the future generations," to which the author appeals. Meantime, the just critic recognizes that these claims are ably put forth, in a work of great erudition and power. The publication of a book like this has, in itself, an emphatic significance. The attention of thinkers has in late years been directed to the evolution of thought, its laws and its results. Of these last *The Secret Doctrine* is a tremendous one. It marks the acme of the theosophical movement; that movement which urges a search after truth in every department of life, while predicting the final and essential unity of the whole. It shows the most advanced phase of religious development and points out its future course; not alone concerned with the beliefs of the present; refusing indeed to recognize that present as a separate fact, but showing past and future interwoven into one eternal now, and all religions, all sciences, proceeding from one primeval belief, which afterwards became differentiated, along the path of evolutionary progress, into forms which are various facets of the one truth. The writing of this work is sufficient evidence for a demand for it, and however

*S.D. Vol. I, p. viii.

we may take issue with some of its teachings, we must recognize the breadth and beauty of its aim; also three facts concerning it:

First, it is a great event in literature *per se*.

Second, it is not the outcome of the mental or other experience of any one person. No human brain could singly conceive a scheme so vast, so complex in details, so simple of base. It is evidently an aggregation beginning far back in archaic times.

Third, it is thrown into the arena where science and religion, where matter versus spirit, are warring, as the scepter of the king was thrown into the lists to bid contention cease. It logically reconciles the combatants in proving their basic unity, in saying to the materialist: All issues from the one substance which is eternal — and to the [believers in] spirit: That one substance is vivified by the co-eternal undetermined potency called Spirit, of which our word “will” is the nearest expression.

A work which can do us this service in a rational manner, while bringing the testimony of all recorded time to sustain its teachings, certainly deserves careful attention. The need of unity is the great tendency of our time. It is displayed in art, literature, religion, mechanics, industrial enterprise and international law, by efforts towards cooperation, arbitration, in a word — unity. To find this need met in the religious field without empiricism or dogmatism, without attempt at scientific limitations or theological form, attacks our innate sense of justice, and inclines us to weigh before we reject.

The basis of this remarkable work is the “Book of Dzyan,” an archaic Ms. unknown to the western world and secretly preserved in the Far East. Stanzas from it are given, with ancient and modern commentaries, followed by learned references and explanations. The whole is supplemented by addenda showing the respective positions of modern scientists and occultists, their agreements and their differences. To persons wishing to be well informed on such questions without the need of reading many books, these last are invaluable as giving a bird’s-eye view of the modern situation by well selected quotations from writers of established reputation. Vol. I treats of Cosmogogenesis; Vol. II of Anthropogenesis. The stanzas are weird, magnificent. They have the grand calm of classics, joined to that subtle, soul-stirring quality which is of all time and conveys the aroma of the orientalist, to the student, from their own inherent literary quality, quite apart from that deeper interest with which their teachings invest them for the bold explorer into the mysteries of Being. Altogether the book is a fascinating one. The style is abrupt and full of variations which show

the work of different minds and sustain the author's claim to the aid of Tibetan Adepts. For all these reasons it is sure to be much read, much abused and hotly defended.

“Reply to the Attack on Madame Blavatsky”

[*The Golden Gate*, San Francisco, June 22, 1889]

EDITOR OF GOLDEN GATE:

In view of the Coues-Collins attack upon Theosophy and Mme. Blavatsky, I wish to say: I have read, and do now hold, a number of letters written by Dr. Coues to Madame Blavatsky, during the past two years, in which that gentleman entreats and urges Madame Blavatsky to have him made President of the Theosophical Society in America. This correspondence includes such requests from a member of his family and also letters from himself to Col. Olcott and others, preferring the same urgent demand. Their dates cover a period of time during which Professor Coues has said, written, and published that he was then the President of the said Society, which statement was utterly false as his own letters and the records of the Society prove. Madame Blavatsky and the General Secretary made, in '87, an attempt to have Dr. Coues elected to this position, but they were met with indignant refusals, based upon the career and private character of Dr. Coues; these written refusals include those of his personal friends, who considered him unfit for the place, in view of the ethical teachings of Theosophy. Undeterred by this rebuff, Dr. Coues still pressed his request upon Madame Blavatsky, finally bullying and threatening the desperately sick woman with personal scandal and enmity if she did not accede, and also calling her the greatest woman on earth, as so seen by himself, “the greatest man,” and that he believed in her most fully.

Madame Blavatsky replied that the Branches were autonomous, and that she had no authority to force a President upon them and could not do it. Disregarding this constitutional fact, Dr. Coues wrote and cabled her during the convention of last April, insisting and threatening still more strongly. The convention having closed without making him President, Dr. Coues fulfils his threats by his conspiracy with Miss Mabel Collins. Copies of all Madame Blavatsky's replies to Dr. Coues were made at the time by her secretary, and are included in the correspondence covering all of the above points. There are, moreover, a number of other letters of Dr. Coues contradicting one another, stating

facts known to be utterly false, as many witnesses and I can prove, and threatening other parties.

As regards Miss Collins, I also state that this lady received in London during March and April, a serious official rebuke for grave cause, in the Theosophical Society. Up to this time she had always declared her theosophical writings to be inspired by an Adept known to her and to other members of English lodges, but not an Oriental Adept.

This statement she has written and made verbally to me and to others known to me, besides printing its substance in each of her theosophical books. It was not until after the said rebuke and dismissal for most serious cause, and not until after Dr. Coues' final threats had been firmly withstood by Madame Blavatsky, that the two persons above named united to slander Madame Blavatsky, and a traitor in America aided in the plot. Although Madame Blavatsky was in India at the time Miss Collins says she “begged and implored her” to write to Dr. Coues that *Light on the Path* was inspired, and although Miss Collins could not have “taken the letter to her” (Madame B.) as the latter was 7,000 miles away, yet these two conspirators against the Society and Madame Blavatsky, have deliberately contradicted all their previous statements frequently and fully made, verbally and in writing, at various times and places during several years past, in the hope of punishing the woman who withstood their unjust demands or punished their breach of faith and pledge.

The above correspondence, in the shape of letters from both conspirators, copies of Madame Blavatsky's replies and other documents, can be seen at *The Path* office, 21 Park Row, New York, on application by any trustworthy person, and will probably be published in due course. It gives the lie direct to almost every utterance of Dr. Coues regarding his relations with the Theosophical Society, whether made to reporters or others, makes his motives of enmity clear, and shows his word to be utterly worthless.

While I deeply regret this public exposure, good faith towards Madame Blavatsky, to fellow Theosophists, and the world at large impel me to make this statement, sustained entirely by the letters of the parties named, upon which simple but overwhelming proof we rest our case.

Perfidy, disappointed vanity, and defeated ambition may hurt individuals but cannot harm the Society.*

WILLIAM Q. JUDGE, F.T.S.
NEW YORK CITY, June 7, 1889

*[See *Echoes* II:183-4, 188-9, 199-201.]

“Madame Blavatsky’s Income”

[*Evening Journal*, Chicago, June 24, 1889]

[To the Editors:]

Will you give place for a small act of justice? In your issue of June 15, Rev. David Swing has an article entitled “A New Gypsy Queen,” in which he says that Madame Blavatsky receives gold from the chelas as they sweep by. This is no doubt a fine piece of sarcasm, but as it is utterly false it does a great injustice to Madame Blavatsky, whose friend and lawyer I have been for fifteen years past. As such, permit me to say that her property is as follows, and no more:

An interest in *The Theosophist*, which does not pay; an interest in the magazine *Lucifer*; which is in debt; a copyright of the book *Isis Unveiled*, which in eleven years has paid her about \$300; a copyright of *The Secret Doctrine*, which has not yet paid.

As General Secretary of the Society above named, referred to in Mr. Swing’s article, allow me to say that Madame Blavatsky receives no part of any of the fees of such Society, and that such fees are the large sum of \$1.00 a year from each member.

William Q. Judge
General Secretary
New York, June 21

No End and No Beginning

THE THEOSOPHIC DOCTRINE OF THE HUMAN SOUL

A talk with Mr. Judge, One of the leaders
of the New Religious Movement.

[*Baltimore American*, November 25, 1890]

Mr. William Q. Judge of New York, one of the leaders of the Theosophical movement, which is now attracting so much attention in America and various quarters of the globe, was in Baltimore yesterday. Mr. Judge is a member of the New York Bar, and is the general secretary of the Theosophical Society in the United States and President of the New York branch. He lectured before the Washington branch of the Society Sunday night, and stopped here with some friends of

the Baltimore branch on his way to New York. Mr. Judge is one of the original founders of the Society in this country, and has traveled a great deal in India, where the movement has obtained a considerable foothold. He talks entertainingly and intelligently of the movement and its objects.

“Theosophy,” he said, “is eternal truth, but the Theosophical Society is a movement which aims to carry out the original intention which was in the best minds of the men who drew up the Declaration of American Independence. That was an effort for our freedom — an example and incentive for the world — to have its effect in subsequent ages. The Theosophical Society is an attempt begun in America to shake off the shackles from the mind and heart; to make men free in soul as the American Constitution makes them free in body. Until this double freedom is obtained, the Constitution and the blood and labors of the friends of Washington will have been shed and prosecuted in vain.

“The Society was founded in New York city in 1875, just fifteen years ago. Its two great apostles, Mme. H. P. Blavatsky and Col. H. S. Olcott, moved the headquarters to India in 1878, for the purpose of taking advantage of the great store of metaphysical and occult learning there and to enlist the sympathy of the educated Hindu, so that we in the West should later on reap the benefit of the use of the great mass of almost buried knowledge now in India. There are about 180 branches of the Society there now. We have about twenty in Europe, some in Greece, in Africa — in fact, in all corners of the globe. In America there are forty-nine chartered branches in the great cities — over fifteen on the Pacific Coast, in Vicksburg, in New York, and all along the direct line west from New York to San Francisco. They are out in Iowa, in the wilds of Chicago, in sleepy Philadelphia and cultured Baltimore. Besides these branches, there are many members unattached to any local branch in all parts of the land. The ideas which the pioneers gave out in 1875 are now entrenched in literature, in the drama, in the minds of the curious and the student. Sydney Rosenfeld had a play running at Wallacks in New York, based on these ideas, called ‘The Stepping-Stone,’ only a few months ago, in which it is mentioned and used for a plot as well as he could do with his limited knowledge of it.

IT KEEPS THE HINDUS BUSY.

“India is full of educated men, and they told me that the Society had succeeded in bringing together men of all their creeds and castes in the search for truth, and to carry out the object of the Society, which is Universal Brotherhood, and the British Government recognizes

the Society as a strong factor in keeping the Hindus well occupied and tending to unite them in peaceful and fraternal bonds. Idolatry is not so common there as you may suppose. Interested missionaries endeavor to make it appear to you that the Hindus are all idolaters, but the fact is that the Hindu has plenty of pure monotheism, and has also enough philosophy to prevent its being an idolatrous or a Christian country. One of them said to me one day: 'You had better tell your countrymen that there is no use to endeavor to substitute among the Hindus the worship of three Gods in one, with the worship of a virgin added, for the purity of the Hindu religion and philosophy. It is a waste of money, for our people will allow their children to be taught English by the missionary, but every evening will explain to the youth how pernicious it is to listen seriously to men who do not know how to engage in debate with learned Brahmans.' Indeed, many an old Hindu told me that they thanked the Christian for teaching them a language useful for commerce, but did not care about a religion borrowed from their own.

NO BEGINNING, NO END.

"Our only slogan is, 'There is no religion higher than truth.' That is the ancient family motto of the great kings of Benares, the Hindu sacred city on the Ganges river. Our important doctrine is called Karma. That means action and the result of action. It means that as you sow so shall you reap. Every deed that you do and every thought that you have will one day come back to you for good or evil, in this life or another. We hold that the soul of man is immortal, and has, hence, always been immortal. As it has no end, so it never had a beginning. And, therefore, the theory of reincarnation must be admitted. We say that the soul comes up from the very deeps of matter, through the animals, into the form of man. Once a man, always a man. After that, the soul is reborn over and over again in human form on this earth. Today it is in a beggar's body; next life on earth it may be in a king. The poor man today was the rich man of a preceding earth-life and the rich now was once a poor man. The poor but good man is now being punished, because in his former life of ease and wealth he misused his opportunity and oppressed his fellows. And so, too, any present rich but wicked men will make such bad Karma that in the next life here they will be poor and oppressed. So, then, the two doctrines of Karma and Reincarnation are twins. They go together and supplement each other. Karma may be called 'the moral law of compensation.' This accounts for the vicissitudes of life, and to explain why there are savages in the wilds and savages in the cities, and why some really good and worthy

people are so often poor and miserable all their lives. It explains all the problems which confront the Christian minister, and which cannot be otherwise met.

THEY ARE NOT SPIRITUALISTS.

“If this is believed, then we see how to attribute justice to God. For if you say that those who will not believe in the church and in Jesus are damned, where are all the millions who lived millions of years before Jesus and never heard of him? If you say that perhaps Jesus appeared before and died before, then you admit reincarnation. We find warrant for these ideas in the Bible. Jesus said, ‘Judge not, that ye be not judged,’ and, ‘As you measure, so it will be measured to you’ [*Matt 7:1-2*]. If He meant all that, and I think so, then if you are saved from the measure and the judgments by belief in Him, what is the use of the judgment? Then Jesus asked, ‘Whom do men think I am?’ referring to ideas as to whom he was the reincarnation of. And when His disciples asked Him if a man was born blind for some act of his in a previous life, He did not deny the doctrine. Henry Ward Beecher’s brother* wrote a book called the *Conflict of the Ages* many years ago to prove that reincarnation is an absolutely essential doctrine to complete the Christian scheme.

“Then there is the underlying doctrine of unity, which is expressed in the Hindu Scriptures in this way: ‘All spiritual beings are the same in kind, only differing in degree.’ Now, the Hindu word for man and spirit is the word *purusha*, so that men are spiritual beings, are all united. Thus, it is our race Karma that we have the Anglo-Saxon brutality and material tendencies, together with its great energy. The Hindu supplements this with his high metaphysical faculty and devotional spirit. By blending these we will eliminate the brute and make the perfect man of future ages. We have many highly scientific doctrines which are gaining ground, but are too abstruse for ordinary readers.

“We are not Spiritualists. We hold to spirit, for our religion may be called the religion of the soul; but we say that the soul of man is not a returning and communicating entity, except in a regularly born human being. Hence, we admit facts in Spiritualism, but deny conclusions. To admit that these facts prove the return of the dead would be the same as saying that the sounds issuing from the phonograph prove the speakers spirit to be present in the diaphragm, which is nonsense.

“It might interest you to know that from the general secretary’s office in New York 219,000 tracts have been sent out through the United States during the past two years.”

*[Edward Beecher; in 1853.]

An American Experiment

[Originally printed in *The Omaha Bee* on March 22, 1891, the following article was reprinted in *The Theosophical Forum*, Covina, Volume XXVI, No. 8, August 1948, pp. 491-4.]

As I write these words there lies before me an old book written by Jacob Boehme, a German shoemaker who was a very religious and extraordinary man.* His book is called *Forty Questions on the Soul*; it was printed in English in the year 1647, and was only one of the many books he wrote. In all of these he calls himself a "theosopher," which in those days was the same as "theosophist," the title really belongs to one who has put all the theosophical principles into practice. Still, popular usage is always stronger than fine distinction, and it is almost impossible to keep before the mind of the public the fact that a mere member of this Society is not necessarily thereby made into a perfect being, and is indeed only one who is on trial. The famous Madame Blavatsky made this clear one day in London to a visitor who asked if she was a theosophist, to which she replied, "No, but I am trying to be one." So in my use of the title "theosophist" I mean one who is trying to put Theosophy into practice and that too without regard to membership in the Society. But this old Teutonic theosopher Boehme was, I think, in all senses a theosophist, for he ever lived up to his doctrines and came at last to have a great influence, which may be considered proved from the anger he aroused in the hearts of certain dogmatic priests of his day who caused him to be persecuted and driven from his town.

There was already beginning to spread among the minds of the people of Europe in the time of Boehme a revolt against the terrible orthodoxy which would not allow a man to believe that the earth was round or that it could not be possible that the globe and all thereon were created in six small solar days. This discontent at last led to the pilgrimage of the Puritan fathers to America and the great nation now on this continent as a consequence.

Among the descendants of these strong men were such as Franklin and Jefferson and Washington and their friends. But at the same time there was also another man in England who did not come here until the revolution had begun to be whispered in the air, though as yet not broken forth. This personage was the well-known Thomas Paine,

*[See "Jacob Boehme and The Secret Doctrine" in *Echoes* II:106-12.]

than whom no other man, perhaps, has been so unjustly libeled since his death. Washington said of him that the American colonies owed him a debt of gratitude, for to him more than any one, in Washington's opinion, did the people owe the impulse to strive for liberty. These prominent figures in the history of this nation — Washington, Franklin, and Jefferson — were the freest of thinkers, and all the wild efforts of interested persons since then have not been able to show them as only church-going pious souls, but solely as men who lived justly and did right in the eyes of men and the sight of the one God in whom they believed. Certainly as to Paine and Franklin it is clear that they were liberal and wholly untrammelled by any church or priest.

These men, with their friends and supporters, established the United States on a footing of absolute freedom from dogmatic interference, and as a revolt against tyranny. They took care to leave God out of the Constitution — and why? For the reason that every man has his own conception of that Being, and if God were mentioned in that great instrument, then bigots and sectaries would enforce their notion of God on every one else, drawing their supreme warrant from the Constitution. And so the great American experiment came on the world's stage; to be a success or miserable failure; to hold out to humanity for ages to come the hope of an ever-widening horizon of liberty and truth and right. Whether those hopes will be fulfilled is a mystery yet in the womb of time.

“What,” you may ask, “has all this to do with Theosophy?” A very great deal; for the latest and best organized attempt to revive true Theosophy and spread it among the people of the earth was begun in the United States, the land of experiment and of reform. Fifteen years ago and a little over, the sages of the East conveyed to their friends the intelligence that the time had now come to start the preparations for a new wave of thought and a new revival of belief in the soul and its powers, together with a new building up of the breastworks needed to stem the onrush of materialism, which had been growing under the diligent, fostering care of the scientific schools, whose masters and pupils care not for the immortal and believe not in the inner self. The result of this communication — in itself a command — resulted in the forming of the Theosophical Society in the city of New York, with the avowed object of forming a nucleus of a Universal Brotherhood — in fact, a repetition, on the purely moral side, of the Declaration of Independence. Unlike other bodies with broad aims, this one had from the first a basis which has given it solidity and will ever keep it alive.

The founders of the organization, believing in the intelligence sent to them that a wave of interest in the powers of the soul was about to

rise and that a new seeking for the philosopher's stone upon an entirely different basis from any in the past would soon begin, wisely directed the attention of the members to the ancient stores of learning, to the end that all the superstition of the centuries might be stripped off from the doctrines and beliefs held from immemorial time in respect to man, his power, his origin and his destiny. This attention resulted in a belief in the ranks of society that there existed a key to the puzzles of the inner self, and soon upon the belief there followed a wide promulgation. But such a divulgement inevitably draws down abuse and ridicule from all who will not take the trouble to know what it is all about, and brave men and women are required to carry the struggle forward until misunderstanding disappears. Such men and women have been found, and now a little more light begins to break, increasing the probability that the people are almost ready to give a hearing to expositions of such satisfying doctrines as those of karma and reincarnation, which are two out of many that the members of the Society endeavor to place before thinking people.

These two doctrines are in fact the foundation stones of all theological edifices, for without them the universe is a hopeless jumble, while with them hardly a question of cosmogony or anthropology remains unanswered.

Evolution, so widely accepted, is admitted as an empiric doctrine only, for there is no connection between the links of evolution, and scientists are obliged to assume many things, many of them hunting forever for the missing link, whether it be between the ape and man, or between the mineral and the vegetable more highly organized. But with karma and reincarnation the link appears, maybe without any visible representative, but plainly seen as a philosophical conception. And in the great question of the evolution of man as a reasoning being, all doubts disappear at once when we master the theosophical idea of his origin and destiny. Theosophy does not deny evolution but asserts a reasonable one. It shows man as coming up through every form from the very lowest known to science, and postulates for him a destiny so much higher and greater than any permitted to him by either church or science that the pen of comparison gives up the task. But it goes further than science, as the human monad — the immortal spark — according to Theosophy, comes out of the eternities, and in each evolutionary course it emerges upon the plane of matter as we know it, in the form of an immaterial (if we may say so about that which although invisible to our sight is still matter) being called by some an elemental and by others a spirit. But of these things more at another time.

For the present it is sufficient to know that the theosophical ex-

periment of the present century is a product of the soil of America, although engineered at the beginning by a Russian subject, who at the same time gave up her allegiance to the Czar of all the Russias and became an American citizen.

Religion and Reform *From a Theosophical Viewpoint*

[First appearing in a New York weekly radical magazine called the *Twentieth Century*, on March 12, 1891, this article has been reprinted several times.* Though considered to be a prophet of doom by some readers, Mr. Judge predicted many of the social trends and conditions we see today.]

Two great shadowy shapes remain fixed in the attention of the mind of the day, threatening to become in the twentieth century more formidable and engrossing than ever. They are religion and reform, and in their sweep they include every question of pressing human need; for the first arises through the introspective experience of the race out of its aspirations toward the unknown and the ever-present desire to solve the questions whence and why, while the second has its birth in the conditions surrounding the bodies of the questioners of fate who struggle helplessly in the ocean of material existence.

Many men wielding small or weighty pens have wrestled with these questions, attacking them in ways as various as the minds of those who have taken them up for consideration, but it still remains for the theosophist to bring forward his views and obtain a hearing. This he should always do as a matter of duty, and not from the pride of fame or the self-assertion which would see itself proclaimed before men. For he knows that, even if he should not speak or could not get a hearing, the march of that evolution in which he thoroughly believes will force these views upon humanity, even if that has to be accomplished by suffering endured by every human unit.

The theosophist can see no possibility of reform in existing abuses, in politics or social relations, unless the plan of reform is one which grows out of a true religion, and he does not think that any of the prevailing religions of the Occident are true or adequate. They do not go to the root of the evil which causes the pain and sorrow that call for

*[Source used here is *Theosophy*, August 1947, Vol. 35, pp. 436-40.]

reform or alleviation. And in his opinion Theosophy — the essence or concentrated virtue of every religion — alone has power to offer and effect the cure.

None of the present attempts at reform will meet success so long as they are devoid of the true doctrine as to man, his nature and destiny, and respecting the universe, its origin and future course. Every one of these essays leaves man where it finds him, neglecting the lessons to be drawn from the cycles in their never-ceasing revolution. While efforts are made to meliorate his mere physical condition, the real mover, the man within, is left without a guide, and is therefore certain to produce from no matter how good a system the same evils which are designed to be destroyed. At every change he once more proceeds to vitiate the effect of any new regimen by the very defects in human nature that cannot be reached by legislation or by dogmatic creeds and impossible hells, because they are beyond the reach of everything except the power of his own thought. Nationalism, Socialism, Liberalism, Conservatism, Communism, and Anarchism are each and all ineffective in the end. The beautiful dream depicted by Nationalism cannot be made a physical fact, since it has no binding inward sanction; Communism could not stand, because in time the Communist would react back into the holder of individual rights and protector of property which his human nature would demand ought not to be dissipated among others less worthy. And the continuance of the present system, in which the amasser of wealth is allowed to retain and dispose of what he has acquired, will, in the end, result in the very riot and bloodshed which legislation is meant to prevent and suppress.

Indeed, the great popular right of universal suffrage, instead of bringing about the true reign of liberty and law, will be the very engine through which the crash will come, unless with it the Theosophic doctrines are inculcated. We have seen the suffrage gradually extended so as to be universal in the United States, but the people are used to demagogues and the suffrage is put to waste. Meanwhile, the struggle between capital and labor grows more intense, and in time will rage with such fury that the poor and unlearned, feeling the gad of poverty strike deeper, will cast their votes for measures respecting property in land or chattels, so revolutionary that capital will combine to right the supposed invasion by sword and bullet. This is the end toward which it is all tending, and none of the reforms so sincerely put forward will avert it for one hour after the causes have been sufficiently fixed and crystallized. This final formation of the efficient causes is not yet complete, but is rapidly approaching the point where no cure will be possible.

The cold acquirements of science give us, it is true, magnificent physical results, but fail like creeds and reforms by legislative acts in the end. Using her own methods and instruments, she fails to find the soul and denies its existence; while the churches assert a soul but cannot explain it, and at the same time shock human reason by postulating the incineration by material fire of that which they admit is immortal. As a means of escape from this dilemma nothing is offered save a vicarious atonement and a retreat behind a blind acceptance of incongruities and injustice in a God who is supposed by all to be infinitely merciful and just.

Thus, on the one hand, science has no terrors and no reformatory force for the wicked and the selfish; on the other, the creeds, losing their hold in consequence of the inroads of knowledge, grow less and less useful and respected every year. The people seem to be approaching an era of wild unbelief. Just such a state of thought prevailed before the French revolution of 1793.

Theosophy here suggests the reconciliation of science and religion by showing that there is a common foundation for all religions and that the soul exists with all the psychic forces proceeding therefrom. As to the universe, Theosophy teaches a never-ending evolution and involution. Evolution begins when the Great Breath — Herbert Spencer's "Unknowable" which manifests as universal energy — goes forth, and involution, or the disappearance of the universe, obtains when the same breath returns to itself. This coming forth lasts millions upon millions of years, and involution prevails for an equal length of time. As soon as the breath goes forth, universal mind together with universal basic matter appears. In the ancient system this mind is called *Mahat*, and matter *Prakṛiti*. Mahat has the plan of evolution which it impresses upon Prakṛiti, causing it to ceaselessly proceed with the evolution of forms and the perfecting of the units composing the cosmos. The crown of this perfection is man, and he contains in himself the whole plan of the universe copied in miniature but universally potential.

This brings us to ourselves, surrounded as we are by an environment that appears to us to cause pain and sorrow, no matter where we turn. But as the immutable laws of cause and effect brought about our own evolution, the same laws become our saviors from the miseries of existence. The two great laws postulated by Theosophy for the world's reform are those of Karma and Reincarnation. Karma is the law of action which decrees that man must suffer and enjoy solely through his own thoughts and acts. His thoughts, being the smaller copy of the universal mind, lie at the root of every act and constitute the force that brings about the particular body he may inhabit. So Reincarnation in

an earthly body is as necessary for him as the ceaseless reincarnation of the universal mind in evolution after evolution is needful for it. And as no man is a unit separate from the others in the Cosmos, he must think and act in such a way that no discord is produced by him in the great universal stream of evolution. It is the disturbance of this harmony which alone brings on the miseries of life, whether that be of a single man or of the whole nation. As he has acted in his last life or lives, so will he be acted upon in succeeding ones. This is why the rich are often unworthy, and the worthy so frequently poor and afflicted. All appeals to force are useless, as they only create new causes sure to react upon us in future lives as well as in the present. But if all men believed in this just and comprehensive law of Karma, knowing well that whatever they do will be punished or rewarded in this or other new lives, the evils of existence would begin to disappear. The rich would know that they are only trustees for the wealth they have and are bound to use it for the good of their fellows, and the poor, satisfied that their lot is the just desert for prior acts and aided by the more fortunate, would work out old bad Karma and sow the seeds of only that which is good and harmonious.

National misery, such as that of Whitechapel in London (to be imitated ere long in New York), is the result of national Karma, which in its turn is composed of the aggregation of not only the Karma of the individuals concerned, but also of that belonging to the rest of the nation. Ordinary reforms, whether by law or otherwise, will not compass the end in view. This is demonstrated by experience. But given that the ruling and richer classes believe in Karma and Reincarnation, a universal widespread effort would at once be made by those favorites of fortune toward not only present alleviation of miserable conditions, but also in the line of educating the vulgar who now consider themselves oppressed as well by their superiors as by fate. The opposite is now the case, for we cannot call individual sporadic or sectarian efforts of beneficence a national or universal attempt. Just now we have the General of the Salvation Army proposing a huge scheme of colonization which is denounced by a master of science, Prof. Huxley, as Utopian, inefficient, and full of menace for the future. And he, in the course of his comment, candidly admits the great danger to be feared from the criminal and dissatisfied classes. But if the poorer and less discriminating see the richer and the learned offering physical assistance and intelligent explanations of the apparent injustice of life — which can be found only in Theosophy — there would soon arise a possibility of making effective the fine laws and regulations which many are ready to add to those already proposed. Without such Theosophic

philosophy and religion, the constantly increasing concessions made to the clamor of the uneducated, democracy's demands will only end in inflating the actual majority with an undue sense of their real power, and thus precipitate the convulsion which might be averted by the other course. This is a general statement of the only panacea, for if once believed in — even from a selfish motive — it will compel, by a force that works from within all men, the endeavor to escape from future unhappiness which is inevitable if they violate the laws inhering in the universal mind.

Tenets of Theosophy

MR. W. Q. JUDGE REPLIES TO THE STRICTURES OF PROF. SNELL

[*Washington Post*, March 15, 1891]

EDITOR POST: In your issue of March 8, Prof. Merwin-Marie Snell, of the Catholic University of America, answers my short and inadequate reply to his several lectures upon the "Errors and Truths of Theosophy." His lectures were admirable, and so is his present letter, except in that part at the end where he refers those who wish to step out of the field of comparison of religion into the dirt of scandal to a scurrilous article in the *New York Sun* of July 20, by Dr. Elliott Coues.* Were it not for this reference I should have no objection left to his letter. Everybody in Theosophical circles knows that Dr. Coues was inspired by mortification at his expulsion from the Society after trial, and Prof. Snell must know that newspaper articles prove nothing; yet he refers readers "who may wish to learn" to a newspaper libel, now the subject of four suits brought by Mme. Blavatsky and myself against Dr. Coues and the *Sun*. For his information I would say that the lawyers for the *Sun* have stated in open court that they could not prove their libel, and have also offered me a retraction. This is a fact from which Prof. Snell can "learn," and it is not newspaper gossip. These suits are being pushed with vigor, and will stop only at a verdict or a public retraction. Prof. Snell very wisely stops short of a complete libel himself in his reference to the article, doubtless knowing the law to be that the man who continues a libel is as amenable to the law as the one who publishes it.

But following his example I might refer those "who may wish to

*[See *Echoes* II:188-9 regarding the Coues article.]

learn” about the freedom of the Catholic Church and its desire to throw the shackles off from human conscience, to its own history through many centuries, to the attitude of its hierarchy in the Irish troubles of late, to its Inquisition headed by the detestable Torquemada, to its rivers of human blood and its mountains of human bodies burned at the stake — all for freedom — but I will not refer them to any private scandalous and libelous matter that may have been printed against any member of the present hierarchy of the Catholic Church.

Quite clearly the professor says in his present letter that every one of the Theosophical doctrines can be found in the ancient and modern Indian philosophies and religions. This is undeniably true. We never claimed to invent anything, and we do not suppose that Prof. Snell, learned as he appears to be, is ignorant of the fact that the Roman Catholic Church did not invent anything either, but got all it has from ancient religions, Buddhist and others, including even its beads, its ritual, and all that belongs to it. Not a single mummery or genuflection of the present church is absent from the Tibetan system. The only difference between us and the professor’s friends is that we do not accept the mummery or the fierce dogmatism, while they do. We try to extract the kernel from the nut; he swallows the shell and thinks the kernel is of no use.

Furthermore, the Theosophical Society in America does not claim to be a learned Oriental body. It is a Society designed to form a nucleus of Universal Brotherhood, and its members, finding the doctrines of Karma and Reincarnation to their taste, and also such as solve enigmas of life, try to promulgate them as an aid, if you will, to a belief in the Christ principle, but not as another prop to the doctrine of vicarious atonement. Many Theosophists think that the spectacle of a man believing in the vicarious atonement, and at the same time living a life of crime from which he is perpetually absolved, is not one full of promise for human progress; hence they insist on Karma, which shows that all men must themselves repay and give account — as St. Matthew says — for every thought, word, and deed. So it seems to me that Prof. Snell’s display of learning is wasted at this juncture, however, glad we are to know that he is not unacquainted with Oriental religions and philosophies, although as yet he has not stated whether he knows Sanskrit or himself depends upon translations.

He speaks of a book “never translated,” and improperly printed as *Tathasata-guhyaka*,* which “is the only sacred book which treats *ex*

*[*Tathāgata-guhyaka*, i.e., the *Guhyasamāja Tantra*. Sanskrit text first published 1931, Gaekwad’s Oriental Series, Baroda, No. 53. An English translation

professo [expressly] of esoteric Buddhism” and “current” in Tibet. How does the professor know this, or is he only “talking big” about the untranslated book? He also thinks that “the name Swami Bhaskara is no more evidence of familiarity with Vedic literature than that of Patrick O’Flaherty would be of an acquaintance with the annals of the ‘Four Masters’ (of Ireland).” In this he mistakes, “O’Flaherty” is pure birth-accident, subject to no rule, whereas, “Bhaskara” points to the fact that its owner is a Brahman. Another name cited by me was “Dvivedi,” the name of one of our members, and could not be borne by anyone but a Brahman, since, as the professor must know, it means “two Vedas,” and, while he no doubt took up this point as a piece of pleasantry, it is of weight. The four Indian castes have names given them at the ceremony called “Nāma Karaṇa,” and for each caste the name describes the caste, so that there can be no error. Hence the great “Valluvar” spoken of, we know is not a Brahman, when it is certain that a “Śaṅkarāchārya” must be of the Brahman caste, and, theoretically, all Brahmans know the Vedas.

Now, I have no quarrel with Prof. Snell, and no desire to make him again prove, as he has so well done already, that he is a student of Oriental literature, and that he is not a student of the Theosophical movement, nor a sympathizer with it, which latter state, perhaps, is due to the Society’s secret power, or to Emil Burnouf having said in the *Revue des Deux Mondes** that of the three great religious movements of the day the Theosophical Society is one.

William Q. Judge, F.T.S.
New York, March 10, 1891

is in *Some Studies in Indian History*, by Eiji Takahashi, Funabashi, Chiba, Japan, 1981, pp. 135-226.]

*[“Le Bouddhisme en Occident,” July 15, 1888.]

What Theosophy Is

AN ADDRESS BY WILLIAM Q. JUDGE

[Summarized in the *San Francisco Chronicle*, September 28, 1891]

William Q. Judge of New York told an audience of several hundred ladies and gentlemen in Odd Fellows' Hall last night all about "Theosophy, What It Is and What It Is Not." Mr. Judge is a fluent, ready talker, and his address was frequently interrupted by applause. He certainly had no reason to object to Jerome Anderson's introduction. "Mr. Judge," he said, "has devoted a lifetime — perhaps many of them — to the great subject of which he will speak tonight."

"All of us," began Mr. Judge, "are in vain pursuit of happiness. The rich, with wealth and power, are unhappy; the poor, being poor, are unhappy. Neither religion nor science, as now presented, will solve the problems of our daily and inner life, of the political and social systems that annoy from the cradle to the grave. We think that Theosophy will. Let us first tell what Theosophy is not.

"It is not spiritualism; it is not a mass of mystic humbug, although it accepts the facts of spiritualism. It is not Buddhism, the religion which, with its high and pure morals, involves two-thirds of the human family, but it accepts that part of Buddhism which is true. It is not Brahmanism. It is not Christianity. It has in it what is good in both. Above all it should not be confounded with the Theosophical Society, a movement primarily of investigation — a studied, continuous crusade that knows no doctrine and fights under the motto 'no religion is higher than truth.' Can we not all accept it and seek as best we may the true destiny of the human family?

"We can now say what Theosophy is. The word Theosophy will range in meaning as does your conception of the universe and God. It is the wisdom of religion. It accepts the complete evidence that evolution is the greatest law of nature; not that evolution which declares man has come from the ape; not that evolution which evolves mind from matter, but that evolution which postulates the inseparable coexistence of mind and matter, that asserts man to be a spiritual being progressing by the use of matter.

"Man is a spiritual being revolving in seven different planes. He must be considered as a body, being used by a spiritual being. Man's first aspect is his body, which does not include the forces within it. The second is the life principle, which is universal in nature. The third is the astral body, which the newspapers love so well to ridicule. It is of

the ether and a little more. It is invisible to ordinary sight, but it is there. It is the design for the mortal body, the first link between that body and the man within, and the fact which will account for spiritualism and clairvoyance."

Mr. Judge completed his sevenfold characterization with "human passions, the mind, and the principle of spirituality."

"We will assume man's immortality," he continued. "When did it begin? If it always existed, where? We say, in common with millions of others, that as we are immortal and must have existed somewhere it is probable that we existed here and we arrive at the old doctrine of reincarnation. We have taken up body after body to develop, to suffer, and to enjoy. There is no spot in the cosmos that is without consciousness; nothing in the universe is dead. Let us bring into the problem the doctrine of action and reaction, the moral law of compensation, of cause and effect. Its solution has then been made. Reincarnation alone will explain the terrible inequalities of life, will clear away the apparent power of chance and accident, and show to men and nations that as they sow so shall they reap.

"Theosophy will explain all the perplexing problems of life. It will vindicate the sublime and just laws of the universe. It will implant once more in human affairs that compulsion to right which the fading doctrine of hell once made. Reincarnation is the balance wheel, the equalizer, the avenger who knows no end till justice is done. You must come and take that which you have earned."

Karma and Ethics

[*San Francisco Call*, October 5, 1891]

[The third lecture of Mr. Judge in the Bay area was summarized as dealing with "Right Means, Right Thought, and Right Action." The *Call* also referred to H. S. Olcott's passage through San Francisco on his return trip to India, via Japan, with that portion of H.P.B.'s ashes destined for Adyar. — COMPILER]

Last evening William Q. Judge delivered a lecture in Odd Fellows' Hall, on "Karma and Ethics," before another large audience. He was introduced by E. B. Rambo, President of the Golden Gate Branch of the Theosophical Society.

"It is necessary for us to inquire what is man from a theosophical standpoint," he said. "The other evening I told you man is a composite, a septenate being, developing on all of the seven planes. Let us conceive him as one enveloped in six vehicles, each vehicle being a vehicle for the element one above it. There is the body material, which we see, then the 'desire body,' the astral body, and the passions. These four vehicles are what are laid down at death, the others are composed of what are known to us as *Ātma*, *Buddhi* and *Manas*; spirit, soul and mind. The man we see decays at death; the real man lives on forever, and it is this real man that feels and knows what are true ethics.

"What is the meaning of the word 'ethic?' Ethics are said in the dictionary to be the 'science of human conduct; a code of rules,' without there being a standard of ethics for the world at large. The Chinese have one code of ethics; the Buddhists have their ethics. The latter say 'right means, right thought, right action.' The Christians have their ethics. They are founded on the golden rule (do unto others, etc.), but the ethics are not practiced. The code is only a theory. We have this nation of ours exterminating the Indians, the sons of the soil. Again, there is a business code, which is in contradiction and opposite to the religious code. So there is no necessity for us to say our code is the Christian code. We can only adopt it, add to it, and make it operative. When Tolstoi makes a recluse of himself and his family the world laughs. Yet he is following the Christian code closer than the so-called enlightened nations of the West. If the Christian code, as laid down by Christ, were to be followed by the Christian(?) nations they would have to disarm.

"The theosophic code is that men are brothers, touching each other dynamically. No matter how much you may think this nation or that

people are diverse from you, yet they are of the human brotherhood. Every man in the whole breadth of the universe is vibrating with every other man. There is nothing that can make the real man think otherwise, though seeming manhood through stress of friction makes an eternal warfare for existence, the desire to subject and disown.

“What you sow you shall reap. Sow the wind and you shall reap the whirlwind. That is Karma. Karma is the law of cause and effect. Action is based upon thought. As we think so we act, and as we think of the Chinese in China, so is the influence of our thoughts in America. There are many proofs in all books, from the Bible — where St. Paul says, ‘God is not mocked,’ meaning (as we think, that is, as we sow God allows us to reap) — to the Vedas and Koran. As a man thinks the convolutions of his brain become deeper and more pronounced. It is known that Napoleon’s head grew after he had become Consul and still more when he became Emperor. Everything goes to show the effect of thought on objective natures. We arrive at this conclusion just the same as the scientist or materialist when he ‘discovers’ his atom, which no one ever saw and may never see, but which is logical.

“Now, the theosophical concepts of Karma separate it into several departments. There are the physical, mental and soul Karma. Sometimes we find a distorted body the vehicle of a brilliant mind. That goes to show that that person had not lived rightly in the past lives on the physical plane, but had on the mental. Catherine di Medici was a beautiful woman without, but within she was a perfect devil, which shows she had lived cleanly and goodly on the physical plane, but on the moral or soul plane had become distorted.

“At Johnstown whole families were wiped out by the floods, yet it gave a chance for the world to be good and go down into its pocket for help. Then there are: the present Karma, that which we are now experiencing, past Karma, and the Karma we are shooting, as it were, from a bow into the next life.

“Why should we attribute all the queer ‘coincidences’ to chaos? Why should we say that by an ‘accident’ this letter was written that elevated some wreck? Science, the accepted setting forth of laws, continually veils its ignorance with the words ‘accident’ and ‘coincidence.’ Theosophy has none of this. To Karma, cause and effect, eternally and constantly existing, and to reincarnation, the method by which Karma works, Theosophy bases its philosophy.”

India's Wonder-Workers

[*Stockton Mail*, October 9, 1891]

“The term fakir is not properly applied when used to designate the Brahman wonder-worker,” remarked William Q. Judge, the great theosophist who is now in Stockton, to a *Mail* reporter today.

Mr. Judge was seated in an easy chair in the library of Mrs. Kelsey's residence, where he is a guest, and was whiffing a cigarette as he spoke. His object in visiting this city is to deliver public lectures explanatory of Theosophy, as he is the head of the American Theosophical Society. In an introductory conversation with the reporter, Mr. Judge, when asked to describe the wonders he had seen performed in India, said he cared nothing for the so-called miracles of the Brahmans, and intimated that in his opinion the public ought to devote its attention to the underlying principles of Theosophy rather than to the wonders which the Brahmans can work.

“But,” said the reporter, “the public does not take kindly to didactic discourses. People generally are more interested in the marvelous side of Theosophy, and even the local theosophists themselves would probably be more interested in a description of the fakirs' feats, and your explanation of them, than any explanation of the religion of India.”

“The fakirs,” said Mr. Judge, “are really Mohammedans. The Brahmanistic class of wonder-workers are the yogi. Both the yogi and the Mohammedan fakir perform their feats in India.

“The wonder-workers are divided into two great classes. The one class consists of common jugglers, who rely simply on sleight of hand. The other class is gifted with powers not popularly understood. Some of the feats performed by the latter class are imitated by the former, and hence you will sometimes find the same trick performed in different ways.

THE BASKET TRICK

“An instance of this is the basket trick, which is accomplished by two different methods, the one through jugglery and the other through a power that would be called superhuman by the majority of people. I had the good fortune to discover by an accidental circumstance the method in which the jugglers perform the feat. A woman was placed in a basket, and the cover of the basket was put on. The juggler then ran a sword through the basket in every direction. When the cover was removed the woman was found to be unhurt. The explanation was very simple. I happened to be sitting in such a position that the

sunlight, reflected from the floor through the basket, enabled me to see the woman within it. She was moving about constantly. The sword would go under her arm at one thrust, then under her chin, and then she would rise in the basket and the sword would pass under her body — and so on. Her movements were preconcerted. There was a systematic arrangement, and by practice between the two she knew just how to move in order to avoid the sword thrust.

“There is, however, what might be called a legitimate way of performing the basket trick — that is to say, a method in which the element of trickery does not enter. That is where the yogi thrusts his sword in and draws it out covered with blood. You can hear the woman’s screams. When the cover is removed from the basket nobody is within.”

“How do you account for that feat?” was asked.

“On the theory of hypnotism. The yogi by reason of his metaphysical power makes you think you see what you do not.”

SOME FAKE FEATS

Mr. Judge then went on to describe other wonders which in his opinion were, like the basket trick first described, accomplished by means of trickery. On one occasion a fakir placed a stone in a bag, Mr. Judge standing by and seeing the stone dropped into it. In a few moments the fakir opened his mouth, wide-open, and indicated that the stone was about to come out of his mouth. Mr. Judge looked down the fellow’s throat and saw the stone come up, covered with slime. Two tenpenny nails followed it up. When the bag was opened the stone was gone from within it. In Mr. Judge’s opinion the stone was got rid of by sleight-of-hand when being apparently put into the bag. The stone which came from the fakir’s mouth was a duplicate which was in his stomach when he began the trick. The fakirs and the yogi both perform their feats practically naked. In sleight-of-hand tricks they far excel the European juggler, who is assisted by his clothing, his pockets and his mechanical appliances.

Another feat performed by trickery is this: Four or five powders of different colors are mixed together and swallowed by the juggler, who then spits them out on a sheet of paper, and each powder is spat out separately, according to its color.

A BRACE OF MARVELS

The feats into which no element of fraud enters are accomplished by the intervention of natural laws. One is this: The yogi places half a dozen coins of different denominations on your table and then steps to the opposite side of the room. You are at liberty to examine the coins

and the table, and satisfy yourself that there is no tangible connection (such as a thread, for instance) between the table and the yogi. You are then requested to name any one of the coins. When you name it it rises, as if animated, on its rim, and traverses the table. It will advance and retire at your bidding and roll off the table when you so command. Mr. Judge has seen the feat performed.

Another wonder, quite as remarkable as that just described, was narrated to Mr. Judge by a friend who witnessed it. There were two large earthen jars, about five feet high, standing in one end of a room. They were nearly full of water. The yogi who performed the feat stood in the other end of the room. At his bidding the jars fell upon their sides and rolled along the floor without spilling the water. The eye-witness of the performance looked into the jars as they were rolling and saw that the water within them was whirling around rapidly, making an eddylike depression in the surface.

"I attribute the secret of these two tricks — the performance with the coin and that with the water jars," remarked Mr. Judge to the reporter, "to the control which the yogi is able to exercise in the way of overcoming certain natural laws with certain other laws equally as natural but not well understood by the world at large. I do not think that in feats of this class hypnotism cuts any figure."

THE GREATEST TRICK OF ALL

"What is the most remarkable wonder in the hypnotic class?" was asked.

"Well, a singular performance was described to me a few months ago by Mr. E. T. Greaves, a correspondent for the *New York World*, who said he saw the thing done in Algiers. It was performed by a man and a boy — presumably father and son. The father took a coil of rope and tossed the rope up into the air, holding onto one end of it. Up and up the rope went until the upper end disappeared in the sky. The rope seemed to stretch from earth to Heaven. Then the man sent the boy up the rope. The youngster climbed and climbed until he, too, disappeared in the sky. The man called him down. The boy did not come. The man, feigning anger, put a knife between his teeth and climbed the rope also, swearing he would kill the boy. Soon shrieks were heard in the sky. A dismembered leg suddenly dropped from above. Then an arm; then the other leg; then the boy's head — and so on. Soon the man was seen descending the rope with his bloody knife. He gathered the remains together, covered them with a sheet and pulled the rope down out of the air. Then he removed the sheet. The boy was beneath it, whole, safe and sound."

Wisdom of the Gods

MR. JUDGE'S EXPLANATION OF THEOSOPHY

[*Independent*, Stockton, California, October 9, 1891]

Several hundred of the most intelligent people in the city gathered in Turn-Verein hall last night to listen to William Q. Judge's lecture about Theosophy. To accommodate all who attended additional benches had to be put in the hall, and this caused noise which delayed the beginning of the address after Mr. Judge was introduced by Fred M. West. It did not disconcert or flurry him, though, he being a very calm man. He speaks easily and clearly, and has no mannerisms to distract attention from the meaning of what he says. He will lecture again tonight and will probably have even a larger audience than last night. Questions which anybody chooses to ask concerning Theosophy will be answered by him tonight. He went to the hall immediately on arriving on the train last night.

Mr. Judge said that he could not in the hour or so which his lecture was to occupy give more than a sketch of Theosophy, since it embraces the history of mankind. He could not even go through the list of its literature, which exists among all peoples, which had existed long before the Theosophical Society was founded, sixteen years ago, and in which writings of Paracelsus and even of the early Christian fathers are included.

WHAT IT IS NOT

He first proposed to tell what Theosophy is not so as to remove misconceptions. It is not materialism. In India the people began to look upon our civilization with admiration. Our civilization is not necessarily the best. We have not yet begun to make it what it should be. But when the people of the far East heard how strong the Western nations were and how rich they were in money, they wished to emulate our prosperity and material civilization. They associated this civilization with the doctrines of Huxley and others that man is but a mass of molecules without a soul. The spread of such materialism was a dangerous thing and to counteract it Theosophy was once more brought forward by those who founded the Theosophical Society.

"Theosophy is not Buddhism," said Mr. Judge. "The religion of Buddha is not a bad one. There is little difference theoretically between it and Christianity. Theosophy only takes from Buddhism that which is true. Brahmanism is the religion of India. If anybody has given

you the idea that Buddhism is, the idea is a mistake. I have been there and know. The Brahmanical books are the four Vedas. The Hindus say these books were revealed from God just as the Christians say the books of the Bible were. The Vedas gave rise to the caste system. Only the Brahmans were privileged to read them. In them is the same doctrine about man having an immortal soul and about his duties as in the books of other religions. That part of Brahmanism is Theosophy in my opinion, but Theosophy is not Brahmanism. Buddhism is a pure religion theoretically. It includes over half the human race in its fold. In Buddhism and in Brahmanism there is truth, and in all other religions there is truth, and it is that truth which is Theosophy.

NOT SPIRITUALISM

“It has been stated in the newspapers in San Francisco, New York, London and everywhere else except in India that Theosophy is nothing more than spiritualism. By spiritualists in this connection people who are spiritual are not meant, but those who go to séances and who believe in and want to practice conversation with the dead. The Theosophical Society has never authorized a séance. Its aim is to discourage such practices. Theosophy takes the facts which spiritualists base their conclusions on but explains them in a different way. We think spiritualism is an insidious form of materialism though spiritualists may not be aware of the fact. It is materialism just as is the description of heaven as having streets paved with gold and being hung with gates of jasper. These things could not exist in heaven. The things which spiritualists say occur we admit do happen, but we do not admit the conclusions. There are in spiritualism facts which are useful in determining the destiny of man. When mesmerism was first broached the scientists and the Academy of France denied that there could be such a thing. Now they admit there is but they call it by another name, hypnotism. If they called it mesmerism they would be confessing that they erred before.

MADAME BLAVATSKY

“Theosophy is not Blavatskyism. Madame Blavatsky was an old friend of mine whom I greatly respected. She is dead. That is, her body is dead, for Theosophy teaches that the spirit does not die. All she ever asked of her many friends was that they live with the highest altruistic aims. They follow her teachings as well as they can, for they are not perfect. No human being is.

“Theosophy is not Christianity nor is it against Christianity. In my opinion today there is no Christianity in practice, though there is a

good deal in theory. There is churchianity, and the Christian religion is divided into sects, but if Christianity is what Jesus taught there is none of it. Jesus said that if a man ask you for your coat give him also your cloak, meaning thereby that you should give him money or what you can, and that if a man strike you on one cheek turn to him the other. How many do so?

CRITICISM OF CHRISTIANITY

“Theosophy has no quarrel with true Christianity. If it exists, by all means let it flourish. The dogmas of the church were made up not by Jesus Christ but by interested priests after his death. Theosophy is opposed, as Luther was opposed, to churchianity. If you are a Christian, what sort are you? A Catholic? The Catholics include the large mass of Christians, theirs being the original Christian religion. Or do you belong to one of the other sects, of which there are over 320? The doctrine of Christians who belong to rival denominations is that all the others outside of a particular sect must be damned. That is not Christianity as Jesus would teach it, and we have no quarrel with the real thing. We have been raised in Christianity. We have studied the spirit of the Bible and have not been carried away like Bob Ingersoll by the letter.

“The Theosophical Society is not Theosophy. It was organized in New York with the object of Universal Brotherhood and of investigating the hidden, recondite laws that govern humanity.

UNIVERSAL BROTHERHOOD

“Complete and perfect toleration is demanded in the Society, and this is so well observed that it has never given out a doctrine which the members must believe in. People with all sorts of religion and with no religion at all belong to it. It has broken down the caste distinctions of the Hindus and Buddhists who come within its pale, which nothing else could do. True universal brotherhood was something other people had thought of before we did, but universal brotherhood is not practiced, much as it is spoken about. Christianity was to have brought it about, but it has not succeeded. Nations are armed to the teeth against each other. Universal Brotherhood is not something sentimental. We are actually united and feel each other's thoughts and actions. The progress or the lack of progress of one community or one nation has its effect on every other in the world.

“Theosophy is derived from Greek words meaning the wisdom of the gods. The Christian Bible says that the gods [elohim] created man.

The word is in the plural. It does not mean a god of wood and stone, but natural forces, cause and effect, evolution, which has brought man into being as it has everything else. If you cannot believe that God is a being like yourself infinitely extended on the screen of space, but that all things are God, Theosophy means a knowledge of that.

“It is that which, if understood, will reunite religion and science. They were united when Egypt rose to the highest height of civilization. Madame Blavatsky believed that the same union and as glorious a civilization would be produced in America, where a new race is being formed and where all new things will come forth.

HYPNOTISM AND DREAMS

“The phenomena of hypnotism and dreams show that man has an inner self, which has nothing to do with the outer body that we think is man. We hold that if this inner being, the soul, has a continuous existence during sleep, when the body is in a state of death, it always had and always will have existence. That it has a continuous existence is shown by the fact that our periods of sleep make no gap in the line of our lives. To find out truth men have to be born and born again in different bodies.

ONE SOUL IN MANY BODIES

“Reincarnation in this world is necessary. If man has only one life to do it in, how can he improve the character of his soul, the real man? Half of it is spent in sleep and in the vegetation of childhood. One life will not suffice to let a man find out truth, or gain experience, or learn the knowledge that men have found. There is no way to do so except by reincarnation. If there is common sense in creation why is a person created with all the powers man has if they must be yielded up forever in a few years? Without reincarnation we cannot account for the inequalities of life. Henry Ward Beecher believed in reincarnation, for he said that those who lived and died before Jesus came must have been eternally damned if they could not come back and hear about it. The Christian fathers teach reincarnation by analogy.

“Karma is the doctrine of perfect justice — that no one can prevent a man from suffering or being rewarded for what he has done. Without the laws of reincarnation and Karma there is no escape from condemning the creator of the universe, and without them there is no sense in cosmos. What did I do to be born in a good family and to live amid pleasant surroundings when thousands upon thousands of other human beings were born in places of disease and crime at the same time and never had a day of enlightenment or contentment? You cannot say

it was chance. If you say the Lord willed it, there is no use in talking to you. The real reason is that they made characters in previous lives which drew them there. Reincarnation explains why great minds are found in misshapen bodies and why men of fine physique are found with no brains at all.

GROWING UNREST

“If you are satisfied you will not inquire into these things; but people are not satisfied. There is unrest in the world. Unless something like Theosophy is offered men will fall back to superstition or materialism. In Legislatures lawyers make laws and then devise means for other men to escape obeying them. If men knew and believed that they would have to suffer in the body from age to age until by evolution they had pushed forward to the highest plane, laws would be obeyed and laws would not be needed.

“Reincarnation is shown in the Bible, which says that Esau was hated and Jacob was loved before they were born. Jesus said that John the Baptist, was Elias, though Elias had died centuries before. How could the man in the Bible who was born blind be punished for something he did if he had not lived before?”

The lectures are given under the auspices of the local Theosophical Society. Admission was free, but a collection was taken to defray expenses, as the Society is small.

Reincarnation

[Report of a lecture delivered at Irving Hall, San Francisco, California, September 28, 1891, and printed in *The New Californian*, Vol. I, November 1891, pp. 177-83. The latter was published by Louise A. Off, a T.S. member in Los Angeles, California.]

Reincarnation is change. Whether in the domain of mind, of natural objects, or of human progress in civilization, the great law governing all is change. Everything is changing; the old into the new, the past into the present. This procession of change is evolution, and reincarnation and evolution are the same thing. The doctrine of reincarnation is that each man is a living, immortal soul; that, as Walt Whitman, the poet, says, he has "died ten thousand times before";* that being immortal he must have been always immortal; that he has lived before; and that he comes to earth again and again in new bodies, for the purpose of experience and development. As an old Hindu poet says, "I and thou, oh Arjuna, have had many births; we have been in many bodies, and we will be in many more."†

Now, although the doctrine of reincarnation applies to every atom in the universe, we will only consider it in respect to man himself. If man is the crowning glory, the aim and end of all evolutionary effort, as a conscious reasoning being his evolution must needs involve a changing series of lives. First of all, he should know himself, because once that he knows that, he knows all. Reincarnation, then, as applied to man, means that we are not here for the first time; that we have previously inhabited bodies on this earth. This, according to the Theosophic theory, is the only way in which spirits return to the earth. We do not hold, like some, that after a man dies, after his body is put away in the ground, he returns once more, without a body, to converse with his friends left behind. We say that he comes back and occupies another body; that he reincarnates. This is not a new nor a strange doctrine. It is as old as any records of civilization. The ancient Egyptians believed it and taught it. The Jews believed it. The Chaldeans no doubt believed it, for their philosophy is similar to that of the Egyptians and the Hindus. The latter have always believed it, and today accept it almost to a man. They declare that either man is immortal or he is not. If he is immortal he must have always been so; if he is not, then this world of ours is a chaos of injustice and unmerited suffering.

* [*Song of Myself*, §49.]

† [Vyasa quoting Kṛishṇa in the *Bhagavad-Gītā*, 4:5.]

Is one life adequate for any of the purposes which it would seem ought to be in view, in the perfecting of man in his nature, his character, and his powers? I think that the answer will be that it is not enough if we desire to gain knowledge. The departments of knowledge are innumerable; they cannot be counted. In each the pursuit of knowledge is divided and again subdivided. Whether in history, the physical sciences, or the study of nature's resources, of civilization, or, further yet, the study of the mind, the departments are so infinite that one faints with the idea of supposing it possible to acquire all that knowledge in a single lifetime. Now what is a lifetime? As it is reckoned according to the Christian scheme, it is 70 years. The insurance standard is much shorter; it is not 60 years. Now, a person spends a great deal of time in childhood, when they learn nothing; before they understand how to use their own senses that they may acquire knowledge. They will, it is true, acquire mere impressions, but these are indefinite and crude, so that the period of childhood has to be subtracted from this 60 years. One-third of the remainder is spent in sleep, and the greater part of the waking portion is wasted, so far as development is concerned, in the struggle for existence, for of our own civilization you will find that the major part are bound down to the wall in order to gain a scanty livelihood. How much time is there left in which to do anything whatever, except to gain a thimbleful to eat and a place to sleep? I take it that the object in view in having man upon earth is that he may develop his character up to the highest standard, and in order to do so he not only has to acquire knowledge in all its branches but he has also in addition to that to gain experience, for one can acquire knowledge in his room and yet have no experience. It is well-known that we must have experience with each other, personal contact in all the relations of life, in order to develop our character.

There is a story told in India, of the great sage Śaṅkarāchārya, bearing upon this point. He was a man who was celebrated all his life long as one possessed of the highest learning. He had studied and experienced almost everything, but one day the Goddess of Love came to him and said, "Śaṅkarāchārya, what is the nature of love?" He was obliged to reply, "I don't know," and in order to acquire experience as to its true nature he again, as the story goes, reincarnated in order that he might answer the question of the Goddess. So that even he, with all his wisdom from other experiences, had once more to incarnate to gain actual experience in this.

In view then, of the amount of experience necessary to round out and develop human character, how much can be accomplished in one short life? Each one of us has a different trade or business. Take

the man with a small store. He has nothing to do with large affairs; his whole life has been spent in making prices for the goods he sells. What chance has he to gain anything but that one small experience in this life? So on, in every direction. There is no chance to gain the needed experience, in order that a soul or character may be developed up to the highest possible standard. Further than this, character has to be formed, and the short time we have, even if the period of sleep be added, is not enough to form character. Besides, men and women from birth to death have almost the same essential character. The boy who was a trader in school, who swapped a knife for some marbles and the marbles for something else until he finally acquired money, is today a trader. Another boy who gave everything away is still the same; his essential character has not altered. It is rarely that man's essential characteristics change from birth to death. Nothing changes in one short life except in response to the quantity of experience gained and the amount of this is too small to even materially modify much less to form character.

When, then, will we have the opportunity to improve or evolve, if there is only one life and one death? Never. God designed that man should have a character, and that it should be developed on all sides, so that he may acquire a knowledge of all truth. This cannot be done in one short life. It is desired, I suppose, by nature and by God that mankind, as a whole, should be elevated up to the highest, in purity, wisdom, compassion and a host of other Godlike characteristics. This is impossible in one short life, with half of this slept away. Our life, in addition, raises within us ideas with respect to the fact that there is more to be known; a consciousness that greater and grander truths exist than any we have yet encountered as the natural deduction from all that we have known. This consciousness of but a partial development of our faculties fills us with unrest. The knowledge that life leaves unused certain faculties which might fill us with gratification or sorrow, or at any rate with increased experience and wisdom, haunts us.

Failure and disappointment are everywhere; rich and poor alike feel them grinding in their hearts. Those who move in high social circles are not happy because their schemes do not succeed; others are miserable merely for the reason that they know not what else to do, and they are unsatisfied with their idleness. On the other hand are those who are discontented with their lot and the injustice surrounding them. Now this short life has raised these feelings and we must ask the question, "What is the way out? Is there any solution to these and similar problems?" The answer is, there is in Reincarnation, and in this only. Now, there are three hypotheses by which men have sought to surmount these

difficulties. The first is that all of them are removed by mere death, by the simple fact of dying, or passing away from the world. Mere death is to be accepted as the end of all only upon the materialistic basis. If man is immortal, simple death is no solution. From this basis, we have to imagine a wonderful change after death. There is nothing in our whole experience to warrant such a conclusion, from the Christian or Spiritualistic standpoint. Furthermore, if it were true that mere dying and being translated to some other place or state will answer all these questions, then all souls would have to be alike. It really has sometimes seemed to me that the idea of going to heaven where I should sing songs that I did not like, and see a number of people who did not like me when I was alive, and who could not sing a note properly under any circumstances, would not be at all desirable. This change after death is too sudden, too contrary to all nature's methods.

The second hypothesis aims at removing the difficulties by a spiritual discipline after death. Now, this will not answer because numerous faculties are not at all developed during life. It premises just as sudden a change of character as the first plan. In order to develop faculties that we find ourselves in partial possession of here, we must undergo the experience which evolves those faculties.

The last hypothesis, however, is reincarnation, and that, as I have said, will overcome all difficulties. Reincarnation shows the meaning of Universal Brotherhood; that all of us being spiritual beings, according to the grand plan of nature in all worlds and in all kingdoms up to the highest possible limit, are unable to escape from each other until we are essentially changed. To postulate as a truth that a whole family must die and go to heaven together because the mother or father wishes to see them is unphilosophical. Members of that family may become entirely alienated, and then be compelled to be in a company not like themselves, with whom they do not wish to associate. They can escape only by reincarnation. They only come back again and again in families together who are like in character. None escape from any family until they have altered their entire nature. In a similar manner to this method in families, reincarnation also insures advance in races. No advance can be possible without it.

The existence of savages, even at the present day, in America, in Borneo and in other places of the world, where there are hordes of them, can only be explained by reincarnation, as well as the further fact that they are melting away like the clouds of mist before the noonday sun. In the Sandwich Islands, the Indians there, now so closely connected with us by commerce, are disappearing; pushed out, it is declared, by civilization. We say not. It is very true that the missionaries

going there, and the trader following, does often bring about this result in part, but it is not wholly due to that. The egos in those bodies are reaching the limit of experience under this kind of mental environment and when this limit is reached, no more bodies are produced in sufficient number to keep up the race. The reason why some savage nations are growing is that egos are there still gaining needed experience. Their essential character remains the same. When it shall have changed their life desires, no more such bodies will be produced.

Furthermore, not to postulate reincarnation is to sanction the greatest injustice. It is to accuse the God, in whom you believe, of injustice. Because, if Reincarnation is not a law of nature, then these savages are unjustly treated in being in existence at all. What is the use of simply inhabiting such bodies as theirs? Why are they condemned to such a life? Reincarnation restores justice to human existence in this, and in all the circumstances surrounding life and enables man to believe that the Universe is governed by law in every particular and in each department. Reincarnation provides also for exact justice to each individual in every civilization alike. Each person set in motion the causes in his last life which have brought about what he is now experiencing, and is, therefore, undergoing a just punishment or reward because he is the person who did the thing, and the person who should be punished or rewarded. Now, you may say, "I am not the person. It was another person, who was called so and so in a previous life." To say that is to misconceive the doctrine. It does not mean that it was another individual, but the very same one reincarnated in a new body as one might be clothed with a different garment. The name is nothing. It is given to you by your parents, just as much without your consent as is your body. It does not represent you.

Now, the objections which are raised to this theory of reincarnation are few in number. They may be reduced to four heads. The first is, "I do not remember my former lives, and therefore it is unjust that I should suffer or enjoy for what I do not remember having done." You do not remember half of this life. Who among you can bring back before him now the details of his childhood? How much do those of you remember, who lived in the country, for instance? You can remember the house on the farm, perhaps, and the most prominent objects, but you cannot remember more than a few particulars. Only the most important features are retained. The rest fades from the mind. Now, if the argument is good that you have never lived before because you do not remember it, then you have never lived these years of your life that you don't remember, which illustrates the absurdity of such a position.

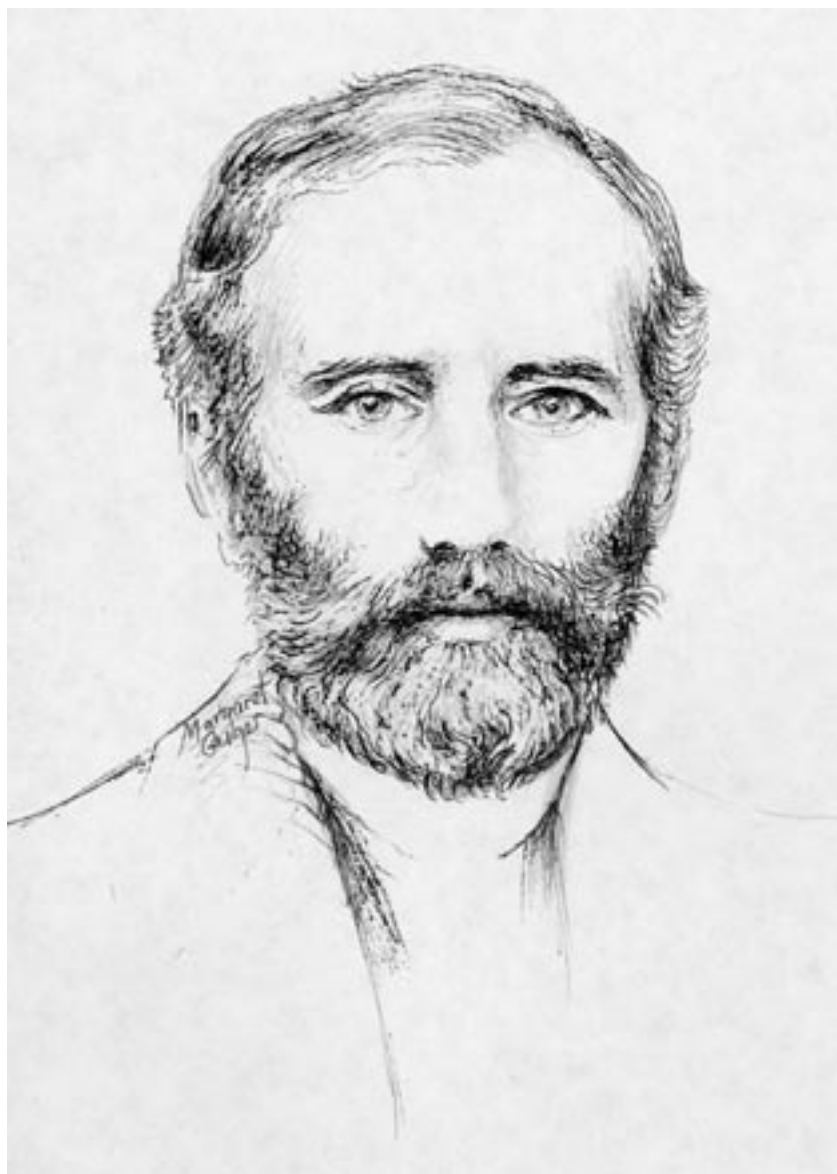
The second objection, contained in the first, is "that it is unjust." This I have already explained. The theory that a man must remember a crime which he has committed, or the good he has done, in order to be justly punished or rewarded is violated, so far as nature is concerned, every moment in the day. You go to sleep at night, forgetting the window is open and catch a violent cold while you are asleep. You reap the consequences in a day or two after and do not question nature's justice. You take into your stomach during the day some deleterious substance. Will the fact that you did not know it was poisonous enable you to escape the consequences? Is it not true that many children are lamed for life and that no one can tell how the accident occurred? I have known of a case where a nurse dropped a child in early youth, which afterwards developed a very distressing disease, one that often ruins a whole life. The child remembered nothing of it, yet the consequences fell upon its head. Is it unjust because it does not remember it? If there is no reincarnation it is unjust, because this child had not in its brief life done anything to warrant this accident.

The next objection is that reincarnation is contrary to heredity, that is, that heredity accounts for these things, accounts for everything, some say. But the best investigators are beginning to declare the contrary. They admit that it does not account for but a few things of a physical nature. It does not explain the differences in character. From its earliest youth each child exhibits a character of its own. One shows entire selfishness, a grasping propensity; another the opposite or open-heartedness; both being children of the same mother.

The last objection is a sentimental one and too often made. It has no force whatever, except that the world is largely governed by sentiment. People say "I don't like it. I don't want to be born again. I don't wish to think of the idea that I won't see my child, my husband and my friends again." The mere sentimental thought "I don't like it" is no argument. Take, for instance, the case of the mother who said to me the other night on the train, "I do not like the idea, because I wish to see my son again." Now, which son does she wish to see? The one born a babe, whom she loved as well as her own life, or the same son grown to be a man? Or if he chanced to become a low character, is this the vision to be remembered? And the child, whom does he wish to remember and see, the parent in his beauty, strength and prime, or the old man, toothless, wrinkled and gray? Which of these? None. The real man is not subject to these changes, but is ever living and ever reincarnating.

Christians will find that the Bible confirms this doctrine on almost every page. It is in *Matthew* in several places. Christianity without reincarnation is an unjust scheme, to say nothing of other defects. The

early Christian Fathers, as well as those of the Middle Ages, and poets and writers of all sorts and conditions have believed in this doctrine. Theosophists accept it because it sets man upon his feet; gives him a chance; allows him an opportunity to live a better life under better conditions, in new places and times. With it, man is able to raise himself up to the standard and power of a God, which is the intention of nature, for with reincarnation he acquires experience in every kind of life, and all varieties of bodies. He is able to transmute and purify his lower nature. He is, in fact, a pilgrim winding his way up to the very highest point attainable.



PENCIL SKETCH OF W. Q. JUDGE
BY MARGARET GEIGER
FROM A PHOTOGRAPH DATED JULY 1895

The Inner Constitution of Man

[Account of a lecture delivered at Irving Hall, San Francisco, October 26th, 1891, which was printed in *The New Californian*, Vol. I, December 1891, pp. 207-13.]

We are such stuff as dreams are made of.

— *Shakespeare* [*The Tempest*, Act IV, Sc. I]

Have perseverance as one who doth for evermore endure, for thy shadows [personalities] live and vanish. That which in thee shall live forever, that which in thee *knows*, for it is knowledge, is not of fleeting life; it is the man that was, that is, and will be, for whom the hour shall never strike. — [*The Voice of the Silence*, p. 31, TUP ed.]

It is of these “dreams” of which we are made, and of this man for whom “the hour will never strike” that I have to speak to you tonight. Or, in other words, of the inner constitution of man, divided in a seven-fold manner; called sometimes the seven-fold constitution of man. This seven-fold constitution is not confined, in our opinion, to man, but is shared with him by the whole of nature also. The consideration of this subject, therefore, properly demands that of the whole Theosophical theory of evolution, so that tonight I cannot hope to go over it, but only that part of it which particularly relates to man.

In the Theosophical theory, spirit and matter are co-existent, and co-eternal. There is no spirit without matter and, *vice versa*, there is no matter without spirit. These two are the manifestations of the One Absolute reality. That is to say, matter is at one pole of this reality and spirit at the other. In other words, spirit contains the plan, as it were, which it impresses upon matter, which receives this and carries out its evolution from the moment that manifestation begins. Therefore, this evolution is on all the seven planes. The word “plane” is used in Theosophy — and by many others before this — to indicate not only a place, but also a state or condition. For instance we have the plane of mind, of body, the spiritual, and the physical planes. This does not mean that they are separated from each other like the compartments of a ship, or floors of a house. These planes are conditions, or states, of which one may interpenetrate the other, and evolution may be carried on to perfection so far as this relates to inner planes, such as those of man’s septenary constitution. To illustrate: Consider the shadow from some object in an electric light thrown in a certain direction. Another

electric light may throw a beam at right angles to this black shadow. The shadow and the light thus cross each other, but they do not interfere. The shadow, when it strikes an object beyond, still envelopes it in darkness, although the electric light has shone through its center. Thus the shadow and the bright light may exist at the place where they cross, independently, otherwise they would negative each other, and there would be a cessation of light or of shadow beyond the point where they met. Instead of this, both shadow and light will continue on to their respective destinations. This sufficiently illustrates my meaning, that the planes of evolution may proceed within each other, and yet not interfere, and it is not necessary that they be separated in any sense whatever. There are many illustrations which could be drawn from science. Mr. Tyndall substantiates this with respect to the colors of the solar spectrum. We know these are all in the solar light, unseen by us until they are separated by the prism. And so on, in almost every direction, are similar illustrations.

Evolution proceeds on seven planes throughout the manifested universe. Man, in this world, is the highest manifestation of this evolution, and therefore contains within himself its higher seven planes, which before his advent were not perceptible, although they existed always in the germ. Buddha declares that man is made up or formed from thought germs. He is not alone in this assertion. Many philosophers since his time have said the same thing; that man is a thinker, and is made up of and the result of his thoughts. Western minds have become so accustomed to judging him by his mortal body, and to listen to theories which teach the conditions whereby mental states may be materially produced, that at last it has lost sight of man as a thinker at all, and cannot understand why he is made up of his thoughts. We admit that he has a body, and that this body is not thought, but declare that it is the result of his thoughts. The body, now used by all human beings, is the result of the thought of the human race in the past, which thought, at length enabled it to so mold matter as to furnish the body in which man, who is the thinker, really lives.

Man, the thinker, is not divided in this seven-fold way, but man consisting of body and other elements of his nature is so divided. This seven-fold division is not absent anywhere in nature. The seven days of a week is an instance. The layers of the skin are divided in a seven-fold way. In the growth of the child before birth, there are seven distinct divisions. In the progress and construction of the great works of man, there is even seen the seven-fold division. Of a great building, for example, the architect first formulates the plan. The materials existing in various states, represent a second stage; collecting them together

after that, a third; united in the building, a fourth; decorating it, a fifth; furnishing it, a sixth; and its occupation by man, the seventh and last. And so it is with man. The ideal plan is laid down; the materials of which are scattered through space; these are collected; then built together in the various forms of nature, until that of man is reached.

The first division of man is body, composed of what is called matter, or atoms, held together in a definite form. Have you ever reflected that your body, composed of matter, is made out of the mineral, vegetable and animal kingdoms, and therefore you have in you portions of the tiger and all ferocious beasts, as well as the gentle? You have also vegetable and mineral matter collected in your body, for this represents all that evolution on the physical plane has accomplished in the world. With the Evolutionists of today, we admit that at one time there was only a mass of fire mist, and, although our theory of evolution does do so, it is unnecessary to go beyond that for our present purpose. These say there was first this fire mist, which, by means of the processes of nature, began to revolve into a vortex, and so continued until it became sufficiently dense for a crust to form upon it. This kept growing thicker, until we have the world as it exists today, which finally, without any life or intelligence of its own, produced these. That is, from nothing came forth something. We admit with them that this process went on, but we assert that it was in accordance with the plan laid down by other human beings, who evolved it as the result of the experience of other lives on earths which they had passed through in the great wheel of eternity. But we say further, that [in] this fire mist, of the scientists, are beings, carrying the plan of evolution with them. They first put this matter through the mineral school, so to speak, residing within each particle, and continuing the process for millions and millions of years. When this had been sufficiently accomplished these beings then passed on; that is, pushed forward some of this matter into the vegetable kingdom. This process was carried on for uncountable years. Then this same collection of beings carried the evolution of atoms up into the animal kingdom, where we are now, as mere masses of flesh, not as human shapes. This process went on until the whole mass had received education in the animal kingdom.

The geological history of the world verifies these statements, excepting, of course, the presence of these egos. I admit that its links do not give us any proof of these beings, but I insist that a survey of the whole scheme demands their presence. In the early ages we find only forms of trees; later, we observe enormous, or mammoth, beasts. They have disappeared when the necessity for them passed. There isn't even a "missing link."

The anatomist of today insists that these were the forefathers of our animals; that such and such a huge beast is the original of such and such a smaller one. The process of perfecting that brought them to the stage where they now are was done by and through these beings. Are our bodies, then, the result of this evolution? If so, we are connected with all the lower kingdoms. Without life this body would be useless, and the Theosophic theory is that there is no spot in space where there is no life. We have been accustomed to talking about life as something belonging to material bodies, but as to the intervening space, we have generally thought of it as without life. It is undoubtedly true, I think, that in every point in space there is the same stream of life, in which all beings exist, and hence this Life Principle is the second division of the Theosophic classification of man's constitution.

Now, the question arises, what is life and what is death? Ordinarily, death is thought of as something that comes to all beings, without exception. Theosophy denies that there is such a thing as death at all. We don't say there is no death for this body. But we declare that what is called death is really life; is one of its phenomena. Man may be compared to an electric lamp, composed of carbon interposed at a break in the wire. The current, caused to flow through this wire, reaches the carbon, is resisted and broken until the carbon is exhausted. Man is a carbon standing in a current of life, consisting of molecules united in such a manner that he is capable of living — burning — just so long. That is, carrying the theory into everyday life, he is capable of remaining active just so many hours, when he becomes fatigued because life is so strong he cannot longer resist it. In the morning he awakens, to once more renew the contest, and keeps on so doing from year to year, until life has grown too strong for him and he is compelled to give up the fight and abandon his home in the body. So that there is really no such thing as death, but only a change, an abandoning of the body. This, then, is the second division of man's nature; called in the Sanskrit philosophy, *Prāṇa*, meaning breath, because it is said that man lives by means of breath. It is derived from the sun, which is the center of life or being for this globe.

The next division is the astral body, called the design body, or *Liṅga Śarīra*, that on which the physical structure is built; a further materialization of the ideal plan which existed in the beginning of this evolution. Ages since, at the time animals were going through the evolution necessary to prepare the human form, only the astral man existed. This astral body was therefore first; before man existed in material form, and, I think, represents the time when according to the Christian Bible Adam and Eve were banished from the Garden of Paradise, for it was a

state of paradise to have only an astral body at a time when a physical one would have compelled man to maintain a perpetual warfare against the monsters of prehistoric ages.

The Theosophical theory is that Adam was existing as an astral body, and having reached that point in evolution where matter could be built into this body he received a "coat of skin," or became a man of flesh and blood as he is today. I advert to this because it is from the sacred book of the Christian, which has been reviled and scoffed at because it has never been explained except in its literal sense.

The astral body is the shape of man's body, but contains in itself organs which connect the man inside the real figure with the outside organs; eyes, ears, nose, etc. Without the astral body it would be impossible to account for the possession of senses which are not man's true outer senses. The somnambulist, for instance, walking with his eyes open sees nothing; is looking at you and cannot see you. Our explanation is that the connection between himself in the astral body and the outer organs is cut off. In hypnotism, any organ or organs may be so cut off while others remain active, thus accounting for many of its phenomena. The astral body therefore is in reality more the man than the body, but is so connected with it that it is not able to act except in certain cases. "Mediums" are such instances. A medium is a hysterical, nervous person. We know that looking over mediumship we find them afflicted with something akin to this; catalepsy, for instance. The condition in which many curious things happen through mediums is this: The proper adjustment of all the functions, nervous, material, and mental, is really a condition of the astral body, which is able sometimes to manifest itself. In our opinion, nearly all the phenomena of Spiritualism may be traced to the astral body, are manipulations of it; and we know that when one goes to a medium he simply awakens her astral body and receives from it his own thoughts in reply to his queries, and nothing more, except in some few rare cases.

The divorce between religion and science has been so great that the "Inner Man" has been forced to manifest improperly and out of place, in order to keep alive the evidence that there was such a body. Had science been united to and gone hand in hand with spiritual philosophy, we would have had a uniform development. Since man's investigations have been curbed he has revolted within, and he has been manifesting this inner nature for the last forty years. The facts of Spiritualism are thus of use, but at the same time are dangerous. They bring back to the earth influences which ought not to return; pictures of old crimes which produce in men once more the desire to commit them.

We come next to the division of passions and desires, the basis of

action from which men find their incentive to do both good and evil. When a man dies and is buried his kāmīc body is released. The life principle is also released from these atoms to go into others. Then the kāmīc body, with all the passions and desires is set free. We will suppose the case of a suicide. His kāmīc body escapes full of the idea of suicide. Similarly, the man who has indulged in drinking and all sorts of sensualities, goes out full of these things. A murderer who is hung is in the same condition. Guiteau would go out full of that last scene where he defied his accusers, and where he declared he would destroy all the people who had anything to do with his incarceration. What happens? Man's higher principles go on and on with evolution, finally being re-incarnated. If after death these lower elements are seized by mediums and brought back to earth, infused with additional life, not permitted to disintegrate, it is a crime. Everyone who goes to a medium and asks that their dead may return commits a crime. It is a crime against the person who is dead, and against the medium; it brings around her bad influences, for the majority that can return are full of crime. They are of the earth, earthy. Now, when I am dead my astral body will not have my senses; it will contain only my passions and desires, which swerve me as they swerve you also, and if I am drawn back against my will I may do harm. If you could actually see what occurs at a séance you would never go to another. You would see all these vile shapes enveloping the sitters like a huge octopus [cf. *BCW XIV:489-92*]. Mediumship is nothing but communicating with the astral dead; it is the worship of the dead, and as such it has been condemned for ages. Moses said "Ye shall kill a witch" [*Exodus 22:18*]. He prohibited his people from having anything to do with such things.

Having considered the lower principles of man we now come to that which is immortal, or mind, soul, and spirit, called respectively, Manas, Buddhi, and Ātma. Ātma, or spirit, is universal, and Buddhi its vehicle. Manas is the individualized thinker, the one who is conscious. These three together are eternally passing through incarnation and coming back again and again to gain experience; to reap reward or punishment. Before birth, in the prenatal state, man is in almost the same condition that he is after death, so that a consideration of the postmortem state will serve for the prenatal. The difference is only slight. By a simple illustration you will probably understand the ordinary, or devachanic condition after death, and its relation to life. Imagine a young Theosophist who is to deliver a speech. Previous to his appearance he thinks of it continually, perhaps for days; goes over his ideas and wonders what kind of an impression he will make. In the evening he delivers it, in a brief time compared to that he has spent in thinking about it. When he

has delivered it, he thinks of the impression he has made. The next day and for many days he still thinks of it. Isn't the thought more than the act? The state of Devachan is where he is in a similar manner thinking over the things of his last life until he returns to rebirth.

Thus after the death of the body we keep up this thinking, and develop this part of our nature, until the time comes when it is exhausted, and we come back to life to continue evolution, until the race has been perfected.

Theosophy and Epidemics

WILLIAM Q. JUDGE OF BROOKLYN TELLS OF THE MICROBE THEORY

[A Newspaper account of a talk by Mr. Judge printed in the
Brooklyn Eagle of 1892]

At the meeting of the Āryan Theosophical Society in New York yesterday William Q. Judge, the president, spoke on the subject of epidemics. He said:

The United States is now face to face with a disease which threatens to become epidemic if not prevented from entering the land. Cholera has been here once before to devastate and may get in again. Existing in perpetuity in India it travels over the globe by way of Mohammedan pilgrimages to Mecca, from thence to Russia and then through Europe here. It now skulks in our bay and is perhaps about to be brought into our country through other points. This is a physical epidemic, very important for the time but not so important in the eyes of the theosophist as other epidemics which can develop in the mental and moral organization of man.

Cholera, or yellow fever, or grippe, are peculiar diseases which terrify by their sudden action, but which are really physical and preventable, often curable. Grippe and cholera seem often to flash up suddenly at places very different from their first appearance, leading some to suppose there is a mystery which is not physical in it all. But when we consider that some snake bites in the East act throughout the whole body in a few seconds, and others produce death on the instant, we see that the mystery lies in the ignorance about the disease. Late experiments with cobra and other snake poison have shown that the poison destroys the cells of the blood with inconceivable rapidity, the corpuscles appearing to send the infection along on the instant. In

a similar manner, bacteriologists have proved how the microbes of different kinds increase by the million with amazing speed.

No theosophist should deny that science is right in saying that microbes produce disease and also prevent it. For it is an old theosophical, and once secret, doctrine that the microbes — then called lives — are divided into two classes, one called builders and the other, destroyers. These, it was held, warred with each other, and whichever side won, the result was disease and death, or health and life. This, too, the old theosophists held, was the cause of man's term of life. For if the builders won all the time up to maturity they again divided themselves into two classes and, beginning to devour each other, at last brought about the death of the body at about 70 years of age.

The theosophists also assert that this microbe theory obtains in the mental and moral spheres, and that epidemics of a moral character may break out among men, causing sudden changes of character in persons who before that were very discreet. The French revolution, in which rivers of blood ran, was brought to its awful pitch by the sudden increase of mental microbes, which produce moral disease sweeping over vast numbers of men. Lynchings and riots such as that of New Orleans, he [Mr. Judge] said, were of the same origin and were nothing more than the sudden development of these criminal microbes in the natures of men, who at other times were perfectly respectable. In the French revolution many excellent persons were carried away by the epidemic and led into the doing or countenancing of dreadful deeds. He referred also to the witch burning in Salem a century ago and declared that the otherwise eminent and respectable citizens who took active part in them were the victims of a mental and moral epidemic that drew them into actions of a criminal sort.

Turning to the present day, Mr. Judge pointed out that in the United States a microbe was developing in the mental and moral spheres which would sooner or later develop so quickly as to infect large masses of men. The recent strike riots and crimes on both sides evidence this, and if our thoughts, our mental feelings, were not speedily changed a vast revolution would be the result. Irrespective of the rights of either side in these struggles, the reason for them was to be found in the selfish character of our civilization, which ignores the idea of Universal Brotherhood. Great numbers of respectable men are incensed at each other and sides are being taken. The theosophist should stand aloof or he may be a victim to the epidemic on one side or the other. Even some well known members of the clergy have begun to assert that the country's legislation is in the interest of capital as against labor, and newspapers criticize them. The microbe is spreading. When it

has made a few more advances it will gain a force overwhelming, and spreading then in vast numbers we will see suddenly springing up a revolution into which all will be drawn — one side the aggressors, the other, defenders.

And the discoveries of “mental suggestion” and “hypnotism” will not be forgotten in this disturbance. By suggestion an artificial reproduction of these moral and mental microbes will be brought about and thus natural capacity added to. One side will have its army of suggested persons to do its bidding, and so will the other.

The remedy proposed by Mr. Judge was a vigorous spreading of the doctrines of Reincarnation and Karma, together with the actual practice of good deeds by those who have time and money. The laborers should go to the rich and preach these as compellers of kind acts. The rich should hasten to show to the poor by immediate and universal benevolences that they are acting as nature intended, that is, as nature’s trustees of their wealth and time. In that way and none other can the day of revolution be averted. Legislation is idle, argument on rights and legalities vain. The poor, almost to a man, believe that the rich oppress them. The middling-well-off are between the two other classes.

Theosophy does not seek to abolish rights nor to alter social claims. It declares, however, that each man must serve his neighbor, and that selfish indulgence by the wealthy to the neglect of the poor is a source of destruction. A great charity organization should be formed by every well-to-do woman devoting herself to the poor, and every well-to-do man giving her the means to do so, and all cutting out at once their rounds of balls, parties, teas and frivolities. Otherwise the direful result of an epidemic in the moral sphere cannot be averted.

Madame Blavatsky in India

A REPLY TO MONCURE D. CONWAY

[*Arena*, Boston, Vol. V, March 1892, pp. 472-80. It was reprinted in the *New York World*, March 16, 1892.]

There are three reasons why I reply to Moncure D. Conway's article in the October *Arena*, entitled "Madame Blavatsky at Adyar."

First, I am an old and intimate friend of hers, while Mr. Conway met her but twice according to his own account, and then only for a short time. Second, she has given up her mortal body and cannot reply here to his attacks. Third, because, although his article is given as an account of her, it is, in fact, an attack on the Theosophical Society I had the honor to take part in founding with Madame Blavatsky and others, and with the history of which in all its details I am well acquainted, from having been one of its secretaries ever since its organization in 1875.

The October article covers twelve pages, and is mainly a rehashing of old charges made by other people and about which Mr. Conway has no personal knowledge whatever, besides a good deal of matter in which the mistakes are too evident to mislead anyone who has really given the theosophical movement any study.

Let us observe in the beginning the qualifications which Mr. Conway possesses as a reporter. He says Adyar is fifteen miles from Madras when at the most it is only six, and the extent of Madras itself is only fifteen. "Palms" are described as being at the entrance, whereas the only palms on the place were a few weak ones at the seaside of the compound, and where the road did not run. No doubt the "palms" he speaks of are to give a better color to the luxuriousness of the self-sacrifice he does not approve. In the next few lines the "guru" of a chela is described as a "mahatma" (page 580), a definition invented solely by the critic. In this little scene he gives the command of a mahatma as the reason for a Hindu's not shaking his hand; all travelers know that the Hindus do not shake hands with one another, much less with strangers; Mr. Conway must have observed this as I did when there, if he met any but the official English. His description of the "shrine," on page 582, is so far removed from fact that I am constrained to doubt the accuracy even of his recollection of what was said to him by Madame Blavatsky. I know the shrine well, have examined it fully, and just after he was there, and not only that, but by my own orders it was taken from the wall, and its contents removed soon after he left India,

and in that removal I took chief part just before the famous so-called *exposé*, in the *Christian College Magazine*. According to Mr. Conway "it reached nearly to the ceiling," the fact being that it was a wall cabinet and nothing more, and its total height from bottom to top was not four feet, which would be a very low ceiling. Its doors were painted black and varnished, but his recollection attributes to it a decoration of "mystical emblems and figures," perhaps to accord with what he thought a theosophical shrine ought to have. "The interior of the shrine was inlaid with metal work," he says, and evidently he saw it but once in haste. I saw it for several days together, examined it fully, took charge of it, with my own hands removed the objects within it, and instead of its interior being inlaid with metal work it was lined with common red plush. The description given by Mr. Conway makes a better newspaper story, however. Painting the interior with his imagination, he says there was a Buddha there, which is not so; and then occurs the crowning absurdity that the portrait of Koot Humi "holds a small barrel-shaped praying machine on his head." This is a curious instance of hypnotism and bad memory mixing facts, for there was a Tibetan prayer wheel in the shrine, but it lay on the bottom shelf, and the picture of Koot Humi which I then removed, gives him with a fur cap on. It sounds like a bad dream that the learned doctor had. But further, and this is a case where any good journalist would have verified the mere facts of record, he says, speaking of the effect of the scandals on the branches of the Society in India, that the seventy-seven branches there in 1879 are now (in 1891) "withering away under the Blavatsky scandals," the fact being that now over one hundred and fifty branches exist there which pass resolutions of high respect for her memory, and continue the work she incited them to begin, included in that being a growing correspondence with the increasing membership in America, and the helping forward of a special department of the Society's work, especially devoted to the translation of their old books and the procurement of manuscripts and treatises that Max Müller and others wish to have. If Mr. Conway had never before taken part in attacks upon Madame Blavatsky and the Society, some inaccuracy might be attributed to inexperience; but as the case is otherwise, one is led to the conclusion that some other motive than zeal for fact must have stimulated the present article. And it may interest him to know what Madame Blavatsky herself said to me of him after he had seen her — "The gentleman is in his decadence, with a great disappointment hanging over his life; from this point he will find himself of less and less importance in the world, and you will find him at last for a paltry pay attacking over my shoulders the cause you wish to serve," a part of which we know to be now true.

Since I am trying to defend a friend who has passed beyond the veil, it is impossible to overlook the statement made in the note on page 582 of Mr. Conway's article, in which he leaves the impression that that article is his first presentation of the matter to the public: indeed, such is his declaration, the only indefiniteness being the omission of the names of the "friends of Madame Blavatsky" to whom he mentioned the affair so as to give them the chance of replying. The omission of their names now prevents my having their testimony, for I know all her friends and they are a sort who would not fail to give me the facts. It may have escaped Mr. Conway's recollection that after he had made his visit to Adyar and had his conversation with Mme. Blavatsky, he wrote a long account of it to the *Glasgow Herald* published in Glasgow, Scotland, in which he showed the same spirit as in the one under review, and that I wrote a reply to it for the same paper, which the paper published; and that later, when I was in London on my way to Adyar, he met Colonel Olcott and myself after one of the services in South Place Chapel, in which he had advertised himself as to speak on Theosophy and Spiritualism, but wholly omitted any reference to Theosophy when he saw us there; and that our conversation was in the underground railroad, in the course of which he referred to the articles in the *Glasgow Herald*, and exhibited the same vexation of which he accuses himself in the present one at page 581, when he found that the shrine had been permanently closed just three days before he got there. Perhaps the "glamour" of Adyar still lingers around his recollections.

I now come to the particular incident around which the October article revolves. It is the explanation supposed to have been offered by Madame Blavatsky of all her life and work to a visitor who told her he wanted an explanation to give to his flock (in South Place Chapel) who were always ready to admit facts. From his account it is clear that he did not inquire of her as to the philosophical doctrines of man and mind, and theories as to cosmogenesis she had been engaged in promulgating, nor of the objects and purposes of the Theosophical Society to which her life was devoted, and then as now an active body working not only in India but in Europe and America. His sole inquiry was about paltry phenomena that she never spoke of with any particular interest. For, he goes on: "'Now,' I said, 'what do these rumors mean? I hear of your lifting teapots from beneath your chair, summoning lost jewels, conversing with Mahatmas a thousand miles away.'"

If this is all that passed — and no more is given of questions by him — there is not a word in it relating to philosophy nor any of the many other important subjects upon which Madame Blavatsky had been for long before assiduously writing and talking. Her reply therefore

attaches solely to the question. It is given by him: "It is glamour; people think they see what they do not. That is the whole of it." This reply has naught to do with the existence of Mahatmas, nor with their powers, nor with the theories of cosmogenesis and anthropogenesis given by her, nor with the aims and work of her Society, nor with her views as to many hidden and natural powers of man, on which she had before that spoken and written much. It simply offered an explanation she had never failed to give, included in the word "glamour." This power of producing glamour is now well known to the French and other schools of hypnotists, and it is a correct explanation of many of her very best and most wonderful phenomena. It is the explanation of numerous extraordinary feats to be witnessed in India. By its means a letter could be brought into the room and deposited anywhere without a person present seeing either letter or messenger. For grant the power, and the limits of its exercise cannot be fixed. Take the production of a teacup from beneath a chair where a moment or two before it had not been. The same power of glamouring would enable her to leave the room, still seeming to be present, to procure a teacup from the adjoining apartment and then to produce it suddenly from beneath the chair, all the while the spectators thinking they saw her sitting there. This is one of the possibilities of the realm of glamour, and admitted by Mr. Conway in my presence as I shall show. Glamour is only another name for hypnotism, partly understood by Dr. Charcot and his pupils, but fully known to Madame Blavatsky, who was taught in a school where the science is elaborated with a detail that western schools have not yet reached to but eventually will. And this she has often asserted of many of her own phenomena, for she has deliberately called them "psychological frauds."

I have said Mr. Conway admitted in my presence something germane to this inquiry. It was in his own South Place Chapel where I went in 1884 to hear him discourse on a subject which he advertised to be upon Spiritualism and Theosophy. For some reason unknown to me, he omitted all reference to Theosophy, but dwelt at length on his experiences in India with fakirs, jugglers, and yogis. He related with a sober mien marvels of magic, of hypnotism, or of fraud that outshine anything he has criticized in Madame Blavatsky. Among those, he told of seeing an old fakir or yogi make coins dance about a table at the word of command and following Mr. Conway's unexpressed wish, there being no connection between the operator and the table, as he averred. "This," he said, "is very wonderful. I do not know how to explain it. But some day I will go back and inquire further." And yet Madame Blavatsky explained it for him at the Adyar conversation.

I do not think, as some have said, that she was making fun of him by thinking: "You soft-headed and innocent old goose, do you really suppose that I am going seriously to answer a person who proclaims in advance his mission here as you did and expects to see me execute phenomena whereon he may write a sermon for his London babes?"* On the contrary, she was ready to go on with him further if he chose to proceed beyond mere marvels that she had often dubbed with the name of glamour before he came. But he went no further, and calmly proceeded, plodding along with grotesque solemnity that is refreshing in the extreme.

In fine, all that Mr. Conway's somewhat labored article amounts to is that we are asked by him to believe that after Madame Blavatsky had duped some of the brightest minds of both West and East, and secured a firm hold on their loyalty, reverence, and affection — including many hundred Hindus of learning and wide experience in their own land of marvels, as they have told me with their own lips — had succeeded in establishing a system of imposture upon which, if we accept his view, she must depend — she was ready in a casual conversation to confess all her acts to be frauds and to throw herself on the mercy of Mr. Conway merely because he preached in South Place Chapel and had a congregation — hardly. If confession — "an unwitnessed confession" as he calls it — were her determination at the interview, it is interesting to ask why she did not confess to him that there were trap-doors and sliding panels to help phenomena? But there was no such confession, no trap-doors, no frauds.

On p. 587, Mr. Conway says:

The most curious thing about this turbaned spiritualism is its development of the Koothoomi myth. I asked Sir W. W. Hunter, Gazetteer-General of India, and other orientalist about the name of this alleged Mahatma or Rahat (sic), and they declared Koothoomi to be without analogies in any Hindu tongue ancient or modern.

It is easy to lose one's self in the ocean of Indian literature with its vast number of names, so perhaps Mr. Conway can be forgiven. But the name of Sir W. W. Hunter is not that of a great orientalist, and those of the "other orientalist" whom he asked are not given, so they must be considered of doubtful authority. On turning to *The Classical Dictionary of India* (by Mr. John Garrett, Director of Public Instruction at Mysore, India, printed in 1871 at Madras, Higginbotham & Co.) under K we find,

**Theosophical Forum*, November 1891.

“KUTHUMI: a pupil of Paushyīñji and teacher of the Sāma Veda.”

The name is the same as the one spelled “Koothoomi” in *The Arena*, for the double “o” stands for “u.”

Proceeding with his peculiar analysis of this “myth,” Mr. Conway says: “I was assured *on good authority* that the name was originally ‘Cotthume’ and a mere mixture of Ol-Cott and Hume, Madame Blavatsky’s principal adherents.” The evident recklessness of statement here is noticeable and inexcusable. No name of the “good authority” is given, certainly it was not Mr. Sinnett who first gave publicity to the name *Koothoomi*; perhaps it was some learned orientalist who never read John Garrett’s book. But as I knew H. P. Blavatsky well in 1874, before she met Messrs. Sinnett or Hume, and before this name — now dubbed a myth — was ever given to the public, I may be allowed to say that it was not originally “Cotthume,” but was one that I and others in New York were perfectly familiar with through his correspondence with us at that time on matters connected with the Society. And when Mr. Sinnett published his *Esoteric Buddhism*, giving this name to the world, we all felt that ribaldry would follow. I wrote then to Madame Blavatsky expressing regret that the name was given out. To this she replied:

Do not be alarmed nor grieved. The name was bound to come out some day, and as it is a real one its use instead of the New York substitute is better, because the latter was unreal. The mud that you fear is now to be thrown at sacred names will not hurt them, but inevitably will fly back in the faces of those who throw it.

The remainder of the article shows an utter lack of acquaintance with the theosophical movement which has been classed by the great Frenchman, Émile Bournouf, as one of the three great religious movements of the day. Mr. Conway appears to think it depends on Colonel Olcott, ignoring the many other persons who give life to the “propaganda.” Such men as Mr. A. P. Sinnett, and women like Mrs. Annie Besant, are left out of account, to say nothing of the omission to notice the fact that in each of the three great divisions of the globe, Europe, Asia, and America, there is a well-organized section of the Society, and that there is a great body of literature devoted to the work. This was so well known to others that shortly before her death an article by Madame Blavatsky was printed by the *North American Review*, describing the progress of the movement [cf. *BCW* XII:292-308]. But Mr. Conway would have us suppose that Colonel Olcott’s few published speeches represent us or indicate our future, and he gravely advises that headquarters should be fixed in Ceylon, so that through a union with

Buddhism, a lasting vitality may be assured. This can never be done. The Society has had for several years a headquarters in Ceylon, just as it has others in London, New York, San Francisco, and Madras, but it is not, nor is it to be, a Buddhist society. A slight review of its literature, emanating from those centers, would have shown this to Mr. Conway, and perhaps enabled him to give us a better and broader article. Again, the interest it has excited in England makes the last sentence of his article, "If theosophy is to live, it must 'take refuge in Buddha'" a stale, emaciated joke. The convention of the Society in London, in July last, attracted over twelve hundred people to a public meeting at Portman Rooms, and later St. James' Hall and St. George's were crammed with people, including such men as Sir Robert Peel, and Lord Justice Pollock, to hear Mrs. Annie Besant lecture as a Theosophist on "Reincarnation," while her lecture on Theosophy at the Democratic Club brought such a crush that doors and windows were pressed in. All of this was the subject of newspaper reports, column after column having been devoted to it, with an immediate exhaustion of morning editions. It seems more likely that Theosophy will "take refuge" in London than in "Buddha."

Having now directly answered Mr. Conway's article I will take advantage of the opportunity to append some facts directly known to myself, about the "shrine" and the rooms at Adyar.

I went to Adyar in the early part of the year 1884, with full power from the president of the Society to do whatever seemed best for our protection against an attack we had information was about to be made in conjunction with the missionaries who conducted the Christian College at Madras. I found that Mr. Coulomb had partly finished a hole in the wall behind the shrine. It was so new that its edges were ragged with the ends of laths and the plaster was still on the floor. Against it he had placed an unfinished teak-wood cupboard, made for the occasion, and having a false panel in the back that hid the hole in the wall. But the panel was too new to work and had to be violently kicked in to show that it was there. It was all unplanned, unoiled, and not rubbed down. He had been dismissed before he had time to finish. In the hall that opened on the stairs he had made a cunning panel, opening the back of a cupboard belonging to the "occult room." This was not finished and force had to be used to make it open, and then only by using a mallet. Another movable panel he also made in the front room, but even the agent of the psychical society admitted that it was very new. It was of teak, and I had to use a mallet and file to open it. All these things were discovered and examined in the presence of many people, who then and there wrote their opinions in a book I provided for the purpose, and

which is now at headquarters. The whole arrangement was evidently made up after the facts, to fit them on the theory of fraud. That it was done for money was admitted, for a few days after we had completed our examination the principal of the Christian College came to the place — a thing he had never done before — and asked that he and his friends be allowed to see the room and the shrine.

He almost implored us to let him go up, but we would not, as we saw he merely desired to finish what he called his “exposure.” He was then asked in my presence by Dr. Hartmann what he had paid to Coulomb for his work, and replied, somewhat off his guard, that he had paid him somewhere about one hundred rupees. This supports the statement by Dr. Hartmann (made in print), that Coulomb came to him and said that ten thousand rupees were at his disposal if he could ruin the Society. He merely exaggerated the amount to see if we would give him more to be silent.

The assailants of H. P. Blavatsky and the Theosophical Society have ever seemed to be beset by a singular fatuity. It seems that they must, as it were by force, deny all accepted laws of motive and of life in judging these things, explaining the conduct of members of the Society on principles the reverse of any ever known to human beings, facts as plain as noonday being ignored, and other facts construed on theories which require the most tremendous credulity to accept. They perceive no fine impulse, and laugh at the idea of our desiring to give a basis for ethics although not a word in all the writings of Madame Blavatsky shows her or us in any other light.

Theosophic Duties

[*The New Californian*, Vol. II (No. 1), July 1892, p. 28]

It is not our duty as Theosophists to meddle with politics, saying "such and such a policy is Theosophical," but it is our duty to avoid dragging the Society into any political movement. The T.S. is unsectarian and unpolitical, and no member has the right to say that Theosophy teaches this, that, or the other sort of government or form of law. Forms of government and legislation all pass away. The truth alone remains. Man himself is the greatest truth of all, for he is Truth trying to make itself known.

Under any form of government or any social order men may prosper if they follow the dictates of the soul. It does not follow that either republics or monarchies or empires are the best form. Each age determines for itself those things; and yet Theosophy remains.

There are enough good laws on the statute books to make this an Arcadia, if only men would abandon selfishness and practice brotherhood. But you cannot force the development of a people by laws or revolutions. The first are passed as limiters or agitators; the second result from inherent disorders in the people.

But it is no part of a Theosophist's duty to condemn another member because he upholds any particular law or policy, so long as the Society is not involved in it.

It is our duty to refrain from declaring too definitely and on insufficient proof that the Adepts, or H.P.B., have said the world is on the eve of war, and that the close of the cycle in 1897 will witness revolutions, or to assume we can alter these events within that time. For the proof is not clear that the Adepts ever said these things, and it is quite plain that no causes for revolutions explodable into such disasters in five years, could be altered by us — supposing them now fixed — in so short a time. I say this in view of statements to that effect made by sundry members.

It is not the duty of a Theosophist to pry into the motives, the means, or the actions of other members. By attending strictly to our own duties we will have enough to do. We cannot know the limitations nor the conscience of any other person.

What is the plain duty of every Theosophist? To read and understand, so as to be able to explain theosophical doctrines. The Society has never suffered from outsiders so much as it has from its unintelli-

gent representation by members. The world is full of minds who wish to know, and Theosophists should form clear conceptions of what they think they believe, in order to meet objections, dispel doubts, and carry conviction. Such is our duty.

The Esoteric She

THE LATE MME. BLAVATSKY — A SKETCH OF HER CAREER

[*The Sun*, New York, September 26, 1892, p. 5]

[The following article drew widespread interest to H.P.B. It was reprinted in the *Platte County Argus*, Nebraska, of Nov. 4, 1892, under the title "A Woman's Noble Work"; and, as far away as Sri Lanka, under the title "Madame Blavatsky," in *The Buddhist*, Colombo, November and December issues, 1892. (Russian names have been revised according to the biographical sketch of H.P.B. in *BCWI*.)]

A woman who, for one reason or another, has kept the world — first her little child world and afterward two hemispheres — talking of her, disputing about her, defending or assailing her character and motives, joining her enterprise or opposing it might and main, and in her death being as much telegraphed about between two continents as an emperor, must have been a remarkable person. Such was Mme. Helena Petrovna Blavatsky, born under the power of the holy Czar, in the family of the Hahns, descended on one side from a famous crusader, Count Rottenstern, who added Hahn, a cock, to his name because that bird saved his life from a wily Saracen who had come into his tent to murder him.

Hardly any circumstance or epoch in Mme. Blavatsky's career was prosaic. She chose to be born into this life at Ekaterinoslav, Russia, in the year 1831, when coffins and desolation were everywhere from the plague of cholera. The child was so delicate that the family decided upon immediate baptism under the rites of the Greek Catholic [Russian Orthodox] Church. This was in itself not common, but the ceremony was — under the luck that ever was with Helena — more remarkable and startling still. At this ceremony all the relatives are present and stand holding lighted candles. As one was absent, a young child, aunt of the infant Helena, was made proxy for the absentee, and given a candle like the rest. Tired out by the effort, this young proxy sank down to the floor unnoticed by the others, and, just as the sponsors were renouncing

the evil one on the babe's behalf, by three times spitting on the floor, the sitting witness with her candle accidentally set fire to the robes of the officiating priest, and instantly there was a small conflagration, in which many of those present were seriously burned. Thus amid the scourge of death in the land was Mme. Blavatsky ushered into our world, and in the flames baptized by the priests of a Church whose fallacious dogmas she did much in her life to expose.

She was connected with the rulers of Russia. Speaking in 1881, her uncle, Gen. Fadeyev, joint Councillor of State of Russia, said that, as daughter of Col. Peter Hahn, she was granddaughter of Gen. Alexis Hahn von Rottenstern Hahn of old Mecklenburg stock, settled in Russia, and on her mother's side daughter of Helene Fadeyev and granddaughter of Princess Helena Dolgorukov. Her maternal ancestors were of the oldest families in Russia and direct descendants of the Prince or Grand Duke Rurik, the first ruler of Russia. Several ladies of the family belonged to the imperial house, becoming Czarinas by marriage. One of them, a Dolgorukov, married the grandfather of Peter the Great, and another was betrothed to Czar Peter II. Through these connections it naturally resulted that Mme. Blavatsky was acquainted personally with many noble Russians. In Paris I met three princes of Russia and one well-known General, who told of her youth and the wonderful things related about her then; and in Germany I met the Prince Emil de Wittgenstein of one of the many Russo-German families, and himself cousin to the Empress of Russia and aide-de-camp to the Czar, who told me that he was an old family friend of hers, who heard much about her in early years, but, to his regret, had never had the fortune to see her again after a brief visit made with her father to his house. But he joined her famous Theosophical Society by correspondence, and wrote, after the war with Turkey, that he had been told in a letter from her that no hurt would come to him during the campaign, and such turned out to be the fact.

As a child she was the wonder of the neighborhood and the terror of the simpler serfs. Russia teems with superstitions and omens, and as Helena was born on the seventh month and between the 30th and the 31st day, she was supposed by the nurses and servants to have powers and virtues possessed by no one else. And these supposed powers made her the cynosure of all in her early youth. She was allowed liberties given none others, and as soon as she could understand she was given by her nurses the chief part in a mystic Russian ceremony performed about the house and grounds on the 30th of July with the object of propitiating the house demon. The education she got was fragmentary, and in itself so inadequate as to be one more cause among many for the

belief of her friends in later life that she was endowed with abnormal psychic powers, or else in verity assisted by those unseen beings who she asserted were her helpers and who were men living on the earth, but possessed of developed senses that laughed at time and space. In girlhood she was bound by no restraint of conventionality, but rode any Cossack horse in a man's saddle, and later on spent a long time with her father with his regiment in the field, where, with her sister, she became the pet of the soldiers. In 1844, when 14, her father took her to London and Paris, where some progress was made in music, and before 1848 she returned home.

Her marriage in 1849 to Nikifor Blavatsky, the Governor of Yerivan in the Caucasus, gave her the name of Blavatsky, borne till her death. This marriage, like all other events in her life, was full of pyrotechnics. Her abrupt style had led her female friends to say that she could not make the old Blavatsky marry her, and out of sheer bravado she declared she could, and, sure enough, he did propose and was accepted. Then the awful fact obtruded itself on Helena's mind that this could not — in Russia — be undone. They were married, but the affair was signalized by Mme. Blavatsky's breaking a candlestick over his head and precipitately leaving the house, never to see him again. After her determination was evident, her father assisted her in a life of travel which began from that date, and not until 1858 did she return to Russia. Meanwhile her steps led her to America in 1851, to Canada, to New Orleans, to Mexico, off to India, and back again in 1853 to the United States. Then her relatives lost sight of her once more until 1858, when her coming back was like other events in her history. It was a wintry night, and a wedding party was on at the home in Russia. Guests had arrived, and suddenly, interrupting the meal, the bell rang violently, and there, unannounced, was Mme. Blavatsky at the door.

From this point the family and many friends testify, both by letter and by articles in the *Rebus*, a well-known journal in Russia, and in other papers, a constant series of marvels wholly unexplainable on the theory of jugglery was constantly occurring. They were of such a character that hundreds of friends from great distances were constantly visiting the house to see the wonderful Mme. Blavatsky. Many were incredulous, many believed it was magic, and others started charges of fraud. The superstitious Gooriel and Mingrelian nobility came in crowds and talked incessantly after, calling her a magician. They came to see the marvels others reported, to see her sitting quietly reading while tables and chairs moved of themselves and low raps in every direction seemed to reply to questions. Among many testified to was one done for her brother, who doubted her powers. A small chess table stood on the

floor. Very light — a child could lift it and a man break it. One asked if Mme. Blavatsky could fasten it by will to the floor. She then said to examine it, and they found it loose. After that, and being some distance off, she said, "Try again." They then found that no power of theirs could stir it, and her brother, supposing from his great strength that this "trick" could be easily exposed, embraced the little table and shook and pulled it without effect, except to make it groan and creak. So with wall and furniture rapping, objects moving, messages about distant happenings arriving by aerial post, the whole family and neighborhood were in a constant state of excitement. Mme. Blavatsky said herself that this was a period when she was letting her psychic forces play, and learning fully to understand and control them.

But the spirit of unrest came freshly again, and she started out once more to find, as she wrote to me, "the men and women whom I want to prepare for the work of a great philosophical and ethical movement that I expect to start in a later time." Going to Spezzia in a Greek vessel, the usual display of natural circumstances took place, and the boat was blown up by an explosion of gunpowder in the cargo. Only a few of those on board were saved, she among them. This led her to Cairo, in Egypt, where, in 1871, she started a society with the object of investigating spiritualism so as to expose its fallacies, if any, and to put its facts on a firm, scientific, and reasonable basis, if possible. But it only lasted fourteen days, and she wrote about it then: "It is a heap of ruins — majestic, but as suggestive as those of the Pharaoh's tombs."*

It was, however, in the United States that she really began the work that has made her name well known in Europe, Asia, and America; made her notorious in the eyes of those who dislike all reformers, but great and famous for those who say her works have benefited them. Prior to 1875 she was again investigating the claims of spiritualism in this country, and wrote home then analyzing it, declaring false its assertion that the dead were heard from, and showing that, on the other hand, the phenomena exhibited a great psycho-physiological change going on here, which, if allowed to go on in our present merely material civilization, would bring about great disaster, morally and physically.

Then in 1875, in New York, she started the Theosophical Society, aided by Col. H. S. Olcott and others, declaring its objects to be the making of a nucleus for a Universal Brotherhood, the study of ancient and other religions and sciences, and the investigation of the psychical and recondite laws affecting man and nature. There certainly was no

*[*Incidents in the Life of Madame Blavatsky*, George Redway, London, 1886, p. 159]

selfish object in this, nor any desire to raise money. She was in receipt of funds from sources in Russia and other places until they were cut off by reason of her becoming an American citizen, and also because her unremunerated labors for the Society prevented her doing literary work on Russian magazines, where all her writings would be taken eagerly. As soon as the Theosophical Society was started she said to the writer that a book had to be written for its use. *Isis Unveiled* was then begun, and unremittingly she worked at it night and day until the moment when a publisher was secured for it.

Meanwhile crowds of visitors were constantly calling at her rooms in Irving Place, later in Thirty-fourth Street, and last in Forty-seventh Street and Eighth Avenue. The newspapers were full of her supposed powers or of laughter at the possibilities in man that she and her Society asserted. A prominent New York daily wrote of her thus: "A woman of as remarkable characteristics as Cagliostro himself, and one who is every day as differently judged by different people as the renowned Count was in his day. By those who know her slightly she is called a charlatan; better acquaintance made you think she was learned; and those who were intimate with her were either carried away with belief in her power or completely puzzled."* *Isis Unveiled* attracted wide attention, and all the New York papers reviewed it, each saying that it exhibited immense research. The strange part of this is, as I and many others can testify as eyewitnesses to the production of the book, that the writer had no library in which to make researches and possessed no notes of investigation or reading previously done. All was written straight out of hand. And yet it is full of references to books in the British Museum and other great libraries, and every reference is correct. Either, then, we have, as to that book, a woman who was capable of storing in her memory a mass of facts, dates, numbers, titles, and subjects such as no other human being ever was capable of, or her claim to help from unseen beings is just.

In 1878, *Isis Unveiled* having been published, Mme. Blavatsky informed her friends that she must go to India and start there the same movement of the Theosophical Society. So in December of that year she and Col. Olcott and two more went out to India, stopping at London for a while. Arriving in Bombay they found three or four Hindus to meet them who had heard from afar of the matter. A place was hired in the native part of the town, and soon she and Col. Olcott started *The Theosophist*, a magazine that became at once well known there and was widely bought in the West.

*[Condensed from the *New York Times*, Jan. 2, 1885, p. 3.]

There in Bombay and later in Adyar, Madras, Mme. Blavatsky worked day after day in all seasons, editing her magazine and carrying on an immense correspondence with people in every part of the world interested in Theosophy, and also daily disputing and discussing with learned Hindus who constantly called. Phenomena occurred there also very often, and later the society for discovering nothing about the psychic world investigated these, and came to the conclusion that this woman of no fortune, who was never before publicly heard of in India, had managed, in some way they could not explain, to get up a vast conspiracy that ramified all over India, including men of all ranks, by means of which she was enabled to produce pretended phenomena. I give this conclusion as one adopted by many. For anyone who knew her and who knows India, with its hundreds of different languages, none of which she knew, the conclusion is absurd. The Hindus believed in her, said always that she could explain to them their own scriptures and philosophies where the Brahmans had lost or concealed the key, and that by her efforts and the work of the Society founded through her, India's young men were being saved from the blank materialism which is the only religion the West can ever give a Hindu.

In 1885 Mme. Blavatsky returned to England, and there started another theosophical magazine, called *Lucifer*, and immediately stirred up the movement in Europe. Day and night there, as in New York and India, she wrote and spoke, incessantly corresponding with people everywhere, editing *Lucifer*, and making books for her beloved Society, and never possessed of means, never getting from the world at large anything save abuse wholly undeserved. *The Key to Theosophy* was written in London, and also *The Secret Doctrine*, which is the great textbook for Theosophists. *The Voice of the Silence* was written there, too, and is meant for devotional Theosophists. Writing, writing, writing from morn till night was her fate here. Yet, although scandalized and abused here as elsewhere, she made many devoted friends, for there never was anything half way in her history. Those who met her or heard of her were always either staunch friends or bitter enemies.

The Secret Doctrine led to the coming into the Society of Mrs. Annie Besant, and then Mme. Blavatsky began to say that her labors were coming to an end, for here was a woman who had the courage of the ancient reformers and who would help carry on the movement in England unflinchingly. *The Secret Doctrine* was sent to Mr. Stead of the *Pall Mall Gazette* to review, but none of his usual reviewers felt equal to it and he asked Mrs. Besant if she could review it. She accepted the task, reviewed, and then wanted an introduction to the writer. Soon after that she joined the Society, first fully investigating Mme. Blavatsky's

character, and threw in her entire forces with the Theosophists. Then a permanent London headquarters was started and still exists. And there Mme. Blavatsky passed away, with the knowledge that the Society she had striven so hard for at any cost was at last an entity able to struggle for itself.

In her dying moment she showed that her life had been spent for an idea, with full consciousness that in the eyes of the world it was Utopian, but in her own, necessary for the race. She implored her friends not to allow her then ending incarnation to become a failure by the failure of the movement started and carried on with so much of suffering. She never in all her life made money or asked for it. Venal writers and spiteful men and women have said she strove to get money from so-called dupes, but all her intimate friends know that over and over again she has refused money; that always she has had friends who would give her all they had if she would take it, but she never took any nor asked it. On the other hand, her philosophy and her high ideals have caused others to try to help all those in need. Impelled by such incentive, one rich Theosophist gave her \$5,000 to found a working girls' club at Bow, in London, and one day, after Mrs. Besant had made the arrangements for the house and the rest, Mme. Blavatsky, although sick and old, went down there herself and opened the club in the name of the Society.

The aim and object of her life were to strike off the shackles forged by priestcraft for the mind of man. She wished all men to know that they are God in fact, and that as men they must bear the burden of their own sins, for no one else can do it. Hence she brought forward to the West the old Eastern doctrines of karma and reincarnation. Under the first, the law of justice, she said each must answer for himself, and under the second, make answer on the earth where all his acts were done. She also desired that science should be brought back to the true ground where life and intelligence are admitted to be within and acting on and through every atom in the universe. Hence her object was to make religion scientific and science religious, so that the dogmatism of each might disappear.

Her life since 1875 was spent in the unremitting endeavor to draw within the Theosophical Society those who could work unselfishly to propagate an ethics and philosophy tending to realize the brotherhood of man by showing the real unity and essential non-separateness of every being. And her books were written with the declared object of furnishing the material for intellectual and scientific progress on those lines. The theory of man's origin, powers, and destiny brought forward by her, drawn from ancient Indian sources, places us upon a higher pedestal than that given by either religion or science, for it gives to each



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the possibility of developing the godlike powers within, and of at last becoming a co-worker with nature.

As everyone must die at last, we will not say that her demise was a loss; but if she had not lived and done what she did humanity would not have had the impulse and the ideas toward the good which it was her mission to give and to proclaim. And there are today scores, nay, hundreds, of devout, earnest men and women intent on purifying their own lives and sweetening the lives of others, who trace their hopes and aspirations to the wisdom-religion revived in the West through her efforts, and who gratefully avow that their dearest possessions are the result of her toilsome and self-sacrificing life. If they, in turn, live aright and do good, they will be but illustrating the doctrine which she daily taught and hourly practiced.

Hypnotism and Theosophy

[*Jenness Miller Illustrated Monthly*, New York, August 1893. This article was only slightly revised from an earlier article submitted by Mr. Judge to the *Omaha Daily Bee*, and printed on March 30, 1891.]

Is hypnotism understood? What is the attitude of the Theosophical Society to hypnotism?

It is thought by some that magnetism and hypnotism are identical; for many have said this new force or power is only the old practice of Mesmer revived in this century, after long years of contempt, and labeled with a new name, which will permit doctors to take it up. This is not, however, altogether true. Dr. Charcot, of Paris, and his followers, may be credited with the revival of hypnotism; for, in consequence of their investigations, it has been accepted by the medical profession. I have seen the prominent doctors of the Atlantic coast change their views on this subject in twenty-five years. Dr. Hammond and others laughed at the credulity of those who believed that the phenomena, now so well known among hypnotizers, ever took place; today they write articles and admit the facts previously denied.

Many years ago, Dr. Esdaile, a surgeon of the British army, conducted a hospital in India, and there performed many difficult operations by using magnetism as an anaesthetic, even instructing native assistants to use it on patients in his stead. His book, long ago pub-

lished, gives all the facts.* There is plenty of testimony in all countries to the reality of the mesmeric and hypnotic states and powers.

The great question which arose after the proofs about hypnotism were in was a very different one from any which has previously been brought forward. As soon as the process was described and admitted, experiments proceeded with rapidity, and the great subject of "suggestion" was laid bare. It was found that the hypnotized person could be made to do many strange things after recovering from the hypnotic state, provided the suggestion had been made to him when he was in the state. The subject was told to murder Dr. A or B; to steal a pocket-book. He was then taken out of the hypnotic state, and, at the appointed time, would take the suggested weapon — a paper knife or harmless thing — and go through all the required actions, or would actually steal the object he was told to steal. If this power could be used by a doctor in an experiment, it was argued that an actual murder might be planned and executed through a hypnotized person. Hence it was dangerous. Crime was possible of perpetration with impunity by the real culprit. Dr. Charcot gave an article to an important New York magazine in which he admitted the probabilities of suggestion to patients, but denied that there was danger from suggested crime, and yet also said there ought to be laws against indiscriminate hypnotization. In the latter conclusion, most of the Theosophical Society's members fully concur, but they also think that there is, and will be, danger from crime suggested to hypnotic subjects. Not in the immediate present, but in the future.

This is because hypnotism is not understood nor its dangers appreciated by the medical profession; still less do they credit the public with a correct knowledge on the subject.

The very best hypnotizers know very well that there are points at which the hypnotized subject escapes their influence, continues in the hypnotic state, and remains under some influence not known to the operator nor distinguishable by the subject. Here is one danger — the danger of ignorance and of a blind guide's leading one equally blind. Such writers as Braid, Binet, and others are only statisticians. They simply give facts and methods, all being equally in the dark as to causes and possibilities. Again, the operators in the forefront of hypnotic fame know, too, as Dr. Charcot has said, there is a danger that hysteria will be developed where it never existed, and a long train of other evils. This is why he demands the suppression of indiscriminate operating. But the

*[*Mesmerism in India, and its Practical Application in Surgery and Medicine*, Longman, Brown, Green, and Longmans, London, 1846.]

real rock of offense is this, and well known to theosophical students, that as the force and power of hypnotism are better known, it will be seen that whatever the influence is, the process going on in hypnotism is the contracting of the cells of the body and brain from the periphery to the center. This process is actually a phenomenon of the death state, and is the opposite of the mesmeric effect; and this point is not known to the medical profession, nor will it be as they now proceed, because postmortem examinations never reveal the action of a living cell. Magnetism by human influence starts from within and proceeds to the outer surface, thus exhibiting a phenomenon of life the very opposite of hypnotism. And the use of magnetism is not objectionable, yet it should be limited in practice to competent members of the medical profession. The more studious and careful members of the Theosophical Society, then, are against the use of hypnotism. In all its anaesthetic phases it can be duplicated by mesmerism without any bad effects. Dr. Esdaile has abundantly shown this. Laws ought to be passed making it a misdemeanor to have a public or private hypnotic séance. And these laws should also be aimed at even those doctors who, under the plea of science, put subjects into absurd and undignified positions. Such practices are not necessary, and are deliberately against the desire of the waking will and judgment of the subject. They only exhibit the operator's power and add nothing to knowledge that cannot be otherwise obtained.

But even with the remarkable cases recorded by Binet and others in France, the laws governing man's inner constitution, and which especially govern in hypnotism after a certain point, are not perceived by the learned writers. Some give only facts — either facts about strange recurrence of states, and others like Dr. James of this country assume that there is a hidden self who does these queer tricks with the mortal shape. Theosophists know that the extraordinary alterations in mind or mental power, the strange "recurrence of states," and the apparently distinct division or separation of intelligence in a single human subject, are all explained by the ancient eastern method of reducing the inner powers of man into seven classes, in each of which the hidden self — the *Ego* — can and does act independently, the body being only a gross instrument or field for the action of the real man.

This theory divides him into seven planes of action, in each of which the *Ego* or hidden self can have a consciousness operating in a manner peculiarly appropriate to that plane, and also partaking of the consciousness and experience of the planes above it but not below. And each of these layers or fields for consciousness is further divided into other sub-fields, in every one of which there may be a separate

experience and action, or all may be combined. Now in the cases taken up by Dr. James, the peculiarity noted was that when the subject acted as No. 1, she had no recollection of a state called No. 2. No explanation of this was offered, only the fact being recorded. It is explained by the localization of the consciousness of the *Ego* in one or the other of the sub-fields of action of the first of the great class of seven.

The failure to recollect from one to the other was due to the fact that the *Ego* was forced into that particular field, and was thus unable to carry recollection with it. Hence it was entirely automatic in its action on that plane. This effect was due almost entirely to the specific contractile action of the hypnotic process, which, as said above, is essentially a contraction of the cells from outside to the center. This will always prevent the *Ego* from educating itself to remember from state to state and field to field the experience of each, which education is however possible in the mesmerized or magnetized state, and of course in the normal waking life.

The cases where the subject escapes from the operator's control are all explicable under the same theosophic theory; that is, those are instances in which the *Ego* retreats from the first plane or field of consciousness made up of seven divisions or sub-fields, to the next one of the whole class of seven, instead of entering one of the sub-divisions of the first. And, as the medical practitioners do not know of nor admit the reality of the higher inner sub-divisions, they are not acquainted with the means for reaching the *Ego* when it has escaped further from them into a field of consciousness where they are in ignorance of causes and conditions; that is to say, the hypnotizers are not examining the *real* field of operation of the force, but are looking at some of its phenomena merely.

These phenomena are exhibited in the body or outer shell while the psycho-physiological process, going on within, and causing the visible phenomena, is hidden from their view.

The T.S. and Its Basis

[This article by Mr. Judge was first published in *The Austral Theosophist*, June 1894, pp. 84-6.]

As one of those who helped to form the Theosophical Society, I may claim to speak with personal knowledge of the facts, and having worked in its ranks ever since its first day, a few words respecting its basis and spirit will be of use. The Society was founded in New York in 1875, the inaugural address of the President being delivered on the 17th of November. The preliminary meeting was held before that date, at the rooms of H. P. Blavatsky, in Irving Place, New York. [The minutes] read thus, in substance: "Mr. William Q. Judge took the chair, and, calling the meeting to order, nominated Col. H. S. Olcott as permanent chairman, who, being elected, suggested Mr. Judge as secretary. The latter was elected as secretary." Formal organization was provided for, and the minute is signed by myself. In November the constitution was reported and the President's address delivered.

Although the objects of the Society were then expressed more elaborately than now, they even then carried the same idea as now, and the basis and spirit of the organization were the same then as now. Its basis was intended to rest on equality, autonomy and toleration, its prime object being Universal Brotherhood, of which it was hoped the germ or nucleus might be formed. All members are on an equal footing, as is shown by its rule that caste, color, religion, creed, sex, have no bearing on the question of membership in any way. The founders did not hold the idea that all men are equal in all things, but they did lay it down that in respect to membership they were and should be equal. This has ever been its law.

Autonomy as a principle put into practice meant that each branch should govern itself so long as it did not contravene the law of the whole, but should be under the general federal jurisdiction of any section it might help to form or be formed in. Similarly each section is autonomous within its own borders, and cannot be interfered with so long as it does not violate the general law and is loyal to the whole. And as the whole cannot have a creed or dogma, no section is put under bonds in matters of belief.

Toleration can only really exist where brotherhood is admitted as a truth and a necessity. Hence its principle of toleration means that every member has the right to believe as he or she pleases in all matters of

religion, philosophy, and the like, but must not try to force that belief on others, though not prevented from promulgating it. The Society as a body has no belief save in Universal Brotherhood, and from that it gets its strength. The moment it should declare a creed or dogma, that moment its strength would begin to leave it, for division would arise and sides would be taken. Hence, also, it includes in its ranks men of all religions: Brahmans, Buddhists, Christians, Mahommedans and every other variety, as they all know that the T.S. furnishes them a common ground on which to work. The bigoted dogmatist cannot feel moved to join the body, because its freedom is opposed to bigotry, and the member who is a Buddhist is just as good as the Christian or the Agnostic. Many times have persons asked that the Society formulate some doctrines as authoritative, but that has always been refused, and, indeed, would be its death knell.

Its three objects cover the whole field of research and the first is essential because without brotherliness and toleration no calm inquiry would be possible. The second calls for an investigation of the religions and philosophies of all men, and for demonstrating the importance of that study. Its importance lies in the fact that the religions and philosophies of man are his revelations made by his greater better self, or God within, to his lower self, and must be all studied if we are to arrive at the one fountain or basis from which they have arisen and in which they are based. Hence the scriptures of the Christian do not rule, nor likewise do those of the Brahman or the Buddhist, even though the last be the older.

But some people think the Society is a Buddhist one or Hindu one. This is because as a fact the religions of the West have come from those of the East, and the great age, and the similarity of the older ones to the newer ones of the West, must soon be apparent. And further, it is inevitable that a large body of members must come to a general tacit agreement or belief which is prominent because of their great devotion and constant work. But no one has to believe with this body of persons on any point. Reincarnation, Karma, the sevenfold nature of man, and the doctrine of the Masters, may be rejected, and one may still be a good member so long as he or she believes in and tries to practice Universal Brotherhood.

The main underlying effort of the work of the members of the Society should be to furnish a real and philosophical basis for ethics, seeing that the ancient ethics re-promulgated by Jesus are not practiced by the nations who profess them. In this respect the work of the Society in Christian lands is ever tending to bring forth a real Christianity, and not to oppose it. Opposition to mere dogma is not opposition to

truth, and hence the Society is a builder-up and not a mere destroyer of old beliefs. In other lands it has its distinct work also; as in India it will be to revive the old pure spiritual life now covered with much dogma, and among the Buddhists it will show men how to live by the ethics of Buddha, which, promulgated centuries before the birth of Jesus, are the same *ipsissima verba* [the very words] as those of the latter.

Apart from all religious views, the philosophy put forth by members of the Society gives reasonable explanations of life, of man, and of nature; tends to remove superstition by showing what physical phenomena are, and why they occur, instead of denying them and thus leaving thousands without any solution for that which they know does happen, but which is generally denied by science and the church. This philosophy, though old, meets all the facts and solves them, and shows how man may, if he will, reach to the power hinted at by all the great teachers of the world, offered by Jesus to his disciples but denied by the dogmatist of the West. And all this philosophy may be brought out in the ranks of the organization, while at the same time the Society itself puts no seal of approval or disapproval thereupon. From this great freedom it has resulted in 19 years that the organization embraces the world, with members and branches in every nation, having the sympathy of those who think the mind of man should be free, and being hated only by those who prefer dogmatism and superstition to toleration and brotherly love.

Suicide Is Not Death

[Originally from the *New York World*, Aug. 15, 1894, the article below was reprinted in full by *The Lamp*, Toronto, September 1894, pp. 22-3.]

As a student of Theosophy and human nature I have been interested in the discussion of the subject of self-murder to which *The World* has given a place in its columns. The eloquent agnostic, Col. Ingersoll, planted his views in the ground with the roots of them in the grave, giving the poor *felo de se* [felon of himself, i.e., a suicide] nothing beyond the cold earth to cheer him in his act, save perhaps the cowardly chance of escape from responsibility or pain. Those who, as Nym Crinkle says, occupy themselves with replying to Col. Ingersoll fall back on the mere assertion that it is a sin to kill the body in which the Lord saw fit to confine a man. Neither of these views is either satisfactory or scientific.

If suicide is to be approved it can only be on the ground that the

man is only a body, which, being a clod, may well be put out of its sufferings. From this it would be an easy step to justify the killing of other bodies that may be in the way, or old, or insane, or decrepit, or vicious. For if the mass of clay called body is all that we are, if man is not a spirit unborn and changeless in essence, then what wrong can there be in destroying it when you own it, or are it, and how easy to find good and sufficient reason for disposing similarly of others? The priest condemns suicide, but one may be a Christian and yet hold the opinion that a quick release from earth brings possible heaven several years nearer. The Christian is not deterred from suicide by any good reasons advanced in his religion, but rather from cowardice. Death, whenever natural or forced, has become a terror, is named "The King of Terrors." This is because, although a vague heaven is offered on the other side, life and death are so little understood that men had rather bear the ills they know than fly to others which are feared through ignorance of what those are.

Suicide, like any other murder, is a sin because it is a sudden disturbance of the harmony of the world. It is a sin because it defeats nature. Nature exists for the sake of the soul and for no other reason, it has the design, so to say, of giving the soul experience and self-consciousness. These can only be had by means of a body through which the soul comes in contact with nature, and to violently sever the connection before the natural time defeats the aim of nature, for the present compelling her, by her own slow processes, to restore the task left unfinished. And as those processes must go on through the soul that permitted the murder, more pain and suffering must follow.

And the disturbance of the general harmony is a greater sin than most men think. They consider themselves alone, as separate, as not connected with others. But they are connected throughout the whole world with all other souls and minds. A subtle, actual, powerful band links them all together, and the instant one of all these millions disturbs the link, the whole mass feels it by reaction through soul and mind, and can only return to a normal state through a painful adjustment. This adjustment is on the unseen, but all-important, planes of being in which the real man exists. Thus each murderer of self or of another imposes on entire humanity an unjustifiable burden. From this injustice he cannot escape, for his body's death does not cut him off from the rest; it only places him, deprived of nature's instruments, in the clutch of laws that are powerful and implacable, ceaseless in their operation and compulsory in their demands.

Suicide is a huge folly, because it places the committer of it in an infinitely worse position than he was in, under the conditions from

which he foolishly hoped to escape. It is not death. It is only a leaving of one well-known house in familiar surroundings to go into a new place where terror and despair alone have place. It is but a preliminary death done to the clay, which is put in the "cold embrace of the grave," leaving the man himself naked and alive, but out of mortal life and not in either heaven or hell.

The Theosophist sees that man is a complex being full of forces and faculties, which he uses in a body on earth. The body is only a part of his clothing; he himself lives also in other places. In sleep he lives in one, awakes in another, in thought in another. He is a threefold being of body, soul and spirit. And this trinity can be divided again into its necessary seven constituents. And just as he is threefold, so also is nature — material, psychical or astral, and spiritual. The material part of nature governs the body, the psychical affects the soul, and the spirit lives in the spiritual, all being bound together. Were we but bodies, we might well commit them to material nature and the grave, but if we rush out of the material we must project ourselves into the psychical or astral. And as all nature proceeds with regularity under the government of law, we know that each combination has its own term of life before a natural and easy separation of the component parts can take place. A tree or a mineral or a man is a combination of elements or parts, and each must have its projected life term. If we violently and prematurely cut them off one from the other, certain consequences must ensue. Each constituent requires its own time for dissolution. And suicide being a violent destruction of the first element — body — the other two, of soul and spirit, are left without their natural instrument. The man then is but half dead, and is compelled by the law of his own being to wait until the natural term is reached.

The fate of the suicide is horrible in general. He has cut himself off from his body by using mechanical means that affect the body, but cannot touch the real man. He then is projected into the astral world, for he has to live somewhere. There the remorseless law, which acts really for his good, compels him to wait until he can properly die. Naturally he must wait, half dead, the months or years which, in the order of nature, would have rolled over him before body and soul and spirit could rightly separate. He becomes a shade; he lives in purgatory, so to say, called by the Theosophist the "place of desire and passion," or "Kāma-Loka." He exists in the astral realm entirely, eaten up by his own thoughts. Continually repeating in vivid thoughts the act by which he tried to stop his life's pilgrimage, he at the same time sees the people and the place he left, but is not able to communicate with any one except, now and then, with some poor sensitive, who often is

frightened by the visit. And often he fills the minds of living persons who may be sensitive to his thoughts with the picture of his own taking off, occasionally leading them to commit upon themselves the act of which he was guilty.

To put it theosophically, the suicide has cut himself off on one side from the body and life which were necessary for his experience and evolution, and on the other, from his spirit, his guide and "Father in heaven." He is composed now of astral body, which is of great tensile strength, informed and inflamed by his passions and desires. But a portion of his mind, called *manas*, is with him. He can think and perceive, but, ignorant of how to use the forces of that realm, he is swept hither and thither, unable to guide himself. His whole nature is in distress, and with it to a certain degree the whole of humanity, for through the spirit all are united. Thus he goes on, until the law of nature acting on his astral body, that begins to die; and then he falls into a sleep from which he awakens in time for a season of rest before beginning once more a life on earth. In his next reincarnation he may, if he sees fit, retrieve or compensate or suffer over again.

There is no escape from responsibility. The "sweet embrace of the wet clay" is a delusion. It is better to bravely accept the inevitable, since it must be due to our errors in other older lives, and fill every duty, try to improve all opportunity. To teach suicide is a sin, for it leads some to commit it. To prohibit it without reason is useless, for our minds must have reasons for doing or not doing. And if we literally construe the words of the Bible, then there we find it says no murderer has a place but in hell. Such constructions satisfy but few in an age of critical investigation and hard analysis. But give men the key to their own natures, show them how law governs both here and beyond the grave, and their good sense will do the rest. An illogical nepenthe of the grave is as foolish as an illogical heaven for nothing.

By Astral Hand

[*The Morning Advertiser*, March 26, 1896, placed the following item on its front page. "The Death Bed Message" was printed in several leading journals after W.Q.J.'s passing on March 21, 1896.]

Although death, or disincarnation (reincarnation the Theosophists call it), came rather unexpectedly to William Q. Judge last Sunday morning, it was not so sudden that a select few of his theosophical friends and disciples did not find time to be at his bedside during the last moments. Whether they were summoned to the presence of their chief by human agencies or were warned by the Mahatmas that the earthly career of the president of the "Theosophical Society in America," in its unastral state, was as at hand, is what no one will say. One of those whom duty called to witness the "passing" of Mr. Judge, however, said:

"It was a solemn scene, and one I shall never forget. The soul was about to leave its earthly tenement and the president's hand was utterly powerless. But, as the serenity of what is called death was settling on his features, we all observed a slight fluttering among the papers that lay on the table beside his bed. Turning our eyes in that direction, what was our astonishment to see the hand of a man, a white delicate hand, write several lines on the blank page of a book, the title of which is *The Ocean of Theosophy*. Those best acquainted with Mr. Judge say the hand was his. As for the lines, I cannot remember them exactly, but I know they related to one of the principal tenets of our belief. When the hand had completed the writing, Mr. Judge sighed lightly, and closed his eyes.

"If I am correctly informed, intelligence of his leaving the body was announced at that same instant at Theosophical headquarters, No. 144 Madison Avenue, and, I believe, to the initiated all over the world, without the aid of electricity." . . .

WRIT BY AN ASTRAL HAND

Claude Falls Wright, who has taken Mr. Judge's place at headquarters, when questioned concerning this extraordinary document, said that at a meeting to be held next Sunday in the Āryan Hall, intelligence regarding the paper might be received.

"We are not accustomed," said Mr. Wright, "to seek publicity or notoriety, but as we have nothing to conceal, and since you are persistent, here is the paper you refer to."

BY ASTRAL HAND

[*The Morning Advertiser*, March 26, 1896.]

WILLIAM Q. JUDGE'S DEATH BED MESSAGE

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

This script which I hand you was written by the late William Q. Judge when death was upon him. When I say it was written by Mr. Judge I do not mean by his earthly hand. It was written by his ego, what you may call his astral hand.

CLAUDE FALLS WRIGHT

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

Mr. Wright handed the reporter a script and said: "This was written by the late William Q. Judge, when death was upon him. I do not mean that it was written by his earthly hand. It was written by his ego, or astral hand, if you prefer the latter term, which, however, is not philosophical."

If what leading Theosophists say is true, Mr. Judge's departure has made a stir in a world above and beyond this, which the demise of a Washington or a Napoleon would not create. . . .

DO NOT WANT CONSOLIDATION

"No; our policy is not one of consolidation, though at times it may be necessary. As a general rule we can work to more advantage without being under one supreme head. We have to follow a certain line of policy from which there is no deviating, and we can and do work in harmony. Every section or circle has the privilege of independent action as regards rules and adapting itself to local conditions, while in essentials we are all the same. In fact, until the time of Mme. Blavatsky there was no such entity as a head, and, indeed, she did not claim to be one, though outsiders looked upon her as such. Union of souls and intelligences has, however, always existed, and all the sections, wherever they may be located, are sympathetic, one with the other and each with all. Theosophists are too intelligent to have a Pope or an Archbishop of Canterbury."

The above is about the sum and substance of Theosophy in a nutshell. On Sunday next rather unusual services will be conducted in Āryan Hall, No. 144 Madison Avenue, chiefly in commemoration of Mr. Judge's disincarnation.

The Dwellers on High Mountains

[*The Word*, Vol. XV, June 1912, pp. 133-7]

An account of the dwellers upon high mountains would be incomplete without some reference to a widespread belief prevailing in Hindustan in regard to authorities and others, who are said to dwell in inaccessible places, and who are now and then seen by natives. It is true that all over India are to be found Fakirs of much or little sanctity, and of greater or less accumulation of dirt, but the natives all tell of Fakirs, as many of us would call them, who dwell alone in places remote from the habitation of man, and who are regarded with a feeling of veneration very different from that which is accorded to the ordinary traveling devotee.

The Hindu has an intense religious nature and says that devotion to religious contemplation is one of the highest walks in life. He therefore looks upon the traveling ascetic as one who by means of renunciation has gained a great degree of advancement toward final bliss, and he says that there are other men who are farther advanced in this line of practice. These others finding the magnetism or exhalations from ordinary people and from places where persons congregate to be inimical to further progress, have retired to spots difficult to find even when sought for, and not at all likely to be stumbled upon by accident. For that reason they select high mountains, because the paths worn by man in going from place to place on earth are always by that route which is the shortest or most easy of travel, just as electricity by a law of its being will always follow the line of least resistance and quickest access.

And so English and French travelers tell of meeting from time to time with natives who repeat local traditions and lore relating to some very holy man who lives alone upon some neighboring mountain, where he devotes his time in contemplating the universe as a whole, and in trying to reach, if he may, final emancipation.

The name given to these men is "mahatma," meaning, in English, "great soul," because it is claimed that they could not renounce the world and its pleasures unless they possessed souls more noble and of greater dynamic force than the souls of the mere ordinary man, who is content to live on through ages of reincarnations round the great wheel of the universe, awaiting a happy chanceful deliverance from the bond of matter some day.

That great traveler, the Abbé Huc, who went over a large part of

Tibet and put his wonderful experiences, as a Catholic missionary there, into an interesting book of travels, refers often to these men with a different name. But he establishes the fact beyond dispute that they are believed to live as related, and to possess extraordinary power over the forces of nature, or as the learned and pious Abbé would say, an intimate and personal combination with the devil himself, who in return does great and miraculous works for them.

The French traveler Jacolliot also attests to the wide extent of the belief in these extraordinary men of whose lesser disciples he claims to have seen and have had perform for him extraordinary and hair-raising feats of magic, which they said to him they were enabled to do by the power transmitted to them from their guru or teacher, one of the Mahatmas, a dweller on some high mountain.

It seems they assert that the air circulating around the tops of mountains of great altitude is very pure and untainted with the emanations from animals or man and that, therefore, the Mahatmas can see spiritually better and do more to advance their control over nature by living in such pure surroundings. There is indeed much to be said in favor of the sanitary virtue of such a residence. Upon a raw, moist day, down upon the level of our cities, one can easily see, made heavily and oppressively visible, the steamy exhalation from both human beings and quadrupeds. The fact that upon a fine day we do not see this is not proof that on those days the emanations are stopped. Science declares that they go on all the time, and are simply made palpable by their natural process of the settling of moisture upon cold and damp days.

Among Europeans in India all stories respecting the dwellers upon high mountains to whom we are referring are received in two ways. One is that which simply permits it to be asserted that such men exist, receiving the proposition with a shrug of either indifference or lack of faith. The other, that one which admits the truth of the proposition while wondering how it is to be proved. Many officers of the English army have testified to a belief in these traditions and many to not only belief, but also to have had ocular demonstrations of their wonderful powers. While the other side is simply represented by those who are unable to say that they ever had any proof at all.

The Hindu says that his ancient sages have always lived in these high places, safe from contamination and near the infinite. It is related that the pilgrims who annually do the round of pilgrimage through the sacred places of India, sometimes penetrate as far as a certain little temple on the sides of the sky-reaching Himalayas, and that in this is a brass tablet of great age stating that that is the highest point to which it is safe to go; and, that from there one can now and then see looking

down at you from the cold and distant cliff still higher up, men of grave and venerable aspect. These are said by some to be the Mahatmas or great souls, dwelling up there alone and unsought. In Tibet the story can be heard any time of the Sacred Mountain where the great souls of the earth meet for converse and communion.

The Hindu early saw that his conquerors, the Dutch and English, were unable as well as incapable of appreciating his views of devotion and devotees, and therefore maintained a rather exasperating silence and claim of ignorance on such matters. But here and there when a listener, who was not also a scoffer, was found, he unbosomed himself, and it is now generally admitted by all well-informed Anglo-Indians and Indian scholars that there is a universal belief in these Mahatmas, or dwellers upon high mountains, extending from one end of India to the other throughout every caste.

For the Christian it ought to be significant here, that when Jehovah commanded Moses to attend him for instruction and to receive the law, he did not set the place of meeting in the plain, but designated Mount Sinai, a high place of awful ruggedness, and more or less inaccessible. Then in that high mountain he hid Moses in the cleft of the rock while he passed by; and from that high mountain, now roll and reverberate through Christendom the thunders of the Judaic law. All through the Semitic book, this peculiar connection of great events and men with high mountains is noticeable. Abraham, when he was ordered to sacrifice Isaac, received command to proceed to Mount Moriah. Sadly enough he set forth, not acquainting either the human victim or his family with his determination, and traveled some weary days to reach the appointed spot.

The thoughtful man will see the indicia of a unity of plan and action in nearly all these occurrences. The sacrifice of Isaac could with great ease and perfect propriety have been offered on the plain, but Abraham is made to go a long distance in order to reach the summit of a high mountain. And when he reached it, made his preparations, and piously lifted the fatal blade; he was restrained, and his son restored to him.

Passing rapidly through long centuries from the great patriarch down to Jesus of Nazareth, we find him preaching his most celebrated sermon not in the synagogue or at the corners of the streets, but from the mount, and from there also he distributes to the hungry multitude the loaves and fishes. Again, he is transfigured, but not in the city nor outside in view of all the people, but with two disciples he returns to the summit of a high mountain, and there the wonderful glory sat upon him. Or we watch him in the wilderness, only to see him again on a high mountain, where he resists the Arch temptation. And then, when

the appointed hour for the veiling from human gaze of his earthly life is come, we have to follow him up the steep sides of the Mount Golgotha, where, in agony of body and woe of soul, with words of appealing anguish, his spirit flies to the Father.

The story of Mohammed, that world-famed descendant of Ishmael, is closely associated with high mountains. He often sought the quiet and solitude of the hills to restore his health and increase his faith. It was while he was in the wilds of Mount Hirā that the Angel Gabriel appeared to him, and told him he was Mohammed, the prophet of God, and to fear not. In his youth Mohammed had wandered much upon the sides and along the summits of high ranges of mountains. There the mighty trees waved their arms at him in appeal, while the sad long traveling wind sighed pityingly through their branches, and the trembling leaves added to the force of the mighty cry of nature. Upon those mountains he was not oppressed by care or by the adverse influences of his fellows, such as kept him down when he was one merely of a lot of camel drivers. So, then, when he returned to the mountain's clear and wide expansive view, his spiritual eyes and ears heard more than the simple moaning of the wind and saw greater meaning than unconscious motion in the beckoning of the trees. There he saw the vision of the different heavens, peopled by lovely houris, garlanded with flowers, and musical with the majestic tones of the universe; and then, too, he saw handed to him the sword with which he was to compel all people to bow to Allah and his prophet.

The countries of all the earth are full of similar traditions. In South America, Humboldt heard the story of the wonderful people who are said to dwell unfound among the inaccessible Cordilleras and stern traveler though he was, he set out to find some trace of them. He went so far as to leave after him a fragment of testimony of his belief that somewhere in those awful wilds a people could easily live, and perhaps did.

It was from a high mountain where he had long lived, that Peter the Hermit rushed down upon Europe with his hordes of Crusaders, men, women and children, to wrest the holy land from the profaning hand of the Saracen; and the force and fury of the feelings that inspired William Tell were drawn in upon the tops of his native high mountain, to whom upon his return, he cried:

Ye crags and peaks,
I am with you once again.*

*[From the tragedy *William Tell* (I, ii, 1-5) by James S. Knowles.]

Japan, the highly civilized country of Islands so long buried from European sight, and Korea, which has only just partly opened a door of communication, have always venerated a high mountain. This is called Fujiyama. They say that it can be seen from any part of the world and they regard it as extremely sacred. Its top is cold and covered with snow, while round its base the corn waves to the touch of the zephyr and the flowers bloom.

The love for this mountain is so great that it is pictured on their china, in their paintings, and reproduced wherever possible, whether in mural decoration or elaborated carvings. Its sacredness is due to its being the residence, as they claim, of holy persons. And they also believe that there is, too, a spiritual Fujiyama, whose base is on earth and top in heaven.

Section IV

Reprints — Definitions — Introductions
— Undated Articles and Extracts

Theosophy Defined

[Entry written by W. Q. Judge in the *Universal Cyclopaedia and Atlas*, revised and enlarged edition by Rossiter Johnson, Vol. XI]*

Theos'ophy [from Gr. θεόσοφία, knowledge of divine things, deriv. of θεόσοφος, wise about God; θεός, God + σοφός, wise]: a name which, as specifying a religious philosophy, was originated by Ammonius Saccas in the third century of our era. The body of ethical, philosophic, and scientific doctrines to which that title applies is, however, as old as humanity itself, and contains everything that is true in all other and later systems. Esoterically preserved and transmitted in its entirety by adepts and initiates, from time immemorial, their messengers — known to the world as “great teachers” and “saviours” — have, at periodic intervals determined by cyclic law, exoterically taught as much of it as could safely be given out and which any considerable portion of our race could at such times receive and assimilate.

Theosophy teaches a knowledge of the laws governing the evolution of the universe. It is not based upon assumed divine revelation, but upon consciousness. It sees no unsolvable mystery anywhere, throws the words coincidence and chance out of its vocabulary, and affirms the omnipresence and omnipotence of law and perfect justice. Theosophy postulates an Eternal Principle, unknowable except in its manifestations, which is in and is all things, and which, periodically and eternally, manifests itself and recedes from manifestation — evolution and involution. Its opposite poles in the manifested universe are spirit and matter, which are coexistent and inseparable. In manifesting itself the spirit-matter differentiates on seven planes, which are of progressive density down to that within our sensuous perception, the substance in all being the same, but differing in the proportions of its two compound elements. Through all thrill ceaselessly vibrations which are the inexhaustible impulse from the First Cause. These vibrations are distinct, each from all the others, and each always the same in mode upon every plane, but differing in rate according to the rarity or density of the substance of the plane. By means of these vibrations are brought about all

*[New York, D. Appleton and Co., 1903 ed. An earlier series of definitions was contributed by Judge in 1894 to Funk & Wagnalls' *A Standard Dictionary of the English Language*, where he is given credit in the introduction to Volume I of the New York edition for “Theosophic” Special Terms. — COMPILER]

forces — phenomena in nature, specialized differentiations and effects of creation, preservation, and mutation — in the world of forms as well as upon the ethereal planes. Thus every atom of the universe is infused with spirit, which is life in one of its phases of manifestation, and endowed with qualities of consciousness and intelligence — likewise phases of the spirit — in conformity to the requirements of its differentiation. On the lowest material plane, which is that of humanity, the spirit focalizes itself in all human beings who permit it to do so. Its rejection is the cause of ignorance, from which flow all sin, suffering, and sorrow; by its conscious acceptance man becomes partaker of the Divine Wisdom, “one with the gods,” entering into possession of an ever-increasing power of consciousness, and attains oneness with the Absolute. This is the ultimate destiny of all beings; hence Theosophy affirms the perfectibility of the race and rejects the concept of innate unregenerable wickedness. From the theosophic point of view the world is compounded of the Egos or individual spirits, for whom it emanates from the Divine Will; and its evolution is due to the impulse imparted by its spiritual element, that force manifesting itself from the beginning in the primary conditions of life — far below the sentient stage — and having in the evolvment of higher forms, including man, the guidance and direction of intelligent, perfected beings from other and older evolutions. Hence man is deemed a conscious spirit, the flower of evolution; while below him, in the lower kingdoms, are other less-advanced classes of egos, all, however, on the way of ascent to the human stage, which they will eventually reach when man has gone on still higher. The perfecting of self-consciousness is the object of evolution. By this man is enabled to reach more exalted stages of existence. And his conditioned mortal life is for the purpose of affording him experience by which that self-consciousness may be developed and cognition of the spirit attained.

Man is a spirit and requires vehicles with which to come in touch with all the planes of nature included in evolution, and it is these vehicles that make of him an intricate, composite being, liable to error, but at the same time able to rise above all delusions. He is in miniature the universe, for he is, as spirit, manifesting himself to himself by means of seven differentiations. Therefore he is characterized in Theosophy as a septenate or sevenfold being. His immortal being comprises a trinity, spirit (*Ātman*), the spiritual soul or discernment (*Buddhi*), and mind (*Manas*). This triad requires as vehicles or instruments through which to operate and gain cognition in matter four lower mortal principles. These are: The animal passions and desires, unintelligent and productive of ignorance through delusion (*Kāma*); the life-energy (*Jīva*);

the astral body (*Liṅga Śarīra*), which is the connecting link between the ethereal principles and the corporeality; and, finally, the physical body (*Sthūla Śarīra*). The principle designated as *Jīva* is a special differentiation for the energizing of the human being from the great *prāṇic* ocean of the life-principle, which is one of the distinctive vibrations already spoken of, and a phase of manifestation of the spirit. It does not cease when the collective entity called man dies, but simply continues its vibrations in the myriad of lives that make up the cells of the body without animating them in harmonious aggregate action. The *Liṅga Śarīra* belongs to the astral plane of matter, which, being next above that of our tangible world in refinement of its substance, is just beyond our normal sensuous perception. As the physical body is at death reabsorbed into the material elements whence it was drawn, so the astral body is eventually dissipated in and absorbed by the substance of its plane; but its permanence is much greater than that of the gross body. During life it is from the earliest moment until the last the model upon which are molded the physical molecules of which the body is composed, and through it the life-principle is enabled to animate the aggregate mass as a collective entity. These lower four principles or sheaths are the transitory, perishable part of man — not himself, but in every sense the instruments he uses — given up at the hour of death and rebuilt at every new birth. The trinity is the real man, the thinker, the individuality that passes from house to house, gaining experience at each rebirth, while it suffers and enjoys according to its deeds. In each successive earth-life he is known to others as a new personality, but in the whole stretch of eternity he is one individual, conscious of an identity not dependent on name, form, or recollections of personalities. This doctrine of reincarnation is the very base of Theosophy, for it explains life and nature as no other hypothesis can; and it is an essential to the scheme of evolution, for without such re-embodiment on the plane of experiences and atonements there could be no evolution of the human soul. The Ego returning to mortal life only goes into the family which either completely answers to its whole nature, gives an opportunity for its evolutionary progress, or is connected with it by reason of events in past incarnations and causes mutually created. Inseparable from the doctrine of reincarnation is that of *Karma*, or justice, sometimes called the “ethical law of causation.” Mere entry into life is no fit foundation for just reward or punishment, which must be the deserts for prior conduct. But such consequent awards determine entry into life, and with unerring equity establish the sequence of good and evil happenings in requital of the past. Effect is always in cause, and thus the body, brain, and intellectual faculties furnished by reincarnation

being products of one's own deserving, become the field from which must be gleaned the harvest planted by acts in the past. The law of Karma applies in physical nature as well as in ethics to solar systems, planets, races, nations, families, and individuals. With reincarnation the doctrine of Karma explains the misery and suffering of the world, and no room is left to accuse nature of injustice. The misery of any nation or race is the direct result of the thoughts and acts of the Egos who make up the race or nation. If they did wickedly in the past, they must suffer the inevitable consequences. To this end they must go on incarnating and reincarnating until the effects they caused have been exhausted. Though the nation thus suffering chastisement should for a time disappear, the Egos belonging to it could not leave the world, but would reappear as the founders of some new nation in which they would continue to receive their karmic due.

With reference to *post-mortem* conditions, Theosophy teaches two states of existence somewhat analogous to the Christian "purgatory" and "heaven." The first, immediately subsequent to earth-life, is *Kāma-loka*, where the immortal triad takes leave of the lower principles remaining after separation from the body. Thence the Ego passes into *Devachan*. The former is, as its name indicates, a place — the astral plane penetrating and surrounding the earth — the latter a state of being, or rather of consciousness. In *Kāma-loka* all the hidden passions and desires are let loose, and enough mentality is retained to make them tortures. When the astral body in which they cohere is disintegrated, as it is in time, they remain a sort of entity in the *Kāma-Rūpa*, a form of still less materiality than the *Liṅga-Śarīra*. Eventually this too is said to fade out, leaving only their essence, the *Skandhas*, fateful germs of karmic consequence, which, when the Ego emerges from the devachanic state, are by the law of attraction drawn to the new being in which it incarnates. Owing to the law of cohesion between the principles, which prevents their separation before a given time, the untimely dead must pass in *Kāma-loka* a period almost equal to the length life would have been but for the sudden termination. Losing the body has not killed them. They still consciously exist in the astral body, and in the case of very wicked and forceful persons — some executed criminals, for instance — may be even more harmful on the astral plane than they were in life. Prolonged *kāma-lokic* existence is no injustice to the victims of accident, since death, like everything else, is a karmic consequence. Finally, it may be said of *Kāma-loka* that it is the last conscious state of the thoroughly evil human souls bereft of the spiritual tie and doomed to annihilation (*Avīchi*). Having in life centered the consciousness in the *kāmic* principle, preserved intellect

and rejected the spirit, leading persistent lives of evil for its own sake, they are the only damned beings we know. Pure souls speedily pass from Kāma-loka to the devachanic state. It is a period of rest, a real existence, no more illusionary than earth life, where the essence of the thoughts of life that were as high as character permitted expands and is garnered by the soul and mind. When the force of these thoughts is fully exhausted the soul is once more drawn back to earth, to that environment which will best promote its further evolution.

No new ethics are presented by Theosophy, as it is held that right ethics are forever the same. But in the doctrines of Theosophy are to be found the philosophical and reasonable basis of ethics and the natural enforcement of them in practice. The present worldwide interest in Theosophy dates from 1875, when Helena P. Blavatsky, a messenger of the adepts, appeared in New York, initiated the theosophic movement, and, with Henry S. Olcott, William Q. Judge, and several other persons, formed the Theosophical Society. Other revivals of the ancient doctrine, occurring in the last quarter of each century during several hundred years past, are matters of historic record, but, as their times were not propitious, they amounted to little in their effect upon humanity at large compared with the importance this one has attained. The Theosophical Society, though its members generally, no doubt, subscribe to theosophic doctrine, is not dogmatic, but admits to membership all who can conscientiously accept its three avowed objects: 1. "To form the nucleus of a Universal Brotherhood of Humanity without any distinctions whatever. 2. To promote the study of ancient and modern religions, philosophies, and sciences. 3. To investigate unexplained laws of nature and the psychological powers of man." Starting with a membership of fifteen persons in 1875, it has spread all over the globe, until now it has hundreds of branches scattered through all the civilized and even the semi-civilized countries, and counts its members by thousands. Beyond its organization in importance, however, is the wonderful influence of theosophic teachings in coloring the literature, thought, ethics, and even scientific progress and religious expression of the world. The size of the Society gives but a very imperfect idea of the extent of its work.

The best books conveying instruction in detail concerning theosophic doctrine — but a meager skeleton of which has been offered in the foregoing — are the following H. P. Blavatsky, *The Secret Doctrine* (1888), *Isis Unveiled* (1877), *The Key to Theosophy* (1889), William Q. Judge, *The Ocean of Theosophy* (1893), A. P. Sinnett, *Esoteric Buddhism* (1883), *Five Years of Theosophy*, selections from *The Theosophist* (1885), Rama Prasad, *Nature's Finer Forces* (1890), *Patañjali* (Judge's version)

Yoga Aphorisms (1889). A score of theosophic magazines are issued in half as many languages. The leading one of the Theosophical Society in America is *The Path*, published in New York.

About The Secret Doctrine

[*Reminiscences of H.P.B. and The Secret Doctrine*, by Countess Constance Wachtmeister, contains this commentary by W.Q.J., appearing on pp. 101-4 in section III of the 1893 edition, published by the Theosophical Publishing Society, London; reprinted in the Quest Books edition, TPH, Wheaton, 1976, pp. 88-91.]

I have been asked to write anything known to me personally about the writing of *The Secret Doctrine* by H.P.B. As but little time was then spent by me in the company of the author, what I have to say is meager. If I had been with her as much when *The Secret Doctrine* was being put together as I was when she was writing *Isis*, very great benefit would have accrued to myself, and in view of a letter she wrote me from Würzburg, I have some regret that the opportunity offered was not availed of.

When the plan for *The Secret Doctrine* had taken definite shape in outline in her mind, H.P.B. wrote me several letters on the subject, one of which I will quote from:

Würzburg, March 24th, 1886. Dear W.Q.J. I wish only you could spare two or three months and come to me at Ostende where I am emigrating again, to be nearer to — and friends. I have some money now and could easily pay your fare out and back. There's a dear, good fellow, *do* consent to it. You will be working for the Society, for I want you badly for the arrangement of *Secret Doctrine*. Such facts, *such facts*, Judge, as Masters are giving out will rejoice your old heart. Oh, how I *do* want you. The thing is becoming enormous, a wealth of facts. I need you for calculations and to write with me. I can assure you, you will not lose time by coming. . . Do think of it, dear old boy. Yours sincerely, and affectionately, H.P.B.

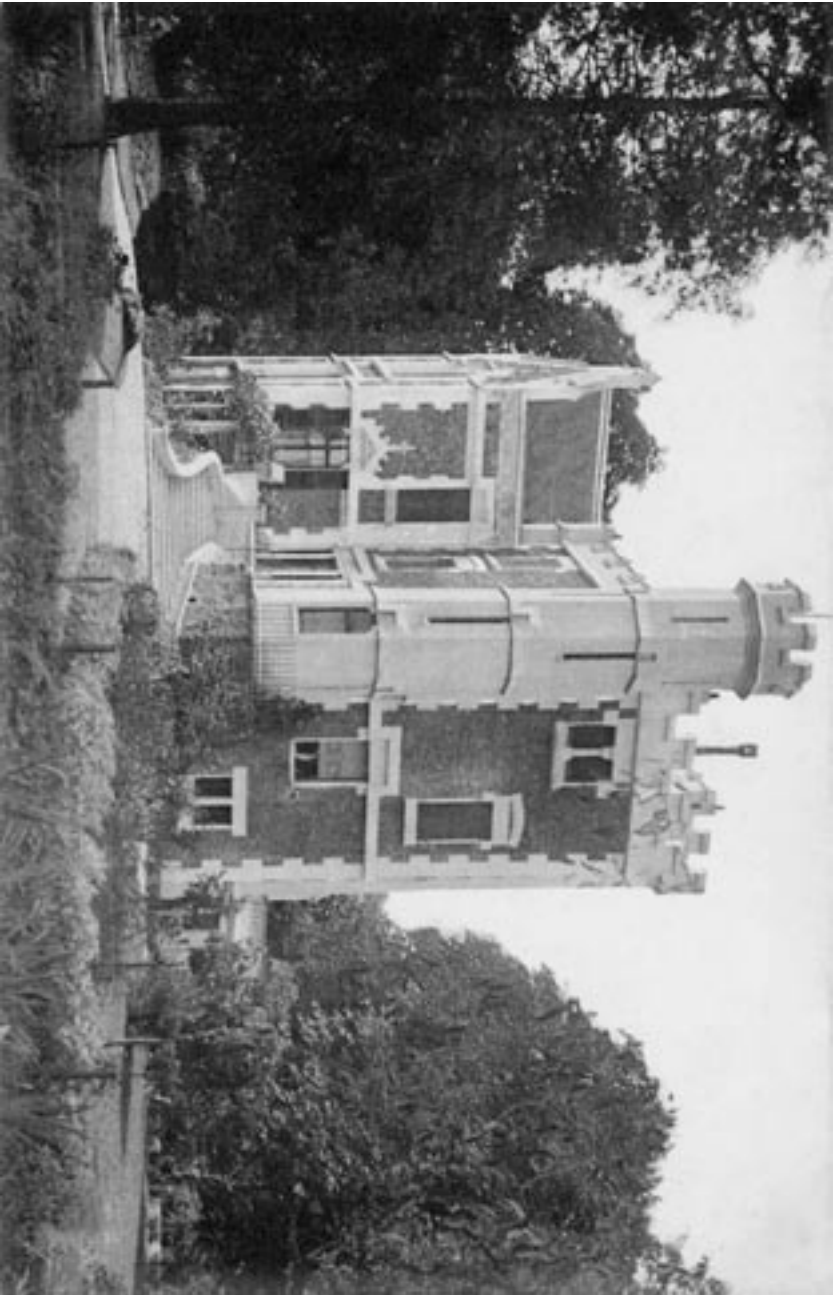
This pressing invitation I could not accept because of certain circumstances, but on looking back at it I am sorry that it was let slip by. Other letters going into the matter of what was to be done and referring to old beginnings need not be quoted. One of them, however, reminds

me of another period when *The Secret Doctrine* was in her mind, though I am not aware she had told anyone else. It was in Paris in 1884, where I had gone to meet her. We stopped in a house in the Rue Notre Dame des Champs, and for a shorter time at the country house of the Count and Countess d'Adhémar at Enghien near Paris. At Enghien especially, H.P.B. wanted me to go carefully through the pages of her copy of *Isis Unveiled* for the purpose of noting on the margins what subjects were treated, and for the work she furnished me with what she called a special blue and red pencil. I went all through both volumes and made the notes required, and of those she afterwards wrote me that they were of the greatest use to her. During our stay there several psychical phenomena took place seen by many persons. But every night while others were asleep I was often awake for several hours, and then in the quiet and the darkness saw and heard many things which no one else but H.P.B. knew of. Among these were hundreds of astral signal bells flying back and forth, showing — to those who know the meaning under such things — that much was on foot when people were asleep and the place free from disturbances of noise and ill-feeling common to the waking mortal.

At the house in Paris she worked all day and often far into the night on the book, and conversed with me about it. Sometimes she became changed in manner and much absorbed, so much so that automatically the famous cigarettes were lighted and then forgotten. In that way one night she lighted and let go out so many that I forgot to keep count.

One day I said to her that I would write the book entire, for a joke. She took me up seriously, saying that I might and she would see that I accomplished it, but I declined of course. This was in private, and there was no attempt at guying at all. The subject of elementals came up, and I asked her if she intended to give much on it. Her reply was that she might say something, but it was all *sub judice* [under consideration] as yet and must wait for orders, as it was not a quiet or harmless part of the thing.

She then asked me to write down all I knew or thought I knew on that head, and she would see if that much coming from me would be allowed to pass the unseen critics. A long chapter on Elementals was then done, nearly all by my pen, and she put it away for some time. The day that it was finished was warm and pleasant, and in the middle of the afternoon she suddenly grew absorbed once more. The air of the room at the same time was turned to the temperature of much below freezing, to judge by sensation, and I remarked on the fact. It was not a change of the weather at all, but seemed to blow out from H.P.B. as if she were an open door from some huge refrigerating store. I again



THE CHATEAU AT ENGHEN.

drew her attention to it and said, "It feels as if a door was open on the Himalaya Mountains and the cold air was blowing into this room."

To this she replied: "Perhaps it is so," and smiled. It was so cold that I had to protect myself with a rug taken from the floor.

In about three days she announced that my small and inadequate chapter on Elementals had been of such a sort that it was decided she would not put much, if anything, into *The Secret Doctrine* on the subject, and mine was either destroyed or retained. It certainly is not in any part of the published volumes.

Speaking to those who know and believe that H.P.B. was all the time in communication with the Masters in their retreats somewhere on the globe, I can say that a serious series of consultations was held among them as to what should go into *The Secret Doctrine*, and that it was plainly said that the book was to be done in such a manner as to compel the earnest student to dig out many profound truths which in a modern book would be announced especially and put down in regular course. It was also said from the same source that this age, being a transition one in all respects, the full revelations were not for this generation. But enough was to be given out in the manner described, as well as plainly, to make it substantially a revelation. All students, then, who are in earnest will do well not to pass carelessly over the pages of any part of the book.

This is all I can say on the subject of the writing of this wonderful book. I only wish it were more, and can but blame myself that I was not present at a time when, as I know now, greater opportunity was offered than at any other period for inner knowledge of the writers, seen and unseen, of *The Secret Doctrine*.

[Book Introduction]

[*An Outline of Principles of Modern Theosophy* was the title of a book printed in Boston, 1894. Its author, Claude Falls Wright, had Mr. Judge write the *Introduction* below to the book on pp. iii-v.]

The subject of Theosophy is so vast, and the tools of language are so inadequate, that any popular exposition of its doctrines must fall short of conveying to the ordinary reader, for whom it is written, a complete and satisfactory answer. This is not because the writer is unable to express himself, but in consequence of the newness of the subject to the mind of the day. This strangeness throws around the subject a mystery that is not inherent, a vagueness and remoteness which invade even the use of ordinary words. For as Theosophy opens up a new and vast vista for the thoughts to roam through, and reveals a scheme of cosmic and human evolution including the smallest detail, the language of the Anglo-Saxon has to be used in a double sense nearly all the time. But the new and wider scope that words thus acquire will reveal itself to those who read this book.

It brings forward no new scheme of either religion or science. No claims are made to original discovery, nor even to new arrangement. This is simply a new attempt to tell again of that which the never-dying Brotherhood — the elder brothers of the “Great Orphan Humanity” — have preserved till now: the system which furnishes the key to every religion wherein is buried the truth about our nature and our destiny. And as a young servant of that great band of Silent Workers, the author has only followed in the steps of others who, like him, would wish the western nations to know themselves and to some extent the plan of that small portion of Cosmos in which this little globe swings round the sun.

So, with whatever faults, many or few, this book may have, both the author and I are glad of its appearance, for we firmly believe that this is but once more sounding the same call to our fellows that we helped to sound before in prior lives on this poor globe, the least significant of the seven. For if through this volume but three immortal pilgrims shall be turned to the light held out by the great Brothers, they will be three more gained for the Army of the Future.

The hope of the author of this work — shared by many other earnest members of the Theosophical Society — is in the future, and in a brotherhood which includes within its bonds many living men, who,

though unseen by the ordinary man, are powerful and wise enough to affect the progress of the race. They are the elder brothers of the great Human Brotherhood. They do not seek the applause of men nor a vindication for their policy. Many people do not believe that such beings exist at all, but there are those members of the Theosophical Society, among them the author and myself, who hold firmly to the conviction that the highest examples of human development are not alone among the schools of Science, or Art, or Medicine, or Literature, or Statecraft, but indeed among the Unseen Brotherhood, and we have the courage to wait for the visible appearance in a higher and better civilization of some of these glorious Adepts. And that consummation we are approaching. The outer materialistic prophets of a civilization based on selfishness scoff at such a theory, but we, being firmly convinced of progress from within by repeated incarnations of the immortal Ego, must be preparing for a new Day. This book then is by way of such a preparation

WILLIAM Q. JUDGE

New York, June 1892

On Argument

IN CONVERSATION WITH W. Q. JUDGE

[*The Theosophical News*, Boston, July 12, 1897, p. 8]

I do not like arguments. They lead into endless labyrinths and convince no one. For conviction must come from the inner consciousness absorbing a truth.

If you overcome an adversary in argument you do not convince him of any fact — save that you are better posted on your side of the subject than he is on his side, and leave him with no intention of adopting your theories, but of studying to strengthen his own that he may the better combat yours.

It is better to ask permission to state your case clearly, producing your evidence, then leave your cause to mature deliberation in the mind of your adversary.

If you have a truth, and the soil in which you desire to plant your seed is ready, he will receive it. If not, it is quite useless to argue the matter thus setting up vibrations of antagonistic force harmful both to yourself and others.

You may say that Plato point by point combated all opposition to the theory of the Immortality of the Soul. True, yet, in all the centuries subsequent, how many have believed in the soul's immortality because of the victory of logic compared to those in whose consciousness awoke a conviction from the gentle teachings of Buddha and of Jesus?

Controversy belongs chiefly to the intellectual plane, and is seldom waged for the pure spiritual uplifting of humanity.

When we have come into a higher conception of brotherly love there will be no argument, for if a brother cannot perceive a truth when its evidence is stated then he is not ready.

Seeds are never *beaten* into the unbroken ground but *sown* in the tilled soil.

Karma and Reincarnation

[Account of an address by William Q. Judge appearing in the *Century Path* (Point Loma), Vol. XIV, No. 23, April 9, 1911]

The doctrine of Karma cannot be considered properly without keeping Reincarnation in view, for Karma could not have its proper place and operation unless reincarnations furnished the material for it to show in. Reincarnation is, indeed, itself a part of, and is as well a cause of Karma, because the reincarnated man, struggling with fate, ignorance, and desires, generates constantly new causes that may result in further reincarnations.

The meaning of the word Karma must be inquired into. It really means *action*. It is the action of the Divine, or God, or the unmanifested, or Brahma, and also of every sentient being. All worlds are subject to it, as is declared in the *Bhagavad-Gītā*, where it says "All worlds up to that of Brahma are subject to Karma" [8:16]. Hence is it found operating in all planes. It is Karma that brought us here, that will take us to Devachan, and afterwards bring us out of that condition. For if Karma does not act superiorly to Devachan, then we could never emerge from the latter, but the moment "the reward is exhausted in the heavens of Indra" — which is a description of Devachan — Karma seizes upon the ego and draws it into another body, there to begin again the adjustment of the scales.

The wise among the ancients did not lose time in wandering about, lost in illogical doctrines of salvation and favor from a jealous god, but considered the problem presented by the vicissitudes of life, in the extraordinary fact that the just man often receives no reward nor the wicked one punishment. Finding an explanation needed, they hit upon the word Karma.

As one writer says:

Karma when viewed thus is good or bad deeds of sentient beings, by the infallible influence or efficiency of which the said beings are met with due rewards or punishments according as they deserve, in any state of life. And we must remember that the world has no being, in the essential sense, but is subject to an alternating process of destruction and renovation.

This leads us to consider the erroneous views of some as to what Karma is. Some think it an evil influence that stands ready to strike a

man at the first favorable moment, and I have met more of those who looked at it thus than as being also the good results and compensations of life. It cannot be properly called "the law of ethical causation" only, for if it applies "to all worlds up to Brahma," it must be more than this.

It is the great law which operates also through a manvantara, and which — considering a manvantara as a great Being made up of all beings included therein — causes each manvantara to be the exact resultant of the one which preceded it.

Nor should we make the error of applying it only to ourselves as a great whole, for it affects every atom in our bodies. As we are in fact made up of a *mass of lives*, our thoughts and acts affect these atoms or lives and impress them with a Karma of their own. This again rebounds on us as well as on all other atoms or lives.

Karma is a great benefactor, for it never fails to mete out all compensation, and that demands that the smallest good act or thought should bring what we call reward. Now as we have been reincarnated over and over again, we have met each other in previous lives. The laws of affinity and harmony require that those who are now together must have been with each other before. So the acts of charity and kindness we perform now will compel similar acts to be done for us in other lives; and the law is bringing about such in this life because we did those of like nature in another life. As *The Voice of the Silence* says: "Act thou for them 'today' and they will act for thee 'tomorrow'" [p. 35]. So I believe that I am working now to help you, and you me, because there still exists a reciprocal obligation.

The causes of Reincarnation are desire and ignorance. We have what we term "will," but our will is moved into action by desire, and our acts spring from the desire to bring about pleasure or to avoid pain. As long as we are ignorant we constantly fix our desires upon enjoyment or the avoidance of pain, and thus lay the ground for the operation of Karma in another body.

In each life all previous Karma is not exhausted, because the desires and old meditations are not able to manifest themselves unless the apparatus or sort of body is provided which will permit the bringing up to the surface of the old impressions. This is clearly set forth in Patañjali's Yoga Philosophy. Thus by means of inheritance of bodily frames of various sorts, the ego may exhaust by degrees its Karma, and this explains the differences in men. The man who has a great wide brain takes hold of old Karma which that apparatus may exhaust.

And at this point ignorance shows its power. As, ignorant of the law we sin against it, we receive the result, or, acting in accord with it, another result; in the one case sorrow, in the other, happiness. So we

must beware, having become acquainted with the law, that we do not continue as trespassers, for in the present life we settle the opportunities for the next and determine whether we shall in that succeeding reincarnation have opportunity to live with good men, helped by them, or among the vile, ever pushed toward evil.

Of the more recondite mysteries of Reincarnation I will not speak, since those are more or less speculative, but will divide it thus:

- (a) Reincarnation in good surroundings and in a good body, and
- (b) Reincarnation in the opposite sort of body and in an evil family.

Karma as affecting us we may for the present analyse thus:

- (a) That sort which is now operating in our present life and body.
- (b) That which is held over and will operate in other lives or in a later period of this one.
- (c) That which we are making for other lives to come.

The fields in which Karma may operate are:

- (a) In the body only, or the mere circumstances of life;
- (b) In the mental plane when trials of the mind are felt;
- (c) In the psychical nature.

The spiritual plane is not affected by Karma at any time.

Karmic causes may interfere with each other and produce a result in our life which, while similar to neither cause, will be the proper resultant of both. It may also be exhausted by two opposite Karmic causes meeting each other and thus destroying the effect of each.

Its effect is also varied to our sight by the apparatus or body and mind through which it works, in this, that instead of such and such a Karmic cause producing an instantaneous result, it may be spread out over many years in a series of misfortunes, the sum total of which might in some other person appear in one single disaster or favorable turn of fortune.

Jesus of the Christians uses the words of occultism and describes Karma in this language:

Judge not that ye be not judged: for with what judgment ye judge so shall ye be judged, and with what measure ye mete it shall be measured unto you again.
— [Matthew 7:1-2]

And in the words of Paul: "As ye sow so shall ye reap" [Gal 6:7].

This is a restatement of the great law as declared by the ancients, and those great sages said that none other than ourselves forged the chains that bind us, and no other hand but our own smites us.

The road up which we must climb to rise above Karma and thus be able to help our fellow men with conscious power well directed, is that one which is marked with the signs Charity and Love.

Illusions of Time and Space

[From an original manuscript, found among papers left by W. Q. Judge and printed in *The Theosophical Path* (Point Loma), Vol. II, January 1912, pp. 1-3]

Of all the illusions that beset us, in this world of Māyā, perhaps the deadliest are those to which, for lack of better, we give the names of “*Time*” and “*Space*”: and quite naturally — since they are prime factors in our every action here below; each undertaking is prefaced by the question — uttered or unexpressed — How long? how far? what duration, or extent, intervenes between us and the fulfillment of our desire? Yet that they *are* illusions, the wise of all ages bear witness: we read in the Bible [2 Peter 3:8] that “a day with the Lord is as a thousand years, and a thousand years as one day”; the Mohammedan legend tells us of the devotee at the well, met by an Angel, who rapt him into Paradise, where he dwelt for seventy thousand years in bliss, the while a drop of water was falling from his cruse to the ground; and Emerson expresses the same truth in the language of our time — “The Soul . . . abolishes Time and Space. . . . Time and space are but inverse measures of the force of the soul. The spirit sports with time — can crowd eternity into an hour, or stretch an hour to Eternity” [essay on “The Over-Soul”].

And we realize this ourselves, to some extent, though perhaps unconsciously: yet often we are so engrossed either by our own thoughts — pleasurable or the reverse — or by the conversation of others — that we become entirely oblivious of the flight of time, or the distance over which we have passed, while so occupied.

Even more is this the case when we are asleep: in dreams we revisit the scenes, and live over again the days, of our childhood — commune with friends long since passed away, or visit the ends of the earth, with no feelings of surprise or incongruity: yet an hour later, on awakening to what, in our blindness, we call “the realities of life,” we bind on again the chains that Veda, Bible, and Koran — Prophet, Priest, and Sage — concur in assuring us we shall, in due course, know to be as unreal as the mirage of the desert.

Pending this perfect enlightenment, it may not be wholly unprofitable to try [to see] if we cannot get a partial conception of this great truth — even if it should be merely from an intellectual standpoint.

Let us consider the habitual performance of a purely mechanical, or automatic action — such as the daily journey of a commuter on the railway: every day, at the same hour, he enters the same car — probably takes the same seat — and meets the same fellow-passengers: they converse on substantially the same topics: at the same stage the conductor takes up his ticket, and the engineer — alas! — blows the same fiendish and superfluous whistle. Now it does not require a very vivid imagination on the part of our commuter to so blend the reminiscences of yesterday and the anticipation of tomorrow with the experiences of today, that all then may seem synchronous. If it is objected that this illustration is faulty, in that it ignores the element of uncertainty inherent in all human affairs, it might fairly be replied that it only does so to the extent of adopting that working hypothesis that is universally accepted in daily affairs, and without which no one would look beyond the needs of the present moment. Yet possibly a happier illustration may be found: Suppose that I wish to revisit a familiar but far distant place — as, for instance, Damascus: now, if I go there in my physical body, days and weeks must elapse, before I can reach the immemorial city — sunset and moon-rise, day and night — with all the incidents of sleep and waking, pleasure and discomfort, possibly the alterations of sickness and health — all these must be gone through with, and not by one second can the appointed time be shortened: yet if I go simply in memory and imagination, I have but to will — and instantly, without an appreciable interval, I wander again past mosque and minaret, amid rose-leaf and almond-bloom that perfume the gardens of the “Eye of the East.”

So, too, with the kindred illusion of Space. Thousands of leagues of sea and land must be traversed by “this prison of the senses, sorrow-fraught”; whether in the steamer battling with the Atlantic surfs, or the express shooting through the vineyards of fair France — or the carriage toiling up the cedar-clad slopes of Lebanon — every inch of the weary way must be consecutively passed over, and not by one hair’s breadth can it be avoided. Yet, going without the encumbrance of the flesh, even as I had no sensation of Time, so I have no perception of distance, between the swirl of the tide of the Hudson, and the plash of the fountains of Abana and Pharpar.

Experiences like these are so familiar, and so apparently meaningless, that some may attach little importance to them, or even be disposed to ignore them altogether. Yet probably this would not prove

wise. It may well be that, in Occultism, as in Physical Science, great truths lie just before us — stare us in the face, as it were: and when they are at last discovered, it is not by elaborate research, but by the application of the most familiar methods.

Again — it was because he had been faithful over a few things, that the good servant was promoted to be ruler over many things. What right have we to expect to attain to higher knowledge, or claim to be entrusted with greater powers, until we have proven ourselves worthy of such preferment by thoroughly using, and profiting by, such as we now have?

Esoteric Buddhism

[*The Theosophical Forum* (Point Loma), Vol. VI, No. 2, October 15, 1934, pp. 33-7. The following article is reproduced from a document which is held in the archives of the Theosophical Society, Pasadena. This document is partly typewritten and partly in William Q. Judge's own handwriting. It is also signed by him. It bears no date.]

In consequence of a book with this title having been written by A. P. Sinnett, much controversy and inquiry has arisen, on the one hand, as to what Esoteric Buddhism is, and on the other, as to whether there be any such thing.

The term as it has been used since the Theosophical Society began to be the means of bringing the sublime philosophies of the East before a large body of students is held to refer to some hitherto hidden knowledge or explanation of the laws governing the evolution of the universe. While there is in fact an Esoteric Buddhism, some other name for the book referred to might have been perhaps better, because the student speedily finds that there is no essential difference between Esoteric Buddhism and Esoteric Brahmanism, although as a matter of history, the Brahmans drove the Buddhists out of India, several hundred years after the death of Buddha. If the title selected had been "Esoteric Brahmanism," it would have done just as well. In briefly considering the matter then, it must be understood that we are not confined solely to Buddhism but to what would be more properly called the "Esoteric doctrine," which underlies Brahmanism and Buddhism alike. And it should also be well understood that much that is now called "Esoteric" by us, has been long known in India and cannot therefore be properly said to be Esoteric.

Very much as the secret meaning of the Hebrew Bible has been

plainly before the eyes of all in what is known among the rabbins as the Kabbalah, so this Esoteric doctrine has been buried in the Indian scriptures for ages under many allegories, the key to which has been held by the Brahmans, the priests of India, and they, like the priests of other religions, have kept that key to themselves or thrown it away. A very good illustration of this may be found in the story of Draupadī, who is said to have been the wife of all the five Pāṇḍu brothers at the same time, as related in the great epic poem of the Āryans, the *Mahābhārata*. This is taken as proof by many prominent orientalists of the existence of polyandry in India at that period. The key to the story is found in the Indian psychological system, which locates in the human body five vital centers. The union of these centers is in this system said to take place when a man has become completely master of himself and is called the marriage of Draupadī with the five Pāṇḍus, as those vital centers are the Pāṇḍus.

In the *Bhagavad-Gītā*, translated by Edwin Arnold under the title of *The Song Celestial*, the entire doctrine called Esoteric Buddhism may be found; and this book is held in the highest esteem by both Brahmans and Buddhists. The reason why this doctrine has not been long ago apparent to us is because of the extremely narrow way in which all Indian psychology and philosophy has hitherto been regarded, with the aid of such eminent authority as Max Müller.

It has been said above that the *Bhagavad-Gītā* contains all of this Esoteric doctrine, but while such is the case it cannot be found in its entirety without the key. That key was deliberately suppressed at the time of the driving out of the Buddhists from India when the Paurāṇikas, or those who followed the ancient Purāṇas, were desirous of concealing the similarity between Buddhism and Brahmanism. The missing key is said to be contained in a work three times as bulky as the *Mahābhārata*, and to have been carried away by the Buddhist Initiates; and the tradition now claims that in Ceylon at the Kandy Temple is a copy. It is from this key that whatever is new in Mr. Sinnett's book has been taken, although it is improbable that he was aware of that fact.

Most orthodox Āryans believe that the universe came out of something, while a few say that it came out of nothing. The Esoteric doctrine reconciles these by saying that that *something is no thing*. The particular sect which holds to the coming out of nothing is known as the Mādhyamaka, and is not numerous.

The exoteric Indian philosophies call the Universe Brahma, consisting of (Sat) absolute existence, (Chit) absolute intelligence and (Ānanda) absolute bliss, with two other divisions called (Nāma) name and (Rūpa) form. The Esoteric doctrine does not content itself with a

mere metaphysical juggling with these terms, but goes to the length of claiming to explain the method of universal evolution and the hidden things in nature. This of course includes declarations in regard to the state of the soul of man preceding birth and his condition and course after death. As to the course of evolution, it is said, as far as our solar system is concerned, that there are seven planets corresponding to a seven-fold division of man's nature which are necessary to carry out the process. This earth is one of these and the other planets known to astronomy are not necessarily a part of that portion of the process so far given out. In these this earth is the turning point where the soul of man begins its conscious career. Here, after having passed through all forms of animate and inanimate life he begins to come consciously under the operation of the law of Karma, which is a law demanding complete compensation for every act, word, and thought, and which results in removing the idea of the possibility of a vicarious atonement; and here he is born over and over again, reaping in each life the exact results due to him from the life preceding, and being therefore at any one instant of time the exact product or resultant of all his previous lives and experiences. So that these two doctrines of Karma and Re-birth, are interwoven one with the other.

After death the real man — the ego — goes to what the Christians call Heaven, and which in the East is called Devachan. The words of the *Bhagavad-Gītā* will best enunciate this. In Chapter VI [vv. 37, 40-1, 43], Arjuna asks, "Whither O Kṛishṇa, doth the man go after death, who although he be endowed with faith, hath not obtained perfection in his devotion?" To which Kṛishṇa replied: "His destruction is found neither here nor in the world above. A man whose devotions have been broken off by death, *having enjoyed for an immensity of years the rewards of his virtues in the regions above*, is at length born again. . . . Being thus born again he resumes in his new body the same habit he had before acquired and the same advancement of the understanding and here he begins again his labor (where he left it off)."

This law applies to all, righteous or not, and the period of rest which is had in Devachan is the exact length of time the spiritual energy stored up in earth life will last. The length of time one stays in Devachan has been put by one or two English writers at fifteen hundred years, but this is erroneous, for the stay there depends in each particular instance upon the application of the immutable law to the facts of that case. The Devachanic period is the great resting spell for all, and is one of the means provided by Nature for preventing a total degradation. During that state the Ego acquires some goodness for the next earth life, and when the Ego of a man who had before been extremely wicked

is reborn, the new personality has to feel the consequences of all the evil done in that preceding life but comes to the task with the aid of the good influences of the rest in Devachan.

The doctrine does not leave out of view the different races of men, but in this instance the word "races" must be extended in its meaning so that it includes not merely a few varieties, such as ethnologists now admit, but gathers several of those varieties into one class. Those races were developed as man himself developed different senses and different uses for them, and as the necessity for each race ceased, that race gradually almost disappeared, leaving now on earth only a few examples of each. In this way each ego had to pass successively through all the great races with their offshoots and being in every case subject to the law that it could not pass on to any new race until the one to which it belonged had finished its course and become converted into another. This law is capable of modification in the case of adepts — sometimes called Mahatmas — who by the use of another law are able to rise above the limitations to which the ordinary man is subject

The different races come and go, according to this doctrine, for enormous periods of time and all forms of life and nature pass and re-pass, until the hour arrives when the universal dissolution takes place. This dissolution is called the end of the Manvantara, and the name for it is *Pralaya*. The succeeding chaotic period is known as the night of Brahmā and is said to be as long as the Day, each lasting one thousand ages. When the night ends then all manifested nature begins again to appear as before, the evolutionary process commencing with nebulous matter or fire mist which cools gradually into various planets and stars where come forth forms of life. Each world is held to be subject in its own small way to the law governing the outbreathing and inbreathing of the whole, just as man has his own pralaya each night in sleep and his great, or Mahā-pralaya, at death. So it follows that while in one solar system a minor pralaya had covered all with night, other systems might be perfecting their evolution, until the Mahā-pralaya when the whole manifested universe of Brahmā comes to an end. From this follows the doctrine held by some Indian pandits, that Brahmā containing potentially all manifested nature — or manifestable nature — *converts* itself into the Universe, and in no case creates anything but leaves all to be regularly evolved.

Much detail, very necessary for a proper understanding of the subject, has been omitted, but even from this inadequate view of only a portion of the Esoteric Doctrine, it will be seen that it is one which has a perfect scheme of evolution where both spirit and matter are given their proper places.

WILLIAM Q. JUDGE

Of Seeing and Not Seeing Spooks

[*The Theosophical Forum* (Point Loma), Vol. VI, No. 6, February 15, 1935, pp. 155-56. The original of the following article, which is in the archives of the Theosophical Society, Pasadena, is in the handwriting of W. Q. Judge but is unsigned.]

The man who cannot see “spooks” and whom they do not bother is fortunate in respect to that mere fact of not *seeing or feeling them*, for then he is never annoyed by such things.

But, if from that non-impression from spooks he argues that there are none at all he is thereby shut off by his own mind from a knowledge that may be acquired through the experience of others. *E.g.* [for example], if one who has never experienced clairvoyance denies its existence, he cuts himself off from the knowledge that the inner faculties exist in man that permit clearseeing and that there is a second element through which that clear vision acts — the astral light for instance. These two facts of knowledge are obtainable through the experience of others without ourselves having to realize them in our own practice.

In the same way with “Spooks” — for there is no difference in the argument — to the man who never saw or felt them they are not facts in his experience, but as many others have that real knowledge of such matters — even being dull otherwise as many a medium and sensitive is — then the non-seer is bound to profit by those who have the facts and to deduce if he can laws or propositions from them.

As to why one man may not see “spooks,” it is because of *density* of the aura that relates to them — not density of perception, for the perception operates after the impact is made through the aura. It is not a question of repelling because that belongs to quite another thing. Another will be less dense and not thereby more fortunate, because it is no blessing to be what I call a “spook catcher”; it is very disagreeable. Spiritual knowledge is not gained from larvae of the air but from within; and thus one may be very very dense as to these outside influences but very capable of getting spiritual knowledge from *within*, which is the only true way. So then it follows that if you are open to spooks you have the more to fight in that direction than the man who is not thus open.

Look at the mediums and hysteriacs who see spooks and feel them, yet how ignorant, foolish and hairbrained and weak the majority of them are.

But don't be misled into accepting every tale, for many persons *think* they see spooks when really it is as much that as it is my old shoes. They are making images very often out of their own brain impressions and no more.

Sayings of Jesus

IN THE LIGHT OF THEOSOPHY

[*The Theosophical Forum* (Point Loma), New Series, Vol. XI, December 1937, pp. 424-5. The following, held in the archives of the Theosophical Society, Pasadena, is a copy of an original article, or what appear rather to be hastily written notes, in the handwriting throughout of W. Q. Judge, hitherto, we believe, unpublished.]

The references herein are taken from *St. Matthew* in the revised version. In Chap. 4 account is given of Jesus being led into the wilderness to be tempted of "the devil," which means, theosophically, the trials of the disciple in the world or wilderness of his own nature.

The tempter suggests first that bread be made out of stones after the long fast. But Jesus replied:

"It is written. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

After a period of prayer, or aspiration, the mystics in all ages had first to resist the temptation to at once satisfy immediate bodily wants and then on triumphing they receive instruction and benefit from "God" who is the Higher Self. The Higher Self is the god they all, including Jesus, aspired to and spoke of as *God* and *Father*. Usually the clash and roar of the lower nature prevents the words or "voice" of that Father from being heard. Shakespeare knew the value of fasting to release the inner, for he said that when the bodily encasement was reduced the inner self came forth more easily. And here Jesus is only repeating what all the schools of real occultism teach, that is, that the real man has his own appropriate food, or the communion with the Monad which is not perfectly conscious on this plane, but must be sought for in its own proper habitation.

Then the "devil" took him to a high place suggesting that he throw himself down and be saved by the angels, to which Jesus replied:

“Thou shalt not tempt the Lord thy God.”

This could not mean that he adjured Satan not to tempt him — his God — but rather that it was neither common sense nor the act of an occultist to show his powers for no end but vanity. This is one of the rules of the Lodge, that if you have occult power you shall not use it except for the benefit of others.

The Sermon on the Mount is of high importance theosophically. If taken literally it is a string of meaningless promises which are broken every day, but adding Karma and Reincarnation they are the old declarations of all great teachers and holy books prior to the alleged time of Jesus.

The first beatitude, that the poor in spirit will have heaven is that which was always taught as the result of humility. For only when the personal self is thoroughly eliminated, and the idea of separateness is destroyed by that of Universal Brotherhood, does the illumination from within, desired by all earnest students, come to one. Many neglect this injunction, being carried away by scientific phrases or having personal ends. One needs not be a “Christian” to see and accept this injunction of Jesus, since it was only repeated as of old by him; carried on, as Confucius did his ideas.

[On Healing]

[Possibly due to the San Francisco earthquake early in this century, very few holdings of *The Golden Gate* exist in American libraries. To date we have been unable to ascertain the date of the following item.]

‘To the Editor of *The Golden Gate*’:

. . . According to her (H. P. Blavatsky) the healing becomes Black Magic when the operator deliberately influences the mind of the patient and by that means causes the cure. Of course it is not the very highest and blackest form of Black Magic, but it is not White Magic — since it does not leave the patient to the operation of Karma and his own will — it is a weak form of the Black variety.

My own view goes a little further and leads me to the conclusion that when persons suffer from sickness they should endeavor to cure it with physical agencies, for it is truly the working *down* through the body of bad Karmic causes *in the mind*; and when one falls back upon

his higher nature for the cure of his body, he removes the operation of the Karmic causes from their proper plane, which is the physical body, and draws them back into the mind, and thus not only tends to becloud his mental plane, but also keeps in him *the seed for future diseases in another life*, which will be larger, because, as it were, they have accumulated interest during the interval.

Lastly, we must wait to hear from Mme. Blavatsky, over her own signature, for an exact expression of her views hereupon.

Very truly yours,

WILLIAM Q. JUDGE

Gen. Secretary, T.S. American Section

What Is Occultism?

[The following aphorisms on Occultism were attributed to Mr. Judge by some early students. They were printed in the magazine *Theosophy*, Vol. VIII, October 1920, pp. 353-4, from an unknown source.]

OCCULTISM IS THE NOT TELLING ALL ONE KNOWS; BUT RETICENCE.

OCCULTISM IS THE NOT SAYING ALL ONE SUSPECTS; BUT SILENCE.

OCCULTISM IS THE NOT SPEAKING OF ALL ONE "SEES"; BUT REVERTING INWARD TO THE SOURCE OF SIGHT.

OCCULTISM IS THE NOT REPEATING OF ALL ONE "HEARS"; BUT A CLOSED MOUTH LEST HEARING SHOULD ESCAPE THERETHROUGH.

OCCULTISM IS THE NOT SPEAKING OF FAULTS OF OTHERS; BUT CHARITY.

OCCULTISM IS THE NOT SETTING OF FIXED PLANS; BUT A FLUIDIC POSITION BALANCED IN THE GOOD LAW.

OCCULTISM IS THE NOT LAYING DOWN FOR ANOTHER HIS DUTY; BUT SELF-WATCHFULNESS IN PERFORMING ONE'S OWN.

OCCULTISM IS THE NOT DOING WHAT ONE WISHES AND WHEN ONE WANTS; BUT DISCIPLINE.

OCCULTISM IS THE NOT LISTENING TO GOSSIP OR SLANDER; BUT GOOD-WILL TO ALL, FROM WHICH GOSSIP AND SLANDER CAN DRAW NO SUSTENANCE.

OCCULTISM IS THE NOT GIVING WAY TO ANGER OR IMPATIENCE; BUT CALMNESS.

OCCULTISM IS THE NOT BEING VAIN OF ONE'S LEARNING, OR PROUD; BUT HUMILITY.

OCCULTISM IS THE NOT HURRYING ONE'S DAILY AFFAIRS NOR FORCING ONE'S PROGRESS; BUT KNOWING THE AMPLITUDE OF TIME IN ALL THINGS.

OCCULTISM IS THE NOT DOING ALL THE GREAT WORK THERE IS TO DO; BUT THE WILL TO LABOR; THE WILLINGNESS TO ACCEPT HELP OR BE A HELPER; THE JOY THAT ANOTHER DOES A TASK THE BEST.

OCCULTISM IS THE NOT STRIVING TO BE A LEADER OF MEN; BUT TO FOLLOW A LINE.

Occultism

[From a manuscript attributed to William Q. Judge]

The first point of division of left hand path from right hand path is very subtle, very slight, easily overlooked, swiftly passed. It behooves us to take each step with care, to question the intuition, and to analyze with the brain; in short to *discriminate*.

If there be one unailing test, one sure proof of error, it is to find material advantage of any kind mixed up with spiritual development. The two cannot mix; the very nature of Energy forbids it. Only *psychism* can go hand-in-hand with material gain or allurements — psychism of the left-hand order, such as ruins perpetrators (even the self-deceived) and victims, in other lives or in this. The victims suffer because causes are blindly set in motion against the innocent, or against the self-seeking (otherwise "innocent"), whose insidious human weakness has laid them open to the poisoned bait. Such causes act by Law; their course cannot be stayed. *Their* Karmic effect is brief compared to that which dogs the perpetrators of crimes against humanity, and of all such crimes, that is the darkest which attacks men through their ideals. It would be a crime impossible if men kept those Ideals pure, untouched by any material thought, held high like blazing torches against the darkness of our age.

Our faults make the crimes of our brothers possible.

There is no abomination known to man that has not been proclaimed in the name of the Lord, and marshaled in the cause of Truth. The unwary have thus been entrapped, and the ignorant imposed upon. Truth belongs to God and Nature, and is the birthright of man, and she flees the touch of him who would make merchandise of her and barter her for gold, or who would retain her in his selfish embrace.

On this plane where the forces of "evil," or separateness greatly prevail, he is wise indeed *who takes no step not based upon Universal Brotherhood*, Spiritual Identity, and that has not, as its possible goal, the absolute final Unity of All. Put this test to all acts; if they divorce from it, crucify them. Yet, remember ever how far easier it is to fall than to stand; to arraign than to be just. Every inquirer must judge for himself. We cannot close our eyes to signs, though we may refrain from specific condemnation. Use your discrimination always.

Efforts have to proceed slowly; people must first be waked up and directed towards Theosophical doctrines before it is wise to open up that which is plain to those who know how to use their intuition. But the Western mind, for all its boasted progressiveness, is generally unable to know what is behind a wall unless a hole is cut through it. Others, however, can guess what is hidden when they perceive signs and sounds that are quite plain and made on purpose.

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

In consequence of the modern, Western system of education, we are apt constantly to forget the existence of the great force and value belonging to our supersensuous consciousness. That consciousness is the great register where we record the *real* results of our various earthly experiences; in it we store up the spiritual energy, and once stored there it becomes immortal, our own eternal possession. The true student of Rāja Yoga knows that everything has its origin in MIND; that even this Universe is the passing before the Divine Mind of the images he desires to appear.

Every act proceeds from the mind. Beyond the mind there is no action, and therefore no Karma. The basis of every act is desire. The plane of desire, or egotism, is itself action and the matrix of every act. Karma will therefore be manifested only in harmony with the plane of desire. A person can have no attachment for what he does not think about; therefore the first step must be to fix the thought on the

highest ideal. The substratum or support for the whole Kosmos is the presiding Spirit. All the various changes in life, whether of a material nature or solely in mental States are cognizable because the presiding Spirit within is not modifiable. The Perceiver of these changes is the Inner Man — the Self. All objects and all states of what Western philosophers *call* mind, are modifications. This Self must be recognized as being within, pondered over, and as much as possible understood, if we are to gain any true knowledge.

There is only One Life, One Consciousness. It masquerades under all the different forms of sentient beings, and these varying forms with their intelligences mirror a portion of the *ONE LIFE*, thus producing in each a false idea of egoism. FORM, as such, is nothing; phenomena are not realities *per se*; all must be referred to the Self. Rely upon the One Consciousness, which as differentiated in Man, is his Higher Self. By means of this Higher Self he is to strengthen the lower, or that which he is accustomed to call “myself.”

The One Consciousness pierces up and down through all the states and planes of Being, and serves to uphold the memory — whether complete or incomplete — of each state’s experiences. The One Consciousness of each person is the Witness or Spectator of the actions and experiences of *every* state we are in or pass through.

There is but one Universal Mind. It is differentiated in human beings of the average order, and more or less vitiated by desire. When man broadens to the Universal — a condition only understood by Adepts who *are* themselves that condition — this Higher Mind in its original purity, is a State of Being, and not an organ. In order to realize this in any large degree it is necessary to withdraw our consciousness gradually and persistently from the illusion of the senses to the ecstasy of inward vision; that is, to gradually elevate the plane of consciousness.

Man may thus come to know the supersensuous world precisely as he knows the things of sense and time; viz. by experience. He may furthermore realize that the latter are pure illusions, while the former are the only realities. This is the key to the higher consciousness and the diviner life. Man’s immortality is within his own hands, and he may recover the substance of all his past while he realizes his birthright even now.

On every plane of Nature where Life takes form and consciousness manifests, such manifestation takes place through a vehicle. These vehicles are related and the life force manifesting in each interpenetrates all. The more man lives on the animal plane the less he manifests the human and divine. It is for this reason that the sages inculcate virtue.

It is not known to us all that only among the virtuous can the sages be found. The passions and vices eternally becloud our perceptions of the meaning of what the Ego tries to tell us.

The expansion and range of unfolding of consciousness in man occurs through the Mind principle, the *active* aspect of Consciousness; while its passive aspect is conscience, the “Voice” of the Higher Self. Certain teachings, and even certain forms of intellectual belief that induce certain habits of thought and modes of life, may undoubtedly modify consciousness itself. One may contract or expand, cultivate or destroy, certain forms of consciousness.

The reason why such adaptation is the first step in Occultism must now be found.

Occultism has been defined by H. P. Blavatsky to be “the study of the workings of the Universal Mind” [cf. *BCW IX:258*]. Our primary study of that Mind is at first confined to its reflection in ourselves. We must endeavor to find some trace of it within our own consciousness or in one of the modes of that consciousness. But how can we find that? We are inclined to say it is too difficult a task. It is difficult, but not too much so. The very effort involved in the search is in itself helpful, for the greater emission of mental energy creates powerful centers or pictures in our sphere. It is through their constant reaction upon us, perhaps, that we at last discover the trace.

If we examine ourselves critically we see that there is, lying back of ceaseless mental change, of all the continual going to and fro of Thought, a power to observe, sum up, analyze, and direct the whole process. We find ourselves possessed of another mode of consciousness, above or behind the fluctuations of thought, which calmly observes the whole panorama moving before us. Through this power even the sinner who knows his sin still feels that sin not to be representative of his entire nature; feels himself at the core, to be better than that vile outward seeming. It is Patañjali who says of the Soul that it is the Spectator, and when the question is asked: “Where is the soul at the time of concentration — or when the mental energy is at rest?” — he replies, “At the time of concentration the soul abides in the state of a Spectator without a spectacle” [*Yoga Sūtras 1:3*].

Before the student reaches this state of concentration, he makes a preliminary step towards it when he discovers this center, place, mode or state of consciousness in which he surveys his whole mental field as something not himself, and feels that Self to be the perceptive power *per se*. For he has then only to enter that mental plane as often as possible, and to realize it as vividly as possible, and he has evolved a rudiment — if I may so call it — of the Universal Mind. That Mind,

that state of consciousness, observes the illusionary panorama spread before it as something apart from itself. The person who realizes that state of consciousness is nearer the Universal Mind. He has entered one of its phases or states. It is not a state of trance.

The best method to pursue is that of analysis along the line of the seven principles. So long as I look upon myself as a homogeneous whole, I contract my mental sphere into one dense and slowly vibrating mass. It is the picture of himself as uniform — as opposed to duality — which fetters the soul of man. The image he has made of himself is the prison house of his soul. When analysis comes into play he no longer says, “I crave,” “I win,” “I desire,” “I sin.” No longer intoxicated by the fumes of his own passions, does he plunge into the ocean of sensuality. He says, as one aspect of Desire comes before him, “In this the Kāmic principle is active”; another he ascribes to undue stimulus of the Liṅga-Śarīra; here he sees the lower Manas prevailing, and here the flash of intuitive perception. He ascribes each act to its principle; each becomes to him a result of one of these principles; they are no longer himself, but he is the judge of them all, and analysis destroys the heady fumes of Desire. *For Desire ceases to attract us when we no longer identify it with ourself.*

John Stuart Mill once said that he lost, for a long time, the power of emotional feeling, the loss being caused by constant self-analysis which finally deadened all mental enjoyment. It is not probable that this deadness would have resulted had his method of thought permitted him to ascribe his actions to their real sources, the principles in which they have their rise. When the action of the seven principles is realized, we at the same time realize ourself to be that which observes the said action, on the Center of which the principles are modes or functions; that center is consciousness itself. Or, if greater clearness is desired, let us say that there is *One Principle* which acts through *six vehicles*. All these so-called bodies and appearances are for the purpose of enabling the ONE — the Self — to fully comprehend Nature and “bring about the aid of the soul. The Higher Self of one is that of all and is universal; a Divine state, not a body or form.”

If any person desires to rid himself of a bad mental or physical habit, sincere and constant trial of the method above described must cause the habit to loosen its grip upon the mind. It is not a form of mind-cure, for that acts by denial, while in this case there are analysis and the tracing of effects to their true source, or at least, somewhat further upstream. By means of this cold analysis the personal mental image is broken up into a series of thought forms true in themselves, each one an image of the Universal, each instinct with a life of its own.

The prison house is rent asunder, and man, the prisoner of himself, dazed, startled, but unbound, finds himself slowly emerging into the large fields of Universal Thought.

At every act called death, a separation of elements, and consequently of planes of consciousness, occurs. The *Self*, or Real Ego, is alone self-existent. If, therefore, the personal experience has been largely confined to the lower planes, when the separation occurs at death such experiences can have no conscious permanency. If the spiritual and mental planes have been dwarfed during earthly life from lack of use, they cannot be supposed to convey or retain the personal self-consciousness, *because they had none or so little to retain.*

That which men call death is but a change of location for the *Ego*, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable, and pure, beyond Time itself, and not to be measured.

Of the seven planes of consciousness, three are above the entire chain of globes to which the earth belongs. But in man there are *seven states* of consciousness which correspond to these seven cosmical *planes*. He is to "attune the three higher states in himself to the three higher planes in Kosmos." Necessarily, he must have in him centers or seats of energy correspondingly, and he must awaken those seats to activity, to life, before he can attune them to the higher planes.

The three higher planes of consciousness spoken of as being inaccessible to human consciousness as yet, does not involve a contradiction. For the attuning of our three higher *states* of consciousness to the three higher *planes* is possible, although attainment to those planes is impossible for ordinary human consciousness. The attempt has to be made so as to come into harmony in ourselves with those planes, so that the potentialities may be made active and development of new faculties made possible.

Every plane has its active and its passive aspects, its principles, its sub-divisions and theirs. It is only the higher plane forces that open the upper doors. What determines this difference in power?

Thought determines it. Motive determines it, for the motive determines the *quality* of Thought. Through motive, Thought becomes contractive or expansive. It is well known that Thought affects the assimilative faculties and processes of the body. It has always been a recognized factor in therapeutics. The introduction of the higher more spiritualized vibrations into the *secret* brain centers not only

opens them to the influence of the higher spheres, but also it influences the selective action of the whole sphere.

A man must *live* what he knows. Until he has lived it he cannot know it; he must *be* that higher vibration; he must himself become that "lost word," must always go to Nature for an explanation of Occultism. The best advice I ever found was: 1st. Use your predominant gifts to the best advantage. 2nd. Do not impede your fellow in so using his. 3rd. Follow the methods of Nature: Find a current or a nucleus, and work in it. No matter whether it seems perfect to you or not. Leave results to the Law. But if no nucleus is found, become yourself a center. The Divine will enter and work through you.

The first step in Occultism is to "adapt your thoughts to your plastic potency." It is an epitome of the science of Thought. The many persons — and their number grows daily greater — who desire to study "practical" Occultism would do well to approach it by this, the only safe gate. What is now called "practical occultism" is an incidental to the journey along the Path. We admit the existence of hidden, powerful forces in Nature. Astral body formation, clairvoyance, looking into the astral light, and controlling elementals, is all possible, but not all profitable. In our view the attainment of true Wisdom is not by means of phenomena, but through the development which begins within. Everyone can understand right thought, right speech, right action. The very first step is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of occultism turns to ashes in the mouth.

It is not sufficiently well understood that every one of those energetic emissions or processes which we call "a thought" does mold the subtle matter of the ether into etheric form. Such forms are held together by the formative power or plastic potency of the soul substance, just so long as the thought energy inheres in them. The more intense the thought — or the greater the thought tension, to put it differently — the longer does the etheric form cohere as such. The energetic pictures thus formed by the mental action of men are sensed by the Inner Man of each. Sometimes, even, the vibration thus sensed gets impressed upon the brain centers and enters the lower consciousness by avenues of which we have now but a feeble idea. The pictures inhere in the mental sphere of each of us, and the sphere is dense, turbid, contractive, or shows all the brightness of the higher vibration, according to the nature of these thought forms, which not only act outwardly, but also react upon their creators.

The importance of regulating our thoughts, in view of the plastic potency of the soul and its imaginative power, hence becomes apparent.

As thought *is* dynamic, these pictures — often themselves an agglomeration of lives, for the atomic substance of the ether is, every atom of it, a life — these pictures are felt far and wide. It has frequently been said that a man could be shut between prison walls, and could yet work for Humanity, by the simple means of right thinking.

Hindu Theosophy and Professor Buchanan

[*Religio-Philosophical Journal*, n.d. (c. 1889)]

To the Editor of the *Religio-Philosophical Journal*:

Will you permit me to say a few words about Prof. J. Rodes Buchanan's articles in your valuable paper upon "The Profundities of Theosophy and the Shallows of Hinduism"?

These exhibit an astonishing amount of superficial, and therefore, inadequate, acquaintance with Theosophy and Hinduism. He has possession of numerous words but knows nothing it appears about their meaning. Such terms as Karma and Jīva, Kāma-rūpa and Ṛishi, Astral and Elemental, are hopelessly jumbled in his mind coming through his pen in an utterly irrelevant manner.

The chief charge made by him against Theosophy is, that it is not new, but is merely the wisdom — or alleged wisdom — of the past. In other words, it is not the wisdom lately given out to this age by the excellent gentleman, J. Rodes Buchanan. Now if the charge were new there might be point to it. Prof. Buchanan has harped upon it as if it were another new thing he had discovered; but the joke of it is, that the Theosophical Society and its members have, from the very first day of the Society's organization, insisted upon this very thing, namely: that they wished the minds of the present age to be directed toward all the old philosophies and religions; hence it would seem that Prof. Buchanan's discovery, that after all the Theosophical Society is only bringing forward very old theories, is no discovery at all. I doubt if he has read the literature of Theosophy. Perhaps if he should read H. P. Blavatsky's *Secret Doctrine*, he would object to parts of it because they expound ancient lore, and to other parts because they show that the particular studies and "discoveries" of Prof. Buchanan were anticipated by the ancients ages ago.

I have yet to learn that anyone has accepted as an axiom that that which is not new is necessarily untrue and valueless. Such, however, is Prof. Buchanan's position. The consequence is that his system of psychometry and psychopathy must be rejected because they were well known even so lately as during the time of the Delphic oracle, to say nothing of anterior periods in Egypt and India.

He objects to words like Karma and Kāma-rūpa. Will he furnish better ones to meet the necessities of the case? Will he not have to invent? Is it not true that the word psychometry is Greek to the same ordinary readers who investigate Theosophy; and worse yet, is it not an impossibility to argue about psychometry with a man who has no glimmer of the faculty himself?

The Professor thus sums up:

I find nothing in what I have seen of the Hindu Theosophy to enlighten American Theosophists, but much to darken the human mind if accepted. The Hindu Theosophy discourages and retards the legitimate cultivation of psychic science, and contributes an enfeebling influence, the evil tendency of which I may illustrate if it should become necessary.

It is a pity the illustration was not made as we are left in the dark, in view of the fact that the so-called "Hindu Theosophy" has waked up Europe and America, and that nearly all the writers in the Society are not Hindus, but Americans and English. Dr. Coues, the scientist who has contributed valuable aid to the theosophical movement, can hardly be called a Hindu. Mr. Sinnett is English, Col. Olcott an American, and Mme. Blavatsky a Russian. Nor can we understand how a broad, just, and scientific scheme of life and evolution, such as the Theosophy of the Hindus presents, which meets every problem, can be said to enfeeble or darken the human mind. In all candor, also, it is absolutely untrue that "Hindu Theosophy discourages legitimate cultivation of psychic science." It aids it in every way; it shows the student where the causes of error lie; it demands from him the closest scrutiny and the most perfect discrimination. On the other hand, the study of psychometry, for instance — the Professor's hobby — is surrounded with a halo of imagination, cursed by invading hosts of impressions totally unconnected with the subject examined, and liable to lead the investigator to indulging in flights to Mars and other planets where nothing can be gained of use in this life.

We fear that the failure of Prof. Buchanan to induce the scientific or social or political world to accept psychometry as a means of discovering all the laws of nature, or detection of crime and criminals, and of

generally reforming us in every way, has embittered his nature in some degree and beclouded his mind whenever it comes across that which happens to be as old as “Hindu Theosophy.”

WILLIAM Q. JUDGE
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Papyrus — The Gem

[Similar to “Papyrus,” an Occult Tale reprinted in *Echoes* I:539-41. This story first appeared in *The Path*, March 1887, pp. 359-61.]

The roads were thronged with the people moving toward the great square, for it was a feast of the Goddess. The temples were crowded, while long lines of men and maidens in the robes of “The Sacred” wound in and out toward the river.

Music and song rose and fell upon the evening breeze, like the pulse of a throbbing heart. Here and there could be seen the Scribes, and seated in an open space, the Tale-tellers. One of these, as I rested near him, told the tale of “One Who Found the Gem.”

In the land of the Wise men there dwelt a young man. Many years had he labored in a strange mine; the “Mine of the Priceless Gems”; hopefully, bravely, but fruitlessly. He had long known that he who should find the Master Stone, would be free, be full of peace, and dig no more, for nothing better could be found. He also knew that he who found the stone should seek to share it with all men.

Many small stones had he found, but they were laid aside to be used when the great stone was reached.

Silently and steadily he worked on, until one gloomy day when he had grown so weak that he could make but one more effort, that effort was rewarded, and before him lay the great gem. Weary, weak, but joyful, he gathered it into his bosom, and went forth to share it with others; for he who told not of his gem, or shared it not with all men, must lose the stone.

Far he wandered, telling his wonderful story, the *finding of the Priceless Stone* — the stone that made men greater, wiser, more loving than all things living; the stone that no man could keep unless he gave it away.

Far he wandered in his own country, seeking to tell his story and give of the Stone to each one he met. Silently they listened — gravely

they meditated and gently they said to him: "This is Kali-yuga, the dark age. Come to us a hundred thousand years from now. Until then — the stone is not for us. It is Karma."

Far into another land he wandered, ever trying for the same end. Gravely they listened, quietly they spoke: "Peace be with you. When the Lotus ceases to bloom and our Sacred River runs dry, come to us. Until then we need not the stone."

Over the seas unto another land he went, for fully he believed that there they would hear and share with him. The many days of wandering and the long journey across the sea had made him thin and ragged. He had not thought of this, but as he told his story he was reminded of it and many other things, for here the people answered in many ways and not always gently.

Some listened, for his story was new to them, but the gem was uncut, and they wished it polished.

Others paused and desired him to tell his story in their tents, for that would make them exalted and famous, but they wanted not the gem. As he did not belong to their tribe, it would bring discredit upon them to receive anything from him.

One paused to listen and desired some of the stone, but he desired to use it to elevate his own position and assist him in overreaching his fellows in bartering and bargaining. The Wanderer was unable to give any of the stone to such as this one.

Another listened, but inasmuch as the Wanderer refused to make the gem float in the air, he would have none of it.

Another heard, but he already knew of a better stone, and was sure he would find it, because he ate nothing but star-light and moon-beams.

Another could not receive any of the stone or listen to the story, for the Wanderer was poor and ragged. Unless he was dressed in purple and fine linen and told his story in words of oil and honey, he could not be the possessor of the gem.

Still another heard, but he knew it was not the gem. As the Wanderer had been unsuccessful before, surely he could not have found the stone. Even had he found it, he could not have the proper judgment to divide it. So he wanted none of the stone.

Near and far went the Wanderer. Still ever the same. Some wanted it, but the stone was too hard, or not bright enough. He was not of their people, or was ignorant. He was too ragged and worn to suit their ideas, so they wanted none of the stone.

Saddened, aged, and heart-sore, he wandered back to the land of the Wise men. To one of these he went, telling of his journeyings and

that no man would share with him the magnificent stone, and also of his sorrow that he too must lose it.

“Be not troubled, my son,” said the Wise One, “the stone is for you, nor can you lose it. He who makes the effort to help his fellow man is the rightful owner and still possesses the entire stone, although he has shared it with all the world. To each and every one to whom you have spoken, although they knew it not, you have given one of the smaller stones which you first found. It is enough. When the Master Stone is cut and polished, then is the labor of the fortunate possessor ended. The long journeying and weary wandering, the sorrow-laden heart and tear-dimmed eyes, have cut and polished your gem. Behold, it is a white and a fair stone!”

Drawing it from his bosom, the Wanderer gazed into the wonderful light of the stone while an expression of great peace stole over his face. Holding the gem close to his bosom his eyelids closed, and he fell asleep, a wanderer no more.

Rameses



Mr. Judge, taken in London, 1891.

Section V

*Eastern School Of Theosophy
Suggestions And Aids*

Eastern School of Theosophy Suggestions and Aids

[The following papers were directed to a Correspondence Group within the Eastern School of Theosophy in order to help clarify the teachings provided by H.P.B. The name had first been the Esoteric Section. As the reader will see from Series A1, they were printed by the Aryan Press along with circulars and E.S.T. orders or notices from time to time.

At the close of H.P.B.'s lifetime, Annie Besant and Mr. Judge were appointed her sole representatives of the Eastern and Western divisions of the School, respectively, W.Q.J. being explicitly declared her sole representative in America

The idea for the School stemmed from a request by Judge to H.P.B. in 1887, although there was an earlier attempt proposed by T. Subba Row in 1884 which never materialized. To fully understand the evolution of the School, the reader should closely examine the E.S. Introduction by Boris de Zirkoff on pp. 479-511 of H. P. Blavatsky, *Collected Writings (BCW)*, Volume XII. Much consideration was given by this editor, who wished to present a full picture of the School. The E.S. Instructions themselves complete the text of Volume XII, which was published in 1980 by the Theosophical Publishing House, Wheaton, Illinois.

As the Esoteric Instructions were privately circulated, original copies are virtually nonexistent. Mr. Judge's page references to them have therefore been updated to refer to *BCW XII*, and are shown in brackets throughout our text. The selections chosen include three examination papers, placed chronologically according to an outline in the T.S. Pasadena archives.

The material chosen is based stringently upon the teachings. Circulars hinging upon the later divisions in the School caused by numerous controversies, are not used. These have been treated in *The Judge Case*, compiled by Ernest Pelletier (Edmonton Theosophical Society, Edmonton, Canada, 2004). We hope to simply provide keys to the Teaching for students facing much the same quandaries today as in the past century. Today we have the added advantage of a Western culture much more conscious of Oriental terms and thought. Unfortunately, however, we see more widespread abuse of some of the very yogic practices warned about in these papers. Judge's wise commentary will point aspirants to the safer guidelines that the Masters of Wisdom have established in their continual efforts for the spiritual upliftment of Humanity. — COMPILER]



E. S. T.

ONE RESULT OF TAKING THE PLEDGE

BROTHER, SISTER:

You have just taken on yourself the most solemn of obligations and have invoked your Higher Self as the sanction of those obligations. The pledge has been taken in full sincerity with the earnest desire that it may prove the entrance to a nobler and higher life than the one behind you. As one “new born” your path stretches before you, and it may seem, in the glory of a fresh enthusiasm, as though all difficulties would become easy, all burdens light. Such will not, cannot, be your experience, and lest the first shock of disappointment should breed despair it will be well for you to know the unbroken testimony of the past. Read then the words of H.P.B. . . with which her first Instruction to her pupils opens:

A Warning Addressed to all Members*

There is a strange law in Occultism which has been ascertained and proven by thousands of years of experience, nor has it failed to demonstrate itself, almost in every case, during the thirteen years the T.S. has been in existence.

As soon as anyone pledges himself as a “Probationer,” certain occult effects ensue. Of these the first is the *throwing outward* of everything latent in the nature of the man: his faults, habits, qualities, or subdued desires, whether good, bad, or indifferent.

For instance, if a man is vain, or a sensualist, or ambitious, whether by Atavism or by Karmic heirloom, all those vices are sure to break out, even if he has hitherto successfully concealed and repressed them. They will come to the front irrepressibly and he will have to fight a hundred times harder than before, until he *kills* all such tendencies in himself.

*[Reproduced in *BCW* XII:515-16. All bracketed page numbers in Section V refer to *BCW* XII. For an early version of the Probationers' Pledge see *BCW* XII:506.]

On the other hand, if he is good, generous, chaste, and abstemious, or has any virtue hitherto latent or concealed in him, it will work its way out as irrepressibly as the rest. Thus a civilized man who hates to be considered a saint, and therefore assumes a mask, will not be able to conceal his true nature, whether base or noble.

THIS IS AN IMMUTABLE LAW IN THE DOMAIN OF THE OCCULT.

Its action is the more marked the more earnest and sincere the desire of the candidate, and the more deeply he has felt the reality and importance of his pledge.

Therefore let all members of this School be warned and on their guard, for even during the three months before the Esoteric Teaching began, several of the most promising candidates failed ignominiously. . . .

This "throwing outward" is called "pledge fever," and has been shown by much experience to be a fact. It is unique in the world, as no other society or body is able to arouse it, such other bodies of formal order being merely players at grandeur or simply high philosophy. There appear to be two great reasons why the pledge fever should assail the candidate on his entry into the E.S.T., which really constitutes probationary discipleship. *First*, Karma has to exhaust more quickly; and *second*, defects must be brought up together with good qualities.

Each person has in the karmic stream a vast mass of unexhausted Karma which by slow degrees, in the ordinary course, comes out as one is born into a suitable body and position. But when the pledge is taken that act removes a barrier holding back old Karma; for the Higher Self has been invoked, and at once some of the barrier is removed, so that the force of Karma becomes stronger. Now the force of this depends very much on the intensity of the desire for truth the person has in himself. Many years ago H.P.B., referring to the same subject, wrote as follows in the *Theosophist*:

One who undertakes to try for chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. . . . To conquer means adeptship; to fail, an ignoble martyrdom. [BCW IV:611] . . . As soon as one steps on the path leading to the *Āśrama* of the blessed Masters (the last and only custodians of primitive wisdom and truth) his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in what he professes and in his Master will stand it and come out of the trial victorious. He who doubts — the coward who fears to receive his just dues and tries to avoid justice being done — fails. [cf. BCW VII:247]

In this she was speaking more particularly of those who could then get the notice of Master directly, but it applies to all in accordance with the degree of each. Here is the explanation of failures and also of successes; this explains the sad wrecks lying around the gate through which all must pass, and it too shows why some have triumphed and grown stronger and better each day. Two determinations are necessary then: *first*, to hold on grimly; *second*, to have confidence and faith. For as H.P.B. said, and as many have proven, confidence and faith in the Master will give victory; doubt will bring defeat. If you quiver at the first touch of pain, if you cannot face your own Karma, how can you expect to stand with those who consciously and with eyes wide open help to hold back the awful Karma of the world?

The second great reason has to do with the bringing up and to the surface of the actual character of the student. But few know their real character. They imagine often they are good, they do not think they are vain or selfish, nor do they often know how strong is the personal element in them. The pledge fever brings it all to the surface and at the same time come also all their good qualities. For the sake of the disciple, and for the sake of all others, his good must be increased and the evil must be dragged up by the roots. Hence the pledge fever, which acts as heat does on the metal in the crucible, melting it and raising all dross to the top. It is for the disciple to skim off the dross and keep the gold of good character. It is better to fail now, if one is to fail, than to gain power and then, failing, to fall deep and drag many on the same descent.

Curiously enough, but naturally, the person who has the fever very badly is inclined to say, as many have, that he has not got it but that others have. It exhibits itself as irritation with others, as a feeling that others are unjust and so on, to take its commonest expressions. But it is the fever, and after many years now of experience with hundreds of members, it is safe to say, that wherever a friction prevails in the E.S.T. there the fever is raging. It has exhibited itself in accusations made against other members, in attacks on others for fancied or other wrongs, and the list might be infinitely extended. This all means that the persons involved have not taken to themselves the warning while they have been quick to apply it to others. In these everyday trials are the trials and tests of disciples of this degree. Not by great and wonderful events, not by forewarned temptations nor by flash of light or approach of demons, are we tried: those are for others who have gone still farther and penetrated a little more through the veil that hides the everyday from the day behind the scene.

Nor must it be forgotten that the taking of the pledge brings into

the field forces that help as well as forces that oppose. The appeal to the Higher Self, honestly and earnestly made, opens up a channel by which flow in all gracious influences from higher planes. New strength rewards each new effort; new courage comes with each new step forward. The Thought of the Masters overshadows all who enter Their School, and the "Holy Power" watches the stumbling steps of the beginner, giving such aid as the Good Law permits. You have come into a great company of brothers, knit to each other and to the Masters' Lodge, and the delicate strands that bind you to those will stand every strain, so long as your will holds firm and your faith remains unshaken.

So take courage, disciple, and hold on your way through the discouragements and the successes that beset your earliest steps on the path of probation. Do not stop to mourn over your faults; recognize them and seek to learn from each its lesson. Do not become vain of your success. So shall you gradually attain self-knowledge, and self-knowledge shall develop self-mastery. Study and obey the rules given you for your guidance; meditate on your obligations, on your Higher Self, and above all, devote yourself to the service of others, work for the Theosophical Society, and so try to help forward the progress of mankind. Unselfish service, altruism in all things, is the demand made by the Masters of Compassion on all who seek to qualify themselves for chelaship. *There is no other road.* Those who seek Them for the sake of personal advantage will never find Them. Those who desire powers for themselves are foredoomed to failure. Narrow is the door that gives entrance to the Temple of Truth, and he who carries on his shoulders the bulky burden of self will never pass through that straitest of all gates. Clouds and darkness may wrap the entrance to the path, yet are "its summits lost in glorious light Nirvāṇic."

You will find *The Voice of the Silence* and *Letters that Have Helped Me*, most valuable books for study. These, with, of course, the *Bhagavad Gītā*, should yield you subjects for daily thought.

E. S. T. S.

SUGGESTIONS AND AIDS, NO. 1

Correspondence Group

Series A 1.

I am directed by the Head of the Section to inform you as follows:

1. All members receiving this will know that they are in the CORRESPONDENCE GROUP, which is composed of those not in distinct groups.

2. (a) In order to increase the solidarity of the Section, to help the members in the study of the Instructions, and to relieve the Head of the Section, printed papers will be issued to the members from time to time, and will treat of the various subjects found in the Instructions.

(b) These papers are not to be substitutes for the Instructions, which will be continued as the Head of the Section determines, nor will they be authoritative, but only explanatory.

(c) Some of the matter will be made up from discussions in Groups upon questions arising.

(d) Delays in giving answers to questions will be often unavoidable.

3. These papers will be privately printed by an F.T.S., E.S., on the Aryan Press, and are to be held as privately as those coming from H.P.B., but may be discussed between members of the Section.

4. Members of the Correspondence Group, and Groups through their presidents, are invited to send to the undersigned, questions, doubts, and objections arising in their study of the Instructions; but *they are particularly asked* not to put questions which might after some reflection be answered independently, nor those irrelevant queries so often raised, nor such as can be answered by consulting ordinary works and encyclopedias on subjects referred to in the Instructions. Members outside of the Correspondence Group will only communicate through their respective Group president.

5. All questions and correspondence must be written plainly, upon one side of the paper, and not with pale ink. If these rules are not complied with, communications will receive no attention. The time

of the undersigned is so occupied with numerous duties and a multiplicity of letters that the above regulation is insisted on in order to save valuable moments which would otherwise be wasted in the attempt to decipher illegible writing. The general rule that no matters of business can be referred to in the letters sent under this arrangement is again reiterated.

6. All communications hereunder must be marked "private."

7. Advice is not to be asked in respect to personal business, family affairs, or social relations.

WILLIAM Q. JUDGE
Sec'y to H.P.B.

THE "PLEDGE FEVER"

On the first page of Instructions No. 1 it is stated that there "is a strange law in Occultism which has been ascertained and proven by thousands of years of experience," by which everything latent in the nature of the person who signs the pledge is thrown up and outward and that these must be found out, fought, and killed; and that the action of this law is the more marked the more earnest and sincere is the desire of the candidate and the more deeply are the importance and reality of the pledge felt.

The meaning of this warning, given by the Head of the Section, has not been seen by all, and the importance of the law, stated by her *to be immutable in the domain of the occult*, has been underestimated. In some instances no attention has been paid to the warning, and in others no heed has been accorded to the working of it upon the members themselves.

We should remember that H.P.B. has not spoken regarding this for her sake, but solely for ours, and due attention is to be given to the import of the statements made. She says the law has been found and proven by thousands of years of experience. This means that the Lodge — under which the Section exists — has been in action for thousands of years; that is, living men who were once like ourselves compose it, and have seen how this law acts in the cases of probationers such as we are, who have been pledged in other centuries, in different lands and civilizations. The effect upon those who sign the pledge is familiarly called "*pledge fever*" because it is a sort of heat in the whole nature which, acting like the air in a hothouse, makes all seeds, whether

of good or evil sort, suddenly sprout and show themselves to the person who has signed. A good simile for its action is found in the crucible for melting metals. In that the metal, containing all sorts of impurities, is heated; as it melts, the impurities come up to the surface in the form of scum, leaving the purified metal below.

It is an intensification of the effect brought about on any person in ordinary life who takes up some occupation or task with which he has had no previous experience, but it differs from that in this, that such ordinary change only brings forth the qualities which are needed for the performance of the work undertaken, while this "pledge fever" brings into action every latent quality of the person's nature.

Its Field of Operation

The field in which it works is that offered by the entire being, and therefore will include the hidden, unknown part of us which in all ordinary cases lies back awaiting other incarnations and circumstances to arise in new centuries and civilizations. This means that if we have not signed the pledge, we have before us a series of incarnations in which, with new material and psychic bodies, we will gradually show forth what is now hidden deep in our nature. This is referred to by Patañjali in his *Yoga Aphorisms*, Book IV, aph. 8: "From these works there results, in every incarnation, a manifestation of only those mental deposits which *can come to fructification in the environment provided.*" The "environment provided" means not only a new body and new circumstances, but also the new sort of psychic and mental nature acquired in reincarnating, for the thing which is environed is the Ego — the soul.

The disciple is therefore not to suppose that the effect of "pledge fever" will be seen only in some event for which he or she may be supposed to be prepared; it manifests itself in everyday life, in the way we look at and are affected by the treatment accorded to us by others, in the various changes on the mental plane and in every direction.

If one is irritable by nature, that irritability will at first seem to be increased, and, indeed, will be unless it be suppressed; if there is a latent tendency to fault-finding or listening to gossip and slander, all circumstances will appear to bring it out prominently or to justify it; and so on in as varied a way as temperaments and faults vary. On the other hand, unknown good qualities come up at the same time as the bad ones, and are strengthened. Its most hidden operations will, however, be in the mental plane, and there we must watch against anger, vanity, doubt, uncertainty, ready to drive them away as soon as they appear.

The Opportunity Afforded

The opportunity thus afforded to us all is unique. It cannot be met in any other association, nor in the affairs of life, nor by violent self-effort. Self-discipline and introspection will not accomplish what is done by the “pledge fever,” because the personal effort is limited by the powers of the individual; and although those flow from and are based upon that nature, they cannot except in rare, exceptional persons, reach down into and drag it forth for inspection. Secret societies will not accomplish the work either — they are only child’s play, mere empty forms which convey no truth and cause no development. There is therefore before us an opportunity such as cannot be found anywhere else, and upon the use of which really depends our true progress and all clear comprehension of the Instructions.

In succeeding numbers other matters will be treated of, including the various diagrams in the Instructions.

CORRESPONDENCE GROUP

Series A 2.

THE PLEDGE FEVER

(continued)

Its Effect on the Members

It is well known that all through the Section there are many members who have been struggling with the "pledge fever" and *failing very often*. They have criticized each other very harshly, have in certain instances refused to work with certain members, and put no check whatever upon evil-speaking and spreading of gossip and unfounded slander. Quite plainly they have carelessly passed by the warning of the Head of the Section, and would appear to think that they can gain knowledge from written Instructions without purifying themselves. Names are not given, but they are known. We all might as well look the matter squarely in the face and admit that it is quite unlikely the Section as a whole will receive Instructions for which on the moral as well as the intellectual plane it may be unprepared. Those of us who do not profit by the warning given will find out too late that, without their knowing it, the Head of the Section will make selections of those who are worthy, and to those only will be given the keys to unlock the gates that bar the way to attainment.

All those members who desired to be tested and tried have been put to the tests already. That is, they have been watched by the Hidden Ones through each day, and themselves can tell whether they have stood the tests. If they have awaited some strange event or trying ordeal, it has not arrived, nor will it; but events of each life are enough in number to show how each one is trying to live the life. If they have failed, it is never too late to *try*; if they are sure they have not, they are on dangerous ground, for it is an old occult maxim: "Let him that thinketh he standeth take heed lest he fall."

QUESTION FROM A. — *How long do manifestations of "pledge fever" continue?*

W.Q.J. — So long as the disciple does not overcome that which it brings up, the "pledge fever" will continue. It is useless to sit down and wait for it to burn out. Pains must be taken to eradicate the defects which it brings to the surface.

Q — Does the “pledge fever” reveal defects only?

What it does is to bring up to the surface the *real character*. This may as well be good as bad. In many cases the effect is to bring on a greater development of good character and earnestness. Hence we ought not to be expecting always evil; it may be that our hidden character is better than has ever shown on the surface. In such a case the person improves rapidly.

Q — Is the effect of it immediate?

As all persons differ from each other not only in appearance but also as to the rapidity with which impressions are felt, it follows that many may not have yet felt the “pledge fever.” This is because their natures are slow in responding. But they will feel it. Let no one therefore rest contented, fancying that the battle is won. In this training there are battles always. Apprehensiveness of trouble to come must, however, not be indulged. There is no necessity for crossing a bridge before we arrive at it.

AN IMPORTANT CYCLE

In the affairs of the Theosophical Society and of the E.S. there is an important cycle which comes to a conclusion in about ten years. It is broadly mentioned in *The Key to Theosophy* from page 304 to 307.

The law is that the Adepts work with men (of the Caucasian race) directly and in large masses during the last twenty-five years of every century, and then stop for seventy-five years, beginning again in the fourth quarter of the next century. At this point this question has been asked:

Q — Why do They not work without ceasing?

They never cease working, but they do stop such present public efforts as began with the T.S. in 1875. Before that they were dealing with individuals.

The reply in brief is, that if They continued beyond the twenty-five years such a tremendous reaction would be brought about that the very object in view would be defeated. Instead of destroying dogmatism, a new dogmatism would be created to take the place of the old one

against which the attack has been made, and men would really be no better than before.

A careful reading of those pages of *The Key to Theosophy* which have been cited above will show just what the Masters desire us to do in view of the approaching end of this Theosophical cycle. H.P.B. there says that what is needed is not so much a full technical knowledge of esoteric science, as clear and unbiased judgment, so as to avoid the hard and fast conclusions as to men, things, and methods which are natural in the world.

If we succeed in carrying the T.S. well along into the twentieth century, there is a very great possibility that we can transmit it pure and undogmatic to such successors as will, after our death, keep it in being until the next twenty-five year cycle. At that time another messenger will come. In my opinion he will be the same being as now directs our efforts. In such an event there would be ready for his further work a Society that might be fit for greater things than our present T.S. is, and if so, all our efforts now will be crowned with success. If, on the contrary, the members fail now, great will be the responsibility upon every one of us then. In view of this, it is expected that the Section shall strive to become the *life* and *core* of the Theosophical movement, so that it may carry the spirit and genius of the movement through the seventy-five years which will begin at about the year 1900. If this shall be accomplished, then in 1975 there will be an instrument ready at hand for the returning Messenger to use during the last twenty-five years, instead of having to *construct* it anew amid jars and discords such as have surrounded H.P.B. for fifteen years. Now in *The Key to Theosophy* she plainly states that the strength and power of this ideal Section will not rest so much in the technical occult knowledge of the members as in the spiritual development, coupled with good common-sense, which they shall have attained. By the time spoken of, those of us who are now in the Section will have passed beyond the limits of mortal life. But our lives and thoughts will live after us in those who shall through the next ten years become our associates, and they will carry on the succession just as we leave it to them.

Let everyone, then, who reads this listen to the call. A mental sacrifice is demanded, an abandonment of self, a complete renunciation, an entire devotion to this cause. Altruism must be made the line of our lives, for by that alone can the end in view be reached. We are not associated in this Section for our own individual profit, nor for the glory of H.P.B., nor for the making of new mysteries or dogmas, but only that men and races of men after us may become brothers such as we should be.

The Messenger will disappear ere long, and we must by that time have among us those in our own ranks who can point out the way. Such favored units cannot be developed out of our mass unless the total progress of the Section is up to the point which will permit their efflorescence.

[The remarks below by Bertram Keightley are included, as they bear directly upon the method of Occult instruction used by H.P.B. and Judge. — COMPILER]

THE STUDY OF THE INSTRUCTIONS

B. Keightley — Of course we must first of all make ourselves acquainted with the contents of the Instructions and the topics treated of therein. But this is soon done, and then the question arises, especially in group work, What is the best method of further study? An examination of the method pursued by our teacher, H.P.B., shows that since she is not permitted to give out the complete teaching, nor to make known even a perfect *outline* of the doctrine on any one plane, she omits such parts and mixes up the remainder to a certain extent, like the pieces of a child's puzzle. For were she to state all that she gives out in its correct relation and order, we could readily fill in the gaps ourselves, and men would thus obtain knowledge, and therefore power, on the occult side of nature, before their moral natures were fitted for the trust. Therefore she conceals the clue by removing the pieces of the puzzle from their proper context, and so obliging us to have recourse to the light of intuition in order to restore them to their proper places in the perfect scheme.

Hence, after a general acquaintance has been obtained, the best method of studying her works, especially the E.S. Instructions, is to study them by *topics*, not as consecutive treatises. For instance, in the three sets of Instructions so far issued some of the main topics may be stated thus: (1) Auric Egg, (2) The Double-page Diagram, (3) The Tabular Diagram and the study of the seven Hierarchies or classes of Forces in nature, (4) The seven Tattvas.

Now such main topics as these should be selected, especially for group study, and the members should not only bring together *on paper* all that is said in the Instructions on that topic, but they should also collate in a similar way all they can find in *The Secret Doctrine* and *Isis*. It

is only by hard and systematic work that real progress in esoteric study can be made. Another point is that all unsolved difficulties, whether individual or common to a group, should invariably be written down in a book and taken up for discussion from time to time. Eventually, if still unsolved, they may be referred to Mr. Judge or to H.P.B. herself.

OF PRONOUNCING THE WORD

W. Q. Judge — The word [OM] which has been given in the Instructions to be pronounced by the student has, like all other practices in this system, an imperative condition precedent attached to it. This is that the student shall not pronounce it in a spirit of levity, nor with the motive merely of finding something out that has not been known before.

The impulses which rise from curiosity or spring from a desire to know for one's self alone are equally to be shunned. The reason may not be at once obvious to the person who is blinded by self-interest, but it exists, nevertheless, and will work out at some time with detriment.

Another caution to be observed is that given in the Instructions, to be sure not to pronounce the word when one has evil thoughts or has not recovered yet from a fit of anger. In the first case, the evil thoughts act as magnets of great power by means of the word, and draw to our sphere forces of a sort that are inimical to man and lay us open to the very worst results. So, if any of the members find themselves as yet unable to keep thoughts like those away from their minds, the best they can do is to avoid the use of the word until such time as they shall have purified themselves. In the second case — that of anger — the same thing happens, with the addition of a loss of power due to the disrupting force of anger, which, in a sense, destroys the form of the inner man.

The repetition of this word is directed in nearly all of the Hindu religious books, and is, indeed, not unknown to some secret societies of Europe and America, but is by them jumbled up with many other things in the same degree, and, in fact, is only referred to by them, as, for instance, in the Scottish Rite, for the mere purpose of showing a power to compile from all sources, and not because this word is made the keynote of any degree.

But although with us the *sounding* of the word will have some effect, a greater one, and the one that is to be desired, will only come when we, at the time of using it, fix our minds on the word itself and on the

idea which it represents. At first it is not easy to do this, but by constant effort it may be accomplished. The first step is to acquire the habit of using the word, and the next is to combine that with the simultaneous reflection upon its significance.

It should be used, if possible, at the same time every day, so as to take advantage of the law of habit working in the organism, which is almost the same as the law governing the tides in the ocean.

[On microfilm from the files of the T.S. Pasadena are to be found Examination Papers I-III, which were periodically issued to members of the E.S.T. The first of the series began in June 1890, and is placed in its correct sequence in this new edition. The answers are on pp. 294-8. — COMPILER]

ESOTERIC SECTION

As the head of the Section desires to make the next Instructions as useful as possible, the following questions have been drawn up, in order that the answers of the members may show how far they have progressed, and thus direct her in the choice of a subject and in other respects.

EXAMINATION PAPER NO. 1

1. What are the Pitris?
2. What is Kāma-Rūpa?
3. What is the difference between the Higher and the Lower Self?
4. What is the Astral Light?
5. Give your reasons for joining the E.S.
6. What Theosophical book do you consider has most helped you?
7. What is Occultism, and what do you consider to be practical Occultism?

By order of H.P.B.

WILLIAM Q. JUDGE
P. O. Box 2659, New York, N.Y.

London, June 12, 1890

[American members were requested to send their answers to the E.S. Secretary in New York. — COMPILER]

E. S. T. S.

Notice from H. P. B.

Having learned since the return of Mr. Bertram Keightley from the U.S. that several members of the Section have misconstrued what was said to them by him on his own account in regard to the Auric Egg, and have supposed that because he came from me his remarks were to be taken as instructions from me, I have to say:

1. I have neither written, issued, nor sent through Bertram Keightley any orders or instructions whatever respecting the above matter.

2. What has been repeated to me, *viz.*: "that the Auric Egg is to be formed (or to that effect) by colors," and so forth, has never been stated by me to anyone, is incorrect, unphilosophical, and if such has been attempted, is to be stopped at once.

3. The only "orders" in Instructions which I issue in the U.S. are through Mr. William Q. Judge, or those which I myself sign my name to with my physical hand.

4. Any report or statement by anyone of orders or instructions alleged to be by me in any other form than as stated in the foregoing paragraph are and shall be false; and any member acting on any other sort of order and without first sending the same to Mr. William Q. Judge, will be expelled from the Section.

5. I desire above all that the members of this Section shall exercise as much common-sense as they are capable of and that they shall avoid all dealing with astral messages, reports, spooks and the like until they shall have attained to the requisite knowledge and ability.

Mr. William Q. Judge will notify all members in the U.S. of the above.

H.P.B.

London, August 9, 1890

CORRESPONDENCE GROUP

Series A 3.

THE PHYSICAL BODY

QUERY FROM TALIESIN — *In the Double-Page Diagram [facing p. 524 in BCW XII] it is said: "The physical body . . . is entirely ignored, being used only in black magic;" and on page [526] of No. I: "Physical Man (or his body) does not share in the DIRECT pure wave of the divine Essence. . . . Purusha, the Primeval Spirit, touches the human head and stops there." On page [616] of No. III it is stated that "the Rāja Yogi does not descend on the planes of substance beyond Sūkshma (subtle matter)." If by "physical body" the entire physical organism is meant, then it would follow that all magnetical or magical operations belong to black magic that are productive of physical phenomena. Is this meaning intended; or are we to understand that the "body" is considered a reduplication of the centers of force in the brain, considering the latter as apart from the body (i.e., the trunk and limbs), and that only the plexi in the brain are to be employed in Rāja Yoga, — the plexi of the body being used only by Haṭha Yogis?*

W.Q.7. — The physical body, although necessary upon its own plane, has always been ignored in all true systems. In the trans-Himālayan school, which is the one we are now studying in, the body is deemed to be the greatest of illusions, and the great aim of the disciple is to gain mastery over it. While in essence it is an illusion, it is reality for the time being to the consciousness acting on that plane, and so long as its reality is believed in it will prevent the consciousness from rising higher, and thus prevent final conquest. It is an illusion, first, because being a thing compounded it must finally disappear, and second, because as a fact it has no actual being, its existence as such — with form, limits and apparent qualities — disappearing when the consciousness and power of sight have gone upon another plane without losing the power to see on this, for then the whole mass of so-called matter composing the body and previously impervious for the physical eye is permeable and no obstruction to sight. For this reason the body is not a "principle" and has no place in the sevenfold division [cf. 607].

As "body," however, upon its own plane it has effects upon all that belongs to that plane and therefore as such is only used by black magicians, who deify it instead of spirit, the only reality. This does not

mean that the use of certain powers which can only be used on this plane through the body's agency is black magic, for were such the truth then the seeing with the eye and hearing with the ear would be black magic also. There is such a thing as making intellectual somersaults in these matters, so that all distinctions disappear and black is made white, and white black; such a somersault is in the question put. So the use of magnetism is not black magic, for it is *not* the use of the body *per se*, but is solely the exhibition *through* the body of a power which is outside of it. It is the motive that determines what is black and what is white magic.

So we reach now the main difficulty here. It is in the meaning given to the term "body." If the questioner after the above explanation does not perceive to some extent the difference between "body" as used in the Instructions, and the same word as commonly understood, then it will be difficult to make it clear. The term refers to the corpus as so-called matter. It is dead for us; and its only life is on the lower planes where it has affinities and relations with the grosser elements, with the deadly, conscienceless side of nature, with disunion, personality, selfishness.

Students have always to remember that throughout nature there is a constant work and action by means of degrees. As Purusha, pure and simple, is not in the body, but touches it, yet as the body would disappear were the substratum of Purusha withdrawn, the vivifying powers of Purusha have their action on the body by degrees of action or of forces, all of which are given their several designations, although all are in and of Purusha.

THE DAYS OF THE WEEK

QUERY FROM TALIESIN — Proctor (*"Our Place Among Infinities,"* pp. 304-12) states that in Astrology each day and EACH HOUR is ruled by a planet, "and as there were 24 hours in the Chaldean or Egyptian day, it follows that with whatever planet the day began the cycle of seven planets (beginning with that one) was repeated three times, making 21 hours, and then the first three planets of the cycle completing the 24 hours, so that the fourth planet of the cycle (so begun) ruled the first hour of the next day." In the Appendix to No. I a different explanation is given, the day being said to be "divided into four parts — each of which was under the protection and ruling of a planet." [536] In either case I fail to see where there is that "confusion in the order of the days," said in the Appendix to exist, and blamed upon the Christians, and the statements of Messrs. Keightley and Mead (both flatly contradicting the Instructions) fail to throw any light on the subject. Nor do I see where any guileless E.S. attempting to "protect himself from the elementals" with

an outfit of jewels and metals would, with such insufficient and confused directions, succeed in doing more than to make himself a laughing-stock for the elementals aforesaid.

Are we expected to study out the correspondences of the days of the week, or "skip" them?

W.Q.7. — I do not see how the statements of Brothers Mead and Keightley contradict the Instructions. The text of the latter on its face shows that the days of the week as we now name them were adopted and the correspondences between them and the planets and metals were given. Hence, since there is no agreement in fact between the days of the week, as to the order in which they stand and the other matters embraced in the diagram, there must necessarily follow a confusion which is only apparent. The days of the week as days must remain the same, but their names — when derived from planets — are wrong. This is so even among European nations, where great divergences exist. The Spanish call our Sunday *Domingo*, and our Monday *Lunes*, thus devoting Sunday to the Lord, while we give it to the sun, and Monday to the moon, as we do; their Tuesday is given to Mars, as they call it *Martes*; while we call Saturday after Saturn, they designate it as *Sabado*, after the Sabbath of the Jews, and from one of their proverbs it evidently is devoted to the sun, for they say: "*Ni Sabado sin sol*," which is translated in Lopez's dictionary: "No Sunday [*sic*] without the sun." It seems very plain, therefore, that even if one sought in the nomenclature of the day for a clearing up of the days of the week he would find the greatest puzzle at his hand. The moment, therefore, that the Head of the Section attempted to inform us on this point she had to adopt either a diagram that would show us what our present week-days ought to be called — albeit in practice we cannot change them — or one in which there would be so much confusion that none could unravel it.

But the directions to those who, having a fancy that way, wish to wear appropriate colors and jewels, are not confused at all nor insufficient — *e.g.*, remembering that "Tuesday" is our Tuesday, by turning to the table we find that it is the day of Mars; its color red, and metal iron. Hence on our Tuesday, if we wish to do so, we will wear a red-colored object and made of iron. Certainly this is not confused. And as the law of correspondences is the important one in this study, we are expected to grasp it in its application to everything, but we must be sure to proceed carefully, and not jump to hasty conclusions, nor be turned aside by minor matters which, even if occurring in the Instructions, do not affect the main question.

REGULARLY RECURRING MEDITATION

QUERY FROM TALIESIN — *I find it impossible, without neglecting other duties, to set aside any particular period of time daily for meditation, as enjoined in the "Preliminary Memorandum," [496] and quite impossible to devote to that purpose any particular room. How far is this obligatory, and what is the object of it? I tried it carefully before joining the E.S., and the result was the seeing and hearing of all manner of things, which merely got me into difficulty.*

W.Q.7. — The *Preliminary Memorandum* did not *enjoin* a settled hour and secret place for meditation, it *recommended* it when possible. There is a wide distinction here, as one is mandatory and the other permissive. The object of such a practice is perhaps self-evident. Living as we are in the whirl of the Nineteenth Century, it is well, if possible, to devote a separate and settled time and place for meditation. This calms the mind, and tends to interior self-dependence, which results always exteriorly in independence.

Another object is to take advantage of the law of habit in the organism which is similar to cyclic law. By having a certain daily recurring hour for meditation the whole being responds at that hour, once it has been fixed by a few repetitions, and thus one is saved the trouble, which consumes time, of making the preliminary adjustments. Patañjali shows that mental deposits are self-reproductive, hence even a practiced yogi will have to await for the self-reproducing thoughts to arise, subside and disappear — how much more, then, the mere beginner when engaging in meditation. But if one cannot manage to have such a settled hour, why, he must do the best he can under the circumstances.

What you did in this way before joining the E.S. is not the same as doing it when in the E.S. Attention must be paid to the mind's own action and care taken to destroy one by one the seeds of thought which are injurious. It cannot get you into trouble if you are seriously and sincerely devoted, using at the same time the rules of Patañjali for destroying the "obstructions and afflictions." But if you pursue the practice in form, and then permit yourself to be blown and whirled about by mental and astral winds coming from the planes of illusion, you can only blame yourself. It is said that "time produced penance and perfect meditation." You must take the time then, and not judge the matter upon your own mistakes made in the beginning. Rise from the ruins of your former errors, for it is only through contrast that at last we know the truth.

Q — *Are the present Instructions to be considered as practical in the strict sense of the word, and are we expected to go into the practice of Occultism? What is the present object of the Head of the Section as far as we ought to be informed of it?*

W.Q.ſ. — The Instructions are intended to give us the clue for arriving at an accurate knowledge of the philosophy and metaphysics of the true esoteric system, for it is known that so long as one does not understand the philosophy he cannot ever arrive at right conclusions. It is also known that there are some members in the Section who have said in their hearts: “O, I wish there was a little less of dry philosophy in these and a little more of the practical.” That is, they suppose they know what is practical and the absolutely necessary in this school. But they should bear in mind that if the mind is directed in the wrong direction it will never see the truth, for the sight of the mind is not the same as that of the eye, and the mind finds its bars to knowledge in the errors it makes in philosophical basis.

Now, if the sort of information that these members call “practical” were given out, they would not be able to make any use of it, in the first place, and if by accident they did hit on some applications of it they would do more harm than good, unless they were fully versed in the *rationale* and at the same time somewhat perfected in the practice of true ethics. The Head of the Section has no wish to aid us in becoming black magicians, which might happen were she, before we were ready, to give us dangerous knowledge. This does not mean that any of us wish to fall in that pit, but we are as yet ignorant of the mysterious depths of our own nature, and it is only to those who are thoroughly tried and trained can this knowledge be given. Meanwhile she is preparing us for that time, and is anxiously watching to see those in our ranks who are giving some evidence in life and action that they are likely soon or late to rise higher and higher on the road to true devotion, to true altruism. We are indeed watched every day, and the watching is being done by those who know how to do it without our being aware of it; and we are helped, too, for already many testimonies have been given by certain ones that they have received such assistance.

One object H.P.B. has intimated in the Instructions, where she says that we must try to gain a little of that spiritual knowledge, or intuition, or power to see under the lines, which is so necessary in this and all branches of the esoteric study, and be careful not to materialize spiritual things. This is a matter of practice, and with those who have not yet gotten out of the ruts made by materialistic education and religious dogmatism it is an essential prerequisite to progress.

E. S. T. S.

CRITICISMS AND REMARKS

BY THE HEAD OF THE SECTION CONCERNING ANSWERS TO
EXAMINATION PAPER NO. 1

QUESTION No. 1 — *What are the Pitṛis?*

ANSWER — In the Hindu Scripture, the term “Pitṛi” is used in a very loose manner, but in Esoteric Philosophy it has a distinct meaning. The Pitṛis are the “ancestors” of Humanity, and are divided into two main classes: (a) the Agnishvāta, or Solar, and (b) the Barhishad, or Lunar Pitṛis. These again are sub-divided into seven classes. As stated in *The Secret Doctrine* (I:181), there are “three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of ĀTMA, the seventh, the ONE REALITY.

“1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad* in conjunction with —

“2. The Intellectual, represented by the Mānasa-Dhyānis (the Solar Devas, or the Agnishvāta Pitṛis), the ‘givers of intelligence and consciousness’ to man, and —

“3. The Physical, represented by the Chāyās of the Lunar Pitṛis, around which Nature has concentered the present physical body. This body serves as the vehicle for the ‘growth’ (to use a misleading word) and the transformations through Manas and — owing to the accumulations of experiences — of the finite into the INFINITE, of the transient into the Eternal and Absolute.”

(a) The Agnishvāta Pitṛis are mentioned in *The Secret Doctrine* under many names. They are the “Virgin Youths,” the mysterious Kumāras, or Mānasa-Putras, “Sons of Mind.” In other words, they are our reincarnating Egos, the fashioners of our “Inner Man.” There are seven Hierarchies of these Mind-Born Sons of Mahat, the *Great Principle*, the Mahā-manvantaric “Mind of the Universe.”

*Atma-Buddhi.

(b) The Barhishad Pitṛis, on the other hand, are those which are possessed of the physical creative fire, with which they fashion the physical man. These lower Prajāpati are no more than the “fathers” of the models or types of the physical man, “made in their image” (*Secret Doctrine* I:459). They are the Elohim of *Genesis*, the seven creative Forces of Nature, and are generally spoken of as the Lunar Ancestors. During the first three Rounds “their function is to pass through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and rudimentary forms in order to clothe themselves in, and assimilate, the nature of the newly-formed chain.” At the beginning of the fourth Round they evolve their chāyās or shadows for the second classes or those who come after them (*Secret Doctrine* I:174). Therefore, as the Higher Pitṛis or Dhyānis had no hand in primeval man’s physical creation, we find him issued from the Barhishads — *spiritually fireless* — and described as “aeriform, devoid of compactness, and mindless.”

NOTE. — This question was — with rare exceptions — very badly answered. A large number of Esotericists simply replied, “I do not know,” or, “I am not very clear” — a confession of ignorance which no one, after a year of study, should have been obliged to make. An Esotericist has the duty of right-thinking as well as right-living, and a lamentable want of study is shown in most of the papers. It is wholly impossible to give more advanced teaching to those who are not even familiar with the broad outlines of the doctrines given to the world in *The Secret Doctrine*. Even the *Notes on the Secret Doctrine*, given monthly in *Lucifer*, would have enabled Esotericists to answer this question.

Q (2) — *What is Kāma-Rūpa?*

A — Kāma-Rūpa, the body of desire, is a word used loosely in exoteric writings to denote the fourth principle, the passionate nature, with its animal and sensual desires. It is the latest developed aspect of the lower quaternary, and is found in animals as well as in man. The word “Rūpa,” however, is a misnomer. Kāma has no rūpa during life (*vide* Third Instructions). After death the rūpa is formed of the dregs of the Auric Envelope, and these dregs, with the animal passions and emotions, are the Kāma-Rūpa. This survives in Kāma-Loka a longer or shorter time, according to the strength of these elements in the late personality; if drawn into the current of a medium, and obtaining from him a faint reflection of intelligence, it becomes the “spook

of the séance-room;" in case of separation from the Higher Self, it reincarnates on earth, forming the worse type of human being. The Esotericist must distinguish clearly between the Kāmic principle in the personality, and the Kāma-Rūpa which is the embodiment of that principle after death.

NOTE. — Many students answered this question by merely translating Kāma-Rūpa into "body of desire" — an answer that could have been given by any outsider who had picked up a Theosophical publication dealing with the seven principles. Only a very small minority stated that the Rūpa was formed after death — a fact which seems to imply that a great majority of Esotericists have not taken the trouble to read the Third Instructions. Such gross ignorance as the confounding of Kāma-Rūpa with Kāma-Loka is also shown in some of the answers. The mistake in some cases was probably due to the acceptance by the students of Mr. Sinnett's classification, without any analysis. Kāma-Rūpa must be included in the classification, because potentially it exists, although it is not concentrated or collected into a definite form until death breaks up the body. This may be understood in the same way as when we say that in such-and-such a man's body there are so many ounces of carbon, which, however, we know will not reveal themselves as carbon until released from the other elements.

Q (3) — *What is the difference between the Higher and the Lower Self?*

A — The Higher Self is a spark of the Universal Spirit, Ātma, manifesting in man through Buddhi as its vehicle. It must not be confounded with the Higher Ego, the Individuality, the reincarnating Ego — all terms for the Mānasic Entity. The latter only becomes part of the Higher Self by rising to it, and assimilating with it, and thus completing the Trinity, which yet is the One. Ātma-Buddhi is universal, eternal, but senseless *on this plane*. Manas is the self-consciousness. Buddhi passes on from mahā-manvantara to mahā-manvantara. Manas is limited to one mahā-manvantara.

The Lower Self is the personal Ego, Kāma-Manas, the impermanent personality, the root of "I-am-ship," and therefore of separateness. It is the animal soul, "of the earth, earthy," the continual enemy of spiritual progress, the tempter, the center of selfish desires and personal ambitions. The Kāmic element is the lowest point of materiality, correlative to the fourth Round and the fourth Globe, the turning-point of the arc, the furthest descent of spirit into matter. The Mānasic

element, the Lower Manas in union with Kāma, is the beginning of the reascent: hence Kāma-Manas is the battle-ground of this stage of earth-life.

NOTE. — Scarcely any avoided a confusion between the Higher Self and the Higher Ego. Some fell into the most hopeless blunders, showing that they had no clear ideas of the septenary constitution of man. Serious mistakes were also made as to the meaning of the "Lower Self;" one wild guess identifying it with the Auric Egg. Yet every Esotericist has invoked the Higher Self, and ought surely to have taken the trouble to make clear to himself what it was he invoked.

Q (4) — *What is the Astral Light?*

A — The Astral Light of the solar system is the Liṅga-Śarīra of our globe: as the Astral body of Man is the mold of the Physical, so does the Astral Light serve primarily as the matrix of the earth, but it is now largely composed of the emanations of our earth. It is the lowest of the seven divisions in the sixth differentiation of Ākāśa, and is the offscourings of Ākāśa polluted with earthly emanations. In this are reflected, in reverse, images from above and from below: hence the confused visions of the clairvoyant, who uses psychic sight which does not pierce beyond the Astral plane.

In this light are preserved those images, which thus form a record of all that is said, thought, and done. Good and evil thoughts charge it with influences which react on living humanity. Hence the description of it by the Kabbalists as Satan, the malign influences overpowering the good.

NOTE. — That the Astral Light contains the record of earth was generally stated, although one student informed his surprised teacher that the Astral Light was the divine spark within us. This particular student is required to study more and think more. Few, however, understood the relation of the Astral Light to the earth as its Liṅga-Śarīra.

Q (5) — *Give reasons for joining the E.S.*

NOTE. — This question was, on the whole, very well answered, the replies showing earnestness and sincerity.

Q (6) — *What Theosophical book do you consider has most helped you?*

NOTE. — If the books named are carefully studied, knowledge will be rapidly acquired.

Q (7) — *What is Occultism, and what do you consider to be Practical Occultism?*

A — Occultism is the science of the relation of the mind of man to the Mind of the Universe. As all Planes of Consciousness and all the Principles of man are root-differentiations of MAHAT, the “Great Principle” or Mind of the Universe (the Third Logos of *The Secret Doctrine*), Practical Occultism is the obtaining of a right knowledge of the correspondences between the Microcosmic Principles and the Macrocosmic Planes, and of the use of the natural powers to which such knowledge gives the right and direction. As such occult knowledge (*Gnōsis* or *Gupta-Vidyā*) teaches Man to rightly comprehend the “root-idea” of this Divine Mind and hence the supreme reason of each individual’s apparently separate existence from the rest, the true Occultist can never use such powers *against the Law* unless at the same time *consciously* condemning himself to perdition: on the contrary, he will seek to prove by every thought, word, and deed, that he lives for service to others alone, and that he has closed his ears forever to the “dire heresy” of separateness.

NOTE. — Badly answered. Hardly anyone had caught the central idea of Occultism.

London, August 27, 1890

Approved.

G. R. S. MEAD
Secretary E.S.

H. P. BLAVATSKY

A true copy from original in my hands.

New York, Sept. 14, 1890

WILLIAM Q. JUDGE
Secretary to H.P.B.

Series A 4.

Oct. 29, 1890.

NOTICE

These papers were first intended for members not in Groups, as it was supposed that group members would have enough assistance in their own studies with the Group, but experience has shown two things:

(a) That the members as a whole are not advanced enough to be able to quickly grasp the Instructions so far given out by H.P.B., whether studying alone or in Groups, and

(b) That all need encouragement and assistance from others who have been engaged in theosophical studies.

For the above reasons these SUGGESTIONS AND AIDS are now being sent to all members of the Section. No back numbers can be supplied.

N.B. — The attention of all is directed to the fact that everyone is asked to send his or her questions or suggestions to the undersigned for use in this Department, because the answer to any question will always be found to apply to queries which arise in the minds of others. And all those who write hereon must first define clearly in their own minds what the question or doubt is about which reply is asked, as the time at the disposal of the workers is limited and must not be wasted in disentangling confused expressions of confused thoughts sent to this office.

WILLIAM Q. JUDGE
Secretary to H.P.B.

CARE OF INSTRUCTIONS

Some of the members have lost or mislaid their Instructions through carelessness, and it is well that all the rest should take care on this point. It is not necessary that members should have their papers at Group meetings, as one or two copies are enough for the Group, and the transit of the copies of all will result in loss, as when they were picked from the coat pocket of a member, read by the thief, and a reward demanded for their return. Others keep the papers in places where anyone can see them, as in one case they were left in a book and seen for a moment by one who was not a member.

INDUCING PERSONS TO JOIN THE E.S.

It is well known to the Head of the Section that many of the members have spoken quite frequently with non-members about the Section and about coming into it. This is certainly not well, nor wise, nor exactly according to the rules. It is not advisable that people should rush into this Section, as they seem to be doing in some places as if the only object in coming into the T.S. was to get into the E.S. How can a man who has never paid much attention to the ideas of Theosophy be a fit member of the E.S., where the most abstruse doctrines are given out; and if the newcomer has not mastered the exoteric teaching that has been coming out for years, will he be able to do anything with the teachings of this Section?

The examination has shown the Head of the Section that the members in the mass have only the most faint idea of what Theosophy is — to say nothing of the E.S. teachings. This means, of course, the general mass, as there are some who have made good progress; and it is believed by many of the Council in the east that the Instructions Nos. I, II, and III are enough for many a long month.

METHODS OF GROUP STUDY

FROM J.J.H. — *What can be said about methods of study both for Groups and individuals in the E.S.?*

Ans. — These methods must often vary. But the peculiarities of the ancient Occult Schools require that one should study by topics, which

is similar to the special studies of postgraduates of our present colleges. After reading the Instructions through several times, the different topics treated should be taken up for special careful attention.

Discussions upon such matters as Parabrahman, the nature of Spirit, the Absolute, and the like, are to be avoided for the present. Nothing as yet can be understood about them.

In Groups there can be no real study of use to members unless everyone pays attention to the Instructions and devotes thought to the whole subject. Some investigation has shown that a great deal of apathy prevails, leading to members allowing others to fill their mental mouths, so to say, while they, themselves, remain inert.

In Group — one member was selected as reader. He reads the Instructions slowly, pausing at each sentence or paragraph so that those who do not understand or have doubts thereupon may ask questions or propound their doubts. Often only a few paragraphs have been covered in one evening, for the method pursued disclosed sometimes wide divergence of views which had to be adjusted. Members of this Group also bring in views upon parts of the Instructions under discussion for the benefit of all or for their own clearing up. This method was pursued at first straight through the series, and then they began to take up topics for special study. No irrelevant talk or gossip is indulged in, and when they come together the affairs of the world are dropped for the whole evening. This last course of action is in one of the rules and should be observed by all.

The Reason for the Above

Meeting at a regular time and never permitting other and worldly affairs to intervene are needed because there is a current established between each Group and the unseen Helpers. If other matters than those of the Section are brought up among the members while waiting for the Group to assemble or after it has assembled, then there is a tendency to prevent the current and withdraw from all the little inspiration which is possible for us.

Other Obstructions to Progress

Among them may be prominently mentioned inattention, poor memory, and ill feelings one to another.

The first two are intermixed because poor memories arise from poor attention. But no matter how excellent the memory and atten-

tion are, the last defect will raise a cloud on the entire mental plane of the Group which will defeat the whole object in view. Next will stand the personal self-assertion so natural to us all. This is a prime defect that *must* be overcome as much valuable time will be wasted by it. It is much wiser and more conducive to progress to listen carefully to what others say than to be in a hurry to overbear their views and let everyone hear you talk. Very often apparent divergence of opinion is due to the hearers not giving enough attention to discover that the speaker is only expressing their views in different language.

AS TO MARRIAGE

FROM M.S.H. — *Does the Esoteric Section discountenance marriage?*

Ans. — Most certainly not. It is not intended to make celibates of us, and the question of marrying or not is purely personal for each one to decide for himself. True Theosophy imposes the obligation of so doing your duty if married as that your domestic hearth shall be a good example, and as the world must go on, there is no prohibition against marriage. As a matter of fact several excellent members who were unmarried have entered into the relation since joining the Section.

THE ANTAḤKARAṆA

FROM A.R.O. — *Is the idea conveyed by the explanation of the "Antaḥkaraṇa" the same as an esoteric student might get from the story of "Jacob's Ladder" of the Old Testament, (and which is symbolically adopted in Freemasonry); also, by the expression, "I am the way," found in the New Testament, which might have been used figuratively by an "Initiate," or "twice-born," or one who knew the Pathway between the lower and Higher Self?*

Ans. — It seems that the explanation given in the papers of the Section by H.P.B. is quite clear in itself, and any other way of explaining it will not tend to make the matter more clear. The explanation given by her is as to a fact in our constitution and was made very plain by the illustration of the candle [631-2]. Very possibly Jesus — if he ever existed — may have had that in his mind when he used the expression referred to, but at the same time he may not, and if we take him as representing the Higher Self then he will only refer to the Self as a whole and not to the bridge such as the Antaḥkaraṇa is known to be. Further,

Jacob's Ladder more properly is a figure for the cycles as they move through the eternity and form a ladder up which all men are made to pass as well as the angels. A ladder is in no sense a bridge and cannot be made to fit that idea, but a ladder composed of rings or steps is a very proper symbol for the greater and the lesser cycles. They, if imagined and looked at from one side only, will form a ladder exactly, since the line of vision cutting the ascending or descending circles on one line at one side will make of them a series of steps.

THE BRAIN AND ITS VENTRICLES

FROM I.B.M. — *Is there a passage in the brain connecting the pituitary body with the pineal gland? There does not seem to be any in the illustration sent with No. A3.*

Ans. by Dr. X. — Look in the dictionary for *ventricle*, and you will find that it is an open space or cavity. Any such open space may become "a passage" for conveying sound or other impulses in the air or ether.

The passage is through the third ventricle. This ventricle is an open cavity or room, with the infundibulum — which is the speaking-trumpet of the pineal gland — opening into the lower and first parts of this room or cavity. This speaking-trumpet, or infundibulum, points toward the pineal gland and the quadrigemini. The peduncles of the pineal gland arise from the root of the gland, and bend forward, passing over the upper surface of the optic thalami, and join the fornix, and with the fornix curve downward and forward, and enter the inside surface of the optic thalami. The optic thalami lie in the lateral walls of the third ventricle, extending through into the lateral ventricles, and through these lateral ventricles the influence is communicated to the corpora striata.

The pituitary body, with its infundibulum, the pineal gland, quadrigemini, the optic thalami, and the corpora striata, make up the sympathetic, or soul ganglia, that communicate downwards with the sympathetic nervous system which supplies all the organs that run the body as well when we are asleep as when we are awake.

The ganglia on the inside of the brain, that lie in and adjacent to the ventricles — inside, soul-world of man — are the physical organs through which psychic work is done.

In a plate like that in A3 it is not possible to give perspective views. The peduncles of the pineal gland must be looked at from above and will then be seen as two prongs, or long fingers extending forward in

a curve. In the plate only one could be shown. The fine vibrations spoken of by the Head of the Section pass through the cavities, but also impinge upon the other parts of the brain, and thus affect the entire collection of ganglia. And in making the sound Aum, there must also be a vibration of a physical sort communicated directly to the brain through the plate above the nasal passage, as well as also in other ways.

These inner centers are isolated by a coating of fatty matter, and thus comprise an interior world of its own, wholly secluded from gross outward influences.

THE LOWER SELF

FROM A.W.G. — *In No. III of Instructions, [p. 603], is the term "lower self" correct in that concentration thereupon is to be pursued? Does it mean that we are to concentrate upon and understand the physical body?*

Ans. — "Lower self" is correct. But, as elsewhere in the Instructions it is declared, in more than one place, that the physical body is not counted, it follows that the *body* is not included in the *lower self*. Body is only the field in which the lower self works: it is the battleground where the lower self fights with passion and ignorance. Hence the concentration is not to be exercised upon the physical body but upon that which constitutes the lower self, that is to say, all of it but physical body. The Higher Self needs no concentration because it is always pure, free, unconditioned. It is for this reason that physical practices are not encouraged, for the body dies at the period set, and all the perfections of body and mere brain are then lost. The reincarnating Ego will have in the next incarnation only the concentrated results felt by the inner nature during the practices of mere bodily yoga.

This is a highly important point for all students to clear up, and many are now wrong upon it. For so long as anyone holds the false mental position — the philosophical formula — just so long will all his efforts and thoughts be diverted to ends which are not desired. This will occur in a subtle manner, hiding itself from perception, but surely producing false conclusions and adding darkness to the original obscurity.

But, on the other hand, it is not meant that we are not to pay any attention to the body and brain. "A sound mind in a sound body" is a maxim used in Occultism as much as in the world, but the rules for governing the body and lower mind are exoteric and all are supposed to know them.

THE PĀRAMITĀS

FROM A.W.G. — *What are the “Pāramitās” spoken of in Preliminary to No. III?*

Ans. — In the *Glossary for Theosophical Students* the definition is “The Buddhistic six and ten perfections belonging to a Bodhisattva: literally transcendent!”* These 16 virtues include all those which anyone can aspire to practice.

PRACTICING MAGIC

FROM P. — *An E.S. member I know is very desirous of forming a blue current running from the pineal gland or somewhere to the left eye, and a yellow one to the other, so as to cure overworked eyes. And also looks eagerly forward to the time when complete instructions in regard to operating the chakras and clairvoyant powers will make it easier to effect such cures. Is this the right stand to take?*

Ans. — This is the worst motive and desire that any member could have, and is directly opposite to the cautions in the rules and Instructions. In those it was said as plainly as could be that the Section was not for practical magic, and that such rules would not be given until we are ready for them. That we are not ready is abundantly clear, as the answers to the examination paper have shown that the members as a whole do not understand enough philosophy to be taught practically. And at the same time the friend of the querist seems to forget that such practical powers are not the object in life nor the objects of the sages who know the truth, but that powers are mere accompaniments of purity and knowledge. The desire to get these powers into operation is not a good one, and the person that has the desire and at the same time deludes himself or herself with the idea that they wish them for the good of the race is ignorant of the great strength of selfishness in the human subject and how quickly the powers would be used for bad ends

*[Northern Buddhism usually lists six or ten pāramitās (perfections). The six are generosity, morality, patience, vigor, meditation and wisdom. The ten are simply these six, plus skillful means, vows, power and knowledge. Southern Buddhism has a similar list of 10 perfections. They are generosity, morality, renunciation, wisdom, vigor, patience, truthfulness, determination, love and equanimity. See the *Flower Ornament Scripture*, Chapters 21 and 26; and the *Buddhavaṃsa* or *Cariyāpīṭaka*. — COMPILER]

even by a very good member of the E.S. If one had these gifts now, when we are all so imperfect, the consequences would be that at the first rising of anger the powers would work of themselves to the injury, perhaps the death, of the person who was the object of our indignation, even if that were what is sometimes called "righteous indignation." Members who thus wish for powers evidently do not know what they really are, nor how rapid and uncontrollable are their effects. If we are sure that no selfishness, nor anger, nor any other evil thing is within us, then we can take and use these forces — otherwise death and ruin will be in our path if we attempt to use them.

THE MYSTERY OF THE MOON

FROM M.Q. — *I would like to know what we can find on this subject and if there be anything in any of the works of H.P.B. which bear on it.*

Ans. — You will find in the first volume of *The Secret Doctrine*, p. 172, some reference to this where there is a diagram of the moon chain of globes as well as of the earth. About the same place also there are some references to the lunar monads and lunar pitris. Any one who had read the book with care would see that there is as much about the pitris as anything else. In the references given above will be found statements about the time when the highest of the lunar globes of the lunar chain is to die, and the same pages also give hints about the analogy between the moon and the earth and man and his seven principles. These will be of use if studied, as the author has intentionally put them in such a way that some independent thought is called for on the part of the student; and if that sort of thought is given to the matter there will be many points cleared up which otherwise will remain obscure.

Series A5.
Dec. 16, 1890.

NOTICE

These papers now go to all E.S. members, whether in or out of Groups. Back numbers cannot be supplied.

Questions and suggestions should be sent to the undersigned. Long communications upon exoteric subjects and not directly on the E.S. Instructions and objects will not be noticed herein.

WILLIAM Q. JUDGE
Secretary to H.P.B.

CHANGE OF RULE

Members will please take notice that the Head of the Section has extended the preliminary period of probation to six months in place of three, and all members will please alter Rule I accordingly by striking out the word "three" and inserting "six" in place thereof before the word "months."

AS TO GROUP PRESIDENT

Should the president be an officer elected at a stated period or how?

Ans. — A Group should always be carried on upon the principle of brotherly love, and if an officer is considered incompetent he should resign the office. But to obviate any difficulty the rule to follow is this: Every President is considered as elected for one year, and at the end of that time the Group is to cast a ballot stating a desire for a new President, with the name, or renaming the old one. No canvassing or electioneering is to be indulged in.

HATĦA YOGA PRACTICES

W.T. asks whether it may not be wise to pursue the Haṭṭha yoga rules for breathing to the end that a good physical body and clear mind may be obtained.

The practices referred to are *first*, postures of the body such as sitting squatted, or with one heel underneath, the other heel being placed on the thigh of the opposite leg, or by sitting on the heel, etc., and *second*, a certain prescribed method of breathing while in such postures. Haṭṭha-yoga is known as physical practice for psychical results, as distinguished from Rāja-yoga, the higher, which aims at changes of the Inner Nature. All such haṭṭha-yoga practices are dangerous, because they lead to psychical results. The postures are prescribed from an accurate knowledge of certain physiological changes which they bring about, followed by psychological alterations.

The framers of these systems always say that a guide must be had. Who will guide *us*? No one.

Ordinary rules for breathing are unproductive of psychic changes and results. Hence there is no sequence of argument from the benefits known to be derived from such good physical rules. For these nineteenth century rules merely state, "breathe deeply and through the nose."

From long experience gone through by many persons the Head of the E.S. discourages haṭṭha yoga while not making a positive rule against it, for the above reasons, and for another, which is that much time is wasted in such practices, inasmuch as all results flowing from them perish at death, leaving only a tendency to take up the practice upon the next rebirth.

Lastly, the haṭṭha yoga system must be followed in entirety if at all. That means complete renouncing of possessions and complete retirement from the world. Those who go in for it halfway will surely be damaged.

TABLE OF VIBRATIONS

[Reproduced below from *BCW XII*:566n]

| COLORS | WAVE-LENGTHS IN MICRONS (μ) | NUMBER OF VIBRA- TIONS IN TRILLIONS |
|----------------------|--------------------------------------|--|
| Violet extreme | 400 | 759 |
| Violet | 423 | 709 |
| Violet-Indigo | 439 | 683 |
| Indigo | 449 | 668 |
| Indigo-Blue | 459 | 654 |
| Blue | 479 | 631 |
| Blue-Green | 492 | 610 |
| Green | 512 | 586 |
| Green-Yellow | 532 | 564 |
| Yellow | 551 | 544 |
| Yellow-Orange | 571 | 525 |
| Orange | 583 | 514 |
| Orange-Red | 596 | 503 |
| Red | 620 | 484 |
| Red extreme | 645 | 465 |

FROM G.A.M. — *The note on this page does not agree with the text as it says the difference between extreme red and violet is seven times, whereas the footnote gives only 759 to 465.*

Ans. — The footnote gives the vibrations as given by science. The text states the real differences as noted by occultists. One of the members in London has worked this matter out, and it will soon be sent out to the members. It is understood that the real rapidity and wave-length are different in many ways from the rates and ratios given by science. However, even when the real rate is given in detail, if so given, it must remain unverifiable by us, as we have no instruments better than science, and in order to determine these matters for ourselves we must have certain special senses developed.

From a Student — Here is a study in vibrations and wave-lengths of color and sound which will throw considerable light on the matter. The last word, however, is not for the outer Section, as the knowledge of vibrations is at the bottom of all phenomena.

COLOR VIBRATIONS — Commencing at *green* in the first octave: they rise by additions of 42 (6 times 7) and become perceptible only in the third.

| FIRST SEMI-OCTAVE | SECOND OCTAVE | THIRD OCTAVE OF SCIENCE & SENSUOUS PERCEPTIONS |
|-------------------|---------------|--|
| | 168 Red | 462 Red |
| | 210 Orange | 504 Orange |
| | 252 Yellow | 546 Yellow |
| 1 Green | 294 Green | 588 Green |
| 42 Blue | 336 Blue | 630 Blue |
| 84 Indigo | 378 Indigo | 672 Indigo |
| 126 Violet | 420 Violet | 714 Violet |
| | | 756 Red |

SOUND VIBRATIONS — Commencing at Fa, and rising at moments of 49 (7 times 7) just as colors rise by 42 (6 times 7):

| FIRST SEMI-OCTAVE | SECOND OCTAVE | THIRD OCTAVE OF SCIENCE & SENSUOUS PERCEPTIONS |
|-------------------|---------------|--|
| | 196 Do Red | 539 Do Red |
| | 245 Re Orange | 588 Re Orange |
| | 294 Mi Yellow | 637 Mi Yellow |
| 1 Fa Green | 343 Fa Green | 686 Fa Green |
| 49 So Blue | 392 So Blue | 735 So Blue |
| 98 La Indigo | 441 La Indigo | 784 La Indigo |
| 147 Si Violet | 490 Si Violet | 833 Si Violet |

The relations of the vibrations of the colors to each other was obtained from a study of the table in the Instructions, and being found to rise by moments of 42, it seemed likely that the vibrations of *fine* sound ascended by 49, in both cases starting from Fa or green as a tonic. . . .

THE USE OF THE WORD

From O.B. — *May it be used for any material end or object?*

Ans. — No. Its use in that way is clearly Black Magic. H.P.B. distinctly shows its use and abuse. It is dangerous to use if angry, petulant,

or revengeful; or to bring about a material, temporal, or business gain. In view of the object and genius of the E.S. it seems strange that this question should have arisen at all.

CONDUCT OF GROUP MEETINGS

Since No. 4 was sent out the following from an active Group has been submitted:

P.F. — The few hours spent at group meetings ought to be by far the most important in the life of a Theosophist. It is therefore wise for economy of time and effectiveness of work to adhere to a carefully devised order of exercise, method of procedure, and allotment of duties. The following may serve as a model:

ORDER OF EXERCISE — (1) Reading of the pledge. (2) Miscellaneous business. (3) Reading from *The Voice of the Silence* and discussion. (4) Questions and answers. (5) Reading from the Instructions and discussion. (6) Adjournment.

OFFICERS — (1) President, (2) Secretary, (3) Reader, (4) Quiz, (5) Advisory Committee.

The meeting should begin precisely at the appointed time, if only one member is present.

All should stand when the pledge is read; and the members should take turns in reading it.

Under the head of miscellaneous business, whatever important discoveries have been made by individual members since the preceding meeting should be reported for the benefit of all, and as each Group should form a kind of little family in itself, even more freedom may be indulged in, in imparting information one to another, than between those not thus united. Queries should at the time be brought forward by those who are baffled in their investigations. Also everything of a business nature should come in here; but business matters should be so far as possible referred to the Advisory Committee, to be by them debated upon outside of the meeting, and subsequently, if desirable, referred back for action.

The reading from *The Voice of the Silence* is by the Reader, and covers but a few stanzas. These ought to be discussed as they are read, perfect freedom of interruption being permissible.

A set of questions should be carefully prepared for each meeting by the Advisory Committee, consisting of three or four if they are general ones, but the number being considerably increased when they are

specific. These questions should be put by the Quiz. Each general one should be answered by all the members in succession. But when specific ones are put, so soon as each is answered correctly it should be dropped and another taken up. By general questions we mean such, for example, as "What are the four basic principles and their three aspects?" "What are the Tattvas and their correspondences?" "What is Ākāśa?" "What is Hiranyagarbha?" By specific questions is meant such, for example, as "What color corresponds with Vāyu-tattva?" "What note corresponds with Mars?" "What metal corresponds with the left ear?" etc.

The reading from the Instructions should be by the Reader and occupy a fair amount of time, every point being discussed as it comes up.

It is also well that some outside study should be done in common. This can be accomplished by using *The Secret Doctrine* as a textbook. One admirable method is to select a broad topic, then divide the book into sections, allotting a section to each member with a view of his making a minute of all pages on which reference is made to the topic, as well as a very brief note giving the gist of what is found. These references and notes should then be collated, and every member have a copy. The result will be good study and a useful index.

Meetings should be adjourned with the same exactitude as to time as observed in opening them. For different sizes of Groups and other varying conditions the above should be modified.

LAW OF CORRESPONDENCES

From M.K.S. — *Is the Swedenborgian definition of the verb "correspond" that of the Head of the Section?*

Ans. — H.P.B. may not agree in all things with Swedenborg, but the definition of *correspondence* adopted by her is that used by the generality of people and to a great extent by Swedenborg. Correspondence is similar to analogy and symbology. The triangle considered as a mere figure on paper *corresponds* to the trinity of say, body, soul and spirit; the death of a human being *corresponds* to a *pralaya* or death of a world, and so on *ad infinitum*.

The importance of understanding the theory of correspondences cannot be overestimated. Students of the Instructions ought to endeavor to get light upon this subject, for the whole theosophical and occult systems are built upon the law of correspondences, which is that of analogy, and is the logical sequence of the doctrine of unity of nature.

This world is part of a definite system having the sun as center. The evolutionary stream proceeds upon one definite plan for each manvantara. In order to carry this out all evolved objects and things must evolve upon one plan. All the forces must work from one center out to the various smaller centers, and in this the law of correspondence is seen. The sun being the center, it must have a correspondence in every concrete form or system found within the whole collection of objects in the sun's sphere of action. The sun must be the center of life then for the solar system, and so its currents and forces are said to correspond to the heart in man which is his center of physical life and force. The circulation of the blood through the human body must correspond to something higher in the solar system. This is found in the cosmic blood which circulates through space and is of course nothing like our blood in appearance. This "cosmic blood" is the life-giving ether spreading in space. It enters the body of man and there vitalizes his blood by means of his breathing. The sun focalizes for his system the whole plan and force of such evolution in order to carry that plan and force into operation through appropriate channels in all the planets which he governs. By reading Instruction No. I, a good idea may be gained of the proper use of the law of correspondences.* By studying those pages with care, with the object of discerning and remembering the method pursued in making the analogies drawn there, the student will perceive for himself how it is done.

Using this law we must see, for instance, that the different cells of the body, the mucous, the lymphatics, the phenomena of blood formation and destruction, and so on, correspond naturally with the evolution of the various human races. Or that the human body corresponds to a globe, for the globe is the body or container of units of life. So by pushing the analogy we discover that the globe must have its own circulation which will be the same for the globe as our blood for our body, although not similar in appearance. In the globe the blood circulation may be either great currents of water flowing through it or currents of magnetism or electricity.

Taking up as an illustration we read that there are ten openings in the human body through all of which cosmic influences come in. We see a correspondence in the fact, as stated, [546 & Diag. I facing 524] that the sun has within him the forces for this system proceeding from the ten Divinities, seven of which are shot out in his rays and three remaining in his seventh principle. All of the foregoing is by way of illustration and example. But even this will lead to a better understanding of some

*[See *BCW* XII:520-4.]

obscure things in the Instructions and *The Secret Doctrine*. In those the number ten is called "perfect," yet seven is the number used as to our inner constitution, while there are ten openings for the entry of cosmic forces. The three Divinities left in the sun represent the unknown and unknowable quantity. In mathematics we have the same in the ratio between the diameter and the circumference of the circle. This ratio is called commonly three, as: if the diameter is three feet the circumference will be nine. But it is really more, and so the strict mathematical statement is that the difference is the decimal number 3.1415 and so on with an endless series of figures, it being admitted that the end cannot be found. Hence here is the same unknown quantity encountered in the difference between the seven and the ten. It being unknown and evidently pertaining to the absolute or to states much higher than ours, we can see a reason why H.P.B. cannot, if she would, make it clear.

SUNDRY QUERIES

From M.K.S. — *What is the meaning of the word "nāḍī?" It is not in the Glossary.*

Ans. — It means a passage or method or channel.

From E.B. — *What is meant by the flat of fa in Instructions No. III, where it says "Idā and piṅgalā are simply the sharp and the flat of that fa (of human nature)," as there is no half-tone between it and mi? [616]*

Ans. — The present piano scale is not referred to by H.P.B., as it is known even to musicians to be not correct. The *fa* is the known tone of nature, corresponding to sushumṇā, and the sharp and the flat correspond to those nerves or passages on each side of sushumṇā known among the Hindus as *iḍā* and *piṅgalā*. There is always *the* note and on either side its sharp and flat, and it is in this general way that the Head of the Section speaks on this matter, which again is evident from her saying, "of human nature."

From R.J.N. — *Is it well to read books upon theosophic subjects other than those emanating from the Head of the Section?*

Ans. — If such an idea were to be carried out strictly it would deprive us of many of our most valuable books such as the *Bhagavad-*

Gītā, Upanishads, etc. Upon first becoming interested in Theosophical subjects one is apt to have an omnivorous craving for everything that touches upon them, but that hunger dies away as knowledge is acquired, so that the choice number of books is apt to grow smaller and smaller. Just what these few books should be must be left to the intuition of the individual reader, for as he gains in wisdom he must learn for himself from what sources he can gain the most benefit.

Is it well to study such books upon esoteric subjects as can be purchased in the market?

Ans. — Here again it is impossible to draw strict lines. Surely no books which are advertised as esoteric should be in any way used as guides by members of the E.S. for practical study, as that would be incompatible with the strict adherence and obedience which should be paid to the Instructions. Each one takes from the books he reads just what he is prepared for and no more. In such books as the inquirer alludes to there might be found much that was valuable, but as a rule it would take so much time to sift out the good from the bad that the average individual could not have time for such vague work; and it is therefore inadvisable for the majority to go beyond the books mentioned as necessary, for these with proper study of the Instructions will give the average student all he can attend to. But the Head of the Section cannot publish an *Index Expurgatorius* and each one must judge for himself. The only guide that can be offered generally is the fact that we are, as a class, inclined to do too much reading and too little thinking.

Series A 6

Jan. 8, 1891

IS RULE 5 UNIMPORTANT?*

Ans. — Rule 5 of the General Rules prohibits the making of complaints. Some of the members have objected that this rule is absurd and that it seems to be unnecessary as well as one that impedes their liberty. As I was present in London when H.P.B. drew up these rules I can state her views upon this one. She said it was one of the most important and deep-searching of all, adding that it goes to the root of personality and was made for that reason. By reading *The Voice of the Silence* it is seen that more stress is laid on the “heresy of separateness” than on anything else. This heresy relates to the *personal*, and grows out of the ignorant notion that one is separate from others and justified in asserting his personality, as well as vindicating himself by either complaint to superiors or by administering chastisement. Of course a man or woman of the world is justified from his standpoint in making complaint or asserting personality, and such, indeed, is the tendency of our social system. But the true esoteric student knows that he has no justification for such a course, and that he loses each time he dwells on his own personality, thus putting off the hour when *union with the divine* may be possible. Now when a fellow member appears to transgress against us or in any way which would ordinarily call for complaint, we should at once dismiss the assumed transgression from our mind and pay attention instead to some of our own faults. Those who, like the E.S. members, have taken a solemn pledge to their Higher Self — which is that of us all — are more particularly under the operation of karma than people not in the E.S. who have never taken such a pledge, and our small sins are more far-reaching than those of such outsiders. At the same time we must remember, as is said by H.P.B., that our good deeds and thoughts are also more potent and far-reaching than the deeds and thoughts of those not so pledged. In my view Rule 5 is the most important of all. If the E.S., and the T.S. through it, are to be

*[The numbering of the Rules in *The Book of Rules* was changed even in Mr. Judge’s time. In the Archives of the Theosophical Society, Pasadena, California, I have seen a note in W.Q.J.’s handwriting correlating the new numbering with the old. Thus, readers will find Rule 8 covers the topic and may be found in *BCW* XII:495. — COMPILER]

a success on the lines intended, then this rule will be remembered. If it is not heeded, then our claims to brotherhood will be false and our solidarity a mere fabric of the imagination.

ASTRAL LIGHT EARTH'S LĪNGA-ŚARĪRA

FROM JNO. — *In the Remarks on Examination Paper No. I, p. 297, it says: "The Astral Light of the solar system is the līnga-śarīra of our globe: as the Astral body of man is the mold of the Physical, so does the Astral Light serve primarily as the matrix of the earth, but it is now largely composed of the emanations of our earth." The only place I am aware that an analogy is shown between man's līnga-śarīra and the Astral Light is on [BCW XII:613], Instructions No. III, where information is given that does not quite tally with the above. Compare the two carefully: "Our Astral Light is, so to speak, the līnga-śarīra of our earth; only instead of being its primordial prototype, as in the case of our chāyā, or double, it is the reverse. While the human and animal bodies grow and develop on the model of their antetypal doubles, it is the Astral Light that is born from the terrene emanations, grows and developes after its prototypal parent. . . ." According to the latter statement, there must have been a time when the physical earth existed without a līnga-śarīra — that is, an Astral Light — and hence there is no analogy to man's līnga-śarīra. Will you please give more light?*

Ans. — I see in this no confusion. The statement in the answers to Examination Paper agrees with the part of the Instructions referred to, and the only difference is that the one goes a little farther than the other. There is a perfect analogy between the two līnga-śarīras mentioned, for no matter how the one or the other was produced they now stand in the same relations in their respective fields. The earth, we are taught, is produced from an antetype, that is to say, from some other body which when it died gave up its life and the plan of its evolution to form the earth, and then the earth began to make its astral light, which now — that is, in this age of the world — is polluted with the emanations from the people on the earth. We must not accuse the earth of this pollution, but rather the people upon it who have grown wicked in the descent of the cycle.

DOCTRINE OF TRANSMIGRATION

The question is asked if there is any basis for the popular but erroneous doctrine in the East that souls transmigrate into animal and inanimate forms. The origin of the belief is probably due to teachers informing disciples that the atoms used by the soul while in any body are impressed with the character and acts of each soul, and that the soul has a duty imposed on it to so live, think, and act that all the atoms used in the material body shall progress equally with the Ego and not be given a downward tendency, for if such downward tendency be given, then when death comes the atoms fly to lower forms and are there degraded, and also, in that sense, the man has gone into lower forms. Of course the human ego cannot go into a lower form. It must be remembered as a grave, a weighty thing, that each atom in the body is conjoined with *a life of its own*, and has a consciousness peculiar to itself. These lives are a class of elementals and hence are the carriers of much of our character to any forms they may go to. It is similar to lighting many candles at one flame. They live in us and derive from us a character, and as they enter and leave us every instant our duty is plain. For by means of these atoms and lives we are actually carrying on the work of evolution, and are as members pledged to the Higher Self, bound to aid in evolution with good intent, or liable to heavy karma if we aid in degrading atoms which are to be used by our fellowmen and succeeding races.

 THE TWO VIRGINS DOLMA

FROM H.P. — *What is the meaning of this sentence on p. [518], No. 1: "Then the Deity allowed to stream forth from his left eye a blue ray of light, which becoming incarnate in the two Virgins Dolma, acquired the power to enlighten the minds of living beings?"*

Jno. — The left eye and the color blue correspond to Manas which "enlightens the minds of living beings." The two Virgins, then, would be Manas in its dual nature. Socrates acknowledged that he never knew from the mythology of his day whether there were two Aphrodites or only one. Manas in reality is one, yet at the commencement of every incarnation it projects a portion of itself (lower manas) into the personality, making up one of the lower Quaternary. A review of the gods and goddesses of all mythologies aids greatly in the [un]raveling of

many problems that are continually coming up. The earlier Aphrodite (Venus, goddess of love) was born from the foam of the sea, and was called Anadyomene, or "she who comes out of the sea." She was represented as wearing a green veil of the color of the sea, and great power was ascribed to her over that element (water, which typifies Ākāśa, the Mānasic tattva). She was the personification of that purest of the forces in nature, love without physical desire, while the later Aphrodite was the symbol of common earthly love. Hence a nude woman accompanied by her son, Eros (Cupid), the Charities (Graces), the Horae, Himeros (god of the desire of love), Pothos (god of the anxieties of love), and Peitho (suadela, or the soft speech of love). She gave birth to Cupid, Anteros (love and counter-love), Hymen (god of marriage), and Hermaphrodites. See *Secret Doctrine*, p. 458, Vol. I, for what goes with the following quotations: "Water is the Third Principle in material Kosmos, and the third in the realm of the Spiritual." "They are all the products of water (mystically), of the Ākāśic ocean, of the Third Principle in nature." And the third principle in the Microcosm is Manas.

BASES AND ASPECTS

FROM A.O.R. — *Instruction No. III [p. 607], gives four bases and three aspects, kāma-rūpa being omitted. Page 158, Vol. I, Secret Doctrine, gives three bases. Will you please explain?*

Ans. — The Instructions give what has never been given exoterically, the *Auric Envelope* or *Egg*. This is a principle. Not being in the exoteric teachings, a substitute was found for it by looking at Ātman as 7th and counting in also the physical body which is not a principle at all, but is called illusionary because wholly impermanent. In this way the three great principles spoken of exoterically are with some *body, soul, and spirit*. So in *The Secret Doctrine* the author, writing for the public, has again to alter the arrangement somewhat. The right arrangement of the four basic principles is in the Instructions, for the One Life is common property, indestructible; the Auric Envelope is basic since it is so close to the root of all; Buddhi and Manas also because they proceed through manvantaras. Now if we take out of this the One Life, because common property, we have again three basic principles. *Kāma-rūpa* is only an aspect or differentiation or specialization. The word "rūpa" shows this, for it means *form*, and form must disappear and the *kāma* elements are not basic in a cosmic sense. Now the four basic principles

above spoken of produce the three aspects of *prāṇa*, *astral body*, and *manas* (lower). *Prāṇa* includes body and part of *kāma-rūpa*; *astral body* is the model and necessary medium, and lower *manas* includes or causes or attracts part of *kāma*. As has been fully taught, and ought to be remembered by those who answered the Examination Paper, *kāma* principle is diffused through the whole system during life and is no form until after death, when, assuming a concrete life apart from the body, it becomes *kāma-rūpa*, or “desire-form.” Hence it cannot be properly included in the aspects spoken of on p. [607] of No. III. Paragraph 3 of “transitory aspects,” shows this, for it clearly states that the animal soul has the potentialities of *Buddhi* and *Manas*, but generally conquered by association with the *kāma* elements in man and nature.

AS TO KĀMA-RŪPA

FROM R.J.N. — *In Forum No. 18, p. 5, lines 27-9, W.Q.Ĵ. says, “In a case of ordinary demise the astral body dissipates, so does kāma-rūpa.”** Here the impression is that *kāma-rūpa* exists before and in a case of “ordinary demise” dissipates at death. Remarks on Examination Paper No. I, pp. 295-6, says “*Kāma* has no *rūpa* during life;”. . . “The Esotericist must distinguish clearly between the *kāmic* principle in the personality and the *kāma-rūpa* which is the embodiment of that principle after death;”. . . “Only a very small minority stated that the *rūpa* was formed after death.” Instructions No. III, page [608n] says, “It is erroneous when speaking of the fifth human principle, to call it ‘the *kāma-rūpa*.’ It is no *rūpa* or form at all, **except after death:** but the *kāmic* elements, animal desires, passions, such as anger, lust, envy, revenge, etc., the products of selfishness and matter.” Now how is the statement of W.Q.Ĵ. in the Forum to be reconciled with these conflicting quotations?

Ans. — I do not consider the statements quoted to be conflicting. The Instructions and Suggestions are written for the members of the E.S.; the *Forum* is intended for outsiders. The words quoted from the *Forum* do not infer anything. They state that *kāma-rūpa* dissipates after death, which is the fact, and which does not negative the statement made in Instructions that *kāma* has no *rūpa* — or form — until death. If I were writing so as to inform the public clearly that *kāma-rūpa* dissipates after death I would say that *the kāma principle assumes a form at death and afterwards dissipates*. The only inference that could be drawn

*[In *Echoes* II:280, Question 88.]

from the *Forum* citation is that kâma-rûpa assumed a form at some time not stated. During life the kâmic principle is distributed through the whole system, and not specialized. At death the whole lower force of the dying person centers itself in kâma, draws the whole principle together from the rest of the combination, and then assumes a distinct form of its own. This is clearly given in Instructions No. III, and it is better to read that than pay much attention to the errors or omissions of W.Q.J. in *Forum* or elsewhere, as he admits the correctness of the Instructions. Pages [608-10] will settle the question clearly and also answer the question sent lately on the same subject.

According to No. III, [609-10]:

(a) The kâma-rûpa fades out in time after the death of the body;
 (b) After thus fading its Karmic record is left, as a collection of elementals, who go to make up the astral form which —

(c) Is born within the Auric Envelope for the purpose of forming the model around which the new human foetus is constructed.

This is the process in broad outline, including many details not worked out. Among others of these is the problem: What is the fate and function of a kâma-rûpa which lasts many centuries after death of the body? Does it or does it not have anything to do with the reincarnating Ego which cast if off in a preceding life? If it does, what effect does it produce? These questions should be replied to for forwarding to London.

SUNDRY QUERIES

FROM E.B. — *We are told that the pituitary body is directly connected with the pharyngeal plexus, the inference is that when the Word is used with proper modulations it produces vibrations in the pituitary body which bring about, as a result, the awakening of the pineal gland. Now is not this using physical means which we have been strictly enjoined not to do?*

Ans. — Nearly all of this is inference, not wholly supported by the Instructions. And we must not take the teacher's words in order to nullify her own directions by inferences drawn from her own statements. Students are permitted the use of the Word with certain cautions attached to the permission. Besides, if it does happen that the effect spoken of is produced, that is not the "physical means" prohibited. The prohibition is against physical means and physical practices pursued for the definite purpose of developing psychic power, and it is not our place to argue upon the permission as to the use of the Word in order

to show that such indulgence is the very thing “we are enjoined not to do.”

FROM M.K.S. — *Members of the E.S. are required to devote one-half hour daily to study of and meditation on the Instructions. Am I neglecting that part of my duty when I devote my time to the study of The Secret Doctrine in hope of having some light upon the E.S. Instructions?*

Ans. — As to the first, there is a misapprehension. Half-hour study is suggested, not required. Hence a careful study of *The Secret Doctrine* is wise. It is beneficial to study half an hour, but study of *The Secret Doctrine* may proceed with study of the Instructions.

FROM M.A.W. — *In the corrected answers to Examination Paper No. I, there is one correction I cannot understand. Kāma-Manas is styled the Higher Ego — not the lower Ego as I had named it. I have had a great deal of trouble getting the Egos and Selves where they belong. Is the following right?*

Higher Self — Ātma.

Higher Ego — Buddhi-Manas.

Lower Ego — Kāma, (or is it Kāma-Manas?).

Lower Self — all that which makes up our Personality.

P. and W.Q.7. — The answers by H.P.B. above referred to do *not* style Kāma-Manas the Higher Ego. M.A.W. is recommended to read again with care Question 3, pp. 296-7, of Remarks on Examination Paper No. I, with the answer given. We can hardly do better than the Head of the Section. In her answer on p. 296, she says: “The *lower self* is the personal ego, Kāma-Manas.” Could this be plainer? The Higher Self is Ātma-Buddhi, we might say, common to all mankind. The Higher Ego is the individuality for each man and is located in *Manas*, which is the meaning of the term “the Mānasic entity,” of p. 296, Remarks on Examination Paper. It has the power to become one with the Higher Self, which is *Ātma-Buddhi*, and when that is accomplished it is *Ātma-Buddhi-Manas*, the perfect Triad. At the same time students ought not to make hard and fast determinations as to mere words, for the English language having had chiefly a commercial development is not yet in possession of words for the expression of fine shades of meaning.

FROM M.K.S. — *Is idā on the right side of sushumṇā? The Glossary locates it on the right side, and then further on states that piṅgalā is the right of the three currents.*

Ans. — Instructions III [616] say that piṅgalā is on the right side of sushumṇā.

FROM M.K.S. — *Why is the fact that the Tāntrika locates the three nāḍīs in the medulla oblongata a proof that the haṭha yogi develops his powers only on the material plane? (vide Instructions No. III, [616]).*

Ans. — Because the medulla oblongata is the part of the brain that has to do with the material, sensory plane. The front brain is used for reasoning and the like.

Series A7
Jan. 31, 1891

KEEPING THE RULES

W.Q.J. — Some events which have occurred demand that members be again requested to study the Rules.

First — Divulging to outsiders. This is of course a distinct violation of the spirit and letter of the Rules. H.P.B. has ordered that no one shall talk to another about the Instructions or private matters of the E.S. until signs and passwords have been exchanged or papers of admittance mutually inspected.

I have a case before me: A member, A, was talking with B, a visitor from the West. A said to B: "I am in the E.S.," and B replied, "So am I." Then without any passwords or inspection of papers, A began to tell B some facts about the meetings and *personnel* of a Group, which facts I had given A in confidence. The mere statement of B to A that he was in the E.S. was no proof of membership. Further, the divulging what I had need tell A about the Group was directly against Rules and propriety, as B was not in nor to be in that Group. As this case is typical of some others, I have selected it, and by it, to impress members that the E.S. is not a joke, and all its rules — made with care — are to be observed by all its members.

Second — Gossip about fellow members. This is all too prevalent. In the town of X are several members. One "A" is more studious than others. The others indulged in speculations such as these. "A is in the Inner Section." This was repeated. Then one of the others writes me as a fact that "A said she was in the Inner Section." A denies it, and then the other says, "Well I supposed so from the way she acted," or to that effect. This is all wrong, against rules, against propriety, and prejudicial to everyone's progress. This is another typical case selected as representing a moral disease in the E.S., perhaps natural to us but nevertheless detrimental, obstructive and full of power to create discord. Not so are those disciples who are under the eye of a Master or a high disciple. With them there is no such talk, gossip, or carelessness. They attend to their own duties and are too anxious to fulfill them to have time for jealousy of the progress of any of their fellows.

Third — Not divulging time and place of meeting. This rule is kept

if members do not themselves give out the fact. It often happens that we feel morally certain that others, not members, think that the Group meets at such a place and time, but that is no reason why we should turn their thoughts into certainty. Some members have thought that the rule is ridiculous. It is meant to be kept as said above; for the mere inference by others is not knowledge; and the currents of help will more easily flow to Groups if the rules are followed as far as possible.

Fourth — Care about E.S. papers in keeping or returning them. In — one B was loaned the papers by A, and used them for awhile. They were then returned to A, but — loosely wrapped, subject to inspection, not by mail but *by the hand of one not an E.S.* The Secretary has also received papers covered in similar careless fashion. Where members feel their responsibility and wish to lend to other members it is better to offer the use of the papers in the owner's house.

THE FOUR BASIC PRINCIPLES AND THREE ASPECTS

G. R. S. Mead — Some students of the E.S. after reading in the *Secret Doctrine* and the *Key* that there are three Basic Principles and four Aspects, are apparently puzzled at this classification [607]. This only proves that they fail to understand two things: (1) that books given to the public are not *esoteric* teaching, and (2) the ordinary so-called scientific method, if too rigidly adhered to, is absolutely destructive of all progress in Occultism. The Instructions are to develop the intuition of the student and not to give him so many scientific categories and classifications to learn off by heart, and so become wise in the "Doctrine of the Eye" alone. And yet on the other hand it should not be supposed that there is any "contradiction" or "confusion of thought" in this; it is simply owing to the very fact that if you look at the front of a horse you do not see the back and *vice versa*. If you had your sixth sense awake, you could not only see back and front, but also the two sides and the top and bottom, nay even within and without.

Therefore, such statement should not surprise earnest students of Occultism, for it can never be sufficiently repeated that all classifications, figures, diagrams, categories, etc., are but changing aspects of some one fundamental truth, which all the apparently abstruse and elaborate teachings of others and of *Gupta-Vidyā*, which we have in our hands, are endeavoring to force home upon us.

For instance, what use is it to crystallize down to a certain fixed place in a category such divine and universal ideas as Buddhi and Ālaya,

realities, or rather that one reality which vehicles Absoluteness alone; and which is, so to speak, incapable of even the very imagination of limit, even though it be an Individuality so godlike as the Higher Ego of each one of us. Buddhi is a spiritual feeling; an intuition; an inspiration of the Oneness of all things. It is by this alone that we shall ever make the spirit of Brotherhood a "living power in our lives" and those of others. To love other men as brethren is a step in the ladder indeed, and one that can in no wise be omitted, but *to love all beings as SELF* is the more complete commandment of Divine Occult Wisdom, whose keynote is Compassion Absolute.

Even this, however, is but the shadow of the shadow of the Truth. For once that we have attained to some dim conception of this eternal idea, we should not be content, but rather consider that we are so far below the reality, that we have at best but realized an attribute of the Higher Ego and so afterwards by still more strenuous effort endeavor to transcend our former conceptions and thus gradually mount step by step up the ladder that scales the Ākāśic Heights from which we shall obtain a sight of the true Sun, the God within.

In this way we shall realize that the four Basic Principles are the "Three in One and One in Three," the Divine Tetractys. But this is only so when it is entirely separated from the lower Quaternary. Perhaps some may here say, "That makes *eight* principles." By no means: for a man cannot be consciously conscious in the higher and lower Quaternary at one and the same time. This does not mean to say that he cannot be conscious on a higher plane and at the same time perceive what takes place on the physical plane, but that he cannot be *pure and impure in mind* at one and the same time.

In the right-hand corner of the table in Instructions No. III, [607] *kāma-rūpa* is not omitted, as some may suppose. This may be seen from the last paragraph. For in a certain sense the principles may be said to overlap one another and just as there was no particular moment when the Lemurian Root Race became the Atlantean, but the one passed gradually into the other; just also as there must be the Dawn between the Night and Day, and the Twilight between the Day and Night, to complete the four Bodies of Brahmā, so the lower *manas* overlaps *kāma*, *kāma* overlaps *pṛāṇa*, and *pṛāṇa*, *liṅga-śarīra*.

Again from another aspect, just as each Monad reflects every other Monad, so does each principle reflect every other; so that in all there are 49 Aspects of 7 Basic Principles. Thus no confusion need arise when regarding the same septenary both as 4 Basic Principles and 3 Aspects, and also as 3 Basic Principles and 4 Aspects. "As above, so below," is the teaching of ancient Hermetic Wisdom, "As within, so without,"

of the sage Vedāntins of India, who thus more clearly echo the *Gupta Vidyā* of imperishable Occult Schools of the Masters.

N.B. — Exoterically every system has a different classification of principles. It is the task of the Esotericist to reconcile them.

W.Q.7. — Members are referred to AIDS, pp. 319-20, for a fuller reply to the above question.

YOGA PRACTICES

A Reason for the Danger

W.Q.7. — As a great deal has been said about the danger of practicing haṭha yoga without a guide, I have had an experiment made on January 20, 1891, which is important as showing how such practices lower the pulse and tone of the system. Three persons were present: myself, a competent physician, and the subject.

The doctor first got the person's pulse, which was at 96 that day. Three minutes were then devoted to the sort of breathing followed by yoga practitioners, with this result:

- 1st minute, pulse fell to 91 beats,
- 2d minute, pulse fell to 81 beats,
- 3d minute, pulse remained 81 beats.

Intermission of five minutes, and then six minutes given to practice; result:

- 1st minute, pulse at 91 beats,
- 2d minute, pulse fell to 86 beats,
- 3d minute, pulse remained at 86 beats,
- 4th minute, pulse fell to 76 beats,
- 5th minute, remained 76 beats,
- 6th minute, remained 76 beats.

This shows a reduction of pulse by 20 beats in 14 minutes, an enormous alteration which might if persisted in be very injurious. It is well known that when the general tone is low the mind correspondingly suffers. Now as the real yoga practice demands, 1st, a guide, and 2d, other regulations for counteracting bad physical effects, and as in America there are no guides, and the books do not give the corrective regulations, there is great danger and no benefit in pursuing haṭha yoga without a guide. The above record justifies the cautions so often given. But if I had the subjects I could demonstrate still greater dangers.

SPIRITUALLY AND INTELLECTUALLY EVIL

W.Q.7. — This question is asked: "How can one be spiritual for evil?" [see *BCW XII:638*]. On the page cited three classes of useless beings are named. *First*, those who perish during the great cycle, because they refuse to be co-workers with Nature for good. *Second*, those who prefer to be suffering in the lowest plane of Avīchi, and who also refuse to work with nature. *Third*, those who actively work against all good and all unity and become very powerful in evil, using their great knowledge of Nature's laws for selfish purposes only. These last are identically those referred to by St. Paul when he speaks of "spiritual wickedness in high places" [*Eph. 6:12*]. They are those human beings, who, having succeeded in acquiring a knowledge of Nature's laws and forces, use them only in the destructive work of Nature. This destructive work we see always going on, as in the pulverizing of rock which has been at one time carefully constructed under other natural laws, and so on in other cases. These intentionally evil-workers are those to whom H.P.B. refers in saying there are thoroughly wicked and depraved men who are yet at the same time as actively spiritual for evil as those who are active for good.

Now the term "spiritually evil" is not new. We find it in St. Paul. But there is in America a prevalent misuse of some terms among our members. "Spirit" and "spirituality" are two. These are usually adopted as words that can mean only that which is good, and "matter" and "materiality" are understood to be evil. Yet again some, educated under what are self-styled "mental cure" and "mind cure" and "metaphysics," have been asserting that there is no evil, but only good. Now, all these good friends should revise vague or well-settled conclusions such as these and use their terms in the proper manner. *Good* and *evil* are wholly relative terms; and if we admit there is *good* we must also admit there is *evil*, for both are on the same level and simply denote two opposites. If one is excluded, then the other must be also. Similarly as to *matter*. Spirit and matter are coequal and coexistent and coeternal. They are only two opposite poles of the one substance.

Hence, spirit represents and is that which, working in objective matter, exhibits to us phenomena which we call life and activity. It is the source of life, the support of all activity. It must therefore in its highest acceptation be without any color; using the word *unmixed*, I would more clearly understand it. It is like what we call will, a power which may be used by those who know or who have the instrument in

either a good or evil way. We know that the wicked man uses his will, and so does the saint. Here are, then, two uses of a single power, and each of them diametrically opposite to the other.

Speaking, then, from the most comprehensive attitude — as that taken by H.P.B. — we see that the human being who on an unseen plane lives, thinks, and acts only for what is called an evil end, must be either materially evil or spiritually evil. The word *materiality* will not express the idea nor the action, for it relates to the passive, receptive condition or base which never acts but is acted upon. So we are forced into using the word *spirituality* as opposed to *materiality*, and at once find the idea and action fully expressed.

As the term *spiritual* here means the active or living as distinguished from the dead, we see that those who may be called spiritually evil are such as consciously commit their acts upon a plane which is subtle, unseen, unperceived by us. No other word will even shadow this forth. Such words as *very* or *awfully* or the like are weak and useless, expressing nothing but mere commonplaces.

It is quite true at the same time that *material* is a term very justly used to indicate any act or thing that has a tendency downward or which is upon a lower plane. And its use should be continued. But it is easy to remember — for the cases are rarely referred to — that there is such a possibility as “spiritual wickedness in high places.”

Another part of the paragraph on the page mentioned refers to great intellectuality of these wicked men. It is universally admitted that intellectuality without love is of a downward or wicked tendency. It is not wicked *per se*, but has a tendency to go downward or drag downward. Many of the most consummate villains in history had the brightest intellects, and very many of the very best and kindest people in the world are deficient in this department. The *Strange Story* by Bulwer Lytton very clearly illustrates this, and shows us Margrave, the type of a black magician in full possession of his intellect, able to use it as a gymnast does his muscles, and yet wholly devoid of all love or pity. In his case — and it will illustrate all — spirit was still the support for his activity, but working in the basis of his intellect or body entirely unconnected with any soul, as that was absent, and hence unguided by a conscience.

In fine, this inquiry once more points to and enforces the prime object of the Theosophical Society and wholly that of its Esoteric Section, that is — Universal Brotherhood. For Universal Brotherhood is impossible without love and charity. And these must be universal, not merely particular or special. It is the fulfilling of the law. It is solely this universal love that moves the Masters of Light to give the world

any aid in high ethics and philosophy; for surely these great Beings have no use for us in our miserable condition, and They have quite enough power and glory to be satisfied with them if such were their desire; but being full of love for the poor orphan Humanity, they desire us to grow to where They are. Should we not, in our humble way, and especially as members of a Section pledged to that very end, imitate the noble example to the limit of our ability and opportunity? If we do not, our pledges are false and our Section a byword.

SOME ANSWERS ABOUT KĀMA-RŪPA

R.C. — Kāma-rūpa becomes a form, as such, and distinct from the body, only after death of the physical. If a human being lives and dies without a thought higher than an animal one, or is essentially depraved and evil, his kāma-rūpa becomes a Dweller on the Threshold and I would say becomes the evil genius of the man. The Divine Ego would reincarnate again with a new personality. But at this point I am not clear. It seems difficult, well nigh impossible, to escape from the kāma principle. To me it is marvelous that H.P.B. has such a vast amount of knowledge. It is not possible for me to grasp it except a little now and then. But such is karma and it is just.

W.Q.Ĵ. — “*R.C.*” is partially right. We find that kāma-rūpa — formed after death — may become so dense and compact as to last in the astral light for many years if the late departed was a very gross person, full of earthly desires unsatisfied. Hence there is quite a possibility that this persistent kāma-rūpa may become an “evil genius” for the next personality assumed by the Ego. The reason is that the particles of which it is composed have an affinity (growing out of impressions made in the last life, and all of the magnetic attractions established), for the Ego who cast them off at the time of death. The only appropriate channel for exhausting the energies centered in kāma-rūpa is through the Ego who brought them into existence.

There is also another way in which these degraded kāma-rūpas may be attracted to a person. It is done by those who attend spiritualistic séances or who engage in “ghost hunting” in any way. If they persistently indulge in this — as many do — they set up similar magnetic currents to those above mentioned. These currents are attached to some dead man’s kāma-rūpa and if the latter be a long lived one then on the next rebirth of the “ghost hunter” the kāma-rūpa — still floating in the astral

light — is irresistibly attracted to the one who thus sets up the magnetic attraction, and invades his waking as well as sleeping hours. This is especially so in cases where the so-called spirit husbands and wives are obtained through mediums. There the attraction set up is of the strongest possible character. If it grows out of the strongest element in our character and feeds upon the most powerful ones in the “spook,” on the next rebirth of these dabblers in such moral pitch, the kāma-rūpa bride or groom, outlasting the other’s Devachan, flies to its natural friend and becomes in effect a demon. Not the theological devil, but an automatic thing with no conscience, but firmly attached to the person through natural affinities and liable to drag down the unfortunate sinner who thus deliberately incurred such results. This is one reason why in the E.S. the attending of séances or “sitting for mediumship” is prohibited. There are also many other reasons.

New Series No. 1

March 1, 1891

GROUP STUDY

The proper method of study of the Instructions for E.S. Groups and those not in Groups has been the subject of much discussion. A lately-issued pamphlet shows the order of business in Groups, and the best system of study is that inaugurated by a certain Group, as follows. The Secretary (or other deputy) shall read the Instructions aloud, slowly, beginning with No. I. The members shall be free to interrupt for the purposes of asking questions, of discussion, and so forth. The President shall see that this exercise is not unduly prolonged.

When, in the course of the Instructions, some special topic arises, the President shall make a note thereof upon a slip of paper. At the close of the meeting, the members draw for these slips of paper, the President taking the one that is left. If there are more members than topics, those members who have had topics assigned to them at one time, do not draw the next time. If topics are in excess of members, they can remain over until next meeting and then be drawn for; or at any subsequent meeting of the Group.

The member having a topic assigned to his or her care, shall look it up in *The Secret Doctrine, Isis, Bhagavad-Gītā, Key to Theosophy, Voice of*

the Silence, and in any works of weight and fair authority, and set down in writing all that is to be found upon the subject. The object is not to produce a fine literary article, but to give a condensed summary, for the benefit of all the Group, of all that can be found upon each topic from sources valid as teaching. All quotations should give chapter or volume and page (or verse) of the work quoted, to save trouble to other members who may wish to look the matter up for themselves. In this way, a great deal of information bearing upon the Instructions will be developed. Where the works quoted differ from the Instructions, the latter are to be followed, for they give the *esoteric* facts.

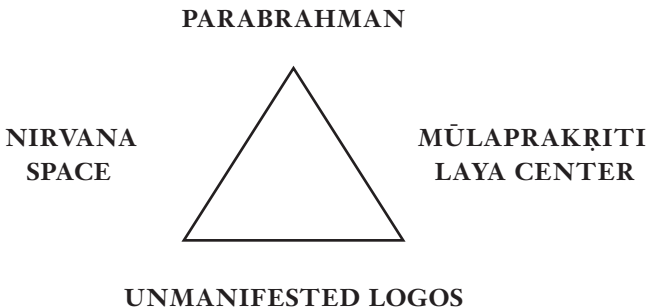
As an example of this method, we find that the first topic mentioned is on p. [516], Instructions No. I, paragraph 2: "the worlds: absolute, archetypal, spiritual, psychic, sidereal, astral, and elemental." Non-attached members should pursue this method except as to drawing slips.

In the Group where this plan was voted and is followed by the members, the following paper upon the subject of these seven worlds was handed in. It was marked "MS. 1, Instructions I, p. [516]; on 'The Seven Worlds.'" The papers thus marked are kept by the Secretary, or other custodian, for the benefit of future students joining the Group. Instructions I, p. [516], is similarly marked on the margin, "See MS. 1," and so forth.

THE SEVEN WORLDS

"A world, when called a 'higher world,' is not higher by reason of its location, but because it is superior in quality or essence." (*Secret Doctrine*, Vol. I, p. 221, footnote.)

WORLD I, THE ABSOLUTE — Of this we can predicate nothing. "Diagrammatically:



The upper triangle is the root, on the one side, of the manifested, on the other, of the unmanifested Logos. The one Ray first becomes two, which meaning only divergence, cannot stand. It therefore becomes three, the base of the triangle being the 'point,' or unmanifested Logos, from which proceeds the manifested Logos, or Creative Word. The sexless 'life-giving principle of universal nature was called Eros by the Greeks. Metaphysically, it is the highest and noblest, absolutely sexless power of creation, symbolized by Brahmā, Ouranos, Kronos, etc. It is the noumenon of Fohat. Eros is thus a universal love, a desire for manifestation. It is unavoidable law, creating those divine powers which descend to the manifested plane, and which may be regarded as the personified desire of the One Absolute. Eros is often called the One Ray in the *Secret Doctrine*. It is that which "sets fire" to the Absolute and causes manifestation" (MS. of a Teacher). "Eros, . . . the divine desire in the gods, as well as in all nature, [is] to create and give life to beings. This, the rays of the one 'dark' . . . Flame could achieve only by themselves descending into matter" (*Secret Doctrine* II:234). We shall see later how they draw to themselves a mind and a body. They belong to World 2. This noumenon of Fohat is then:

WORLD II, THE ARCHETYPAL WORLD — Ālaya-Ākāśa; the plane of cosmic ideation. "What springs up in the Logos at first is simply an image, a conception of what is to be in the Cosmos" (S. Row's *Notes on Bhagavad-Gītā*, p. 13).^{*} This world seems to correspond to the Auric Egg in man, as in it are all formative powers and potentialities. In man imagination is the plastic or formative power of the soul. The *Secret Doctrine* speaks of this as the world of the divine flames, or formless fiery Breaths, the Lions of Life. "It is the nucleole of the superior divine world" (*Secret Doctrine* I:213 *et seq.*).

WORLD III, THE SPIRITUAL WORLD — This appears to be the "superior divine world" above mentioned; the plane of cosmic motion or the "light or energy" which "catches the image (in the Logos) and impresses it upon the cosmic matter which is already manifested. Thus spring into existence all the manifested solar systems" (S. Row's *Notes on the Bhagavad-Gītā*, p. 13). This light is what is known as Fohat. It seems to be the universal prototype of Buddhi as an *active* force (Ātma-Buddhi) in man.

"First the divine (vehicle) — the one from the mother Spirit (Ātman); then the *spiritual* (Ātma-Buddhi)" (*Secret Doctrine* I:213). It is the plane of noetic force. "The divine astral is a place or plane of Nature; the divine spiritual is a state" (MS. of a Teacher).

^{*}[TUP, Pasadena, 1978, p. 24.]

WORLD IV, THE MĀNASIC WORLD — This appears to be the “divine astral” above mentioned. It corresponds to the human soul (*Manas*) and to *Mahat* and *Manas* in the universe, from all that is said on the subject.

WORLD V, THE PSYCHIC WORLD — It is, in the universe, the plane of cosmic dust; of those interstellar atoms of which *The Secret Doctrine* says that the Divine Radiations (the Powers of World 2) attach them to themselves, to form objective bodies, just as they attach agglomerations of monads *from the next world above* (World 3, *Monas*), *Mahat*, to form an omniscient mind (*Secret Doctrine* I:632-3). This is the plane of magnetic, attractive *drawing* force, and seems to be the universal correspondent of the *Kāma* principle in man. *Isis*, I:168, says that Paracelsus “demonstrates further that in man lies hidden a ‘sidereal force,’ which is that emanation from the stars and celestial bodies of which the spiritual form of man — the astral spirit — is composed. This identity of essence which we may term the spirit of cometary matter, always stands in direct relation with the stars from which it was drawn, and thus there exists a mutual attraction between the two, both being magnets.” H.P.B. adds that even the spectroscope shows the “composition of man and the stars to be identical.” She elsewhere states: “Occultism calls the force transmitted [in magnetism] the ‘auric fluid’. . . the ‘fluid’ being a correlation of *atoms* on a higher plane, and a descent to this lower one [earth], in the shape of impalpable and invisible plastic Substances. . . .” [Article “Hypnotism,” *Lucifer*, Dec. 1890, p. 295; *BCW* XII:396]. This form of magnetic force seems to be that which inheres in the *kāma-rūpa* for a time after death, and in which are the *Skandhas*. In *Lucifer*, Dec. 1888 [*BCW* X:219], H.P.B. says that the *kāma* or desire principle is used by the Adept as the *vehicle* for the *Māyāvi-rūpa* or thought body, so that we see why Paracelsus speaks of this force as forming the astral spirit of man. It is the attractive, pulling force.

WORLD VI, THE ASTRAL WORLD — This appears to be the lower astral, the plane of the astral light, corresponding to the *liṅga-śarīra* or astral body of man, and also to the psycho-physiological forces of the universe and of man, in which last the plane above shares. It is of this plane, apparently, that H.P.B. speaks in these terms: “A medium is simply one in whose personal Ego, or terrestrial mind (*psychē*), the percentage of ‘astral’ light so preponderates as to impregnate with it their whole physical constitution. Every organ and cell is thereby attuned, so to speak, and subjected to an enormous and abnormal tension. The mind is ever on the plane of, and quite immersed in, that deceptive light whose *soul* is divine, but whose body — the light waves on the lower planes — infernal; for they are but the black and disfigured reflections

of the earth's memories" [see *BCW XII:372*]. *The Voice of the Silence*, p. 11, says that the disciple must be able to destroy or paralyze his "lunar body," which is defined as the astral form. This identifies *liṅga-śarīra* in man with this sixth world.

WORLD VII, THE ELEMENTAL WORLD — While there are three classes of formless (*arūpa*) beings (*Secret Doctrine I:218, et seq.*) and numberless side branches, the above term here appears to refer especially to the lower classes, called nature spirits, while generally including all classes. "In their turn the *phenomenal* subdivisions were informed by the elementals, so called, the 'Nature Spirits' of lower grades" (*Secret Doctrine I:461*). Man's "physical body is shaped by the lowest elemental lives, through physical, chemical, and physiological evolution. 'The Blessed Ones have naught to do with the purgations of matter'" (*Secret Doctrine I:224*). Under the terms "atom" and "monad" in the index we find more upon this subject. All these atomic (and monadic) lives are among the *jīvas*, and this plane seems to correspond with *Prāṇa* in man. *Prāṇa* is said to fashion the physical body, and returns to the universal life-current as *jīva* after the "death" of a body. "Prāṇa is one stage finer than the gross matter of the earth" [*The Theosophist*, May 1888, p. 478].

WORLD VIII, THE EARTH — It corresponds to, and furnishes, says *Secret Doctrine*, the physical body of man (*I:181, 191 and 227*). It does not count among these seven worlds or planes, any more than the physical body of man counts among the seven principles. In this connection we are referred to a diagram in *Secret Doctrine*, *I:200*, showing the relation of our world to the other planes or worlds (exoterically given). It is instructive to note that, in this diagram, the seven worlds of our chain are placed in the same manner as the seven upper orifices, or centers of action in the head of man. (Instructions No. I, lower oval of double-page diagram.) [See *BCW XII*, DIAGRAM I, facing p. 524].

ON "VĀCH"

In an earlier paper we have seen that *Vāch* is the female aspect of *Brahmā*, and thus represents the passive generative power of Nature (*Secret Doctrine I:8*). *Brahma* is neuter, "the unmanifested, the universe *in abscondito*, and *Brahmā*, the manifested, is the *Logos*, made male-female in the symbolical orthodox dogmas" (*Secret Doctrine I:8*). *Isis*, *Vāch*, *Venus* were always synonymous, and the mothers of *Cupid*, or *Love*; the cow was their symbol, and *Vāch* is called the "melodious cow," but the *Logos* was also esoterically designated under the cow

symbol, and afterwards in Egypt and India by the bull. "In esoteric philosophy, the cow is the symbol of creative nature, and the bull (her calf) the spirit which vivifies her . . . Hence the symbol of the horns. These were sacred also with the Jews, who placed near the altar horns of shittim wood, by seizing which a criminal ensured his safety" (*Secret Doctrine* II:418n). The conscious energy of the Logos, its power or light, is called Fohat. It is the *root* of mental self, and hence of physical self; through this light everything is created. It is the "music of the spheres," Adam Kadmon, the mother of the gods and so forth (*Secret Doctrine* I:430 *et seq.*). There seem to be four chief and three lesser aspects of Vāch. The four chief ones correspond to the four basic cosmic principles (*Secret Doctrine* I:432).

1st — Vaikharī Vāch — This is what we utter. It is sound, speech, that "which becomes comprehensive and objective to one of our physical senses, and may be brought under the laws of perception" (*Secret Doctrine* I:432). It exists, as do all forms of Vāch, in four subdivisions or modes. It corresponds to the objective form of the universe, or rather to the physical basis from which that form proceeds (*Notes on the Bhagavad Gītā*, p. 14 [TUP, p. 26]). We may say that mind is the ultimate basis of speech, and so compare this form of Vāch to Manas or Mahat. "Language is certainly coeval with reason, and could never have developed before men became one with the informing principles in them; those who fructified and awoke to life the Mānasic element dormant in primitive man. . . . Logos is both reason and speech. But language, proceeding in cycles, is not always adequate to express *spiritual* thought. The Greek Logos is the equivalent of the Sanskrit Vāch — the immortal (intellectual) ray of spirit" (*Secret Doctrine* II:199n). We may remember that the fourth race developed speech. The first race was speechless. The second had a sound language of chant-like vowel sounds. The third had a language which resembled various natural sounds or cries. Monosyllabic speech was that of the first approximately fully developed human beings, after the separation of the sexes and full awakening of their minds. Before that, they held communication by a species of thought transference, though thought was little developed. This monosyllabic speech was the vowel parent of the monosyllabic language mixed with hard consonants, still used among the yellow races. These linguistic characteristics developed into agglutinative languages which decayed and remained limited to the aboriginal tribes of America (*Secret Doctrine* II:198 *et seq.*). Vaikharī Vāch is the basis for the potency of Mantrams.

2d — Madhyamā Vāch is that whose beginning and end are unknown (*Secret Doctrine* I:138n). It is the light of the Logos expressed (*Secret*

Doctrine I:432). “In the universe it appears to be that which is the *basis* of the astral world. In cosmos, it is the light of the Logos” (*Notes on the Bhagavad Gītā*, p. 15 [TUP, p. 26]). The *basis* of the astral world is Ālaya-Ākāśa. It is Buddhi in man, and Buddhi made *active* by the power of this expressed light.

3d — Paśyantī Vāch — Row says that this is the Logos in the Cosmos, and in man, Sūtrātma, the thread soul or Auric Egg, the seventh principle. *Secret Doctrine I:432* speaks of it as the ideation of the Logos or its *latent* light. This form of Vāch is alluded to in *Light on the Path* [I:12]: “Thou shalt enter the light” — (the Auric Egg, the kingdom of heaven, which Behmen says is of a “*green-blue* color”) — “but thou shalt never touch the flame.” (The one dark flame, to us incomprehensible; the absolute Life.) It appears that all the mystic vibratory forces center in and proceed from the Auric Egg. *The Voice of the Silence*, p. 9, tells us, “Before thou set’st thy foot on the ladder’s upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy *inner* GOD in seven manners.” These manners are then described. The “Inner God” is Christos, the seventh principle. “The divine voice of the soul speaks audibly to the Initiate” (*Secret Doctrine I:431n*). All these mystic sounds belong to different states of consciousness and to the action of dynamo-spiritual forces induced by the yogi, whereby illumination of various planes is attained. He lives now upon one plane, then upon another; *e.g.* his consciousness is centered or awakened upon one after the other. Patañjali treats of this.

4th — Parā Vāch — “Parā means infinite” (*Secret Doctrine I:138n*). “The *parā* form is the ever subjective and latent Light and Sound, which exist eternally in the bosom of the *incognizable*” (*Secret Doctrine I:432*). “Parabrahman is the *parā* (beyond the noumenon of all Noumena) aspect of Vāch” (*Notes on the Bhagavad Gītā*, p. 15 [TUP, p. 26]).

Thus these four forms of Vāch correspond with the four basic principles given in Instructions No. III, p. [607], as follows: 1 — Jīvātma or Parabrahman. 2 — Auric Egg. 3 — Buddhi. 4 — Manas.

The great factors of creation are Light, Sound, and Number. Fohat fills the universe (Hsien-chan) from T’ien-hsin (the heaven of absolute sound), with elementary germs or atoms, which are the atoms of science, and the Monads of Leibnitz (*Secret Doctrine I:139*).

The one light becomes the many through the action of this energy of the Logos upon cosmic matter. Hence it is said: “the manifested Kosmos is the Verbum manifested *as* Kosmos” (*Secret Doctrine I:138*). “Vāch being spoken of as the daughter of Daksha — ‘the god who lives in all the Kalpas’ — her Māyāvic character is thereby shown: during the pralaya she disappears, absorbed in the one, all-devouring Ray” (*Secret*

Doctrine I:430-1). Vāch is also called Praṇava, or Aum. And Aum is also called Praṇava. In other words, the resonance of Aum is silent in pralaya, when all disappears but the Great Breath, and man is the product of that Aum.

When Brahmā-Prajāpati became separated from, yet identical with Vāch, he caused the Seven Ṛishis, the Seven Manus or Prajāpatīs to issue (*Secret Doctrine I:433*).

All these facts explain why “the Pythagoreans asserted that the doctrine of Numbers — the chief of all in Esotericism — had been revealed to man by the celestial deities; that the world had been called forth out of Chaos by Sound or Harmony and constructed according to the principles of musical proportion; that the seven planets which rule the destiny of mortals have a harmonious motion and ‘intervals corresponding to musical diastemes rendering various sounds, so perfectly consonant that they produce the sweetest melody, which is inaudible to us only by reason of the greatness of the sound, which our ears are incapable of receiving’” (*Secret Doctrine I:433*). It is taught both in the Kabbalah and in esoteric philosophy that when the heavenly man, or Logos, first assumed the form of the crown (Kether) and identified himself with Sephīra, he caused seven splendid lights to emanate; these are the Sephīroth, which our Instructions tell us are the seven sacred planets, each of which is the objective body of its Ṛishi or Planetary Spirit. There is very much more to be learned along this line, about the seven Hierarchies.

N.B. — No authority is claimed for any of this series of papers.

Eastern School of Theosophy

TO ALL MEMBERS OF THE E.S.T.

A full meeting of the Council, as appointed by H.P.B., was held at the Headquarters of the Theosophical Society in Europe, 19, Avenue Road, London, England, on May 27, 1891. The American Councillors were represented by Brother William Q. Judge, with full power, and Brother Judge attended as the representative of H.P.B. under a general power given as below:

Know, Dare, Will, Silence.



ESOTERIC T.S. SECTION

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

[SEAL]

H. P. BLAVATSKY, .∴

The Council passed the following minute:

In virtue of our appointment by H.P.B., we declare:

That in full accord with the known wishes of H.P.B., the visible Head of the School, we primarily resolve and declare that the work of the School ought and shall be continued and carried on along the lines laid down by her, and with the matter left in writing or dictated by her before her departure.

That it was recorded that there was ample proof by witnesses, members of this School, that her last words in reference to the School and its work were: "KEEP THE LINK UNBROKEN! DO NOT LET MY LAST INCARNATION BE A FAILURE."

That her words to Brother Judge in a recent letter were read stating that this Section (now School) is the "throbbing heart of the Theosophical Society."

That it was resolved and recorded that the highest officials in the School for the present are Annie Besant and William Q. Judge, in accordance with the above-quoted order to William Q. Judge of December, 1888, and with the order of April 1, 1891, to Annie Besant, as well as with the written declaration of H.P.B. in a letter to William Q. Judge dated March 27, 1891, which we now here have read, in which she wrote that Annie Besant should be so considered. The order of April 1, 1891, is as follows:

E.S. — ORDER

I hereby appoint, in the name of the MASTER, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings.

H.P.B., ∴.

*To Annie Besant, C.S. of the I.G. of the E.S. and R. of T.
April 1, 1891*

That it was resolved and recorded that the outer probationary degree should continue its existence and work with the material in hand, and that the 2nd and 7th clauses of the Pledge be altered as follows:

2. I pledge myself to support before the world the Theosophical movement, and in particular to answer and obey, without cavil or delay, all orders given me through the outer Heads of this School in all that concerns my Theosophical duties and Esoteric work, so far as I can do so without violating my positive obligations under the moral law and the laws of the land; and I expressly agree that I may be expelled from the School and that the fact of such expulsion may be made known to its members, should I violate this pledge of obedience and secrecy.

7. I pledge myself to preserve inviolable secrecy as regards the signs and passwords of the School and all confidential documents; and to return the latter to one of the outer Heads of the School, or their agents, in case of my resignation, or when requested by them to do so.

That it was resolved that the said Annie Besant and William Q. Judge send notice to all members of the School, asking from them a declaration of allegiance to the School, and that they will reaffirm it in the new form above given.

That until replies to the said notice are received no more of the Instructions, as revised before the departure of H.P.B., nor any of Instructions No. IV, ought to be sent out or delivered.

That the names of all members who shall reply in the negative to said notice, and of all who shall fail to reply, shall be stricken off the list and a return of all their papers and documents of the School be required to be made to the said Annie Besant and William Q. Judge.

That when all members shall have replied to said notice, those whose answers shall be in the affirmative shall receive Nos. I, II and III of the Instructions, as corrected and reprinted, if not already forwarded.

That respecting No. IV of the Instructions, the same shall be sent under the rule laid down by H.P.B. before her departure, to-wit, to those whose answers to the Examination Paper No. 1 indicate a fitness to profit by them; and that in future, as discretion shall show, a new edition of said Examination Paper shall be sent out to those whose replies were not up to the standard at first, as well as to later members who may never have received the said paper, and whenever upon any new edition of said Examination Paper — or any other sending out thereof — the standard shall be reached by any member in his or her answers to the questions put, then in every such case the member shall be admitted to the Second Degree, and Instruction No. IV shall be sent as promised by H.P.B. before her departure.

That applicants for admission to the School must show a knowledge of exoteric instructions so far given out, by answers to questions to be sent them.

That the questions to candidates be sent out signed by Annie Besant and William Q. Judge.

That the preliminary pledge be altered so as to include these questions among the documents not to be shown to anyone, and that the "Questions to Candidates" are to be returned with the answers thereto.

That having read the address drawn up by Annie Besant and William Q. Judge, we put on record our full accord with it.

That this Council records its decision that its appointment was solely for the purpose of assisting H.P.B. in a consultative way, and that as she had full power and authority to relieve us from duty at any time, our office and that of each of us ends with the above resolution passed in order as far as possible in our power to place the future conduct of the School on the basis directed and intended by her; therefore we collectively and individually declare that our office as Councillors ceases at this date, and that from henceforth with Annie Besant and William Q. Judge rest the full charge and management of this School.

| | | |
|------------------|--------------------------|----------------------------|
| <i>(Signed.)</i> | ANNIE BESANT, | <i>Councillor E. S. T.</i> |
| | ALICE LEIGHTON CLEATHER, | “ “ |
| | ISABEL COOPER-OAKLEY, | “ “ |
| | LAURA M. COOPER, | “ “ |
| | H. A. W. CORYN, | “ “ |
| | ARCHIBALD KEIGHTLEY, | “ “ |
| | WILLIAM KINGSLAND, | “ “ |
| | EMILY KISLINGBURY, | “ “ |
| | G. R. S. MEAD, | “ “ |
| | W. R. OLD, | “ “ |
| | E. T. STURDY, | “ “ |
| | CONSTANCE WACHTMEISTER, | “ “ |
| | W. WYNN WESTCOTT, | “ “ |
| | CLAUDE F. WRIGHT, | “ “ |

WILLIAM Q. JUDGE, *for the entire American Council E.S.T., and individually.*

Eastern School of Theosophy

LONDON, *May 27, 1891*

BROTHERS AND SISTERS:

The departure of our Teacher, H.P.B., renders necessary certain changes in the Constitution of this School, and a notice of these accompanies the present address. But in addition to these changes, made by the joint Councils of the E.S.T., it is our duty, as the two selected by H.P.B. as her agents and representatives after her departure, to specially speak to each one of you respecting the duty laid on the School by her retirement from the visible control of its affairs. The future of this body depends on the way in which this test of steadfastness and loyalty is endured by the members collectively and individually. If they fall, the School will perish and the life-work of H.P.B.'s last incarnation will be a failure: if they stand, the Blessing of the Masters will rest on the School, will secure its stability, and will prosper the efforts of the members for the good of the exoteric Society. More than ever does it now become our duty to devote ourselves to the body at large. The knowledge we have acquired, and shall continue to acquire, we hold in trust for the service of the Society; it will ill become her pupils if they desert the great Cause to which her life was given, and invite the terrible Karma that must fall on those who break the solemn pledge that each of us has made. The School is the heart of the Society: if the heart ceases to throb, the Society must die, as a living power, and slowly decay while passing into a mere sect. We call you then to a fuller and more earnest carrying out of your pledge than you have ever yet attempted; the greatness of the need should be the measure of your efforts, and the success of those efforts will most certainly depend on the zeal and the sincerity with which they are animated. It is not that the Masters *will* not help the School if we are supine, it is that they *cannot*, for they are bound by law, not by law of man's creation but by the immutable Law of nature which always works through agents appropriate to the end in view.

Consider the position of the School: we are no longer a band of students taught by a visible Teacher; we are a band of students mutually

interdependent, forced to rely on each other for our usefulness and our progress, until our very brotherliness in mutual help shall draw a visible Teacher back among us. H.P.B. remains one of our Heads though H. P. Blavatsky is "dead," and the Heads of the School have not withdrawn Their guidance in withdrawing the presence chosen to represent Them for a time and on which we have rejoiced to lean.

Especially important is it that at the present juncture we should bear in mind the words of H.P.B. written at the conclusion of the *Key to Theosophy*. In laying stress on the knowledge and wisdom that will be required by those on whom it falls to carry on the work of the Society after her departure, she explains that these qualities only can save the Theosophical Society from ending in failure. All previous attempts have thus failed (in accomplishing their mission in full) because they have degenerated into sects, and we have her word for it that unless we be freed from bias, "or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off to some sandbank of thought or another, and there remain a stranded carcass to moulder and decay." If, however we can avert this danger,

Then the Society will live on into and through the twentieth century. It will gradually leaven and permeate the great mass of thinking and intelligent people with its large-minded and noble ideas of Religion, Duty and Philanthropy. Slowly but surely it will burst asunder the iron fetters of creeds and dogmas, of social and caste prejudices; it will break down racial and national antipathies and barriers, and will open the way to the practical realization of the brotherhood of all men. Through its teaching, through the philosophy which it has rendered accessible and intelligible to the mind, the West will learn to understand and appreciate the East at its true value. Further, the development of the psychic powers and faculties, the premonitory symptoms of which are already visible in America, will proceed healthily and normally. Mankind will be saved from the terrible dangers, both mental and bodily, which are inevitable when that unfolding takes place, as it threatens to do, in a hotbed of selfishness and all evil passions. Man's mental and psychic growth will proceed in harmony with his moral improvement, while his material surroundings will reflect the peace and fraternal good will which will remain in his mind, instead of the discord and strife which are everywhere apparent around us to-day.*

There, then, is our next pressing work, our most mighty respon-

*[*The Key to Theosophy*, pp. 305-6.]

sibility. For if we of this School, Brothers and Sisters, cannot accomplish this task, the Theosophical Society is doomed. Not in vain will come to you these tones of her living voice, speaking across "the change that men call death," for we know that she lives and is watching with grave, strong interest how they acquit themselves whose pledge can in no wise be altered by her departure into the invisible. That pledge was not given to the personality, it was given to Masters' Lodge and given also to the Higher Self invoked to witness it. It can therefore never be recalled, however much it may be denied.

We who write to you claim over you no authority save such as she delegated to us. We are your fellow students, chosen by her — the Messenger of the Masters of Wisdom — as Their channels to the measure of our ability, during this period of darkness. Read what the Master wrote not long ago to her — beloved Teacher — in regard to a question raised about "orders":

Were there such an *order* ever given (which luckily for all concerned it never will be) and the pledged person refused to obey it though knowing that since it was given there must be something serious involved in it, then you know what the effects would be. . . . A *direct* order is a rare thing indeed and a most serious one. You have no right to let any of them remain in ignorance. . . . Everyone has a right to act according to his conscience, but it is the nature of such act of conscience that decides whether it will be right or wrong. Suppose a pledge-order came to do something base or criminal. . . . Then no pledge could avail. The "order" would be something going entirely against a universally recognized law, a principle. [See *BCW* XII:63]

None in the School is likely to feel as strongly as we feel ourselves our inadequacy for the task laid upon us: but we cannot break our pledge of obedience, nor shirk responsible duty on the coward's plea of incompetency. We believe in H.P.B. and in the Masters, and it is enough for us that they say, "Go and carry on our work along the lines on which you have been instructed." In this, as in many lives past and in all lives to come, we are vowed to the service of the Secret Wisdom and of that humanity of which we all are a part and for the lifting up of which alone the Masters work.

Let us again quote to you the words of the Masters sent to H.P.B.:

Let not the fruit of your Karma be your motive, for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn

it to another man's profit. There is no happiness for one who is ever thinking of self and forgetting other selves.*

We ask you, each one of you, to make the general burden lighter by carrying so much as strength will bear. Then will the Theosophical Society be saved and the Masters' work be helped. For the use of all of us, there are written teachings left by H.P.B. in our hands that will give food for study and thought for many a year to come, and though the main duty of the Esotericist is service to others, and not personal advancement in knowledge, it is characteristic of her thought for us that behind her she left intellectual and spiritual food for the earnest student, as well as the charge to complete her unfinished work.

The choice is now before you to go forward or to go back: as the choice is yours so also is the responsibility of your decision. That decision will influence all your future: "Tried and found wanting," or "Tried and found faithful," will be written of each in the Karmic records; no words of ours can enhance the importance of that choice, nor lighten the weight of that responsibility.

We are your faithful servants,

ANNIE BESANT

WILLIAM Q. JUDGE

European Headquarters

19 Avenue Road, Regent's Park

London, N. W., England

May 27, 1891

*[For a more complete rendering see *BCW XI:168-9*; *H. P. Blavatsky to the American Conventions: 1888-1891*, TUP, Pasadena, 1979, p. 22.]

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June 1, 1891

ON THE ORGANS

In Instructions I, we are told that the parts of the body have relation with the higher worlds, and that "each such part has been evolved and developed to perform six functions on six distinct planes of action, besides its seventh — lowest and purely terrestrial — function on the physical plane" [BCW XII:520].

Yet on the Double-Paged Diagram [facing p. 524] we are told that certain "physical organs are used only by Dugpas in black magic." Some students have thought that these two statements contradicted each other. It thus becomes necessary to explain this apparent discrepancy.

In the first place, the clearer statement would be, that the physical organs, *as such*, are only used *in magical arts*, by the Dugpas. The White Adept, when in a body, puts them to that natural use which the *Bhagavad-Gītā* describes in showing them to be mere centers of action (as physiological organs proper), and Chap. V of the *Gītā* should be carefully read in this connection.

In the second place, as regards the relations of organs to higher planes, every organ has its spiritual and psychic prototype (an essence apart from any idea of form), by means of which alone it may be said to have an action upon higher planes than the physical. The organ *per se* does not act; it is a mere center of force. The Adept, in using any force, *acts from* the higher plane, but plays upon the scale of forces represented by the seven principles. To use an illustration, the musician, when artistically rendering thought in music, is really (though he may not recognize it) playing upon all the gradations of skill which he has acquired by long and arduous practice. He plays; but his playing is the sum total of himself. The White Adept exercises a force which is the unity of the scales of force played upon by him, on higher and higher planes. The action of this force is immediate, but the gradations are all there and can be recognized on analysis. The musician plays a grand chord with a single movement of eye and hand. But that is the synthesis of the knowledge which enables him instinctively to play the notes in harmony. It is the spiritual, essential prototype, therefore (around which cluster the atoms, molecules, and cells which inform and form

any organ, making of the organ a center of activity), which alone “acts” upon the higher planes through the working of noetic force, which, while it “cannot act directly upon bodies,” does act upon the Monads, the atoms — not the mere chemical atoms — and Prāṇa. Some *condensed* statements from H.P.B.’s article “Psychic and Noetic Action” in *Lucifer*, Oct.-Nov. 1890, will assist us to understand the problem [see *BCW XII*:350-74].

“Occultism regards every atom as an independent entity,” and every cell as a “conscious unit.” No sooner do such atoms group and form cells, than these cells become endowed with consciousness, each of its own kind and with free-will to *act within* the limits of law. [365]

The lower self manifests through the *organic* system.

The “Higher Ego” cannot act directly on the body, as its consciousness belongs to quite another plane and planes of ideation. The Lower Self has the power of choice, to gravitate towards its “Father in Heaven” or to the animal in man. It has no direct dealings *on this physical plane* with brain or heart, but only with our passional organs, such as the liver, spleen, stomach, and so forth. The memory of such events must first be awakened in that organ which was the first to induce the action remembered afterward, and conveyed it to our sense thought, *which is entirely distinct from the supersensuous thought*. It is only the higher forms of this latter which correlate with the cerebral and cardiac centers. The memories of physical and *selfish* (or personal) deeds, on the other hand, together with the mental experiences of a terrestrial nature, can, of necessity, only be correlated with the *molecular* constitution of various kāmīc organs, and with dynamical associations of the elements of the nervous system in each particular organ. Every organ in the body has a memory of its own kind, and a psychic and noetic action. Responding to the touch of both a physical and a metaphysical Force, the impulse given by the psychic (or psycho-molecular) Force will act from without, within; while that of the noetic (shall we call it spiritual dynamical?) Force works from within, without. As our body is the covering of the inner principles, so the molecule or the cell in which dwell its principles, covers the (to our senses and comprehension) immaterial atoms which compose that cell. The cell’s activity and behavior are determined by its being propelled either inwardly, by the noetic, or outwardly, by the psychic Force, the former having no relation to the *physical* cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the *atoms*, being psycho-spiritual, *not physical units*, act under laws of their own. [367-8]

There are Mānasic as well as Kāmīc organs in us, though the cells of the body answer to both physical and spiritual impulses. [369]

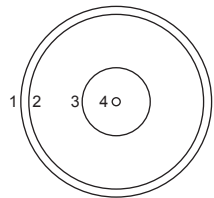
It is the function of the physical lower mind to act upon the physical organs and their cells; but it is the higher mind *alone* which can influence the *atoms* interacting in those cells; which interaction is alone capable of exciting the brain, *via* the spinal "center" cord, to a mental representation of spiritual ideas far beyond any objects on this material plane. The phenomena of divine consciousness have to be regarded as activities of our mind on another and higher plane, working through something less substantial than the moving *molecules* of the brain. [369]

The liver and spleen cells are the most subservient to the action of our "personal" mind, the heart being the organ *par excellence* through which the Higher Ego acts, through the Lower Self. [370]

The brain is the direct recipient of the impressions of the heart. All the organs of the body originate, according to their animal needs and desires, the electro-vital sparks that illuminate the field of consciousness in the Lower Ego, and it is the sparks which awaken in their turn and into function, the reminiscences of it. [370] (Close of [condensed statements from] H.P.B.'s article.)

It seems as if we may infer that the pineal gland is the chief organ through which the Higher Ego acts *directly*, and *not* through the lower self. Often too, in exoteric writings, the word "heart" is a blind, and refers to "the pine-formed heart" of Occultism, or pineal gland. In the above, however, there is reason to think that the heart itself is meant.

It may help us to recall, in this connection, the constitution of the organic cell. It has: (1) Cell wall. (2) Protoplasmic content. (3) Nucleus. (4) Nucleolus, a brilliant spot visible in the center of the Nucleus, but only seen in very perfect cells. This would correspond to the four basic human principles.



But between the cell wall and protoplasmic content is an *intermediate* state of differentiation from both, observable under the microscope as a current only, and the same again between protoplasmic content and nucleus, which gives us six states or principles to the cell, while the life principle, running through all, makes the seventh. I do not count in a differentiation of state between nucleus and nucleolus, because the latter, the radiant spark of the cell, is not always found. When it is found in a cell, that differentiation may be counted as the eighth state. This would give eight states, just as man has eight states if the physical body (= cell wall) is counted in. This cell wall breaks down and sloughs off in time, just as man's physical body does at death, the protoplasmic content disperses, like the double, the nucleus and nucleolus float off and begin a new growth, after a time, in some other part of the body, when the cell

becomes again a perfect cell. These remarks refer to the eight states of the *physical* cell, as they are stated in the graduating thesis of Dr. Anna Kingsford, read at Paris, and also before the Royal Microscopical Society of London. They are included in the earliest editions of *The Perfect Way*, being completely omitted from all later editions, and serve to show the perfect analogy in the states, death and rebirth of a cell, even on the physical plane.

Next we must consider what is meant by the term "*atom*" in Occultism, as H.P.B. states that this word is not used in the sense of a "physical atom" in her article quoted above. *The Secret Doctrine* says that the "physical atoms" proceed from the mineral monad. (I:178)

Defining the atom of the occultist, we have: Atom; "a concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one, Universal Monas. . . .

"It is the spiritual essence which vivifies them [the monads] in their degrees of differentiation, which properly constitutes the Monad — not the *Atomic* aggregation, . . . through which thrill the lower and the higher degrees of intelligence." (*Secret Doctrine* I:178-9)

"The Atomic, though to human perception invisible organisms. The latter are considered as the 'Spirits of Atoms,' for they are the first remove (backwards) from the physical Atom — sentient, if not intelligent creatures. They are all subject to Karma and have to work it out through every cycle" (*Secret Doctrine* I:221). It also says these atoms are one form of nature spirits, the sixth and seventh group of beings.

"Every elemental *atom* . . . is, in their firm belief (when not *knowledge*), a SOUL; not necessarily a disembodied soul, but a *Jīva*, . . . a center of POTENTIAL VITALITY, with latent intelligence in it, and, in the case of compound Souls — an intelligent, active EXISTENCE, from the highest to the lowest order; a form composed of more or less differentiations. . . . All those atom-Souls are differentiations from the ONE, and in the same relation to it as the *divine Soul* — the Buddhi — to its informing and inseparable Spirit, or *Ātman*." (*Secret Doctrine* I:567)

"There are shoals of such *informed* atoms (informed by their apperceptive monads), which in their turn inform the molecules; . . . every cell in a human body is so informed." (*Secret Doctrine* I:632)

That these atoms are the principles, corporeal, psychic, and spiritual, of the Gods; that they propel their molecules into activity from within and are motion and vibration; that "every atom becomes a visible complex unit (a molecule) and once attracted into the sphere of terrestrial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man. . . . God, Monad, and

Atom are the correspondences of . . . *Ātma, Manas, and Stbūla-sarīra* in man"; we find in the chapter on "Gods, Monads, and Atoms" (*Secret Doctrine* I:619).

We may thus see what it is upon which the noetic force works. On the physical plane, Keely, through *sound*, ruptures the etheric molecules and liberates atomic force. Is not this a *physical* image of the operation of the dynamo-spiritual force engendered in man by the action of noetic vibration?

"The *Formless* (Arūpa) Radiations, existing in the harmony of Universal Will, and being what we term the collective or the aggregate of Cosmic Will on the plane of the subjective Universe, unite together an infinitude of monads — each the mirror of its own Universe — and thus individualize, for the time being, *an independent mind, omniscient and universal*; and by the same process of magnetic aggregation, they create for themselves objective, visible bodies, out of the interstellar atoms." (*Secret Doctrine* I:632-3)

It would appear, by analogy, that the constitution of our minds is monadic, and is composed of all the monads and atoms in our sphere, upon which noetic force acts "from within" as the atoms work from within. This does not imply that the thinking entity in man is the mere sum total of all the atoms of the body and organs. Such an implication would ignore the meaning attached by Occultism to the term Monad or Monas, which means mind when so used (see article "Gods, Monads, and Atoms," *Secret Doctrine* I:610-34). Man is something more. That is, we know that this aggregation of cells with their psychic action (but not the noetic action) constitutes what is known as the Kāma-Manas of the personality. That man is something more than this aggregation is owing to the incarnation of Mānasaputras. While psychic action is owing to the psycho-physiological aggregation, the noetic action seems to be due to this incarnation.

It would appear that, in the evolution of physical matter with the Races, the principles are similarly developed in the cell as in the individual. The atoms and molecules have also been developed partly and are developed in consciousness similarly to the individual Higher Ego and the personal ego, *i.e.*, the higher principles of the cell are potential only, like the higher Triad in its relation to this plane. "It does not act on this plane, where the acting agent is the Manas," says a Teacher.

Thus we have above some glimpses of the basis of the relations of organs — which are centers of action informed by atoms and monads — to planes higher than the physical. The *real* organ is the substratum, the essence which has drawn together cells, molecules, atoms, etc., by attraction and repulsion, or action and reaction. This essence alone

“acts” upon the higher plane and from them, or from within outwards, acts through the various and graduated constituents of organs, each such grade of constituents being upon a different plane from those of other grades; as for example, the atoms are upon the higher psychic plane. In this way the organ, a sum total, has functions, through its finer informing constituents governed by noetic force, upon higher planes.

Finally, in the *Secret Doctrine* I:635, we read that the material and spiritual organs are united by Karma, or action and reaction.

No authority is claimed for any of this series of papers.

REPLIES ON KĀMA-RŪPA

These were correct, generally speaking. Several students failed to discriminate between what may be called the normal and the abnormal Kāma-Rūpa. The queries related to the latter only, as the normal or ordinary Kāma-Rūpa does not cohere for centuries after the death of the body. Almost all the replies were from Western students; it would seem as if those of the East had not given their attention to this matter.

When the body dies “the remains of Antaḥkaraṇa survive as Kāma-Rūpa” [*Voice*, p. 89, TUP ed.], and the normal Kāma-Rūpa being thus formed, the usual result is that after the Kāma-Rūpa has been dissipated in Kāma-Loka into the Tāṇhic Elementals, the Higher Ego enters the state of Devachan. But should the tendencies and desires of the past life have been almost exclusively animal and material in nature, the stronger and more coherent will be the Kāma-Rūpa, the less the length of time to be passed in Devachan, and the quicker the reincarnation of the Higher Ego. Even in this case, the Kāma-Rūpa will have been dissipated as such previous to the reincarnation of the Higher Ego, although it may have cohered for a very long time.

But in the abnormal cases, previous to the death of the body, a separation is effected between the “Higher Ego” and the “Kāmic” or “Personal Soul.” In such a case the Higher Ego may be led back again by spiritual aspiration, when no permanent separation takes place.

But should the union not be effected, the Kāmic or Personal Soul becomes a separate Entity, to reincarnate immediately as a human

animal and scourge. Depending upon its Karmic energy it exists for centuries as such, undergoing torments in more and more debased incarnations: it is ultimately doomed to annihilation and to “fade out in Myalba.” Occasionally it may thus endure for centuries, and yet fade out previous to the reincarnation of the Higher Ego.

If the degradation during the life in which the separation occurred, has been sufficiently intense, or if it has “become immortal in Satan,” *i.e.* in spiritual evil, the Kāmic Soul is not re-born, but remains in an active state of Avīchi within the terrestrial aura. In both cases the Kāmic Soul is ultimately doomed to annihilation after a period which varies with the energy inherent in it.

Its effect on the Reincarnating Ego may be very great. That Ego is led by Karma back to a new series of incarnations. It evolves from itself a new Kāma-Mānasic reflection, which is at once warred with by the Kāma-Mānasic spook either reincarnated as a soulless entity, or especially if in a state of Avīchi within the terrestrial aura. The attraction between the “father” or Higher Ego and the doomed “son” or Kāma-Manas is very great, and the latter endeavors to force its way into “the astral current and through the Auric Envelope of the new tabernacle of its Parent Ego, declaring war to the lower light” [cf. 636] — the Kāma-Manas newly evolved to replace it. It is thus a “Dweller on the Threshold” to the Parent Higher Ego. In addition to thus affecting the parent Ego this Kāma-Rūpa declares war on all humanity, preying on the living, such as sensitives, mediums, and all others to whom it is magnetically attracted; through this it vicariously satisfies its gross desires [see *BCW XII:632-40*].

Many members have asked how the new personality can be formed for the separated Higher Ego when it reincarnates, as it seems to them that there can be no personality remaining. The new personality is formed and evolved from other Atoms within the Auric Egg, wherein Karmic records exist from all eternity. No one personality gives manifestation to all such Karmic atoms. The evil personality is dropped from the Sūtrātma and the Reincarnating Ego, provided it resists the “Dweller,” proceeds in obedience to the LAW.

New Series No. 3

Nov. 12, 1891

THE STATUS OF THE E.S.T.

It is well known to many members that H.P.B., at the time of her departure, was engaged in perfecting the organization of the School as such. It has held well together in the critical moment of that departure. But there is still need of three things. These are:

UNITY, STUDY, WORK.

By the first is meant that true Brotherhood which feels all the members as one's own self, to be neither criticized nor condemned nor weighed in the balance of the mind, but to be helped to work, each in his own way. It is not sufficiently understood that, in group study, the intelligence of the assembled members is at that time augmented by unity of thought and purpose, as well as by help from higher planes. Hence it is not for any member to say, "I am weak; I have nothing to give." Nor is it for us to say of one such, even in thought, "He knows nothing; he cannot aid me." When the Instructions of the School are studied in the way prescribed and at fixed times, a higher Force is drawn upon; it seeks expression through channels opened to it; the inner, devotional, and fraternal attitude is the opener of the sphere. The Force may find expression through the simplest mind present quite as well as through the most intellectual: perhaps better, for the methods of intellection are fixed habits and often interfere with intuitive action. In these moments of mutual study it must be remembered — it must be *realized* — that the Group is a unit, a single mind. Only so far as that is realized, and so far as that is carried out in thought and practice, abandoning all distinction between minds for the moment, is progress possible. For members residing at a distance from all Groups, correspondence with the Central Office and constant endeavor to feel at one with the Correspondence Group must answer the same purpose.

STUDY. In regard to this point the School is in need of help. It will hereafter be carried on more as a School, somewhat after the manner in which home study is assisted by the various colleges formed for this end. When a new member of the School has passed his three months' probation, he will then receive Instructions Nos. I and II. After he

has studied these for some months, an examination paper will be sent. Upon his replies to this paper will depend his receipt of Instructions No. III. It is useless to give more food when a previous meal is still undigested. Satisfactory replies upon the subjects already studied will ensure the receipt of the next number of the Instructions, and so on and on. In all cases, further Instructions than those already held will go as and when members show progress and fitness by answers, and not until then. Due regard will also be had to the record and fraternity of students, since mere intellectual progress without true devotion is not helpful, but is hurtful to every member of the School.

Members who fail to pass examinations. When a member's replies show a want of comprehension of the subjects studied, such member will not receive further Instructions, but will be assisted to a more careful study of those already received. At the next recurrent examination of members holding those Instructions, all who have previously failed will again have a chance with the rest; such opportunity of passing on will always be offered to them from time to time.

Members who are unable to grasp the Instructions. Although such cannot receive further Instructions, they need not despair. There is enough matter in Instructions Nos. I and II to engage the close attention of advanced students for many years. With persevering effort and fraternal work for Theosophy, the spiritual nature opens and the student is helped from within. All should remember that we gain nothing in life without great preliminary effort.

Assistance in study. Plans by means of which the Central Office will promote and assist Group study are being formed, and will soon be carried out. It is probable that subjects for study will be sent out monthly to Groups. A consensus of the thought of the Group on such subjects can be sent to the Central Office, and will assist it in framing examination papers suited to the needs and requirements of the School as thus shown.

Replies to examination papers. These will have the careful attention of the outer heads of the School, and will be returned to each student with any necessary corrections upon them. At the same time ideal replies to the questions asked will be published in the next number of the SUGGESTIONS AND AIDS, and sent to every member of the School for comparison with his or her previous replies.

WORK. This refers, not alone to the study of the Instructions, but also to work done for the Theosophical Society and its members. When a student is only able to do a little, he is too prone to think that little does not count. Or, because some are not able to do much, while others again have not the will and energy to combat difficulties

of circumstance or environment, they refrain from doing anything at all. The first class should remember that we are only expected to do what we can. The Chohan in his place, and the atom in its place, do what they can — no more. The Law judges us by our opportunities only. The second class should remember that axiom of *The Voice of the Silence*: “Inaction in a deed of mercy becomes an action in a deadly sin” [p. 31]. The student who *will not* do both kinds of work cannot advance; more he retrogrades, for there is no standing still, and he is also a drag upon all the rest of the School, just as an inactive organ is detrimental to the corporeal body. This does not apply to those whose limitations are real. But such should guard, in their turn, against the common error that right action is confined to the physical plane. They can greatly assist, on the inner planes of being, by right thought, meditation, and the mental practice of true fraternity. Brotherhood is not sentiment. It is not emotion. Nor yet is it so-called love. It is putting one’s self mentally in the very place of another and realizing his difficulties, while showing him that true compassion for which we would hope in like place. Mental exercise in this direction helps to develop that power of the Manas by means of which the Adept projects his consciousness into that of the stone or any other object in Nature.

PADMAPĀṆĪ

The principal synonyms for Padmapāṇi are: Chenrezi, Avalokiteśvara, Kwanyin, Daksha, Lokapati, Lokanātha, Bodhisattva, Daivī-prakṛiti, Kwan-shi-yin.

Under the legend of Padmapāṇi two great facts are concealed. The first relates to the creative modus or evolutionary process. The second relates to the mystery of a great incarnation, or Being.

“Padmapāṇi is Avalokiteśvara or the great Logos in the highest aspect and in the divine regions. But in the manifested planes he is the progenitor, in a spiritual sense, of men. He is the synthesis of all preceding Races, the progenitor of all human races after the Third. He is the culmination of four primeval races.” (Condensed from *Secret Doctrine* II:178-9; cf. stanza 39 and pp. 249-51.)

“Padmapāṇi (the lotus bearer) is the supporter of the Kalpas, the last of which, the present Mahā-Kalpa is called Padma, and represents ½ the life of Brahmā (or of an age of Brahmā). Though a minor Kalpa, it is ‘great’ because it comprises the age in which Brahmā sprang from a lotus” (*Secret Doctrine* II:179). The lotus is the symbol of generation,

and it is with the advent of Padmapāṇi that is produced that Fourth Race which possesses Manas and develops speech (II:173,198). Daksha also typifies the early Third Race, pure and devoid of individual Ego. After Daksha "living creatures were engendered by sexual intercourse. Before the time of Daksha they were variously propagated — by the *will*, by sight, by touch, and by the *Yoga-power*" (II:183). "The separation of sexes is allegorized by Daksha" (II:275). The term "Kalpa" also means Race (II:282,320). We see thus that this present Kalpa is esteemed great, both as a race and as an age, because it inaugurated the advent of Manas, the division into sex, and the differentiation of speech.

In the pure Third Race were primitive men, of "Kumāric condition," and "these elect were the germ of a Hierarchy *which never died since that period.*" There are said also to be four Kumāras, the Head, Heart, Soul, and Seed of Knowledge; pure ascetics who sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the last of the Manvantara; they are the progenitors of the four Races above mentioned, being "reborn in each Kalpa" or Race (cf. II:281-2). But they have one common and mysterious Root. It is said of Padmapāṇi: "This heavenly Being is credited with manifesting himself from age to age in human form," and that "it is believed he will incarnate as the most perfect Buddha, in Tibet," and does incarnate in the Perfect Lamas (II:178). After mention of the four Kumāras we find this pregnant sentence: "Higher than the 'Four' is only ONE, on Earth as in Heaven — that still more mysterious and solitary Being described in Book I" (II:282). Turning to the reference (I:207-8), we find that the Third Race was not at first a race, but a wondrous Being (Padmapāṇi, the synthesis) called the Initiator, who was the Tree from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Ṛishi Kapila, Hermes, Enoch, and so forth, have branched off. He is the nameless and mysterious One, the *Great Sacrifice*, who holds sway over all *initiated* Adepts throughout the world. Changing form, he remains ever the same. Knowing all things, he remains to help the few Elect. It is under his guidance that all the less divine teachers and instructors of mankind became the guides of early humanity from the first awakening of *human* consciousness. In Row's *Notes on the Bhagavad-Gītā*, pp. 46-9 [TUP, 1-9], the same mystery is hinted at, apropos of Kṛishṇa as the incarnation of a specific Logos helping our present humanity, typified by Arjuna under the name "Nara," or man. We must be careful not to materialize this conception, remembering the statement of *The Secret Doctrine* that a Dhyāni upon the spiritual plane or "heavens" may yet be upon earth as a man or men, through the

ray shot down by him (I:265 *et seq.*). One great spiritual consciousness can and does inform many souls, thus unifying these upon the higher plane. Padmapāṇi thus moves upon the manifested planes, even while he is metaphysically Avalokiteśvara, the point in the boundless circle or Logos (cf. I:429).

Kwan-yin (Chinese) on the spiritual plane is the female aspect of Padmapāṇi. These feminine Logoi or Śakti are the energies of the Logos; they “are all correlations, in their *noumenal* aspect, of Light, Sound, and Ether” (I:431). Kwan-yin, in her metaphysical and cosmical correlations, is the mother, wife, and daughter of the Logos, and corresponds to the Christian trinity. As Śakti, she represents the six forces of Nature in their unity, which is Daivī-prakṛiti, the seventh, the Light of the Logos. The names of these six forces are those of the six Hierarchies of Dhyāni-Chohans, synthesized by their primary, the seventh, who personify the fifth principle of Cosmic Nature, or the Mother in its mystical sense (I:293). Kwan-yin and Kwan-shi-yin are Christos-Sophia (I:473). In this philosophy, spirit and matter being eternally conjoined, we find male and female names for every Power, according to the aspect under which we regard it. There is yet more to be said. “Kwan-shi-yin and Kwan-yin are synonymous *with fire and water*. The two deities in their primordial manifestation are the dyadic or dual god, bi-sexual nature, Purusha and Prakṛiti. . . . ‘Kwan-shi-yin marks the places for the shining ones, the stars, and turns the upper space into a shoreless sea of fire, and the one manifested into the great waters.’ Think well over this. Fire stands here for the concealed Spirit; water is its progeny, or moisture, or the creative elements here on earth, the outer crust, and the evolving or creative principles within, or the innermost principles. . . . Fire is the most mystic of all the five elements, as also the most divine. Fire . . . is a term which comprehends all. Fire is the invisible Deity, the Father, and the manifesting light is God, the Son, and also the Sun.” (This seems to refer to the 7th principle, the Auric Egg.) “Fire, in the occult sense, is aether, and aether is born of motion, and motion is the eternal, dark, invisible Fire. Light sets in motion and controls all in nature, from that highest primordial aether down to the tiniest molecule in space. Motion is eternal *per se*, and in the manifested Kosmos it is the Alpha and Omega of that which is called electricity, galvanism, magnetism, sensation — moral and physical — thought, and even life on this plane. Thus fire, on our plane, is simply the manifestation of motion, or life.” (H.P.B., *Transactions* [BCW X:378, 374-5; *Secret Doctrine Commentary*, TUP, II:26, 23]).

Daivīprakṛiti, or Mūlaprakṛiti, is abstract, ideal matter. Metaphysically, and from the occult and cosmical standpoint, it is Fohat, the

intellectual energy of the Logos, by which evolution is commenced, for evolution does not commence on account of the potentialities locked up in matter. Matter acquires all its attributes and powers, which, in course of time, give such wonderful results in the course of evolution, by the action of this Light (Fohat) that emanates from the Logos upon Mūlaprakṛiti (cf. *Secret Doctrine* I:136-7 & n, and *Notes on the Bhagavad-Gītā*, p. 13 [TUP, 23-4]).

We are now passing into the creative or evolutionary method, and we find that Kwan-yin resides in Kwan-yin-Tien, the melodious heaven of sound, the divine Vāch or Voice, a form of Aditi, the principle higher than ether; Ākāśa, in other words. Both Vāch and Kwan-yin are the magic potency of occult sound in Nature, which voice calls forth Hsien-chan (or the illusive form of the universe) out of chaos and the seven elements (I:136-7). Now "Vāch is 'mystic speech,' by whom Occult Knowledge and Wisdom are communicated to man." It is the divine voice of the soul, which speaks audibly to the Initiate (I:430 & 431n). The symbol, or bird of Kwan-yin, is Kala-Haṃsa, the bird of the Aum, or universal resonance spoken of in *The Voice of the Silence*. "Bstride the Bird of Life if thou wouldst know" (pp. 5 & 74 [TUP ed.]; see also *Secret Doctrine* I:471).

"Kwan-shi-yin is Avalokiteśvara, and both are forms of the seventh Universal Principle; while, in its highest metaphysical character this deity is the synthetic aggregation of all the planetary Spirits" (*S.D.* I:471). We thus find that the Logos (and Planetary Powers representing It) and the great Head, guardian of the Mahā-kalpa, have, through their fohatic energy (which subdivides into the great natural forces), a habitat or action in Ākāśa, the soniferous ether, where they manifest as and in the creative potency of sound. Brahmā produced the universe through Vāch (or speech), and words (Logoi, Verbum) synthesized by The Word and numbers (see I:430). We find the Logos dividing into two parts, male and female, Virāj and Vāch (see Diagram, *Isis* II:264). It creates in Vāch (sound or vibration) Virāj, who is Brahmā over again. That is to say, that Brahmā, the creator, reappears in the creative powers of Ākāśic sound (*S.D.* I:137). "Connecting himself through his mind with Vāch, Brahmā (the Logos) created the primordial waters" (Ākāśa) (I:431).

"Ākāśa, the first tattva, the soniferous ether. This is a very important tattva. All the other tattvas come out of this, and live and work in this. All the forms and ideas of the universe live in this. There is no living thing in the world which is not preceded by Ākāśa or followed by it. This is that state from which we may expect every other substance and every other tattva to immediately come out, or, more strictly, in which

everything is, but is not seen. . . . Tattva 1. A mode of motion. 2. The *central* impulse which keeps matter in a certain vibratory state. 3. A distinct form of vibration" (*Nature's Finer Forces*, pp. 237, 249). This "central impulse" we have already seen as the noetic force working from *within* the atoms; the whole fact of evolution through the vibratory impulse of spirit=motion, in matter, which vibration is sound, occult and otherwise, and is Ākāśa as herein shown.

There are said to be four kinds of Vāch, and these correspond with the four basic principles as given in our Instructions, and will form the subject of another paper. As the Fourth Race developed speech, and mind is the basis of speech, it acquired mind also. "*Language* is certainly coeval with reason, and could never have been developed before men became one with the informing principles in them. . . . The fact that Vāch . . . is the spouse of the eternal celibate *Kumāra*, unveils a suggestive, though veiled, reference to the *Kumāras*, . . . 'who refused to create,' but who were compelled later on to complete *divine* Man by incarnating in him" (*Secret Doctrine* II:199n). Vāch is the daughter of Daksha ("the god who lives in all the Kalpas") which shows her māyāvic character. In Pralaya she disappears in the pulsing ocean of the Great Breath, the One (I:430-1). It is the soniferous Ākāśa which so disappears. In others, the resonance of Aum is silent.

Under the legend of Padmapāṇi is concealed a whole cosmological history. The "Virgins Dolma" [Tārā in Skt.] represent the dual quality of Manas "enlightening the mind of humanity," which Manas was his endowment of humanity. The rosy, fiery ray appears to be Buddhi, active. The ten heads represent the seven sounds, notes, colors, principles, forces of nature and Hierarchies of force, with the synthetic three from which all things proceed [cf. *BCW* XII:518].

No authority is claimed for any paper of this series.

[Since the questions for Examination Paper No. 2 are repeated before the answers, we have decided not to repeat them separately as a group. Judge indicated earlier that future questions would only be sent out to students ready for them, as some had not yet mastered the questions from Examination Paper No. 1. — COMPILER]

E. S. T.

Examination Paper No. 2

CORRECT ANSWERS TO THE QUESTIONS

Examination Paper No. 1 was sent out by H.P.B., and all replies were returned with notes thereon, together with criticisms and remarks on said replies. But the School since then has grown so much larger that the plan followed with the first examination cannot be pursued. Therefore only the grossly incorrect replies will now be returned with corrective notes.

1. *What do you understand by the Mānasa-Putra?*

Ans. — The Mānasa-Putras constitute a Hierarchy of the Arūpa Pitṛis. In the triple evolutionary scheme of nature — the Monadic, the Intellectual, and the Physical — they are concerned with the intellectual and it is to them that men are indebted for the gift of Intelligence and Consciousness. The Mānasa-Putras are identical with the Mānasa Dhyānis, the Solar Devas and Agnishvāta Pitṛis, and from the identity of function as described in *The Secret Doctrine* would also appear to be identical with that third part of the Kumāras, who, when commanded to “create,” refused to obey (I:181-5). Briefly considering the three lines of evolution, it may be said that as regards the earth, the Monadic evolution commences with the appearance of the Monads passing over from the Lunar Chain, these being also called Lunar Pitṛis, Devas or Ancestors, and also Barhishad Pitṛis, and it would also appear that they are closely connected if not identical with the classes of Kumāras who obeyed the command to create. In the passage of these Lunar Monads round the terrestrial chain of globes there is reached at the close of the Third Round what is called the human period. The Monads at the commencement of the Fourth Round “ooze out” their astral doubles, and it is around these that the physical “Builders” mold the human

physical form, which, from being originally ethereal and gigantic, gradually consolidates. It is during the Third Race that the Law of Karmic Evolution caused these "Chāyās" to receive the "incarnation" of the Mānasa-Putras, some of these latter being Nirmānakāyas from preceding Manvantaras. But it is expressly stated that some incarnated fully and became the seed of the future Adepts, a race set apart and continuing to "create" by the power of Kriyāśakti. Others only "breathed of their essence" or "projected a spark," while another part "deferred" until the Fourth Race. Under Karma the vehicles were not ready for them and they asserted the power of choice. It would appear from *The Secret Doctrine* that the Mānasa-Putras who incarnated fully and who continued to create through Kriyāśakti, refusing to follow the general line of evolution, are really the saviors of humanity through the sacrifice of their own evolution. But the essential act of the Mānasa-Putras was to furnish for the coming man the essence of their being, the acquired result of previous evolution, the "fire of intelligence" which becomes "through the exertion of individual man the human Higher Self."

It should be understood that the Putras or others who "endowed man," etc., are not beings different from him, but constitute himself. We refer to man as being this body and also other parts, so that it would be more correct to say that the Mānasa-Putras constitute now the higher part of man. Just as some students are confused about prior races — say, the Atlanteans — looking at them as being inwardly another set of beings and not ourselves, so the same error is made about the Mānasa-Putras and other "Putras" and about the Pitṛis, whether human or otherwise.

The Atlantean *bodies* were different ones from ours, but the informing men therein, the real men, were and are ourselves (*Secret Doctrine* II:289 *et seq.* on Karma and the Third Eye).

In the same way the Pitṛis of various sorts are us also, and also the Mānasa-Putras are those Egos who waited while others went on with certain evolutionary work until the time came to endow the body and psychical nature of that which was to be man, with his higher portion. So until the Mānasa-Putras incarnated there was no real man within as we now figure ourselves to be. Hence when it is said that the Mānasa-Putras "gave to man," etc., it is meant to convey that they constitute the higher and better portion of the man that now is.

The Mānasa-Putras are also called the Sons of Mahat. They would appear from the Instructions to be mystically connected with the Hierarchy of the planet Venus which corresponds with Manas, and also with that of Mercury, this corresponding with Buddhi and with Mahat on the Cosmic Plane. Again, in *The Secret Doctrine* the Mānasa-Putras

are said to be identical with the Dhyāni-Buddhas who emanate as Rays from the Second Logos, and as such, owing to the triple Logos being symbolized by the triple physical sun, they may be called Solar Devas (in addition to the fact that the sun being the origin, physically-speaking, of life and light, there is an analogy with the gift of life and light from the Mānasa-Putras).

The Reincarnating human Egos are also called Mānasa-Putras, and it would thus seem that in almost all men there has been a quickening of a latent power, which would explain as a continued Karmic evolution the descent of the Mānasa-Putras to incarnate in men, "who are themselves."

The student must always bear in mind that there is no "dead matter" in the Universe, but that it is *all* life during a Manvantara. Each atom is a life. The imagined final atom of science (called monad by Leibniz) is a life, and a member of some hierarchy. Thus the mineral world is a hierarchy, and so also is the world of Manas, as all others, and the extremely subtle matter which is called the unseen, primordial matter (also known as Prakṛiti) is composed of lives also, and is a hierarchy with an intelligence and action peculiar to itself. Therefore the meaning of the teachings is clear in respect to the statement that the Mānasa-Putras gave man this, and the others gave him that, and so on, for all the various kingdoms participated in forming the body for the future man who is the combination or concentration into one whole of the various hierarchies named and some not yet named.

2. *What is the function of the Auric Egg in reincarnation? What is it that reincarnates?*

Ans.— At the time of the incarnation of the Mānasa-Putras, Kumāras, or Piṭṛis, the animal man is ensouled by these entities or Egos from preceding Manvantaras. They are called in the Instructions "Pillars of Light." It is stated that the Lunar Piṭṛis are absorbed by the auric essence proceeding from the Ākāśic aura of the Mānasa-Putras, and that thus a distinct astral form is evolved for each incarnation. The physical (or rather ethereo-physical) form of the earlier races on earth was molded on the astral chāyās or shadowy men evolved by the Lunar Piṭṛis, and the physical form (after the incarnation of the Mānasa-Putras) is molded on the astral form which grows with the growth of the human being, according to the guiding energy of the Auric Egg. The Auric Egg, in addition to thus being the origin of the astral form or Liṅga-śarīra, is also the origin of the Māyāvi-rūpa of the Adept, and its dregs form the Kāma-rūpa of the material man after his death.

The Auric Egg at death assimilates the essence of Buddhi and Manas, absorbing the spiritual aroma of each personality which it can follow in earth-life. It is thus identified with the Sūtrātma which incarnates from beginning to end of a Manvantara. It is in constant transformation and correlation during the progress of the Ego, and thus forms a constant record of individual progress.

Thus it may be said that the Ego or Higher Manas incarnates in association with Buddhi, the vehicle of the triple Monad, the connection between them being the Auric Egg, which is the first film on homogeneity. Through the impulse arising in the Monad and communicated by the Auric Egg, the Ego is drawn into manifestation or incarnation under Karmic Law, the Auric Egg molding the astral form in combination with the Tantric elementals. It is Manas which incarnates under the guidance of the Ākāśic records in the Auric Egg.

The word “incarnate” means being in the flesh, and therefore has reference to the present general development of humanity; for, when man was in the astral stage, and had no flesh body, he could not be said to be incarnated.

Now, as it is clearly shown in *Esoteric Buddhism, The Secret Doctrine* and *Key to Theosophy*, that the present man, as a general rule, has not developed the Higher Manas, but that it is lower Manas with Kāma — or desire — which rules at present, it follows that strictly replying to the question, we should say that it is lower Manas that is incarnated. But, as lower Manas is a part of Higher Manas and cannot be dissevered from it except in the case of the loss of the soul, it follows that the incarnating impulse and power is received by Higher Manas which, obeying the effect of its Karma generated on earth by lower Manas and Kāma, causes again an incarnation. In that sense, therefore, Higher Manas also reincarnates. And Ātma-Buddhi-Manas constitute the reincarnating principle as a whole, inasmuch as there must be some basis for the reincarnations that go on, and in which is to inhere the essence or flavor of all the personal lives lived by that triad through the medium of lower Manas in conjunction with Kāma at this point in evolution.

When the consciousness is centered in the upper principles and complete knowledge, or jñānam — is attained, then the reincarnation that takes place is voluntary — by an Adept — and is not to be judged by ordinary standards, and will, for the present, have no relation to the question now put.

3. *In what way are the Higher and the lower Manas related to each other (a) in earth life, (b) in Devachan?*

Ans. — Manas has been divided into Higher and lower for the purpose of considering it in relation to earth life. Lower Manas is that part of Manas which is incarnate in man as we now know him. It is of precisely the same nature as Higher Manas save that its association with Kāma colors it. Consequently it is a “Ray” rather than a reflection. Manas joined to Buddhi is Self-Consciousness; when consciously united with Buddhi and Ātma, it becomes divine Consciousness; joined to Kāma and earth life it becomes personal Consciousness. Thus in E.S.T. Manas is usually considered and spoken of as Buddhi-Manas and Kāma-Manas. It has also been stated that Manas, as such, is not in relation at all to earth life and acts only through its “reflection” or Kāma-Manas. The Higher and lower Manas are related as a reflection one of the other, and by means of some medium, this medium being called Antaḥkaraṇa in the Instructions. As yet, Higher Manas has not fully incarnated in mankind as a whole, for the time has not yet come for it. That will come later, and then a corresponding element in nature will appear and be visible in the air. This element will be a development of the Ākāśa corresponding to Manas, and will proceed into greater and greater visibility as Manas develops in man. In fact this element is already in the air, but is not perceived by us because we have not yet developed the necessary senses and uses of organs to enable us to cognize it.

In Devachan, earth-life with its more or less material conditions has been done away with, and the lower Manas, or reflection for the purpose of terrestrial life, does not exist. The Higher Manas may be said to have claimed its own, and to have absorbed the essence of all the spiritual deeds and aspirations of the personality to form another pearl on the Sūtrātma or Auric Egg. Before the Higher Manas enters the state of Devachan, the lower Manas with the dregs of the Auric Envelope has formed the Kāma-Rūpa, and this latter has in most cases been dissipated to form Taṇhic elementals. Thus the lower Manas has no relation to the Higher in Devachan, for the Taṇhic elementals are not existent on that plane of consciousness. This is fully explained in *Key to Theosophy* [Section IX, pp. 143-5, TUP ed.], where it should be studied.

4. *What is the Antaḥkaraṇa?*

Ans. — The Antaḥkaraṇa is an imaginary bridge of communication between the divine and the human Ego. In Instructions III [631] it is compared with the air of a room in which there is a brilliant lamp. The lamp represents the divine Ego, the light [thrown on the

wall] the human Ego, the wall of the room the physical body, and the atmosphere or air without which no light could pass at all represents the Antaḥkaraṇa. In Plate I [580] Antaḥkaraṇa is represented as a narrow strip which connects the indigo blue and green triangles, and in it is stated, in *The Voice of the Silence*, to be the link between Higher and lower Manas. The strip in Plate I is only an indication, as it is not such a definite strip.

Antaḥkaraṇa is only half in action during sleep, and at death it is destroyed as a Bridge. For the personal man awake and acting in the lower Manas, Antaḥkaraṇa is the only means by which he can aspire to and recognize the divine in himself. The personal man has therefore to keep open the bridge of communication, else it may be destroyed and he be converted practically into a "soulless being."

H.P.B. described Antaḥkaraṇa as a mode of consciousness. The *Voice* speaks of it as the path between the personal and impersonal Self, (page 50) "the highway of sensations" (p. 56), a projection of the lower Manas (p. 88-9, note), and shows it as the battlefield where takes place the struggle for mastery over the personal self, for we traverse this bridge whenever we aspire unselfishly. As said in the *Voice* (p. 55), at the termination of the struggle, and at the initiation, "behold the very battlefield is now engulfed." This state is present in any individual during the moments when he turns his thoughts towards the spiritual life.

Antaḥkaraṇa may also be described as that action of Consciousness which draws it (Consciousness) up and down — in this case up. That is, by aspiring in our consciousness to Higher Manas and Buddhi, we continue to improve that power located there between Higher and lower Manas, so that it remains with us as a Bridge, because, in consequence of the general race development, we are not normally able to remain consciously on the plane of Higher Manas.

5. *What do you mean by the "Higher Self," and how do you distinguish between it and the personal self?*

Ans. — The term "Higher Self" is somewhat confusing. It ought to be confined to the One Universal Self, and as such cannot really be qualified as "Higher." By some it has been mistaken to mean the Higher Ego as opposed to the lower Ego or personal self. It may be well to strictly distinguish between (a) the lower Ego or personal self; (b) the Higher Ego or Individual Self; then there is (c) the divine Ego or Buddhi-Manas; finally there is (d) the Universal Self or Monad in manifestation.

In the Instructions the Higher Self is identified with AUM; the Higher Ego is said to be the third letter and Buddhi, the second [639]. It is also identified with the triad of Ātma-Buddhi-Manas, and therefore with the three hypostases of Ātman within the Auric Egg. It would thus seem right to connect the words Higher Self with this triadic hypostasis of the Universal, homogeneous, and secondless Self. The Higher Self is Ātma, “the inseparable ray of the Universal and One Self (*Key to Theosophy*, p. 175, TUP ed.).

The “personal self” is purely a reflection for terrestrial purposes of the Higher Ego or Individual Self. It is really equivalent to Kāma-Manas. And the personal self — also called lower self — is *not* the body, for that is only the field in which these powers play or work. The body is senseless as such, and being composed of every sort of matter and thus of every hierarchy, may be just as well good as bad. So the personal lower self is the combination of passions and desires with lower Manas. This should be carefully thought out and realized. It is lower Manas combined with Kāma operating through the astral and physical. In the Instructions, lower Manas is green and consequently absorbs Kāma (red) and it is our duty to separate this combination. Lower Manas, then, freed from desire, shows itself of the same nature as its creator (Higher Manas), and operating with it, is able to perform its true mission here, the Ego working in conjunction with its alter Ego.

6. State the constitution of man as given esoterically, and describe the different principles in that division, saying what becomes of each at and after death.

Ans. — As given in the Third Instruction [607] the constitution of man is divided thus:

First, the origin of all, the Triadic Monad or triple Ātman, which is here considered as an eternal principle, although in the First Instruction it is stated that Ātman is no principle and that its esoteric substitute is the Auric Egg, which is said to be almost pure Ākāśa.

Buddhi, a Ray of the spiritual Soul or Ālaya.

Manas, the product of Mahat or Universal Mind.

These are said to be the four eternal bases. The aspects of these in manifestation comes next, as:

Prāṇa, which is the life of material existence and is the transitory aspect of Jīva, the One Life, which is identified with the triple Ātman.

Liṅga-śarīra, the astral form, the transitory aspect and formation of the Auric Egg.

The lower Manas, which is a reflection of Buddhi-Manas, con-

sidered in association with Kāmic elements.

The physical body is not included in the classification in either case, neither in the classification of the Instruction III is the Kāma-rūpa of exoteric division, nor the Kāma principle of earlier Instructions. The physical body is a fleeting combination of atoms, never constant, and consequently is not recognized as a principle.

At death or shortly after, the physical body is resolved into its elements and the Prāṇa manifested in it rebecomes Jīva. The Liṅga-śārīra, which at death is more or less liberated from the meshes of the physical body, lingers for a time in its neighborhood, but is ultimately completely destroyed and dissipated. The energy of Manas reflected in Kāma-Manas is sharply separated by the division of Antaḥkaraṇa. The energy in association with Kāmic elements, forms with the dregs of the Auric Egg, the Kāma-rūpa, or spook of the séance-room, and this leads a more or less extended existence in accordance with the energy in it. Manas and Buddhi with the aroma of the spiritual aspirations of the personality preserved in the Auric Egg, exist in the state of Devachan until the new incarnation has to be effected.

7. *What do you understand by the statement that Life and Consciousness are in every point of the Universe?*

Ans. — It is not to be understood that Life and Consciousness, as we imperfectly know them, are in every point of the universe. But as the law of Evolution necessitates Absoluteness in duration, previous to any differentiation in space and time, Life and Consciousness thus become aspects of the Absolute, differentiating in space and time, thus they may be said to be in every point of the universe, everywhere at all times. Although from this point of view both, as aspects, are coeval in the Absolute, yet Life is a higher aspect than Consciousness. *The Secret Doctrine* I:216 says “The ‘First-Born’ are the LIFE, the heart of the Universe, the Second are its MIND or Consciousness.” But this Consciousness is still unconditioned as compared with consciousness as we know it, for Mahat, the Universal Mind, is the production of Pradhāna, undifferentiated matter. Thence the Energy arising from Absoluteness passes into differentiation in the Life and Consciousness of the Hierarchies of sentient Beings who, according to law, build and guide the Universe, which is themselves.

Cosmic Ideation and Cosmic Substance, together with the Cosmic Energy arising from the reflection of Absoluteness in Cosmic Ideation, result in differentiation. The interaction of spirit and matter, subject and object, with intelligence, results in the various bases or vehicles

through which life and consciousness are manifested. But the manifestation differs in degree with the basis of differentiation, this being at the very least septenary. The consciousness of even one plane of terrestrial existence differs from all the other planes. From the point of view of Absoluteness, all planes are illusion, and, therefore, no difference of Life and Consciousness exists for those who themselves are in the illusion. Yet existence — or the going forth into objectivity impelled by universal law — implies the Life and Consciousness of many varieties and kinds of beings and entities, whose differentiations, one from the other, are as wide as the universe, yet each of which has a Life and a Consciousness of its own kind, each in its own plane, because each is an incarnation of the One Life which manifests under innumerable forms and which is Consciousness itself. From this arises the corollary that there is nothing in the Universe which has not a Life and Consciousness of its own degree and order. Of these orders of Consciousness we at present know only our own, but the other states still exist.

Questions 8, 9, 10, and 11 can only be answered by the students, each for himself or herself.* The majority of replies on these heads were found to be satisfactory. Yet it cannot be too often repeated that the E.S.T. was formed in order to help and to vivify the T.S., and that all its members are expected to work to that end. Those who fail to do so need not expect to advance, for by their inertia they shut themselves away from the higher life-impulses communicated to us by Those who help all who help humanity. The Masters are not concerned with personal ambitions and selfish acquisition of knowledge

*[(8.) Do you carry out, as far as you can, the rule about daily meditation? (9.) What do you understand by the term "meditation," as directed to be practiced in the Rules? On what do you meditate? (10.) What work have you been doing for the T.S. since you have been in the E.S.T.? (11.) What books on Theosophy have you studied since you joined the School?]

New Series No. 4

March 29, 1892

IMPORTANT NOTICE

The E.S.T. has no official connection with the Theosophical Society.

When first organized it was known as a section of the T.S., but it being seen that the perfect freedom and public character of the Society might be interfered with, H.P.B., some time before her departure, gave notice that all official connection between the two should end, and then changed the name to the present one.

This leaves all T.S. officials who are in the E.S.T. perfectly free in their official capacity and also permits members if asked to say with truth that the School has no official connection with the T.S. and is not a part of it.

Members will please bear this in mind.

ANNIE BESANT

WILLIAM Q. JUDGE

REGARDING EXAMINATION No. 2

It is pleasant to be able to state, as the result of the past examination, that the School, as a whole, shows an advance on Examination No. 1. Only those students who confessedly have not studied and have not meditated, have failed to show progress.

The examination has brought out one or two facts worthy of some attention. Issued, as it was, soon after the departure of H.P.B., and when great pressure of work devolved upon this office, while at the same time the heads of the School were constantly traveling and lecturing, the further issue of the correct replies was greatly delayed. At the same time members, on finally receiving these, wrote to express surprise at the delay. Surely some slight forethought on their part might have indicated its cause and might have spared this office the necessity of reply. This is only one of several instances where the exercise of even a modicum of thought would have benefited both the office and its correspondents; instances where members overlook information given

in letters, complain of its omission and have to be requested — amidst great office pressure, to read the previous letter again.

Another point is the number of very lengthy examination replies, written upon the meanest paper, sometimes covering a quire of foolscap — even more and demanding a profusion of time and postage stamps for revision and return. Such method of replies show a want of thought for others, as do those received unsigned and which must be traced to the writer, notwithstanding the effaced postmark on the cover. Others again did not contain the Questions, though return of these was specially requested. The extra work involved in the sum total of such mistakes cannot be estimated by any but the office-workers; service is not grudged by them, but useless expenditure of means and energy at a time of such pressure and with so few workers is deplorable. Nearly every worker in the office here and in London has much more to do than any one person ought to have upon them, and the School as a whole does not give much financial aid from the probable cause that it is not able.

NOTICE “NOT TO SHOW” THE REPLIES

On the correct replies there was put a notice not to *show* them to others, and yet scores of letters were sent in asking “*why such secrecy?*” — some called it nonsense. A slight re-reading would make it evident that *not to show* did not mean *not to discuss*. Hence discussion of the correct replies was perfectly right, but to show them — that is, hand them over — would be a different thing, as many of the members had not yet arrived at that stage. Perhaps if the notice had been “not to give” it would have been better; but the whole course of the examination shows, that the effect of American civilization and literature, and terrific rush, is bad upon our powers of concentration even in slight matters.

DUTIES OF GROUP PRESIDENTS

The duties of Group Presidents toward their fellow-members is that of assisting them to study, to develop their energies, and to conduct the Group meetings in such wise that all shall be benefited. When the Instructions are read, a pause should be made at the end of each paragraph to provide for its discussion. The younger members should be encouraged to express their opinions first, with a view either to their support and enlargement — or to their correction — by the elder members. The object of Group meetings is the development of their own members, and they should be carefully conducted to that end. The President should endeavor to acquaint himself with the mental

needs of each fellow-scholar, an effort in which all can assist him. Elder members should give all possible assistance to those younger in study of these themes, or less advanced intellectually. Once let it be realized that the Group is only as strong as its weakest part; that its real status is indicated by the *average* of progress of its collective members, and we trust that individual effort will be directed toward the advancement of the Group *as a whole* rather than toward individual advancement or display.

DUTIES OF GROUP SECRETARIES

Several of the E.S.T. Lodges have established weekly dues, some of which are placed as low as ten cents per member; these are not obligatory in cases where any member is really unable to offer them, and they are sent in to this office monthly, as a rule. They are collected by the Secretary, one of whose duties it is to remind members at the close of the meeting, that he is ready to receive these dues. Sentimentalists have occasionally objected to "mixing the taint of money with E.S. meetings." Such should remember that without some such provision the School cannot be carried on — a point of which the majority of Groups are entirely oblivious.

The Secretary is usually the reader of the Instructions. Upon the tact of this officer, his care to give to all members the opportunities of discussion and comparison, much of the usefulness of the meetings must depend. The relations of all members — whether officers or not — to their Group is a karmic one, and the responsibility of each toward each and to the whole Group, cannot be too deeply taken to heart. Every strong Group in time increases by just so much the strength of this School, upon which our departed Teacher so greatly depended for the future welfare of the Theosophic cause.

Secretaries should also inform this office of the departure of members, in order that the records of Group membership may be properly kept up. Such members should also themselves promptly inform this office of intended change of residence, giving also some correct address. Many letters go astray and are finally returned here for want of this precaution.

In the duties of these officers as above given, the duties of members are also indicated.

MEDITATION

While the majority of members show appreciation of the desirability of meditation, there are those to whom the following notes, previously issued in London will be useful.

Rule 12 runs:

“Each member is expected to set apart a certain part of the day or night, of no less than half an hour’s duration, for meditation upon the Instruction received, for self-examination and self-study. If possible the place selected,” etc. [cf. Rule 16, *BCW XII*:496].

It will be noticed that the advice as to the place selected is preceded by “if possible” but the direction to meditate is peremptory. Now there are some students in the Section whose health does not permit them to meditate, and in such cases H.P.B. was wont to suspend the Rule. All such are justified in suspending their observance of it, but indifference, carelessness, neglect, disagreement, are no excuse for disobedience. Obedience to the Rules laid down for our guidance is a *sine qua non* of progress in Esotericism; this is distinctly one of the “orders that concern esoteric work,” and disobedience, in the absence of a valid excuse, is a breach of the Pledge. It is noteworthy that some who answered the other questions worst were those who said “No” to Question 8 [regarding doing daily meditation].

For let us consider this matter apart from the duty of obedience. Many of the members are busy people, yet if they took a statement in the *Instructions* such as that the Auric Egg “is the direct emanation from the Ātmic Ray in its triple aspect of Creator, Preserver, and Destroyer (Regenerator) and from Buddhi Manas” [526], and kept their thought fixed on this as a subject for meditation even once, they would be surprised at the knowledge gained, and understand the nature of the Auric Egg much better than they do at present. The patient dwelling of the mind upon a single thought results in the gaining of wisdom, and it is thus that the true Occultist is developed. The Occultist is not manufactured by the GURU; he makes himself, the GURU only adjusting; and he who will not give half an hour a day to quiet thought, cannot expect to progress

Again, we cannot advance unless we learn to know ourselves. “If you do not know yourselves,” wrote a MASTER lately, “how can you know us?” “Self-examination and self-study” are to form part of the half-hour’s occupation. If this were faithfully carried out, we should have less jealousy, less bitterness, less harsh judgment, less disharmony, in the School. For self-criticism prevents unkind criticism of others, and those who know their own weaknesses, and are striving to mend them, are always the most compassionate towards the weaknesses of others. Nor can we hope to conquer the subtle forces against which we fight, if we do not clearly know what ingress is given to them by the weaknesses of our own nature; the traitor within opens the door to the foe without, but the faithful guardian of the fortress, who has discovered his traitors, keeps them fettered and well nigh harmless.

Let us look at the matter seriously. Either we are playing at Occultism, or we are trying to prepare to become Occultists in this, or some future incarnation. If the former be a statement of the case, it would be wise to remember that such play is dangerous, as well as waste of time. If the latter be our position, then we should follow the path shown by the Teacher. "By the performance of duty wisdom is acquired," and one of the duties of a disciple is obedience to the rules laid down by the Teacher. They are rules sanctioned by ages of experience, and binding on us as pledged disciples. So let each member take refuge from worldly things for at least one brief half-hour daily, and so give his inner force the chance of becoming active.

Aspiration towards the Higher Self should form part of the daily meditation, the rising towards those higher planes of our being which cannot be found by us unless they are sought. Earnest and reverent desire for Master's guidance and enlightenment will begin the attunement of the nature to the harmony to which it must one day respond. Concentration on a single point in the teaching is a road to the philosophy: self-examination a road to knowledge of oneself.

These are only suggestions as to the lines of meditation that may profitably be pursued by those who are beginners; each student will soon find out his best road for himself.

THE ANTAḤKARAṆA, OR BRIDGE BETWEEN HIGHER AND LOWER MANAS

Examination II [Question 4; see pp. 365-6] showed that considerable confusion and doubt exist as to the nature of Antaḥkaraṇa.

As H.P.B. said Antaḥkaraṇa is a bridge or path by means of which the ascent into Higher Manas and descent from it is effected by us while incarnated, and is necessary in making the ascent and descent; we need to grasp the idea more fully.

Antaḥkaraṇa must not be viewed as being merely an offshoot of Manas in its lower aspect. Antaḥkaraṇa is a higher aspect of lower Manas; a projection of the lower Manas towards the Higher. Viewed as "a mode of consciousness" (H.P.B.) it consists of the aspirations of lower Manas towards the spiritual state. Call it a feeler thrown out by lower Manas and indrawn at death, when Antaḥkaraṇa *per se* is "utterly destroyed as a vehicle" (H.P.B.'s words). The *personal* consciousness pervading it is that of lower Manas, and *as such* its "remains survive as Kāma-Rūpa" (No. III, [BCW XII:633]); the word "its" here refers to lower Manas. When the Instructions say "the consciousness of Antaḥkaraṇa . . . is transformed into Kāma-Rūpa", the personal consciousness of lower Manas (at times thrown upward, and then only becoming Antaḥkaraṇa) is meant and not Antaḥkaraṇa *per se*, which "is

destroyed at death", *i.e.* that specific mode or action of consciousness is then blotted out, by being again merged into that lower mode, which now becomes fixed in the Kāma-Rūpa.

Antaḥkaraṇa, when in *active* existence, is not evolved from lower Manas alone. H.P.B. told her pupils it is also, in part, an effect of Higher Manas. It can be illustrated thus: Lower Manas emits an efflux towards Higher Manas; this stimulates an influx of spiritual energy from Higher Manas; action and reaction as between higher and lower are thus set up. This interaction is the path of communication between the two and is called Antaḥkaraṇa. From one point of view Antaḥkaraṇa is a function of dual Manas. At death "the bridge," so to say, parts in the middle and is reabsorbed; the influx withdraws into its source — Higher Manas; the efflux retreats into the personal basis of lower Manas; Manas rebecomes one, its dregs sloughing off as the Kāma-Rūpa. The interaction is extinguished — and *that* was Antaḥkaraṇa. Its personal basis in lower Manas — the fuel from which sprang the flame — is what becomes the Kāma-Rūpa so far as Antaḥkaraṇa is concerned. Both influx and efflux are governed by Karma; we cannot say which is prior to the other.

We find ample illustrations of the above in *Voice of the Silence. Light on the Path*, a collection of ethical injunctions and teachings, was so named because such aspirations, if continuous, themselves form Antaḥkaraṇa, the Path.

CONDUCT OF THE SCHOOL

Although documents as sent to each member give every particular, a few words as to how the School in general is conducted will not be out of place, as one or two letters from Asia show that some are capable of imagining the School to be divided into two parts, one here and one in England.

There is no such division. The heads of the School necessarily live, one in London and one in America. This only means, that for purposes of regularity and saving of time and expense the correspondence of all U.S. members is with William Q. Judge, and those of Europe and Asia with Annie Besant. So also each of those persons represents the other in all letters and Papers issued, even though in general correspondence they use a single name.

The records are kept in London by agreement between these two, and because it is more convenient. It also permits both to know of applicants, before the final issue of certificate of membership. Neither takes any important step without previously consulting with the other.

THE T.S. AND THE SCHOOL

Members must carefully remember that the School has no official connection with the Society (T.S.), although none are admitted who are not F.T.S. Hence the T.S. must not be compromised by members of the School. We must all recollect that the T.S. is a free open body. So if one of the Heads is also an official in the T.S., his or her words or requests as such T.S. official must not under any circumstances be colored or construed on the basis of the work of this School.

This caution is necessary because some members have said to the General Secretary of the U.S. Section, T.S., that they regarded his words, as such official, to be an order. This is improper and may lead to trouble if members cannot see their plain ethical duty under the pledge. They are, surely, to work for the T.S., but must also use their common-sense *and never let the T.S. become dogmatic.*

CORRESPONDENCE GROUP

A class of earnest students is in process of formation. All those *whose efforts warrant the promotion* will be permitted to correspond with more advanced "members of the Inner Circle" (see last paragraph Book of Rules), through this office. Group Secretaries will also be allowed to send six questions monthly, as selected by their Group, for the same purpose.

[Starting with the series below the heading became:]

ANSWERS TO CORRESPONDENCE AND SUGGESTIONS & AIDS

Correspondence No. 1

June 8, 1892

NOTICE

This matter consists of replies to questions from the School on Instructions Nos. I, II, and III and also of other matters relating to the School, and it goes to all members irrespective of degree.

Each group is entitled to receive through its President or Secretary three copies for the use of its members, the latter having privilege to copy for themselves. No group member will be supplied direct, as we have not enough money for such expense. No duplicates can be furnished from the office.

Members not attached to any group receive one copy direct.

Groups can send three questions at a time, not oftener than once a month for the present, through their President or Secretary only.

No questions will be received from members of a group as Individuals, but only through the medium of the group as a whole. The questions from groups must be well considered and debated at the meetings before being referred to the office.

Members not in a group are each entitled to send three questions also, but likewise must well consider and digest them first. (See *Book of Rules*, No. 12 [BCW XII:495].)

All questions on hand at date of any issue will be included if space permits, the benefit of all the answers being extended thus to the whole School.

Use ink and write plainly. Use concise language without circumlocution or profuse explanations. In referring to any book, or other matter, make distinct reference by page, line, number, title, date, etc.

The "Suggestions and Aids" are therefore merged in this.

CORRESPONDENCES

Several members are evidently mixed about these. They say the correspondences do not agree. This appears so because members have settled on one fixed correspondence. A correspondence is a likeness, not an identity. Thus one color corresponds to one eye, but that may all change when we shift the stand-point, and the color may from the new point of view correspond also to something else. *Left* corresponds to negative, but also to many other things not directly related to one another. *Red* corresponds to Kāma and Mars, but may also, when the plane of thought is shifted, correspond to something else. The arms and hands correspond to Mind, Memory, and Understanding, and yet arms and hands do not correspond to Buddhi, which is the true correspondence for Understanding. The true position is to settle what sort of correspondence one is engaged on and base the argument on that, always remembering that each correspondence and set of them have their own place and relation and must not be mixed up. *E.g.*, when we are considering correspondence of weekdays with planets, that has nothing to do with the correspondence of planets among themselves. Attention must be paid to the particular *class* of correspondences that is being investigated, and not to confuse the mind by thinking of those that are of a different class and which include some of the other ones.

Ques. 1 — Suffering, and responsibility for each other.

One asks if we shall suffer in the sense of not progressing, for the vindictiveness or want of harmony evident in a fellow-member of this School; for it has been said by the Heads of the School that each one would attain for himself, notwithstanding laggards or backsliders.

This is important since it bears on the very reason for establishing the School. It was founded for the first object of making inside the formal ranks of the Theosophical Society an actual brotherhood if possible, for only by such a real union is the strength to be found that is needed for progress. At the outset, the questioner — and all in the same case — should make self-inquiry to see if his own defects in other directions may not be quite as important to be got rid of as those in his brother. It may be that we easily see the faults of others but forget our own; and in such instances as this, it is well known that the querent has defects in other directions which are as much of a hindrance to third persons as those he criticizes or observes in his fellow.

We do suffer for each other. We are retarded by their shortcomings

and they are kept back by ours. They and we are units of one family, members of this race, and in this fraternity there is a subtle tie which binds all its members together; it is a current through which everyone is affected from all directions in our band. This is our Karma; it is the working out of the old affinities and antipathies, or otherwise we would not be here. Repining at it will do no good whatever. We must admit it and do the best we can to rectify it on our part. But at the same time, every member has the chance to forge ahead of all the rest — using his added ability and power for their benefit. If this were not so, evolution and adeptship were but lies. For an Adept is one ahead of the rest. If he tries to benefit them he is of the White Path, if he works for his own advancement he is of the Black. And it is the same for disciples each in their several degrees of progress.

Again it is asked — and this prevails throughout the whole fraternity — is there no other way of obtaining Theosophical understanding and true spirituality than by study and strong effort? And a reference is made to what the questioner thinks is “needless study of colors and sounds.”

While the question is natural, it is in reality put from the laziness of our nature. A royal, easy road is desired. There is none such however. “The road winds uphill all the way,” brightened by the consciousness of doing right. We can go by two methods: — one that of study and devotion combined; the other that of devotion. But the latter is no easier than the former. It is vastly longer, and extends over many more lives than the other. Absolute, deep, unremitting devotion is required for it, which gives way never for a moment. Have you it? No. But you would lazily slip the first which combines both. Very well; then the weakness, the folly, the indulgence, of the nature of the race to which you belong will pull you down over and over again, while those who combine study with devotion are not dragged down so often, because they have at least some good understanding and philosophy to guide their steps. It may be quite hard for some to study color, sound, and number in their relations to each other and the various principles and planes, but as there are planes from which we cannot gain knowledge save in that way, it is necessary to so study. Indeed the very thoughts we do get, and grieve they are not more complete, come to us at their source in the mind as colors and sounds, but we only half translate them because of our ignorance.

Virtue is needed, but so also is good sound philosophy and wisdom.

There are indeed high chelas who have gained much through devotion without study, but they are not as high as those who added study to virtue. We may all be very virtuous and yet quite unwise. The Society needs wisdom as well as virtue in its members. Our purely sentimental moral acquirements will not save the Society, unless to them we add all that we can possibly obtain of knowledge and wisdom. Those who most advert to this subject and who most complain thereon are such, too often, who lack discernment, who suffer from want of early mental discipline, and who now do not like to go to school again. But there are those who, being full of devotion and altruistic motive, cannot gain much by study because of inherent difficulties, yet who, because they *do all they know how and are able to do*, do all that they can possibly be required. But they, being of a more humble spirit, seldom make this question now discussed.

Ques. 2 (J.G.B.) — I am unable to see clearly what the diagrams in Ins. No. 2 are intended to amplify or illustrate at the close of that chapter?

Ans. — This is a printer's error of arrangement, etc., of plates. The figures refer to the closing lines of the paragraph in which they occur and should be placed in this order: (a) The six-pointed star before the words "the Macrocosm." (b) The pentagon before "the Microcosm." (c) The combination-figure before "the geometrical equivalent, etc." The sentence will then read thus:

"The combination of these powers and the attuning of the Macrocosm, and the Microcosm, will when combined give the geometrical equivalent of the invocation of *Oṃ Maṇi Padme Hūṃ.*" [BCW XII:567]

Ques. 3 (J.G.B.) — In regard to the locality occupied by the "third eye," is it between the eyes, in the forehead, or in the back of the skull?

Ans. — The third eye is the *Pineal Gland*, and cannot therefore be at present said to be in any of the three positions referred to in the question, but is situated in the middle of the cerebral hemispheres. But at one time it was a more or less external organ, before the "Fall into Generation" at the close of the third race, and then its place was at the back of the head (S.D. II:294). In the fourth race it was "drawn deep into the head and is now buried beneath the hair," and (save in the abnormal cases of natural seers) its activity is now entirely latent and can only be stimulated by artificial processes. Esotericists must not be misled as to the position of the "Eye of Śiva" by reference to ancient mystical works of art, where it is represented in the middle of

the forehead, which is merely an exoteric license, the eye being placed there symbolical of the interior vision. Originally all were objectively one-eyed, the two physical eyes which developed later replacing the one "Cyclopean" eye after the separation into sexes. Its resurrection will only be on the day when Humanity is purified and again spiritually awakened, when, as the result of his "fall into matter," he will be in possession of *three* eyes, two capable of functioning on the physical plane, one on the spiritual — the *one* thus becoming *three*, in the cycle of differentiation. Read *The Secret Doctrine*.

Ques. 4 (S.A.H.) — When H.P.B. says, "We elbow soulless men and women at every turn," [637] what does she mean?

Ans. — She meant what she said, but of course the term "at every turn" is a colloquialism and means "very often." There are such. They are those bodies of men and women who have pursued in former lives bad courses, so that now there is no soul. In their case in place of the Auric envelope there appears — to the Seer — a *shadow* of such envelope, as if the real envelope had burned out leaving only a film of ashes. Take a piece of paper thoroughly soaked in salt or alum and burn it. It will burn out leaving a thin shell; or burn a sheet of paper carefully until only the burnt brittle shell is left. Such is the appearance of a soulless being. The case of the one whose soul is nearly lost is better figured by a spark — representing such disappearing soul — enclosed in a metal ball. It is very weak but the spark left indicates the possibility of rising again — or coming back — through strong effort.

Ques. 5 (S.A.H.) — As to the intellectuality of such beings, their incarnation if any, etc.?

Ans. — The difficulties surrounding the subject may be cleared off by understanding the root of the matter and remembering that we use terms in English upside down. The fact is that the soul disappears from the particular trinity in question and *not* that a soul becomes bad, is lost, and wanders about unattached or attached to some body — that is, becomes a Dweller. It is not so. The person in question leads life after life of evil; the soul is gradually starved; this goes from bad to worse; and at last soul disappears utterly, leaving only the evil effects, and these proceed under natural laws with incarnation until all is ended. "The mysteries of Lower Manas are almost infinite." When the evil courses have proceeded far enough, Lower Manas is able to cause incarnations until the power is exhausted. And soulless beings are the Lower Manas, divorced from the upper principles, thus incarnating.

When the power to incarnate in a human form is exhausted it proceeds in lower kingdoms, for nature cannot leap, she must proceed step by step either up or down. Some of these incarnations will be of a highly intellectual character, others, those that have gone far down, being merely as vile beings of the lowest sort.

The Dweller is a different matter. It is not a lost soul. It might be said to be a human elemental. It is also the sum total of general wickedness as related to the individual who sees it. Hence, the first sort is a particularization of elemental forces, and the second or real "Dweller" is the sum total of general wickedness. So, then, it follows that every student will, some day in some life, arouse this latter Dweller when the point is reached where the real struggle begins, for we cannot pass on to higher planes without arousing the general evil in our race; and when aroused each one focalizes it in a way peculiar to himself. Therefore the term "Dweller" has been loosely used whenever used in any way other than as described.

Ques. 6 (Lucifer) — What becomes of the Higher Ego of a Black Magician?

Ans. — It is divorced from him and makes new incarnations.

Ques. 7 (Lucifer) — If an Adept makes use of an already grown body to incarnate in, does he use his own Liṅga-Śarīra? If he does, what becomes of the Liṅga-Śarīra naturally belonging to the said body?

Ans. — He does or he does not as the case may be. The Liṅga-Śarīra of the body has gone and the Adept has entered before vitality has passed the line of revival.

Ques. 8 (Lucifer) — If he does not use his own Liṅga-Śarīra, what becomes of it?

Ans. — He never gives up his own Liṅga-Śarīra at all.

Ques. 9 (Lucifer) — Can the Higher Ego enjoy or suffer or even be conscious as an "I am I" center of consciousness on a higher plane while the lower Ego also is awake and also a conscious, willing, suffering, enjoying "I am I" on a lower plane simultaneously?

Ans. — Yes! the Higher Ego suffers for the sins of the lower, and this is the origin of the Savior who suffers and is crucified.

Ques. 10 (Atlantis) — Concerning the astral body, is it the seat of the

emotions and general characteristics of the Ego during an incarnation? Is it composed of the coarse elements of the Auric Egg? Is it subject to change like the physical body, or is it permanent during an incarnation?

Ans. — (a) The Astral Body is the seat of the emotions, etc., in the sense that it is through it that Kāma acts. For Kāma has to have a vehicle, which is the Astral Body — while the material body is the vehicle for the Astral. Without Kāma it is not entirely the representative of the Ego. Both Kāma and the Astral Body are needed, the Kāma-Rūpa being formed after death by the coarse part of Kāma and the Astral Body. With this in mind it is legitimate to say that it is the seat of the general characteristics, etc., “during an incarnation.” (b) The Astral Body is made out of the Auric envelope, together with the necessary astral matter around the family. It grows after conception up to a certain date, but much quicker than the material body. It does not get *all* of its material from the Auric envelope, but, as said above, elsewhere. (c) In the ordinary sense, the Astral Body is not subject to the constant change that the material body undergoes from day to day, but it has changes. These are slight in ordinary cases but are greater in the case of those human beings who are trained. Esotericists should read with care the article on this in *Path* for July 1888 entitled “Culture of Concentration.”* It is important.

The Astral Body begins to disintegrate when the time for death arrives. In some cases the disintegration begins perhaps two years before death; generally not so long. When the disintegration of the Astral Body is complete, then natural death supervenes from the natural causes that bring it on in the body, and this may be sudden, slow, or very slow.

Ques. 11 (M.L.G.) — Is there such a being as a Nirmāṇakāya known among the “Brothers of the Shadow”?

Ans. — There are Nirmāṇakāyas of the left-hand path equally as of the right-hand, just as everything in Nature has its dark and its bright sides. See Instructions, No. 2.

*[See *Echoes* I:70-80.]

Correspondence No. 2

July 8, 1892

GROUP VISITS

A member of the School having recently visited a group not his own without previously having obtained written permission from the office, attention is once again called to the following. No member will be allowed to attend any group other than the one to which he is officially connected without having first obtained a written permit to do so. The reason for this rule is because the introduction of a new element and personality into any group necessarily disturbs the existing currents and creates new conditions, and unless attendance at a group can be continued by the visiting member for at least three months, said currents are disturbed without any useful purpose. Promiscuous and casual visiting is therefore strictly prohibited, and unless it can be ascertained that the visiting member will attend *regularly* for at least the period named, no permit will be issued. But if a group desires to meet a member from some other group on some special occasion, it can do so by holding a meeting at some hour or day other than that fixed for the regular meeting. Then the group currents are not disturbed, for no new elements are introduced into the ordinary meeting, which is held regularly at the same time and place as before. For these reasons the unflinching regularity of members in attendance at their own groups cannot be too strongly insisted upon. Unless absolutely prevented by sickness, absence from home, or other urgent reason from so attending, no member should fail in his duty to be present. An absent member momentarily weakens his group. A weakened group weakens the School.

The attention of the presidents and secretaries of groups particularly is called to the above.

Ques. 12 (C.F.) — Am I to understand that in answer to Question 10 (pp. 382-3) in last issue of "Answers to Correspondence" it is meant to say that the astral body as a whole disintegrates before death of the physical? If so, it would contradict the earlier teaching.

Ans. — Inadvertently the word "disintegrate" was used in answer to Question 10 instead of "disentangle." It should have read, "the astral

body begins to disentangle itself," etc. But strictly I was referring to that part of the astral which might be called *vital*, for that does disintegrate before death, and as it has the same appearance as the whole astral body it would be so regarded by a seer. In the reply I also said, correctly, that the Astral Body with Kāma forms after death the Kāma-Rūpic Spook, showing that in speaking of disintegration just before in the sentence, reference was not made to the Astral Body as a whole, but only to some part of it. The Māyāvi-Rūpa is a part of the Astral Body also, with very peculiar power. As we use in English very loose terms, some confusion is inevitable. "Astral Body" is made to cover too much, but at present this can hardly be helped.

Ques. 13 (S.A.H.) — Is any Kāma-Rūpa formed in a case where union is made with the Higher Self?

Ans. — Yes, there is, except where Nirvana is taken. The Higher Adept has and uses a Kāma-Rūpa, which is often called Māyāvi-Rūpa when acting in a certain way. But the Kāma-Rūpa in this case is a different sort of one from those of ordinary men. It is high and refined and harmless. It represents the purest essence of the material nature, and is absolutely needed to work in and with nature. Students have, so far, only considered that phase of Kāma-Rūpa which is connected with this plane of gross experience. Kāma is a general principle, and therefore also having gradations of high and low, fine and coarse, and so on. Understood thus, difficulties should disappear; but further discussion is still in order.

Ques. 14 (Lucifer) — Can our Higher Egos become Devas, or be absorbed into Devas? If so, what becomes of our Higher Ego's past experience?

Ans. — As *Deva* is the name given to any power in Nature, from the highest of the Dhyāni-Chohans to the lowest Elemental, the question is not very clear. It seems also to contain the implication that the Higher Ego is something quite distinct from one's self, whereas it is nothing of the sort, but is the permanent aspect of the ever-changeable lower *Ego-sum*. One can become a Deva, but the consequence will entail a return to incarnation in the next Manvantara. The past experiences are retained.

Ques. 15 (Lucifer) — What is a Deva?

Ans. — See answer to No. 14. A Deva is a so-called god, that being the exact meaning of the word. They are of all classes, conscious and

unconscious, and operate in all natural phenomena. Better consult a good glossary for words like this.

Ques. 16 (M.L.G.) — Why is Prāṇa made a principle? Jīva being diffused through all and having been present in all things from the first, the lowest equally as the highest, it is in the animal as well as man, and out of it seem to be generated all the other principles.

Ans. — The Prāṇa which is made a “principle” in the human classification is only an *aspect* of Jīva — not Jīva proper. It is merely that aspect which has direct dealing with physical man, and to some extent might be looked upon as that which draws the line between organic and inorganic matter, in the former of which it is always manifested as a principle. But there are many kinds of Prāṇa so-called. It is a most necessary agent in the constitution of man, and, as such, we cannot avoid considering it as a principle, although from a more complete point of view it is identical with Kāma. The present classification, however, must suffice.

Ques. 17 (J.G.W.) — How can there be such a being as a Nirmāṇakāya of the evil path? I can understand how one who is merely an Adept can be a power in evil spirituality, or be spiritual for evil, but I do not understand how a Nirmāṇakāya can be. H.P.B.’s Glossary and other Theosophical works present the case so forcibly as to leave me in some doubt.

Ans. — “Nirmāṇakāya” is a name made up of two words which signify really “having no body,” and has no reference whatever to moral qualities. Hence there may be a Nirmāṇakāya of good or of evil. Naturally men think most of the good in such high and peculiar beings. Now, therefore, the Nirmāṇakāya of good must have a separate name to designate goodness as a Nirmāṇakāya, and that name is “Nirmāṇakāya of the Path of Compassion.” This explanation is of course in the E.S.T., and is not a public one, for in the public, outside explanations, the Nirmāṇakāya known of is solely good, as, for instance in Buddhism, where it refers solely to Buddha’s state. This knowledge also need not shatter our lofty ideal of the Nirmāṇakāyas of the light; it is only enlarged, and we are able to discriminate more clearly herein. The word *man* may be good or bad, and yet we retain our lofty idea of *man’s* possibility of perfection.

There are beings able to live “without” a physical body, hence beings of spiritual power, who are yet evil and descending, for “spirituality” *per se* is a knowledge of the essential breath, motion, or essence of nature, but if used against the upward tendency of nature’s laws it must

fail in the end. The authority for the above about Nirmāṇakāyas, for this School, is to be found in Instructions II, page [560].

Ques. 18 (H.H.) — Will humanity at the close of the seventh or last round die; or will they be transferred to another planet, the next planet of our chain, E, and again commence seven rounds after this on F and G, and will after all this the earth disintegrate gradually?

Ans. — This question is exceedingly mixed. A “round” is a cycle of the life-wave — including every substantial entity on earth as well as man — round the *whole seven* planets of our chain. Consequently, once having left this earth — Globe D — at the close of our period on it, we shall not return to it to go through another round on it until we have first passed through the six other planets. The questioner is probably confused on account of the passage on page 160, Vol. I, *Secret Doctrine* — “one is a ‘planetary round’ from Globe A to Globe G, the seventh; the other the ‘globe round’ or the *terrestrial*” — but this only means that the author is considering the earth Globe D only, during the period when the life-wave is passing through it, and not taking any account of the other six globes. For in another part she says: “The other globes are not referred to in this work, save incidentally.” In the interval between two “*terrestrial* rounds” Humanity has passed completely round the six other globes (including Globe E, of course). At the end of the seventh round the earth-chain (the whole seven globes) will transfer its principles to a laya center, or “neutral point,” and thus form a new chain of worlds into which all on earth will go. Just as the moon did to our present world. The earth will then become the satellite of the new planet.

Ques. 19 (H.H.) — Is there a real progress for Humanity?

Ans. — The questioner’s difficulty seems here to be in the observation of Humanity as less perfect than in the “days of old.” This is true. It *is* less perfect. But this is only a demonstration of the law of cycles. Because eventually, when it comes to the perfection possible in this Manvantara, it will be far more ahead of all past times. You are comparing a race as yet only in its teens to one in its prime. The man who reincarnates as a babe can hardly be said to be as noble or useful while he remains that babe, as he was when full-grown in his preceding life. But besides this there are periods of obscurity — really larger cycles — when powers are taken from man so that he may have deeper experiences and knowledge of Life. This is one of such periods for this planet, and is called Kali-Yuga or Black Age. The flower of the elder races has *gone on*; it is the decadence of them we now see.

Ques. 20 (H.H.) — At the close of the seventh round the man who is not then perfected is thrown back and has to commence work over again in a succeeding Manvantara. This is his bad Karma. But (a) is he not the gainer, because in the next Manvantara he by his previous experience must be able to go ahead of his times and become a pioneer? (b) Will all sometime be perfect?

Ans. — (a) Relatively he (or the monad) has advantage. This is over the newer Egos of the next period, but he is behind those who passed on. From another point of view he loses. In relation to the new Manvantara he is a pioneer. But in regard to the old one he is long behind time. The advantage he gains is the compensation for the suffering he has had to endure in returning to the most simple elements and in disintegrating because he could not go on, said to be the most awful punishment endurable. But this is not for humanity in this globe or round. *(b)* Yes, *all* will sometime be perfect, if we can speak of time at all, in any sense, of things relating to infinites. But before perfection is reached — and this will not be in one or a million minor Manvantaras — each will have to fall again and again, as greater and as less. This, however, refers to the monad or true Ego. There is also such a thing as the complete loss of the *personality*. (See Instructions, No. III [622-41].)

Ques. 21 (T.D.) — Why does the Monad have to travel the cycle of pilgrimage; to descend into matter, and return laden with the experience of its journey?

Ans. — This is almost equivalent to asking “Why is there such a thing as Life?” There cannot be, philosophically speaking, any other method of encountering existence save through experience. And the only difference between the Esoteric Philosophy and other systems of thought is that it is more consistent, since it makes this experience take place under the laws of cycles and of justice which are fundamental laws of Life. Monadic experience must be without end or beginning, since Life itself is, in the nature of things, also without end or beginning. And the conception of a cycle or circle best conveys this unendingness. The Monad descends into “matter” for the same reason that it afterwards ascends to “spirit” — to complete the cycle of experience, for without such constant emanation and experience spirit could not know itself.

Ques. 22 (M.H.P.) — Rule [18], page [496], Book of Rules, states that no member of the School shall belong to any other body or association for mystic study. Does this prohibit one's studying works like the Kabbalah, or forming classes for such study?

Ans. — The rule referred to does not prohibit the study of the Kabalah or aught else, or joining classes for study of literature. What it prohibits is joining bodies for the purpose of *mystic* study or practical occultism, which is a very different thing from intellectual study of ancient scriptures or books. The rule is made because one order of training would conflict with the other, and as this School has especially in view the training of the Manas and the acquirement of knowledge of the Antaḥkaraṇa, it follows that outside study of mysticism might easily lead one astray.

Ques. 23 (J.C.S.) — Concerning the evolution of the seven races, am I right in understanding that the life impulse did not leave the moon until its seventh race was fully perfected, when it produced a laya center in space (which became our present earth) in season for the evolution of the Monads in our first round and first race?

Ans. — You are right, and although the Moon may now have volcanic ebullition, that is merely because it is in its third last stage of dissolution. There is analogy in this in the state of a man's body after death, inasmuch as it takes a considerable time to burst, decompose, and so forth.

Furthermore, do not forget that in the planets from A to G, in any system of worlds, the whole scheme of evolution on each is in accordance with the nature of each globe; therefore, for instance, on Globe A the entire evolutionary scheme would be of the nature of a prototype or ideal type of the whole evolution, and so on down the line of planets to ours.

Ques. 24 (H.J.W.) — How is it possible to get rid of the feeling of dislike of other people that we sometimes experience?

Ans. — There is no way of ridding ourselves of such feelings save by attacking them steadfastly. But we aid ourselves if we remember that all our dislikes arise from something we did against those people in other lives, and by remembering that we are each in fact a part of all. Hence if we dislike them we are really disliking ourselves. If we arouse the feelings of love and charity *in our hearts*, we will gradually destroy the other.

Ques. 25 (H.H.) — What has the Astral Form or Liṅga-Śarīra to do with clothes? Clothes have no astral form, yet if the astral of anyone appears to another, it will be clothed as the person to whom it belongs?

Ans. — You are incorrect in assuming that clothes have no astral form. Everything in Nature has its double or astral on other planes, the fact being that nothing visible in matter or space could be produced without such for basis. The clothes are seen as well as the person because they exist on the astral as well as he. Besides this, the reason why people are seen in the astral plane with clothes of various cut and color is because of the thought and desire of the person which clothes him thus. Hence a person may be seen in the astral light wearing there a suit of clothes utterly unlike what he has on his body at the time, because his thought and desire were upon another suit, more comfortable, more appropriate, or what not, and which therefore clothes his astral form. This fact I testify to from actual experience and observation.

Ques. 26 (H.H.) — What can true and earnest Theosophists do against the Black Age or Kali-Yuga?

Ans. — Nothing *against* it, but a great deal *in* it, for it is to be remembered that the very fact of its being the iron or foundation age gives opportunities to be obtained in no other. It is only a quarter as long as the longest of the other ages, and is therefore crammed four times as full of life and activity. Hence the rapidity with which all things come to pass in it. A very slight cause produces gigantic effects. To aspire ever so little now will bring about greater and more lasting effects for good than at any other time. And, similarly, evil intent has greater powers for evil. These great forces are visibly increased at the close of certain cycles in the Kali-Yuga. The present cycle, which closes November 17th, 1897–February 18th, 1898, is one of the most important of any that have been. Opportunities for producing permanent effects for good in themselves and in the world as a whole are given to Theosophists at the present time, which they may never have again if not taken advantage of.

Eastern School of Theosophy

LONDON, *August 1st, 1892*

DEAR BROTHER, SISTER,

A criticism has reached us from an earnest member of the School, with reference to the circular letter of March 10th, 1892, sent by Annie Besant to all members of the School, not resident in America, and it was suggested that that circular was a violation of the liberty of members in their Exoteric work. This idea seems to be confined to a very small number of members, but as it shows a radical misunderstanding of one of the objects of the School, and as it would cripple the School's usefulness were it to spread, it may serve as offering an opportunity for a clear understanding as to the relation of the E.S.T. to the Theosophical Society.

This relation will best be understood if we glance at the history of the T.S. Founded by the direction of the MASTERS and drawing its true life from Them, it stands, as a Society, in a position different from that of any worldly organization. As H.P.B. has said, every member of the Society is united by a delicate thread of magnetic rapport to MASTERS, and it lies with each member to draw himself nearer by that thread, or to let it hang loose and useless, to be frayed away and ultimately broken. Any of you who have read letters sent to early members of the T.S. will see how real that link was meant to be, and how seriously membership in the T.S. was regarded. Lack of loyalty, lack of courage, lack of recognition of MASTERS, lack of devotion, marred the early ideal, until the T.S., as a body, well-nigh wrenched itself out of the MASTERS' hands. H.P.B. sacrificed herself for the Society, and so saved it from complete failure; and, at last, it was decided to openly call out a body that had always existed within the T.S., that they might, *as an organized body*, work to recall the Society "to its original lines," and thus redeem it.

Turn to your *Book of Rules*, and read the four paragraphs on pp. [489-91], commencing, "The Theosophical Society had just entered," down to "without this help benefitting ourselves." Having read this, you will see that Annie Besant, as one of the two to whom MASTERS committed the charge of the E.S.T., was discharging an obvious duty when she called on members of the School to show strength, quietness, and absence of prejudice, and to try and infuse similar qualities into the branches of the Society at such an important time as the first

Presidential election. The direction to act as pacificators and to make harmony their object is in exact accord with the words of our Teacher on p. [490].

There remains the statement, not made as one of the Outer Heads, that Annie Besant hoped that the choice of the Society would fall upon William Q. Judge as President, and it was suggested by the friendly critic that this would be taken as a direction to Esotericists to vote for him, although they were told, in so many words, that as no direction had come each must use his own best judgment. But had a far stronger form of advice been used, would the liberty of members have been unfairly infringed? Once more a glance at the past may help us. The first form of pledge in the School bound the disciple "to obey, without cavil or delay, the orders of the Head of the E.S. *in all that concerns my relation with the Theosophical movement.*" On becoming an Esotericist he voluntarily abdicated his liberty as regarded the Exoteric Society, and bound himself to carry out in the Exoteric Society the orders he received from the Head of the E.S.

It is true that this simple frank pledge was altered by H.P.B. in consequence of the criticism of some, who feared lest obedience against conscience should be claimed by her; but, as she herself said, the remodeled clause was a farce. She changed it, not because the new form was good, but because Western students were, many of them, not ready to pass under Occult training. They do not understand the privilege of obedience, when rendered to such as are the MASTERS.

Now had MASTERS sent word that members of the E.S.T. were to vote for any special person and to use all their influence to bring about his election, we should have transmitted those orders to every member of the School, and every loyal member would have obeyed them. Did the absence of such orders debar us from giving advice on a matter important to the T.S., leaving members free to follow it or not? We gave no advice; one of us only expressed a hope. Whereas we should not have gone beyond our duty had we expressed definite advice to members, leaving them free to accept or reject it. By such common action the School should discharge its function to the great Body of which it is the Heart, for this is the "united aim" of which H.P.B. spoke, by which it is to be saved from future dangers. Were this not so, the School would be of little service to the T.S., but the Esotericist is an Esotericist always and in everything, working in brotherly union with his fellow-members, and so swinging the Society along the best lines.

It is not meant that the Esotericists, as members of an Exoteric Branch, should assume authority, claim right of direction, or urge on Exoteric members an obedience to Teachers whom such members

may not recognize. But it does mean that, while avoiding all semblance of dictation, they should use their influence in the direction which, as *Esotericists*, they believe to be the best, that they should discuss all important questions, as *Esotericists*, among themselves, and then follow a common policy. How salutary their presence is, in the *Exoteric Lodges*, may be very plainly seen by a glance at such *Lodges*; for wherever there are *Esoteric* members there the outer *Lodge* grows strong and expands.

It is more than probable that the reason why the *School* does not as yet frequently receive definite orders from *MASTERS* is that so much disposition exists in *Western* minds to demand reasons for every request, and to always hold in reserve an intent to disobey, if the orders expected to arrive do not suit. This was very plainly shown to one of us by one member, who asked if a certain practice he intended to begin was against the pledge, and coolly added, without waiting for a reply, "it does not make any difference, for if it is against it I'll do it anyway." So, therefore, those of the *School* who aspire to go very far along the *Path of Occultism* would do well to seriously consider the methods of *Occult training* and of the *Eastern Schools*. The outer *Degrees* of the *E.S.T.*, since the watering-down of *Clause 2* of the *Pledge*, are left very free; but disciples may rest assured that further along that *Path* willing obedience is a *sine qua non* of progress. The immemorial rules of the *East* will not be altered to suit the independence craze of the *West*, and you will do well to recall the words of *MASTER* in the *Introduction to Instruction III*: "The pupil was always enjoined to obedience and loyalty. This is what you have to tell them, advising them to study [*The Laws of*] *Manu*." [593]

Obedience is forced on none; but it is a condition of training, and those who cannot consciously accept it must rest content, for this incarnation, with such teaching as can be given in the outer degrees. Those who want to pass on will do well to accustom themselves to the idea of discipline — though, indeed, it will come of itself to those fit for progress. Meanwhile let all feel assured that neither of us two will make any attempt to give orders to the *School*, except in its societies and ordinary work, and that you are free to accept or reject our advice as you will.

Your faithful servants,

ANNIE BESANT
WILLIAM Q. JUDGE

Correspondence No. 3

September, 1892

A TIME FOR MEDITATION

Members of the E.S.T. everywhere are asked to take ten or fifteen minutes each day at that hour in their longitude which corresponds to 11 p.m. in London, and for that period think over their pledge, the Masters, the unity of the School and all the members of it irrespective of acquaintance, and to try to arouse and hold charitable, kind, and united feeling for the whole body of students, and lastly, to hold a strong determination to have help of every kind for the T.S. movement. Between New York and London the difference in time is five hours: this will be a guide.

 NOTICE

Informal meetings of the School are held on the 1st and 3rd Fridays in each month at the central office, 144 Madison Avenue, New York City (Room 8, 3rd floor). They are for the purpose of promoting unity of feeling and of purpose among the members, and for discussing the work of the School and topics relating to esoteric study. All in the vicinity of New York are invited to attend, and, if their circumstances permit, expected to be present. In this way foreign members may have opportunity of meeting their brethren. The meetings are held from 4 to 5:15 p.m. *No member will be admitted after 4:15.*

WILLIAM Q. JUDGE

Ques. 27 (J.D.) — In pronouncing the sacred word during private meditation am I to use the sign which accompanies it in its use at Group meetings, or is this sign only to be made at said meetings?

Ans. — The sign is only to be used at the Group meetings

Ques. 28 (J.J.S.) — (a) Referring to the second paragraph [pp. 378-9] of Answer No. 1, can the personal defects which hinder our progress be shown us by others, or must we find them out for ourselves? (b) I am earnestly and honestly trying to keep right, but my progress is so slow that I hardly know I advance at all.

Ans. — (a) We have to find out for ourselves those defects in us which act as stumbling-blocks on our path. Our association with others however, and particularly with students like ourselves help us more readily to this end, for we consciously or unconsciously compare ourselves with those around us and thus learn. But if faults in us are pointed out by others and we fail to see them in ourselves, we are missing a good opportunity. (b) It has been many times said that we grow only when we are unconscious of our growth, just as all things in nature do. But would you not vote the gardener incapable who should be constantly pulling his flowers up by the roots to see how they were growing? Yet this is what you try to do with the soul-plant you wish to nurture. Leave it to itself to grow: you cannot force it, nor check nor regulate its growth. It will surely grow if you care for it and bear on strongly in your duties toward it. It may not be large enough or strong enough yet to bear as good fruit as you would wish it to, but some day it will and then you will know that it has grown. But you cannot watch its growth. If you are earnestly trying to keep right you will surely someday achieve.

Ques. 29 (B.D.F.) — *What is the meaning of the triangle in the middle of the diagram [Plate II, facing p. 581], and what do the other lines signify?*

Ans. — The triangle represents the Higher Triad. Owing to a printer's error the whole figure is somewhat grossly portrayed. The *man* should be simply a shadowy violet form to indicate the higher astral, with of course no features in the face. The colors are intended to be flashing and vibrating in the aura, and are the principles with their ever-varying order of intensity. The square around the figure symbolizes the quaternary, the triangle inside its permanent base. The other lines represent the order of the various forces as they spring from the different Hierarchies. The entire import of these however cannot be given.

Ques. 30 (M.K.S.) — *What would lead to the destruction of antah-karana?*

Ans. — Antahkaraṇa being a mode of consciousness which may be said to exist only when the Higher and lower Manases are related to one another as separate principles, its destruction may take place in two ways: (a) by merging the lower in the Higher, and making them *one*, (b) by so separating them as to destroy the possibility of any relationship between them. The first may be performed by aspiration, and by constantly dwelling on the highest ideals reflected in the mind. The

second by an absolute refusal to regard or listen to any of the higher promptings — which thus gradually lessen and finally disappear. They can be reawakened however by steady and persistent effort to that end.

Ques. 31 (E.H.M.) — Is it wrong to try and enter Nirvana?

Ans. — For the majority — no, no more than it is wrong to try and sleep when due season arrives. But while we have work to do we have no right to take that rest, and to the true worker with nature the time to enter into Nirvana is not until *all* are prepared to enter as well as he. Speaking plainly, the Eastern School is hardly intended to fit [one] for entrance into Nirvana. All members of it have taken pledges which, whether they remember them or not, will affect their future lives and force them to work for humanity in one way or another. Directly they attempt to gain spiritual benefit selfishly instead of trying to help their brothers, they will feel the innate calling to work, which cannot be evaded. And so long as this is so, it is manifestly impossible that they should enter Nirvana. This should not prevent their trying however, for until they have attained so lofty a state of perfection as to allow of their becoming Nirvāṇis, it is impossible for them to forego the prize and become Nirmāṇakāyas of Compassion. But the bulk of humanity are not members of the E.S.T. and the foregoing cannot apply to them, for whom, if they desire freedom from the cares of existence and of rebirth, there can be nothing wrong in the endeavor to enter Nirvana. It is well to remember however that even the Nirvāṇi's rest is not a permanent one, and that he must reemerge, and then he recommences life as a *Pratyeka Buddha* (see *Voice of the Silence*, page 43).

Ques. 32 (J.W.G.) — It is said somewhere that before one can become an Adept one must have passed through all experience. Is there no shorter road?

Ans. — There is no shorter road, but it is not necessary that one should pass through all experiences *physically*. We can live them mentally and so hasten Karmic action. Thus if by a sympathetic feeling with those who suffer we can understand what certain kinds of suffering mean, it is not necessary for us to go through that particular experience. And if we get *en rapport* with those who are passing through certain phases of life, we too can understand these phases without having to climb up laboriously as the others have done. "Test all experience" becomes a pernicious doctrine if not understood in the right spirit. Each person born into the world is to some extent a sacrificial victim. He passes through certain experiences for the sake of those born under the

same ray as himself, and in this way each can draw for knowledge on the other's experiences. Thus all experiences are in the field of the mind. It is above all things wise to remember that the mind is the real actor and doer. Furthermore the saying quoted means that all men have really, by this time, been through every sort of experience and thus have evolved our present civilization and human nature.

Ques. 33 (M.P.P.) — I should be glad to know the rationale of punishing one personality for the misdeeds of a previous one — or the individuality (Higher) for the misdeeds of the personality which it could not control?

Ans. — A most extraordinary question to arise with a member of this School. As regards "punishment," inasmuch as deeds committed on an objective plane, or thoughts (evil) relating to an objective plane, can only receive rightful retribution *on that same plane*, such retribution under Karmic Law takes place only in earth life. Again, neither Ātma nor Buddhi are operative on the objective plane, where the acting agent is Manas, the Ego. Moreover, unless Manas has become illuminated and has united itself with Ātma-Buddhi, and has then become the Spiritual Ego, it (Manas) does not act upon the higher planes of being. This Manas it is that reincarnates. It is the real man. The lower principles change at the new birth as there is a new Liṅga-Śarīra, new currents of Prāṇa, but Manas in its dual division is the same. And it is the Manas which suffers in each new life, while also all its higher efflorescence enters Devachan. As its function is dual, so are its awards; spiritual bliss for all its higher aspirations which *are* spiritual, and objective suffering on the objective plane where it sinned. Ātma-Buddhi, the one secondless self, never suffers. Manas, the link, *can* purify and perfect itself *and* the lower principles, over which it is ruler, even to the body Manas has the power of choice. Hence Manas is the doer, the enjoyer, the sufferer. We should ever remember that Manas, the thinker, the Ego, is *the real man*. If you will turn to life and consider that, you will see that everything arises first in the mind, and hence mind is the real doer, although using certain instruments. You should study the doctrine of reincarnation, for your question raises the elementary objection usually founded on the idea that the last personality is not related to the present. It is always you who are punished for what you did: the personality is only an outer coat.

Ques. 34 (J.) — I am always trying, but am constantly sensible of failure; can I ever reach a point of development where I shall no longer fail?

Ans. — We may "fail" in specific acts or endeavor, but so long as we continue to persevere such are not "failures" but lessons necessary in

themselves. Through resistance and effort we acquire fresh strength; we gather to ourselves — and by occult laws — all the strength we have gained by overcoming. Entire “success” is not for us now, but continuous, persistent effort is, and *that* is success and not the mere carrying out of all our plans or attempts. Moreover no matter how high we go in Nature, there are always new rungs of the ladder to mount — that ladder whose rungs are all mounted in labor and in pain, but also in the great joy of conscious strength and will. Even the Adept sees fresh trials before him. Remember also when we say “I have failed” it shows that we have had and still have aspiration. And while this is so, while we have before us loftier heights of perfection to scale, Nature will never desert us. We are mounting, and aspiring, and the sense of failure is the surest proof of this. But Nature has no use for anyone who has reached the limits of, or outlived, his aspirations. So that every “failure is a success.” At the outset the greater your aspirations the greater the difficulties you will encounter. Forget not then that to continue to try even when one constantly fails is the only way to come to *real* success.

Ques. 35 (S.P.C.) — I am aware that Mind-cure and Christian Science practices are not allowed in the School. Recently however I have met with a teacher who teaches her patients to think of themselves as being well instead of sick — never to think an unkind or selfish thought or to speak an unkind word or perform an evil act, and to bear the trials of life patiently, etc., etc. She is helping many. Is she not right?

Ans. — While it is right to be unselfish and charitable, yet to “think of oneself as being well instead of sick” is an error in philosophy and in truth, hence: harmful. For the real man within is a thinker; thoughts are the food of the Ego, and false ones bewilder the Mānasic entity. It may *appear* ethical to say with courage that one is well when the contrary is true, but this question is not confined to ethics. When body is diseased — that is not the Ego, the real man, it is true. It is body, and also it *is* diseased. To deny this and to set up in the brain pictures of a contrary state is to draw down the soul-forces to the material plane and misuse them. The disappearance of the particular form of the disease is no proof that the underlying cause of the disease is removed; it breaks out in some other form, and too often the trouble is withdrawn to inner planes, and manifests in various ways in the mind of the person who has thus held up as truth that which is false. H. P. Blavatsky pointed this out clearly. And when the bodily ill is thus forcibly removed, those who believe in Karma know that reaction as forcible must sooner or later set in. While it is very right and proper to use for the cure of the body

all means related to its own plane, yet to state what is false is not right, and, as said, leads to bewilderment. These systems deny all relativity, which must exist while we are in space and time. It is true that Ātma, the Higher Self, is ever perfect: but the human soul is not so and only becomes so by a prolonged effort of will (and may never become so), and not by unphilosophical statements that it is the only-existent, and that it is "well." For if we come to consider ultimates, the human soul is just as relative as the body, so far as eternity is concerned; and because after great periods of time all merges into the one, is not to say that such a state at present is. We may contemplate Ātma — and that only — as well and perfect, bearing with patience bodily ills, but not denying their existence at this point of time, any more than any other existence. Although it is true that there is a potency hidden in affirmation and denial, H.P.B. condemned it because when used in healing it is based on false philosophy, and becomes then a cause of evil. A falsely based affirmative may bring about a result merely because it acts as a concentrator and for no other reason. There are half-truths in mind-cure, but as these schools are spreading wrong philosophy they are hurting many, although apparently dazzling people with cures of some bodily ailments. (See *Path* articles, Vol. VI, pp. 304-7 [*Echoes* I:227-30]; and Vol. VII, pp. 13 and 136.)

Ques. 36 (J.F.S.) — What subject is the best first to practice concentration on? What is the a b c of concentration?

Ans. — Concentration having really for its object the steadying of the lower mind so that it can receive the impress of the Higher, its practice may be brought into all the affairs of every-day life. If we practice concentration for a while, completing our round of daily duties with determination and fixedness of purpose, in time we shall learn to *concentrate*, or hold our mind still without effort on any given subject, and then it becomes a fairly easy matter to learn consciously from our Higher nature. This was known to every ancient sage, and we find it enjoined by Jesus when he said, "Whatsoever thine hand findeth to do, do it with all thy might." It is the *a b c* of concentration. But it may be practiced on anything — so long as the lesson is learned of steadying the mind. (See *Path*, July 1888,* and *Book of Rules* [BCW XII:493].)

Ques. 37 (J.V.D.) — In the face in the double-paged diagram (page 14, Instruction II)† is the mouth (7) supposed to correspond to the Auric Egg?

*[See *Echoes* I:70-7.]

†[Facing p. 524 in BCW XII.]

Ans. — The mouth is named as the paradigm of the creative orifice in the lower triad. There is no orifice marked as corresponding to the Auric Egg, but if you examine the oval above you will see that the A.E. encloses an outlined triangle. This corresponds to the third eye. A line passes through it which touches only the top of the head. Were there an opening here that would be the correspondence with the A.E. The fact is that it is the activity of the mouth and three lower orifices (the physical quaternary) which prevent the play of the higher faculties. In the head the mouth stands for the whole four. With the two eyes you will notice that an inverted triangle is formed. The metaphorical suppression of the mouth, which is equivalent to the awakening of the Eye of Śiva, will cause the triangle to be turned upright with the apex in the top of the head (Ātma-Buddhi-Manas). This is why many mystic sculptures and works of art picture the finger placed upon the mouth. The Auric Egg represents and corresponds to the whole nature of man and also to the whole of nature as it (the A.E.) itself corresponds with the “Egg of Brahmā.”

Ques. 38 (Mystic Group) — *Do elementals ever become men? In Isis I:311, it seems to say that some classes of elementals never become men, and in Secret Doctrine I:277, that every spirit is either a disembodied or a future man.*

Ans. — Both statements are right. In every *manvantara* there are elementals that never will be in the human stage in that period, and some that will not come to man's estate until many *manvantaras* afterwards. Hence — the period being so enormous — the word “never” is used in the sense of “never in that period of evolution,” just in the same way as the Hindus call an enormous and incomprehensible period an “eternity.” But when the question has reference to the immeasurably distant future then the quotation from *The Secret Doctrine* answers it correctly. When *Isis* was written the author was dealing with this earth's evolution and not with subsequent periods and possibilities. If she had gone into the subject raised by the above question her answer would be not only that elementals became men at some future time, but further that every atom concerned in this globe will also one day be raised to humanity. But those events are so far off that the human mind cannot grasp the years involved; and even if the Adepts should set the figures down on paper they would form a long string but be no clearer.

These views must result from the Theosophical philosophy. For since it teaches the object of evolution to be the raising up of all things to self-consciousness, the lowest and grossest form of matter cannot

be left out of the scheme. All must be included. And that perfecting is brought about through man, who must at last work to that end with intention. The process of its accomplishment is through his thoughts and acts affecting the matter which enters into his complex nature.



WILLIAM QUAN JUDGE

E. S. T.

Examination Paper No. 3

REMARKS AND COMMENTS ON QUESTIONS AND ANSWERS

1. (a) *What are the Planetary spirits, and when do they appear on earth?*
 (b) *What is their mission?*

Ans. — (a) The Planetary Spirits are the highest Kumāras, who incarnate no longer during this Mahā-Manvantara. They are the informing Spirits of the Stars in general, and of the Planets especially, and are divided into three chief Groups, each Group being again divided into seven sub-groups. They rule the destinies of men who are all born under one or other of their constellations, the second and third groups pertaining to other systems have the same functions, and all rule over various departments in Nature. Each of the seven regions of the Earth, each of the seven primordial human Groups, each of the seven great Races, each man and each principle in man, receives its life and light and its own specific quality from its own special Dhyāni or Planetary Spirit. They are the seven Hierarchies — “call them Angels if you will, or Planetary Spirits, or again the Seven Rulers of the Seven Sacred Planets of our system” [BCW XII:567-8]. (Notice that the Seven *Sacred* Planets are referred to.) “These Hierarchies can only be symbolised by concentric circles of prismatic colors.” [567-8]

The mysterious connection between each Ego and Planetary Spirit (not to be confounded with the astrological star of the personality) joins together different human individuals, *i.e.* they belong to the same Hierarchy.

The Planetary Spirits appear on Earth as Avatāras only at the beginning of every new human race, and at the junctions or close of the two ends of the small and great cycles. They remain no longer than the time necessary to impress upon the plastic minds of child-humanity the verities they teach, yet their spirit remains vivid though latent in mankind. [Cf. BCW XII:600-1.]

(b) Their mission is to strike the keynote of Truth, and once that it has been directed to run its course uninterruptedly along the concatenation of the race to the close of the cycle, the Planetary Spirit disappears from our Earth till the following Planetary Manvantara, the

Truths being transmitted by generations of Adepts. [See *BC W XII:601*] (*S.D.* I:127, 128, 574; II: 22, 23, 29, 318).

The question was fairly well answered by the School. Many had not studied, and confounded the *Highest* Kumāras with the Kumāras who incarnated as ourselves.

2. (a) *What is the Auric Egg?* (b) *Under what three aspects may it be considered?* (c) *What duration or persistency of definite existence has the Auric Egg?*

Ans. — (a) The Auric Egg is the esoteric seventh Principle, or the second basic principle, and corresponds in man with the Hiranyagarbha of the Universe or Brahmā's Egg. It is the oviform, divine, almost ideal body which surrounds the Monad and that in which it incarnates. Its substratum in pure Ākāśa. It is an invisible magnetic sphere which surrounds every differentiated object in nature; but the Auric Egg of man differs from all the rest because the individual Monad in him is threefold, Ātma-Buddhi-Manas. This is seen in the passage where it is said; "Each is a Pillar of Light. Having chosen its vehicle it expanded, surrounding with an Ākāśic Aura the human animal," etc. It is the direct emanation from the Ātmic Ray in its triple aspect of Creator, Preserver, and Destroyer or Regenerator, and from Buddhi-Manas. [Cf. *BCW XII:607-8.*]

(b) It is: First, the preserver of every Karmic record. Second, the "storehouse of all the good and bad powers of man, receiving and giving out at his will — nay, at his very thought — every potentiality which becomes then and there an acting potency." [608] Third, it furnishes man with his Astral form in combination with the Tāṇhic elementals; with the Kāma-Rūpa after death by means of its dregs; with the radiance of Ātma upon it, it ascends as Manas-Tājasi into Devachan; it furnishes the Adept with the Māyāvi-Rūpa, and the Instructions say that its seventh aspect is that of the luminous Augoeides. In its essence it is eternal.

(c) It will thus endure for a Mahā-Manvantara, and there are hints which tend to show that an individuality persists beyond this period to the next Manvantara. It is the thread on which our incarnations are strung.

Many answers confounded the Auric Egg with the aura around the person.

3. *What are the two great lessons to be learned from the study of the Instructions?*

Ans. — These are [as paraphrased from Instruction I, p. 519] (*a*) that man is identical in spiritual and physical essence with both the Absolute Principle and with God in Nature, and (*b*) that in him are the same potential powers as exist in the creative forces of Nature. Hence it follows, *first*, that all men are united through the one pervading principle, and thus Universal Brotherhood has an actual basis; and *second*, each man is potentially a God because in him are the vast powers of Nature. These being latent must be developed; that development can only come by and through knowledge which comes from study, practice, and endeavor; sentiment and negative virtue will not give knowledge, hence we must begin to learn what the cosmos and ourselves are in reality; so the Instructions say that the correspondences must be learned and that we must gradually arrive at a knowledge of the real power and meaning of colors, sound, and numbers; we must realize that “as it is above so it is below, and as below so it is above.”

These objects and lessons were not generally given, the replies dealing generally with individual conceptions of duty.

4. *What is true prayer from the occult point of view? What is its rationale and effect?*

Ans. — The clue to this is found in question three. For the lessons to be learned give us the reason for the study and show that if the word AUM is understood in its true meaning and then turned into thought and act, that is, made a part of us, true prayer will follow. True prayer must be unselfish, and that of a true occultist will be a command, as it has no selfish object. This is attained by knowing AUM, the most sacred word. So if we are vague and if we are selfish, or if we pray to a single person or personage, we may grow powerful to some degree, but it will not be the true occult prayer. Prayer in the usual sense fixes the mind and arouses forces, and may be to a stick of wood as well as to a God. In India for many years there has been kept up a large institution for the help of others by daily prayer to a certain god of the Indian pantheon selected by the praying person, and with success, for the replies come and show therefore that prayer to God is no better than prayer to a god. Jesus in saying to pray to the Father in secret meant to direct prayer to the Higher Self for those who wished to pray. The question was not meant to affect the rate of standing in the E.S.T. but to bring out the ideas on the matter.

The replies showed that the relation between questions three and four was not perceived, and the quality of the answers was mixed and vague, generally referring to aspiration or showing the effect of old

teachings in the attempt to adapt new ideas to old conceptions of God and prayer.

5. *How far do you think the pledge to do what you can for the Theosophical Society, in time, money, and work, should enter into your home duties and daily intercourse with others?* [Compare pledge 6 in *BCW XII:506*.]

Ans. — This was fairly well answered, but a disposition was shown by many to shirk it, and also to plead family duties as an excuse for inactivity. Family duties are binding and should not be neglected, but no family or person has the right to debar us utterly from study and action. We each owe a duty to ourselves. But that part of the question relating to how far one should spread the influence of his studies in his home was neglected. Surely, if Theosophy and the study of the Instructions are of use to us, we should endeavor to spread the benefit in our families, to which by all laws human and natural we are connected. It is well known to the writer that many members through fear, false sympathy, and laziness permit parent, wife, or family to curb his lawful actions and stifle the struggling self within.

6. *What is the relationship of the Esoteric Seventh principle to that principle which is derived from the violet sub-ray of the Violet Hierarchy of Nature?*

Ans. — Some students, although warned to the contrary, took certain numbers on the double-page Diagram [II, facing p. 532] and said the *Liṅga-Śarīra* is the esoteric seventh principle. But on the whole the question was well answered.

The A.E. is the esoteric seventh principle. The *Liṅga-Śarīra* is derived from the violet sub-ray of the Violet Hierarchy [568]. The relation is that of transitory emanation to eternal basic principle. The essence of the *Liṅga-Śarīra* is derived from the Violet Hierarchy, but its individual coloring, nature, and form are furnished by the A.E. and the *tanhīc* elementals or essence of former *skandhas*.

7. *What are the seven states of human consciousness as enumerated in the Instructions?*

Ans. — This was remarkably well answered by all. The reason is that it was in many places so tabulated as to be easy to remember. But in occultism it is not that which is easily learned that is valuable, but that obtained by digging and much thought. The states are: Waking, when the forces of the body have most sway; Dreaming, when the body

is quieted and the inner man may use his senses if not overpowered by the fumes of food or the irregularity of waking thoughts; Natural sleeping; Induced or trance sleep; Psychic; Super-psychic, and Spiritual. The very high dreams and visions do not come in the last as some think, but in the trance and psychic states.

8. *What are the three, seven, and ten centers of the Diagram I, [facing p. 524], and to what worlds do they pertain?*

Ans. — Many answers showed a memorizing of the Diagram. This is very well if used in the right way but as those thus answering showed but little grasp of the real meaning and the very wide import of the Diagram, such a method was not the best. Refer to the Aids on this subject. [Cf. pp. 427-30, and *BCW* XII:542-3.]

The Diagram was intended to give in full the whole scheme, and it does so to those who will look. Evidently many did not think that words used made much difference, but the designation of the three ovals is by certain words that have meanings different from others. Students often confused centers of force with centers of action. A study of the difference between what is a center of force and what are the centers and organs of action will lead to good results. From a survey of so many hundred replies I can properly suggest to the School at large that the use of a good dictionary would be of benefit to give the meanings of unfamiliar words. This is no blame to students, but blame to the false and superficial system of education under which we labor and have been brought up. It is well here to point out here to the students that as there is a duality in manifested nature, that is, positive and negative, a recollection of that in the study of the Diagram will clear up many matters, as for instance, the mere placing of numbers in certain spots of the Diagram. They had to be placed somewhere, but the particular spot was not of very great moment.

9. *When is Kāma-Manas an independent entity? Describe its career as such.*

Ans. — Very few remembered that Kāma-Manas may reunite itself to the parent Ego by a supreme effort if there be a spark of the divine left.

If in any life or series of them the personality never has had an aspiration toward the real Ego, never had a thought which was not connected with the animal self there is nothing which can be assimilated by the Ego. Antaḥkaraṇa is then destroyed, the upper part of Kāma having absorbed the lower part of Manas into itself, and the personality

is separated from the real Self. Such a personality is then a lost soul, and Kāma-Manas, the center of action, becomes an independent entity. There are in this life more bodies devoid of souls than we believe, and they are not all engaged in wickedness, for they may be merely intellectual or stupid, as well as thoroughly bad.

The career of the Kāma-Manasic entity so lost is, (a) a fading out in Kāma-Loka; (b) a reincarnation in a body because of the strength of the animal desires and the power of the physical forces left in it. This reincarnation may be for several times, going lower and lower each time until at length it has but strength to live for a while in Kāma-Loka, where it finally fades out. (c) It may attach itself to the incarnation brought about by the Ego it has strayed from, and in that case it will obsess and hinder the next personality. This is the Karma of the person. (d) If it has become by reason of many lives of evil and by certain knowledge and practice a definite entity of the order only to be known in English as black magicians on the astral plane, it may persist for many centuries feeding on the living and getting new physical astral life from any it can lay hold of. These last are the controls in general of the *séance*-room. They assume high names and keep up illusions for the purpose of having the instruments and means for their own purposes at hand.

10. (a) *Is the astral light pertaining to this earth universally diffused?*
 (b) *What law causes the deceptive confusion of colors, sights, and sounds in it?*
 (c) *For what reason are ordinary clairvoyance and clairaudience — including herein the seeing and hearing from astral entities or apparent entities — misleading and delusive?*

Ans. — As a whole the question was well answered. Many said the astral light was universally diffused; several forgot the globes of similar materiality; others thought it was made from this earth only.

(a) The Astral Light pertaining to our Earth is not universally diffused; it only pertains to our Earth and to all other bodies of the solar system on the same plane of materiality with it. It is one of the lowest layers of the universally diffused Ākāśa, and is a congested portion of it. Moreover, it is not equally diffused over our Earth, as it is more congested in some parts than in others. It may be regarded as both the upper divine and the lower terrestrial Astral Light, the one corresponding to the Astral Body of the Earth and in a sense its prototype, the other being composed of the earthly emanations.

(b) In it everything is reflected reversed, both from the upper and lower planes, and objects in it are refracted. It is therefore through the

occult laws governing occult reflection and refraction that deceptions arise for those who see in it.

(c) Untrained clairvoyants and clairaudients are, while their consciousness is centered on that plane, unable to truly know whether they have perceived only the reversed reflections and thought they were direct; they also do not know whether they have unconsciously to themselves reversed the reflection and again perceived directly. Again by reflection and refraction they do not know whether they have perceived things in the wrong relations of space and time and are therefore again misled. They are still in what *The Voice of the Silence* calls the "Hall of Learning," and it is only when they consciously and intelligently can transfer themselves above the plane of the Astral Light that they are able to perceive things as they really are. Even then mistakes are liable to occur during the process of transferring their consciousness from the upper planes through the Astral down to that of ordinary physical life so as to render the sights and sounds into terms intelligible to the consciousness of ordinary people. This last source of error is due to the fact that the brain makes a complete and final alteration in the pictures or sounds from the Astral Light.

11. *What are the functions of Manas, and is it eternal or non-eternal?*

Ans. — Manas is spiritual Self-consciousness, and when united to Buddhi is Divine Consciousness. Buddhi and Higher Manas are so much higher than the physical that they can have no direct relations with the latter except through the Lower Manas or reflection of the Higher. It is the task of the Lower Manas or thinking personality, if it would blend itself with its God or the Divine Ego, to overcome the properties and force of the material form. Manas is therefore both eternal and non-eternal. It is eternal in its higher aspect as united with Buddhi — Higher Manas in its atomic nature: finite in its lower aspect, Kāma-Manas, which has to win its immortality. It is the pivotal principle which serves as a link between the Spiritual and the lower principles. It is essential to Buddhi on this plane because without it Buddhi could not cognize Nature; and as nature exists for the sake of giving experience to the Soul, the fifth principle Manas is absolutely needed. But as Manas is thus the connector between the higher and lower natures, it has two aspects, the one being its connection with Kāma or desire, and the other its relation to Buddhi or Spiritual intelligence. Its function then is to give complete intelligence to Man by adding the pure reasoning faculty to spiritual perception.

The question was poorly answered by the School; the distinction

between Higher and Lower was missed, and also that the Lower has to win or obtain immortality. There should be more thought given to this subject.

12. *What were the monads in previous earth-periods? What are they now?*

Ans. — The Monads here referred to are, of course, the Human Egos. The Instructions state that the Human Egos called Monads are Divine Beings whom Karma led to act in the drama of Manvantaric life, that they are entities from higher and earlier worlds and planets whose Karma had not been exhausted when their world went into Pralaya. *The Secret Doctrine* speaks of a triple evolution in which the Monadic essence progresses. There is the evolution of the Barhishad or Lunar Pitris; these combine with the physical builders to form animal man; in the forms so created the Agnishvāta Pitris incarnate and so complete the “Monad” as now evolving, the Ātma-Buddhi-Manas. It is also shown in *The Secret Doctrine* that previous to this earth-period the principles and Monads were transferred from the Lunar chain of globes. The Monadic essence, there called the Lunar Monads, successively manifested in the three elemental, mineral, vegetable, and animal kingdoms, so arriving at the distinct human period. It is at this point that the Manasic element was introduced in evolution.

The Monad is one and indivisible: “from one flame countless sparks” [cf. S.D. I:120]. It is these sparks which were the physical Builders, the Lunar Pitris, the Agnishvāta Pitris or Mānasa-Putras, which passed through the seven kingdoms of nature and are now ourselves.

The English language is deficient in terms in this field, and so we are compelled to add adjectives to describe the Monad when in different parts of nature, as “Lunar,” “Human,” etc. And also we have some confusion between Monad and Monads. The latter is really the same as the former in essence. The question as a whole received good attention.

13. *For what reason is it considered in the E.S.T. that the practices of various schools of Mind Cure, Metaphysical Healing, and Christian Science are misleading and injurious?*

Ans. — The practices of the various schools are misleading because they have no true philosophical or logical basis. They are founded on an empiric study of hypnotism, and are in ignorance of the true nature of man and his correspondence with the planes of nature. Their practice of denying and affirming that which has actual relative existence,

and the concentration of the operator and the auto-hypnotization of the patient, lead to hopeless confusion on the internal planes of being. In their ignorance they present falsities to the Higher Self, and in turn the Higher Ego follows suit with the result that Mānasic Insanity supervenes.

They are injurious not only for the above reason, but because in transferring the consciousness from the physical to an inner plane they interfere with the operations of Karma, delaying its action and storing it up with compound interest for the delay. The practice also transfers the disease from the physical to the mental plane. H.P.B. put a serious warning in the Instructions. "They have done more harm than good. Those who are successful owe it to their innate magnetic and healing powers, which very often counteract that which would otherwise be conducive to much evil. Beware, I say; Satan and the Archangel are more than twins; they are one body and one mind — *Deus est Demon inversus*" [603]. Then, too, the taking of money for these practices is pernicious.

But in any case the above quotation gives the warning of H.P.B.; and those who willfully pursue these practices after having made their Pledge before the Higher Self and after having again reiterated it must do so at their own risk — a risk which may not be appreciated in this life perhaps, but which will make itself known in the next rebirth if hidden now.

Answers to Correspondence No. 4

March 1893

WE HAVE NOT BEEN DESERTED

It is very proper to answer the question which has come to many, expressed or unexpressed, whether since the death of H.P.B.'s body the E.S.T. has been in communication with the Masters who ordered her to start the E.S.T.? And it must be understood by all members of the School that the information in this is private, for it has been found that talking publicly of these matters weakens our strength, and also arouses an opposition that is not likely to arise if we are silent as to details while willing to say, if asked, that the Masters have not deserted us.

We have not been deserted at all, and the Masters have all along been watching and aiding. They have communicated with several of those who by nature are fit; those who have made themselves fit; and with those who are, by peculiar Karma, in the line of such communication. None of these messages go by favor or by the desire of some to have them. Some of the members of the School have sent in the past to the Masters letters and requests that have not been replied to in writing, and they perhaps wonder why. They need not be named, but I can say that in my possession are their letters sent to me by those Masters in the ordinary way of the mail. The requests were not strictly deserving of an answer. One of them was answered at the time by the Master, and the envelope bears the memorandum in His hand that an answer was sent. Others may be answered later if right, but as to that I cannot say.

There are in the School certain persons known to me who have been in communication with the Masters for some time, but they do not know each other and have never by word or sign given out the fact. And if, after this goes out, any members not included in that number pretend they are of that class, the very pretense, no matter how expressed, will be proof to the contrary, as all the persons who have thus heard are incapable of telling. A rumor was started in one section that the Masters had no more to do with us, but very soon it was seen to be false. In one case a member went to India and there was shown by a wandering fakir that the Masters still worked with us and

that H.P.B. was a very high personage who had gone out to the west to start the work, but that all those who thought they knew her and what she was were deceived by her outward appearance. This person also by his remarks showed a full knowledge of the problems of the work in all countries, and indicated the exact fact that different lines had to be pursued in each.* In America the line of communication is not ruptured. It is true that it is not as strong as when H.P.B. was here, but we cannot expect always to have the same amount of force working, for there is a law, based on cycles, which requires such lines of force to be stopped or weakened now and then. The stoppage however is never total, but at certain periods it is confined to the few. We have the misfortune to know that at one time many of the Masters were publicly at work here in our early years and that the opportunity for us was missed by reason of the materialistic and naturalistic tendencies of the day and of our education. Our missing it did not, however, prevent the doing by those personages of the work in hand. A more narrow confinement of these lines of action and communication will come at a later day, strictly in accord with the laws I have referred to. But we have only to do our duty and to work on for the future so as to be able to return to the work at a better time in some other life. Within the last nine months some communications have been received from the Masters *bearing on the general work*, for They have ceased (as by rule) to deal much in personal concerns, but They do not fail to help in the real and right way the efforts of all members who sincerely work for others. Those who are at work for their own benefit will meet with the exact result of such a line of action, that is, they will not go far and will lose much at death which is sure to come to us all. But unselfish work makes the effect sink down into each one's own nature and therefore preserves it all.

Furthermore. Some years ago the Masters said that in the course of time I should see that certain facts had to come out. Some of these I now give, and shall give them in *The Path* publicly. *First*, the Masters both certified in writing,† about 1884, that *The Secret Doctrine* was dictated by them to H.P.B., she only using discretion as to certain connecting paragraphs and certain subsidiary arguments. That book is, therefore, for those of us who say we believe in the Masters, the very work of these personages. What we cannot understand we can lay aside for the future. *Second*, They sent me copies, as also to others, of the certificate. *Third*, They certified that not since the batch of

*[See pp. 418-20 in this volume.]

†[*Echoes* I:342-9.]

letters used by Mr. Sinnett for his book had They sent such teaching to anyone, and bade us note the fact. This of course does not include H.P.B., as she and They in respect to the teaching are the same. But she and They left many things in writing for future use. *Fourth*, They directed that about the present time these matters might come out. In respect to one point you will find published something about the sevenfold system of planets of the highest value, and going to upset the old materialistic notions thereupon.

WORDS FROM MASTERS

Of General E.S.T. Interest

Some years ago the Masters wrote to H.P.B. and the members that it was unwise to hide belief in Them and Their Lodge from the public through fear of ridicule at the difficulty of proving objectively their existence. Following the advice and orders given, certain members in America have steadily asserted their belief in these Beings and attempted constantly, by argument and illustration, to prove the existence of the Adepts and to expound Their doctrines and ideals. At a later date, the Masters sent the following words to the Heads of the E.S.T.: "If we are ignored we cannot help. America has been more helped than Europe has because in *Path* and otherwise we have always been recognized." And within a few weeks this message has come: "Tell the members of the necessity, force, value, and result of proclaiming their belief, when held, in the Lodge and the Masters as ideals and facts."

The necessity is that where the idea is not given out there is no opening of the mind to it; the force follows on the proclamation; the value is that the channel is widened in the mind of the day for the reception of the impulses which the Masters desire to give but cannot if there is no channel in the mental plane; the result is that the idea being abroad, there is a leaning to the belief which is actually founded on memory of past lives — since the Lodge and the Masters are *facts* — and the Adepts are then able to brighten up what the people are beginning vaguely to have in mind.

The force, value, and result of the attainment of the ideal are that those who are so fortunate as to acquire it are raised up, benefited, and enabled to work steadily for others, for as ideals the Masters relate to and include the entire scheme of the soul of man.

Although much against my own desire, I now publish privately and by order the following from a letter sent to me by H.P.B. in 1889. Omitted parts contain the names of persons.

W.Q.J.

LONDON, Oct. 23, 1889

. . . The Esoteric Section and its life in the U.S.A. depend upon W.Q.J. remaining its agent and what he is now. The day W.Q.J. resigns, H.P.B. will be virtually dead for the Americans. W.Q.J. is the *Antahkarana* between the two *Manas(es)*, the American thought and the Indian — or rather the trans-Himalayan esoteric knowledge. *Dixi.*

H.P.B. ∴

P.S. — W.Q.J. had better show, and impress *this* on the mind of *all those it may concern.*

H.P.B.

HAVE PATIENCE WITH THE OFFICE

Members seem to forget that as General Secretary, as editor, as an individual, I have many duties to perform in addition to the work of the School, and that I am totally without means beyond what is needed to give me food and clothing and a roof. Everyone writes and I reply gladly, but I am utterly unable to cover all the ground I would wish and you may desire. Mrs. Besant is in just the same case. I do not ask you to refrain from questions at all. I only ask you to be patient and to ask yourselves if you have as much to do as we have, and if you are willing to give up all idea of worldly advantage. Worldly advantage we do not care for, and thus you may say we are getting what we wish. Very true, but no one has the right to quarrel with us when we are doing all that 24 hours will allow. If there were 60 hours in a day and we had sixty hands and brains, it might be different.

Some of the members have taken no pains to observe the rule as to not mixing E.S. matter in letters with the T.S. business. This makes it very inconvenient for me and vastly increases the work, as the two offices are distinct though my name is in both. It is a small matter, but when you consider all that has to be done here, and the lack of funds and consequent lack of help — for people cannot live on air — you will see that it is better for you to spend four cents and write two letters,

one to me and the other to the T.S., than to compel me to see each letter in both offices and sort them out. Some of the members send me letters marked "private" containing also orders for books that should go to *The Path* offices, remittances to be split up by me, and in addition matter relating to the outside work of the Branch. Such methods do, indeed, save you one or two cents, but they double my work quite unnecessarily. Please alter your ways in this regard, remembering that every day I receive from twenty to fifty letters to answer.

EXAMINATION NO. III

This Examination Paper was sent out in October to those who had had Instructions No. III for six months. Some hundreds of replies were received and had to be carefully examined. Please bear this in mind. The replies will be sent back with comments just as soon as I can go through them all, they having been previously examined by two students who help me. The delay in returning them has been caused by immense pressure of work which arose by reason of the addition to my duties of the management of Annie Besant's tour here.

It was surprising to note how many members seemed to think they could read the Instructions with the questions in hand so as to make good replies. This would not be permitted in any college. The objects of the examination are to show how members are progressing and to give me the means to help them further. But as a whole the result indicates a general progress, as nearly all the questions were fairly answered by the whole School.

THE INSTRUCTIONS

From the first page of the first number, the Instructions contain highly valuable occult teachings which members have overlooked. In many cases they write and wonder why they do not get more. You will find, as many have already, that in the first set there is really more than you can now master.

THE DOUBLE-PAGE DIAGRAM

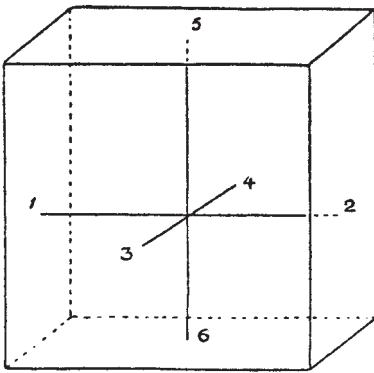
This is full of value. It is not well understood. It will bear a closer study.

It shows the relation of the Macrocosm to the Microcosm. And being a symbol or representation it can be viewed from many different standpoints. Considered as a whole we have a partial explanation given on page [542] of the Instructions: “(a) the three pertain to the spiritual world and the Absolute, and therefore to the three Higher principles in man. (b) the 7 pertain to the spiritual, psychic, and physical worlds and to the body of man.” We may consider this last sentence in two ways. First, reading “astral” instead of “physical,” since the astral is the mold of and contains the physical, we have the three worlds or planes as represented in the first oval, “Spiritual, Psychic, and Astral,” and we learn from this that the 7 centers of force in the microcosm, the 7 principles, and also the 7 orifices in the body (through their correspondence with the principles and actual physical relationship with those) are in direct relation to those 3 worlds or planes. Second, we may consider this sentence in another way, viz: the spiritual world or plane is represented by the first oval, the psychic or astral by the second oval (the second face of the diagram — of the astral man) [facing p. 524], while the third oval represents the physical plane; each oval representing *one* plane only. The physical organs or centers of action represented in the third oval are all on *one* plane, the physical; the real sense organs, which belong to the astral, represented in the second oval, are all on *one* plane, the astral; and also the 7 centers represented in the first oval are all on *one* plane, the spiritual. Now consider each oval separately. The bottom oval is merely the representation of a fact in nature, but the other two being diagrammatic, require some explanation.

All through Nature there is duality: each thing has two aspects, a positive and a negative, every pair of things is also related in the same way, one is always positive to the other. This is expressed in all 3 ovals; (b) is positive to (c), (d) to (e), (f) to (g); also (1) is positive to (2), (3) to (4), (5) to (6). This is the reason of their being put in pairs.

To come now to the reason of (5) being above (6) in the second oval instead of being side by side with it; though the *Liṅga-Śarīra*, the vehicle of *Prāṇa*, is negative to *Prāṇa*, just as *Manas* is negative to *Buddhi*, and *Kāma* to *Lower Manas*, and therefore might have been placed side by side with it, yet in our present stage we are able to distinguish in thought between *Prāṇa* and *Liṅga-Śarīra* — *i.e.* we are able to conceive of them separately, but this is not the case with our conception of *Buddhi-Manas* and *Lower Manas-Kāma*.

In *S.D.* I:99 (remember the Masters speak in that book) we are told that the square within the circle is the most potent of magical figures, and the second oval may be looked upon as a hint of the cube within the sphere. For a cube has three axes, each being perpendicular to the



other two, two being horizontal and one vertical.

These axes are represented respectively by (1) (2), (3) (4), and (5) (6). If we look upon it in this light we see that (5) bears exactly the same relationship to (6) as (1) does to (2). Representing the cube in perspective we have the figure here given.

The sphere, in which the cube is, represents the Auric Egg, and its plane may be reached only by attaining that perfect harmony which is the result of, or is expressed by, squaring the circle, or sphering the cube, by obtaining the value of π (3.1415+), which may be ever approximated to, but never reached.

With regard to a question which is often asked about the 6 principles acting on 4 different planes, this merely expresses a fact which may be perhaps more clearly rendered by reversing the statement so as to read thus: "The Adepts of the right-hand path use these 5 principles on 4 planes, the Auric Envelope being on the 7th."

If this diagram is considered with reference to the following, Instruction I, p. [516], much light will be obtained on the subject: "But who of you has ever traced all the links of heredity, astral, psychic, and spiritual, which go to make you what you are?" It has been before stated that the diagram shows the relation between the Microcosm and the Macrocosm, but in the light of the above it also shows the different lines of heredity and the link between.

Each oval is divided into 5 compartments. If these are doubled so as to make the negative and positive for each, we have 10 in each oval, corresponding with the "10 centers." This however is only symbolical for the present, yet useful.

There is no actual transposition of the centers because all have to radiate from one center, and the dotted lines run through certain arbitrary spots in the diagram for purposes of *illustration* only, for in fact such lines of force run wherever we may force them by our own inner powers.

Further, there are 4 basic principles, and the consciousness being the synthesis of the three aspects makes thus *one* more, which added to the 4 basic principles makes 5, thus accounting for the 5 divisions in the ovals. And the 7 worlds etc., etc., are placed in the ovals, leaving out the bottom division in each as it is only *māyā* — illusion, caused by the action of the 3 aspects on the consciousness. This last division is thus

left out in each oval and is called in the first “Material Plane,” in the middle one “Māyā,” and in the last contains the paradigm of the 10th orifice in the lower Triad.

To the Members of the

E. S. T.

The following is from a letter lately received from an Indian brother* in E.S.T., and is recommended to your attention as independent evidence of the position of H.P.B. and the connection of the Masters with the T.S.

ANNIE BESANT
WILLIAM Q. JUDGE

March, 1893

THE LETTER

K.B., a Brahman Yogi, recently went up to the Himālayas: on his way down to Deccan, he was kind enough to stop at my place for some days and imparted to me the following news. I must say here that I saw him at Meerut before he went up to the Himālayas, and asked him what will be the destiny of our Society so far as India is concerned, and as H.P.B. has departed, whether we will have another teacher to give us — Indians — teachings in practical occultism. I asked him these two questions; he replied:

“I am going to the Himālayas now, and if I see any Mahatma I shall be able to tell you, and not before.”

This said, we parted from each other, I for Calcutta and he for the north. I must mention here also that this gentleman did not know much of H.P.B. before nor of the Theosophical Society, and whenever I spoke to him about them he used to say, as it were passively, that it is a good work, no doubt, and that H.P.B. must have known the occult philosophy though she was born in the family of the Mlecchas, that whenever the Rākshasas became powerful some goddess is sent to

*[Possibly Rai B. K. Laheri (B.K.L.), an Inner Group member.]

destroy them, and so she was sent to destroy the materialism of the all-powerful western Rākshasas.

However, now I shall relate what he told me when he came back from the Himālayas. The first thing he said was: "Go on! go on! go on! Fit yourself; you have much to do: go on, go on, and go on."

The next thing he told me was, that this time he considered himself to be thrice blessed by the sight of a Mahatma near Badarikāśrama, in the snow-covered and impassable cave of the Himālayas. He gave me a long detail of what he saw and how he reached there, but it will be too long and not interesting to you to mention them in detail.

The Mahatma, he said, he saw perfectly naked; that no living soul could venture to look at his eyes; his color appeared to be of such a peculiar hue that it is not like anything worldly, but when he touched his hand (K.B.'s) between the third and fourth fingers, the latter could not stand the electric shock that ran up to his head from the extreme parts of his feet. It appeared to him as if a most powerful galvanic battery was applied to his body, and he became almost unconscious, although he himself is a real yogi of 22 years' standing and following the path ever since. He said the body of the Mahatma, though it looked like butter, proved to be hard as steel, and that it was impossible for him to say of what it is made. The Mahatma does not speak, and with him only spoke where he could not make the latter understand his thought perfectly well. After he received his instruction, whatever was necessary for him, he asked: "that in India there they have established a society called the Theosophical Society, and that Madame Blavatsky started it with Col. Olcott. What is this? Is there anything real in it? Who was H.P.B.? Was she a yogi? Is Col. Olcott a yogi? What will be end of all this? Is anybody to come in the place of H.P.B.? My certain friend B.K.L. who takes much interest in the T.S. pressed me for the latter information."

To all these the replies were as follows, but mostly by gestures and shaking of hands and nod of the head. He said, "The T.S. was their work; it was established to change the present current of the human mind and destroy Nāstikism, to save the seed of the fifth race — the Āryan; that he was present when H.P.B. was sent by her Master from the Mānasarovara Hills in Tibet; that the latter had not better ask who was H.P.B. and where she is now, but she was sent to carry out the work of the Mahatmas; that she was very high up there is not the least doubt, that he himself was one of the Circle, although not so high as the Guru of H.P.B.; that Col. Olcott is a good man no doubt but no yogi, he is entirely different from H.P.B., with whose name you cannot mention Olcott. That what was necessary was done by H.P.B. and the Society

is successful; that they will not send anybody now, but the work must be carried on from inside the Society itself — that now no one from the West will give occult lessons to the Indians, but whatever they have got, they must prepare themselves so as to receive further instructions from anybody in India till they are able to impart instructions to the Society and keep it intact; that hitherto the T.S. followed a particular line, but in India there should be a change in that line, but there will be no change in the West, they must go on as they do now.”

Since the Svāmiji has come back from the Himālayan Hills his ideas about the T.S. and H.P.B. are entirely different; instead of passive tolerance he simply says:

“Go on, go on, and go on. There is much for you to do; fit yourself. I can’t and won’t tell you what further the Mahatma has said, because the time is not come, but when time comes I shall tell you. Oh! I like to worship the portrait of H.P.B.; no one has done so much good for humanity, especially for India, after Buddha and Śaṅkarāchārya in his reincarnation. The T.S. is ours, established for certain purposes by our Mahatmas; go on and go on, work and work.”

The Svāmiji’s opinion is a little dwarfed about Col. Olcott — but he says he is a good man.

I must tell you that the Svāmiji never knew any of these informations about the T.S., the West, or H.P.B. before he went up to the Hills.

The Svāmiji showed me his hand where the Mahatma held it with his two fingers — there is the white sign of inflammation still existing, and subsequently the skin was off from that place.

These are the facts that are revealed to me, and I asked him whether I can convey them to any of those Westerns who are the workers of the T.S. He told me the Mahatma has not told him that the matter should be kept secret, so I have the liberty to reveal but only to the worthy person. It appeared also that the Svāmiji is the chela of one of the chelas or grand chelas of a Mahatma of the Circle.

Correspondence No. 5

December 1893

RELATION OF THE E.S.T. TO THE T.S.

The great object which H.P.B. had in view in starting the E.S.T. was to help the T.S., to make the E.S.T. a heart which should enliven and push on the body. This is emphasized in the Book of Rules, the Introduction to Instructions III, and elsewhere. It was not organized for personal aggrandizement, and its course since the beginning has shown that from several facts that may be mentioned. (*a*) No orders have been sent out for members to do this, that, or the other; (*b*) no suggestions as to what course should be pursued in relation to the administration of the T.S. have been made; (*c*) discipline of members who in the eye of the world require it, who in any church or other body would have received it long ago, has not been indulged in. This is because we are working under Karma, and are not wise enough to apply force to men and women who should live up to their pledges so as to require the application of no law. It is perfectly certain that Karma will look out for all such offenders in the long run, for which we all can wait; meanwhile they may enter on other courses. Failure to apply discipline does not mean that the Masters behind are not cognizant of offences committed in secret, but it does mean that those Masters are full of compassion and we ought to imitate them therein. The sacred pledge to the Higher Self will make the Karmic results all the worse; there is no need for us to add to that.

Members ought to scrutinize their motive for entering the School. Is it for personal advantage expressed by the words "what can I gain by joining and working in the E.S.T.?" Is it under the idea that a craving for occult knowledge may be satisfied or occult power gained? Or is it that help may be given to the human race by spreading a sound philosophy and ethics, meanwhile being assisted in that by others and by what the Instructions teach? If it is the latter, then there will be always opportunities for helping and the real foundations will be laid for deeper knowledge. If the former or any of them, the object will be defeated wholly, for there are only two ways of getting personal power. The first is through selfishness ending in the very highest and blackest

of black magic, in annihilation; and the other is through renunciation of self, which leads to union with the source of all permanent power and confers at last the ability to personally help the world. This is no contradiction, because in that union the individuality is retained, and of course at every step must on this plane work through a personality that does not enchain the soul as ours now does. If you find your motive is too personal, it should be elevated by constant thought and striving. Reflect on the fifth and sixth clauses of the pledge:

5. I pledge myself to do all in my power by study and otherwise to fit myself to help and teach others.

6. I pledge myself to give what support I can to the Theosophical movement in time, money, and work.

On this some have asked, what about duties to family, and what if I have no money to spare, being poor and full of responsibilities? The first teaching is to do all your duties; fulfill these and Karma will take care of the rest. Each one must decide for himself. One's duties are not confined to the family. Each has a duty to the race also, which he certainly has time for, since it can be no larger in obligation than one's limitations prescribe. It is not measured by another's duty. The family has its due proportion, but the pledge requires devotion also to the cause of humanity. It is not the amount of money given but the spirit of the giving that is the test. The words "what support I can" do not mean that you are to give your all, but what, under all your actual duties and obligations, you are able. And it also allows one to decide for himself the particular channel through which the help of time and money shall be given. The pledge is to the Higher Self and not to any person; it is therefore sacred and should not be lightly forgotten.

The religious parliament and other things have given more prominence than ever before to Theosophy, but at the same time this success has its reaction in which there is some danger; that reaction will be felt not only in the T.S. but also in its heart, the E.S.T. Hence we should be united and harmonious, for thus alone can we be strong. Harmony does not mean that the ideas of all should be alike, that the few should be copied in all things, but that one single devotion, one motive, one desire and aspiration should be had by all. Differences of nature and mind are inevitable; each should therefore accord to all the same toleration he asks for himself, and then the single thread of devotion will unite all into one force. The power of this if put into operation would be immense; it would send to all, along the invisible but real currents uniting all on the psychical plane, a stream of help for mind, soul, and body. That we do not feel the full benefit of this is the fault alone of the School, for the wisest spirits either in the body or out of it cannot

go against the law, cannot help a person if he will not furnish the conditions. Therefore,

GROUPS NEED FOSTERING

by their individual members. In some places groups have not been formed because, as there is no compulsion enforced, a certain amount of inharmony exists from various causes. Sometimes a small and petty jealousy; then ambition based on personality, persons wanting to be at the head and not seeing how to do this; again petty personal dislikes and sectional feelings unworthy of Theosophists rise up and prevent the formation of a good group. Groups are not meant like a theological heaven to be only for saints or intellectual giants; they should be composed of such elements that the better and the brighter may help and brighten up those below them in the scale, and thus the T.S. Branches be made more powerful for good work in the world.

SEEKING OCCULT TEACHINGS ELSEWHERE

It is perfectly well known to the outer Heads that in several places members — none of whom will be named — seek for psychical and other occult teachings in different directions outside the School, and that in some instances money has been paid for such false prophets. No one can hinder any persons from doing this if they wish, but it is directly against the agreement and also comes to no good. There are today in America no teachers of occultism who can be a sure guide to anyone on the plane of psychism. Such men as W. T. Street and one Richmond, who sell a pretended teaching, have simply culled from a lot of books which anyone can read — among them *The Path* and *Lucifer*, etc. — various matters of a confused sort dressed up as well as may be and called occult lore, but being a sham and delusion. Others, who, indeed, take no money but who have an itching for disciples, have their correspondents in the School to whom they send various sorts of advice, such as telling one that he or she was seen a few days before “in the astral,” and that “instead of digging as it were in the ground, the desired fruit was in fact just overhead.” Quite true probably, but any good judge of human nature could say the same. It is boys’ play, and will lead to no good result, to no progress.

If with discrimination and intelligence the instructions of this School, freely given, are studied and realized, then progress will be made. Not by trying to cultivate psychic powers that at best can be but dimly realized, nor by submitting to any control by another, but by educating and strengthening the soul. If all the virtues are not tried

for, if the mind is not well based in philosophy, if the spiritual needs are not recognized as quite apart from the realm of psychism, there will be but a temporary dissipation in the astral realms, ending at last in disappointment as sure as the shining of the sun. If irritation at others is fostered, if anger is indulged in, if vanity and self are pandered to in the small things that make up life, there will be a constant destruction of all progress, an incessant pulling down of any building done by virtuous acts and thoughts. The inner body has to get its growth as a separate thing from the physical in which it is now entangled cell for cell. This goes on slowly; anger breaks the new-formed power, and back again flies the double to its old chain. Its power of sight within begins to grow, and then vanity and envy and pettiness throw a veil over it, just like a cataract on the physical eye. The astral body begins to get some solidity of its own, and then old habits of sensuality draw out of it the material it had accumulated and all previous work is lost. How, then, will it be possible to make real occult progress if the constantly reiterated directions as to virtue, as to calmness, as to freedom from anger, vanity, and pride are deliberately forgotten? And if you feel yourself too weak to overcome all these, what folly it is to make attempts after power that cannot be had but in the prescribed way?

WHO AND WHAT ARE THE MASTERS?

Examination and letters received show that on this point a good deal of confusion prevails. Many have not thought out at all on the lines of Theosophical philosophy what an Adept (Mahatma) is in Nature and what is involved in the term. Very loose ideas seem to prevail in many quarters. Many have accepted the doctrine that there are Masters; indeed, all who join the School and do not believe this have certainly ignored the claim that such beings are behind the movement, but they have very often said they thought a Master of Occultism could easily enough appear to any one who desires it and either perform phenomena or give other help such as a precipitated or written letter of advice; or render specific assistance in business and personal crises.

Of course as to rendering help or giving attention in a specific manner by the Masters, the matter can be settled by enquiring whether, on the assumption of the great powers and occupations of those beings, it would be reasonable to expect them to thus favor ordinary individuals. The answer is in the negative, unless each one, obscure as well as great of name and fame, is to be visited by transcendent personages out of whim or on the ground that "one man is as good as another." This latter view is absurd, of course. The Masters of Occultism do

not act specifically with individuals unless karma requires it in the case of obscure or undeveloped ones, and personal development combined with karma demands it in other instances.

Here is what is given by them as to their nature and condition in part. They are in consequence of evolution, and great effort continued through many lives, now at the point physically, mentally, and spiritually where we shall be in the very far distant future. They are said by H.P.B., their latest messenger, to be "men, only higher and holier than we . . . living men." This has been hastily construed to mean they are like us in so many ways as to be able at any time without any resultant dangers to mix with us and help us on this plane. They are, truly, living men, but not such as ourselves. They have bodies, but these bodies are made of the most highly refined and spiritualized matter; matter of which we have but slight conception. In those bodies all the forces of nature belonging to man, and these mean the very highest expression of the great forces of nature, constantly play and must have corresponding effect upon any one who may come in their direct range. In our bodies these forces act, it is true, but in a very weak and harmless manner, and also in such strength as may be resisted by all on the same plane of development. But the difference between us and the Masters in this respect is the same as that between a puff of wind and the explosion of dynamite, or between an ordinary human thought and the electric flash.

Therefore, if a Master were to come to us or were to send us a letter done by himself, we should be exposed to the force of the powerful currents belonging to him, and must then be able to meet those consequences and ward them off. This being so, it must follow that one to whom such a letter is sent or appearance made would have to be protected by the Master from all effects. Here we have the same point as was referred to above, *i.e.*, the Master has to go to great and unwarranted trouble. The question is also raised: Has a Master any right to so interfere and ward off the natural consequences of the act? He has not, for the reason that, being strictly the servant of Karma, being indeed an embodiment of it, he cannot so interfere. This has been before stated by the Masters. Therefore no such appearance would be made or letter sent except strictly in accord with Karma.

Now some have said, "Surely a Master could come here and do a very charitable act without any evil being possible. There can be no evil or danger in charity." But as above said, the Master could not so act here on this plane as a Master and avoid the rush of all the forces of nature which would be disturbed by His presence or set into activity, and His otherwise charitable act would then be turned into one of

a harmful sort. It is even so with ourselves in smaller measure, for we can do good acts at the wrong time and place which may have very dire consequences. Statistics of mendacity alone will show this, for there we see that an act charitable in itself may be sometimes productive of evil and an encouragement to the lazy. Or a case where one person has to be allowed to suffer for the greater good of many.

The sending of a letter by a Master has very strong currents in all directions as result, but His actual appearance has far larger scope of effects. In the latter case all the forces and currents of such a being play upon the one looked at and seeing the Master. Instances have been known where fainting, sleep, coma, and the like have been the consequence on the physical plane. Indeed, in all such cases no ordinary senses would be left in the person visited, so that the visit would come to nothing. But some may ask, "What of the recounted visit to Col. Olcott in 1875 or 6?" This was not an appearance in the Adept's body. It was an illusionary one in his *Māyāvi-rūpa* sufficiently strong to make the subject see the Master for all practical purposes, and besides it was for a great object and was beyond question one of those cases where the Master took all needful precautions, since much was to flow from it, as we all know. And all that has no bearing on the somewhat unrelated fact that Col. Olcott is not a member of this School.

How would the effects manifest on this plane in an individual? By stirring up his whole nature from bottom to top, excluding now from the inquiry all disturbances on the physical system. The nature so being upturned, all the evil in it has to come up together with the good, and yet no time available to counteract old evil tendencies. Then it is likely that the evil would have the upper hand, as we are now chiefly in the *kāma* plane of development. The result would be in most cases that doubts impossible to solve would arise, fear might supervene, superstition would come on, and at last the state mentally might be worse than before. If there were hereditary or other seeds in the line of mental unbalancing, insanity might result. Or if the nature underneath were in fact quite evil, as is very often so, then crime could easily be gone into, following on mental disturbance. It would, in fact, be the same as exciting the "pledge fever" to highest and most enormous proportions. The mere physical receipt of a letter from the Master in itself as a piece of paper received has no effect. But that is not all that happens when a letter is sent by anyone, no matter whom. A letter full of malice, hatred, or sensuality carries with it all those forces and ideas, and must affect the recipient one way or another. I have known cases where persons have written sensual letters to another, not so on their face, but intended for that, and sensual ideas have been aroused by them.

Then the recipient has to throw these off. But with a Master, no matter how good and grand the letter may be, the forces and currents of the Master go with it the same as with ordinary letters, only with tenfold power. These forces are good, but acting on us the question is who we are, how we think, what is our real nature, and what will be the result. The result will be in accordance with our nature. Our nature is known to be small, mean, weak, and often bad. Hence we get no letters. For if what is said above were not true, then the Masters would be sending all the time letters and epistles to the prominent workers, instead of confining themselves, as they properly do, to certain occasions when help needed can be given without any ill effects. Did they send letters constantly, then all of us, being upset and inflamed continually, would be soon broken down and unable to do any work, and thus on a small scale evolution would be stopped.

Correspondence No. 6

March 1894

RECALL OF THE INSTRUCTIONS

The members in the U.S. should know the facts about the divulgement of the Instructions. Some time ago a former member in India retired and refused to give up his papers. Later it became evident that they were given out to persons not members. This was shown clearly by the fact that a person in California published the contents of the notice sent from London of the suspension of Messrs. Old and Edge, coupled with the statement that the same person had the other papers. It was also evident that some spy was left somewhere in the E.S. who continued to help the retired member. All of these things were published from time to time in papers in India and England, and it became apparent that it was absolutely necessary to call in the Instructions to the end that means might be devised for greater security for all members. This recall was no reflection on members who are faithful. Hence the notice.

But at the same time the sending of the notice has revealed the following:

- (a) that some members have kept their papers most carelessly;
- (b) that others have lost some and not reported that fact. This of itself would be enough reason for a recall.

Again, it is known that many members regard every word of the papers somewhat like a fetish, thinking that they are all secret and unattainable, whereas anyone who has read much knows that many parts are quite exoteric. Such parts were used by H.P.B. for the purpose of explanation. But as many look at every word as secret it is necessary now to hit on a plan for so arranging the matter that members who do not know what is common to literature may be plainly so informed; and also that certain esoteric points may be left blank for oral communication. These two changes will be an improvement. To leave the Instructions out now unchanged, when the wholly inimical have them, would be unwise.

The changes will however be a matter of slow work as Mrs. Besant is now far away and I am to be away myself for some time attending the convention of the T.S.

It is the duty of members to now help each other all they can from memory and also by active work in applying the good they have personally gained to the T.S. cause. Enough has been done to furnish all with sufficient material for a long time. Old Aids are useful. Exoteric literature is abundant. There need be no stagnation from the absence of the Instructions. Groups and individuals can work upon what is left in hand; they can also come up more and more to the object of the E.S.T., that is to help and move the work of the T.S. H.P.B. said to me long ago that the time would come when a change would be imperative. Former changes have been as to form of issue and shape, but this one will be of substance.

Care will have to be exercised to prevent any bad effect arising to the T.S. from the fact that a body exists like ours, composed of members of the T.S. and none others, yet not connected officially with the T.S. No bad effect has arisen at all, but on the contrary it is the E.S.T. that saved the T.S. from danger when our great friend, fellow-worker, and teacher, H.P.B. ∴ departed; but if members are led away by the many spiteful things said about the E.S.T. the bad effect will be their fault. If coercion or authority had ever been exercised in the E.S.T. on the T.S. work of members, there would be cause for the flings at us, but as no coercion has been attempted at all and will not be, members being asked simply to abide by rules agreed to on entering, we can carry this work on from year to year with increasing good effect.

As to our attitude to those who have violated the solemn pledges made: It should be one of complete charity. Their error is their own, not that of others. Doubtless we could easily fall into errors of another sort or even of that kind were our lower nature sufficiently aroused. Let us throw the mantle of charity over those faults and try to so work as to do a greater amount of good. It is true we all suffer together under the Karma of the race. But that is not to be unduly lamented since it cannot be altered; but as we are free souls we can now and here arise and do more good in every direction to others.

It was inevitable that such rebuffs should come, as in this age all is in darkness and transition. The powers of darkness are always eager to hinder such a movement as ours, and they try to incite men in all directions to attack us for all sorts of reasons. The very fact that we exist as a body quite harmless and innocent is enough to enrage some men. But this should not make us falter, for in the order of evolution such struggles must come. All we have to do is to keep courageous and go calmly on, knowing that if we are doing what is right no enemy can succeed. If we are firmly loyal we cannot fail. Loyal to what? Loyal to our ideals and aspirations; loyal to each other; loyal to the movement

we are trying our best to help. Look at our success in the past; it is seen by regarding the work of the T.S. In 1891 our old leader departs and the hearts of many fail as they think they have lost the only one who knew of that which they wished to have; nothing stops, none of the work goes down, but on the contrary more is done; poor though we are, more money is spent in the work; little time as each one has, more work is done; unknown as we seemed to be, the T.S. and Theosophical ideas are more and more spoken of in the literature of the day. This is much to have been a factor in doing. Let it encourage us; with it let each one encourage the other.

WILLIAM Q. JUDGE.

SOMETHING TO STUDY

As there is much in published books which is ordinarily overlooked, let me point out something which if rightly understood contains the secrets of Occultism, practical and theoretical. It is to be found in *Isis Unveiled*, Vol. II, p. 587 *et seq.*, and was also printed in *The Path* for January 1894, in order to put it into the hands of those who could not procure *Isis*. I refer to the fundamental propositions given on the pages mentioned, beginning with No. 2. In these the interrelated and corresponding natures of objective and subjective Nature are given first. Then No. 3 points out the triune nature of man. This includes the sevenfold division. The highest, or third, in the three is the Ātman, that being the seventh of the sevenfold division. Immortality as a conscious person is attained by the union of the second of the threefold man with the Ātman. This is the condition of the Masters or Mahatmas: they have united the inner man with the Ātman, that is, while living they have consciously overcome the illusions of the objective and subjective planes of the greater Nature and made the trinity complete.

If, then, H.P.B.'s propositions be correct, and I am sure their correctness can be demonstrated, it is the duty of every member to think more and more of the higher nature, the immortal spirit each one has; we should dwell upon the Higher Self continually. This dwelling on the Self is to be done for a reason among others which is often overlooked. It is this.

We are all to a great extent governed by our education and life's environment. These have engendered habits of thought. With us those habits do not incline as a race to the Higher Self. Our thought also wanders as an effect of the superficial and multiplex civilization we live in; that is, we have so many desires the will does not act deeply or quickly; it responds slowly to stimulus in a direction not usual. But it

may be gradually made to grow in any certain direction. Now as we admit the reality of the Higher Self we should embrace the idea, dwell on it day in and day out, until the will and desire naturally incline to it and have it as the subtone or aim of thought. This process will make the line of influence from the Higher Self brighter and better with every thought. When the influence grows strong it pervades the entire nature and strengthens as well as improves. It will give knowledge and also energy. This is the real and only road to the Masters, the Adepts, the Mahatmas.

The remaining propositions referred to go briefly through the many questions that arise, and are worthy of serious study. Each person can enlarge them for himself. I will print here two of the propositions, omitting No. 1.

No. 2. "Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.

No. 3. "Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third — the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity."

E. S. T.

Suggestions and Aids, No. 7

Issued to the American Division

NEW YORK, 144 MADISON AVE., June 1894

THE SCHOOL UNDER TRIAL

We have been and are yet under trial; especially so in the last few months; and not only in one place, but all through the E.S.T., east or west. This trial should be regarded as one of the proofs of the reality of this SCHOOL's work. Were it an ordinary organization which depended for its government on rules and formalities, then indeed might we justly criticize its management. But as it is in fact occult in its basis, criticism would be premature, because the end is not yet, nor will the end be perceived for a very long time. We all know that the secrecy regarding the INSTRUCTIONS has been broken both by western and eastern members. INSTRUCTIONS, rules, papers, and documents have been given up to others, though as yet they have not all been published. What does this show, bad management or bad faith? I should say *bad faith only*, because in the very beginning H.P.B. said that each one had to have his or her chance. She wrote specifically to me some years ago that she knew well what she was doing, and intended to construct her teachings in such a way as to provide against the very treason and disloyalty which have been exhibited. We can thus see that in that respect the management of the matter was right. That she knew in advance, not only the general fact of possible treason but also the individual cases, is perfectly true, for she mentioned some prophetically, but said that all must have a chance. What has become plainly evident is that human nature is weak, and that today the meaning and force of a pledge are not understood nor accepted. Some members, who would not be the first to violate the pledge, thought that its violation by others dissolved their own. This is a weakness of the day. Certainly in the face of such common weakness we need not expect to be trusted with very many grave secrets.

Then again, our mutual loyalty and our power of union are and

have been under trial. Accusations have been made from time to time in public or in smaller circles, and the test is whether we will or will not follow that part of the pledge which requires us not to listen to accusations and to be charitable to the weaknesses of others.

The SCHOOL is not only meant to be a help to the present T.S., but also to form the nucleus, ever growing larger, of souls which will be fired and energized with a common aim and a common philosophy, so that as they shall reincarnate after this life is done, they may possibly constitute a band of workers and knowers in a future life. This idea has not, I fear, been sufficiently thought upon and accepted. If it be thoroughly grasped it should be very encouraging, for it is something to feel that what we have begun now we shall probably carry on with sympathetic minds in another birth when all the cavillers and petty enemies of this have gone, have perhaps become friends and co-workers with us.

It seems to me that we are all being tried as to loyalty, as to unity, as to charity, as to persistency, and, generally in all the different ways appropriate to each individual. And we are also, to my knowledge, being attacked from within and without by the Darker Powers that would fain split up and make useless this body which has proved a strong bulwark and a nucleus of soul for the Theosophical Society. For, if the E.S.T. can be destroyed, then the very life and energy of the T.S. is hurt almost to death. The E.S. absent, then the T.S. would soon degenerate into one of the many dogmatic and lifeless movements of the day, thereafter to rapidly cease to affect the age. This view will probably explain the extraordinary spite, rancor, and pertinacious attacks by persons who, not good men themselves, continually concern themselves with this body in which they have no rights or interests. Such men are some of the agents used by the Dark Powers for our harassment and war. Let us be calm and indifferent, firmly relying on the GREAT LAW, and all their efforts will fail.

THE GREATEST OCCULT TRUTHS

And suggestions are to be found in the following, taken from the INSTRUCTIONS, Numbers I and III:

Double object of Esoteric Sciences:

- (a) of proving man to be identical in Spiritual and physical essence with both the Absolute Principle and with God in Nature;
- (b) of demonstrating the presence in him of the same potential powers as exist in the creative forces of Nature. (No. I, p. [519])

Man is identical with the Absolute unmanifested, and also with the Deity as we see It manifested in Nature. This theory is easy for some and difficult for others. The difficulty arises chiefly from the influence of centuries of education in the degrading doctrine that all are *originally sinful*. If we are originally sinful we must be *inherently imperfect*, and that which is inherently imperfect can never, by any possibility, become perfect. Many have not been directly taught this doctrine of original imperfection, but all their thoughts have been insensibly affected by it. God has been continually held up to us as a being outside or different from us, and hence we tacitly hold the doctrine of inherent weakness and imperfection.

Yet most of you believe that Mahatmas do exist, and, indeed, that They were influential in starting this SCHOOL. How can it be possible for such Beings to exist unless they are the product of human and all evolution, unless Themselves once were seemingly imperfect as ourselves? The imperfection is only in the lower elements. In essence, in possibility of soul and spirit, we are all perfect. So long as we deny this we prevent progress and keep back the exhibition of that actual spiritual perfection which we have at the center.

The next object comes from the general to the particular, for it is to demonstrate in man the presence of the same potential forces which are in or behind the creative forces or powers of Nature. This is an enormous claim, yet unless this be true, how, again, is it possible for a Mahatma to exist, to have become such, to wield these very powers and forces? The wielding of these powers is not the same as the raising by our hand of a club or the use by us of a fluid or agent in Nature. Our use of these is not the use of the subtle agents behind, but is only a mechanical effect which may be done in complete ignorance of the force in use. This we can see in even the simple act of using the muscles, where a mental motion is transferred into a physical act. Who can say that they know actually all that goes on in this; how the mental act is transferred into the physical; how it is that the nerve fluid is stirred, in turn stirring the muscles and making them contract or expand? Regard the fact of speech. Here very slight movements of the vocal chords make all the varieties of tone and inflection. Yet all of this is done instantaneously, and the most ignorant can often produce the greatest varieties of tone, no one being able to do more by way of explanation than to declare the fact. Look further into the fields of mediumship, of clairvoyance, of clairaudience, of telepathy, of hypnotism, and of hysteria, and you see that vast and complicated powers evidently reside in man. The ESOTERIC SCIENCE aims to go farther than merely to say that man has some such natural powers; it wishes to show that he has

creative power. If he has, then it can only be from the fact that he is the same in essence as Nature and God.

Much of the INSTRUCTIONS is devoted to this. The divisions of the principles, the various diagrams, the many explanations are for the purpose of impressing on us that man, who is the small copy of Nature, contains in himself centers through which all the great forces of Nature may be operated. This cannot be interiorly grasped if we continue to think we are less than God in essence. Observe and think over this quotation from [Āryāsaṅga, in Instruction] No. III:

“That which is neither Spirit nor Matter, neither Light nor Darkness, but is verily the container and root of these, that thou art. The Root projects at every Dawn its shadow on ITSELF, and that shadow thou callest Light and Life, O poor *dead* Form! (This) Life-Light streameth downward through the stairway of the seven worlds, the stairs, of which each step becomes denser and darker. It is of this seven-times-seven scale that thou art the faithful climber and mirror, O little man! Thou art this, but thou knowest it not.”

This is the first lesson to learn. The second is to study well [and know] the principles of both the Kosmos and ourselves, dividing the group into the permanent and the impermanent, the higher and immortal, and the lower and mortal, for thus only can we master and guide, first the lower cosmic and personal, then the higher cosmic and impersonal. [625]

The person to whom the first part is addressed is the man who is ignorant of his own greatness; he may come out of that ignorance, and, by slow degrees or quickly, realize his oneness with the Great Supreme. This first lesson has to be learned even though we do not as yet realize its full meaning; and then we have to proceed with the study outlined in the next paragraph. The following of occult formularies and the running after this, that, and the other guide will come to nothing but loss. Thus seeking on the outside we delude ourselves and reach the end of life none the wiser. On this head I should like to tell you what our friend and co-worker H.P.B. told me and others many times, and it has always appeared true; it is also confirmed by clairvoyance of a high order. Thus, in my own words:

There are many men and women now on earth who studied and practiced occultism long ago in other lives and made some progress. But they went too much along the line of astral science, of alchemy, of magic pure and simple. Thus they not only deluded themselves but made a strong affinity between themselves and the lower group of agents in Nature. The consequence is that they are now reborn with

two natures, the one opposing the other. One is the old force of a desire for a really spiritual life, and the other a strong passional nature that is due to the forces generated along the lower lines of force. A continual war is set up. The old astral knowledge is obscured; the old spiritual desire is present; while the astral knowledge and practice as well as the alchemical study or force has been transformed into passion, and trouble and delay are the result. She mentioned alchemy because in that study there is a continual investigation of forces that belong to the lower groups of agents. There is no doubt that many of the old alchemists obtained results that would be very astonishing. But what, after all, did they get? Nothing save a tendency along that line, and it, dealing only with the lower elements, must if followed for many lives plunge one at last down the steep declivity of black magic. For in the course of time, the lower parts of the nature being always accentuated, bad motives are engendered, all good ones are lost by a gradual atrophy, and selfishness becomes the pervading influence. The shortness of human life interferes here most beneficently, for periodically men are compelled to die, and being born among different surroundings they are thrown off the track by the deliberate action of others and have a chance of being put again and again in the right road.

The next paragraph in the quotation contains the practical part to be applied by each one for himself. It directs us to study well the general and the particular, or the nature of Kosmos as a whole and our own nature as a special manifestation of the whole. We are prone to omit the particular application of this, and our tendency is to study the general principles only, and that too in a very intellectual way. We should study with great care our own natures, because it is in those that the obstacles and delusions are. The very first step is to apply to ourselves the judgments and criticisms we have for others. In this the words of Jesus will be found to express the exact practice. He said that one should look for the beam in one's own eye before observing the mote in that of another [cf. *Luke* 6:41-2]. Whoever Jesus was — and if he did not exist, whatever he represented — it was the discipline of the ancient true school of the Adepts that he gave out. And here I may again quote what H.P.B. said on that at another time. She said and wrote:

In these sayings of Jesus are to be found many of the rules and sayings of our Lodge. Among them is that one about greater rejoicing taking place in heaven over one repentant sinner than over ninety-nine just men who need no repentance. That saying is “alive and kicking” to this very day among us. So also about the mote in the eye, for does not that touch on self-examination and self-discipline?

In studying these two — ourselves and the Kosmos — we are to divide them first into two groups, one the higher and immortal, the other the lower and the transitory. Applying this to Nature, we see that it consists *first*, of the visible and invisible that is mortal, perishable, transitory; and *second*, of the invisible, energetic, that is permanent. Applying it to man, he is dual, thus: *first* the visible and invisible that is transitory, *i.e.*, body and the three other constituents of life, astral man, desires, and lower mind; and *second* the invisible *manas*, *buddhi*, and *Ātman*. Having so divided ourselves we must then steadily keep before us the idea expressed in the words, “I am not this body or these desires.” For we might intellectually divide ourselves during centuries and yet never begin to realize the division. That realization comes from dwelling on the thought to be realized. What we are to make a part of us is the knowledge that the body and desires are not ourselves. This should be dwelt on continually until realization begins to dawn on us. As it is now, we are constantly wrapped up in the body and desires, receiving sensations through the one and being swayed and deluded by the other.

Then we must proceed to analyze the desires. This is not done by many as completely and accurately as it should be. Most of us look at *desire* as referring chiefly to the grosser lower portion of our nature, whereas it includes a large part of *manas*. We might successfully eliminate the lower desires such as the sensual, and the sensuous, those for merely bodily pleasure, for eating, drinking, clothing, amusements, approbation, and so on, and yet be fast in the grip of the desires of *manas*, wholly devoid of sensuous or sensual elements. Indeed, many are now at that point. They have mastered mere appetites and passions, but are deluded and carried away by the desires of lower *manas*. Let us illustrate. Here is a member who will not in any circumstances eat meat. If lard by chance has been used, even to grease a pan in which some of his ethereal food was cooked, the food is rejected. He eats but little; he does not care for amusements; he reads much; he knows many strange thoughts written down by other men; perchance he knows Kabbalah; he has much knowledge of where Lodges of mysterious beings are said to have been; he can debate with you regarding Mūlaprakṛiti and other recondite matters. But what of his whole nature? How of his dealing with others and their effect on him? How about the question of union as opposed to separateness? On close — or even sometimes superficial — examination we see that he is full of uncharitableness. The views of others not according with his are wholly rejected. Other men annoy him. They are too much engaged in mere virtue. They eat meat; they are stupid; they are often ready to accept a conclusion

without showing that they have gone through the laborious logic of philosophical proof; their questions are absurd even though sincere. Yes, he has controlled desire on its lowest planes, but it has gotten the mastery over him through *manas*. This is not progress; it is spiritual darkness. He has given up animal food, but the food of his inner nature is harsh, astringent, bitter, too hot.

Or here is another who has a good nature but has neglected the study of his own mental processes. He can only see in one direction; he has a faculty of confusing his conclusions because he confuses his premises. He desires to go along his own road of thought, for to change it is unpleasant because difficult to begin. He is not of necessity in spiritual darkness, but the action of *manas* is made crooked because some desire lies lurking down below.

Now having studied a great deal on theosophical lines, we should begin to practically apply our studies. They teach unity and non-separateness. This must mean *all* that is implied. It is not a mere general unity, but is a similarity and communion in every part of the nature. If there is uncharitableness, if there is disloyalty, if there are harshness and unbrotherliness in the race, they exist also in us, if only in the germ. Those germs require only the proper personal conditions to make them sprout. Our duty therefore is to continually encourage in ourselves the active feelings that are opposites of those. Those of us who think knowledge can be acquired without pursuing the path of love, mistake. The soul is aware of what it requires. It demands altruism, and so long as that is absent, so long will mere intellectual study lead to nothing. And especially in those who have deliberately called on the HIGHER SELF does that SELF require active practice and application of the philosophy which is studied. Every recipient of this ought to think over it and apply it to his or her own life and thoughts, to see how it may apply, and to apply as much of it as possible every day.

WILLIAM Q. JUDGE

E. S. T.

LONDON, *July 18th, 1894*
NEW YORK, *August 1st, 1894*

To the members of the E.S.T.:

You all know that during the last few months the activity of the E.S.T. has been to a great extent suspended in consequence of events which are matters of public notoriety. The issue of these is now before the T.S., and each must form his own judgment upon them. In America and India portions of the Instructions of the School have been published and full divulging threatened; and in the first named country the Instructions were called in because of such publication. So far as the T.S. is concerned, it has passed through a grave crisis; but it goes forward unbroken in its great work in the world. The E.S.T. should do the same.

In the E.S.T. time is needed for the full restoration to a state devoid of friction, as well as for the revival of as perfect mutual trust and confidence as human nature will permit. Without this full restoration and revival no two persons can act as a single channel for spiritual influences.

But we have our fundamental unity and channel in the Masters and in Their mouthpiece — our Teacher in this School — our recognized Head H.P.B. ∴. On this the School was founded and rests today. We will proceed under the arrangements made and left by her at the time of her passing away. She declared that William Q. Judge was the Antaḥkaraṇa, or channel for the Americans, and made him under herself the sole authority in America by the following Documents:

KNOW. DARE. WILL. SILENCE.



Esoteric T.S. Section

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

[SEAL.] H. P. BLAVATSKY. ∴

(See *Council Minutes*, 1891.)

[See *Echoes* I:xxxii for facsimile of above.]

LONDON, *October 23d*, 1889

. . . The Esoteric Section and its life in the U.S.A. depend upon W.Q.J. remaining its agent and what he is now. The day W.Q.J. resigns, H.P.B. will be virtually dead for the Americans. W.Q.J. is the Antaḥkaraṇa between the two *Manas(es)*, the American thought and the Indian — or rather the trans-Himālayan esoteric knowledge.

Dixi. H.P.B. ∴

P.S. W.Q.J. had better show and impress *this* on the mind of *all those it may concern.* H.P.B.

(See *Aids and Suggestions*, *New York*, *March 1893*, p. 414.)

Subsequently H.P.B. changed the "Section" to the "School" and declared it not a part of the T.S. organization. She made the then Inner Group the Council, under herself, for the remaining part of the School, and shortly before her departure made Annie Besant its chief officer, as Chief Secretary of the I.G. and Recorder of the Teachings, by the following:

E.S.
ORDER

I hereby appoint in the name of the Master, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings. H.P.B. ∴

April 1, 1891. [BCW XII:485].

Thus it was when she departed.

Out of these two appointments was constituted (see Council Minutes 1891) the Dual Headship in 1891 for the management of the School, an arrangement that has not on the whole at any time worked well in practice. At the present time the only way to preserve the E.S.T. unbroken and give time for the restoration of the mutual trust referred to and to smooth out friction is by returning to the above arrangements. We remain throughout the world the one School — “the throbbing heart of the T.S.” — founded by H.P.B., recognizing her as our Teacher and the Masters as our foundation, having in common her Headship, the Instructions she left, and the Rules of the School. The E.S.T. thus will remain the heart of the T.S., energizing the movement, all its parts working together as belonging to one whole, but administration proceeding as during her stay with us, under those appointed by her as her chief agents in the way stated.

Publication by others of the Instructions relieves no one from the pledge of secrecy. Such a publication will do no harm, as the Instructions tend to promote spiritual growth and arouse high aspiration: on their face they do not divulge occult secrets, although deep students can, by looking beneath the surface, find in them that which H.P.B. wished to impart.

The Instructions will reissue where called in, and will go on as before with the various subsidiary papers seen fit and proper. Any subsidiary papers issued by either officer can be had by any member at request, if possible under our means. Old relations are not cut off between members and either or both of said chief officers. The Rules remain the same save as to verbal alterations, and will remain the same for the whole School: any further additions thereto or amendments under the provision therefore which time may disclose as needful will be made by said two chief officers by mutual agreement.

ANNIE BESANT

WILLIAM Q. JUDGE

Subsidiary Papers

No. A

September 1894

Issued in the Western Division

THE "SPIRITUAL WILL"

The matter under this head is not secret, but at the same time, it being done for the sake of the School, it should be used only where proper and not be credited to the E.S.T.

This term is used to designate an action of the will which is more definitely spiritual than the ordinary action. The ordinary is (*a*) that which causes automatic physical action, such as the heartbeat, blush, digestion, and so on, (*b*) the actions following on ordinary thought, desires, and wants, (*c*) that force of will which is developed by various forms of Yoga practice.

Anyone can — and all truly sincere members ought to — develop, to that extent which is possible for each, the spiritual will. They need not look anxiously or curiously for proofs that such development is attained, for in many cases they will not be able to know, with the lower brain mind, that the spiritual will is active. It is developed by true unselfishness, a sincere and full desire to be guided, ruled, and assisted by the Higher Self and to do that which, and suffer or enjoy whatever, the Higher Self has in store for one by way of discipline and experience, by sinking as much as possible, day by day, little by little, the mere personal self.

Hence self-discipline must be pursued. Mere mortifications, such as eating unaccustomed food or doing any other outer observance for the sake of what is hoped to be gained, will not bring out the spiritual will. The observances and practices must be mental and moral. They must be in the nature of an actual sacrifice of the personal self, which, acting as a mortification of the latter begins to loosen the hold of the lower and bring out the powers of the higher nature.

The very perfection of this sort of mortification is hardly possible in our present state, nor would it now be judicious. It consists in not doing that which one's personal self desires for itself. Such a method would, with the ordinary student lead to confusion, because he has not

yet found out how to distinguish duty pure and simple from personal desires. But the essence of the practice, so far as it is possible, lies precisely in that regulation. That is, the personal self must be mortified, and it must begin with our relations to and with each other. As a real and valuable branch of Occultism this is not thought much of by the general mass, but it is essential. We see a great deal about getting rid of the personal self, but this method, which will lead to reducing the lower self to its proper subjection to the Higher, is not followed. It will be easy to know when to do thus and when to refrain by always looking to see if what you are going to do is for purely your own sake and pleasure, or because it is a duty owed to others, either from natural law or from agreement. Let me illustrate:

You dislike to be interrupted. You have decided to sit down and write or read Theosophy or on some other useful subject. A person comes who perchance happens to be a bore in the ordinary sense, or who is not agreeable personally to you. First, you do not wish to have your fixed object laid aside, and, second, you dislike being bored. Both these are solely personal. In this case — unless of course some pressing duty to others requires you to go on — you should at once mortify the personal self by dropping the reading, writing, or whatever it is, and attend to the wants of the other person. Judgment of course must be used. But there will be every day and in all places opportunity after opportunity to pursue this practice. It is the giving up of yourself, and that is the only way through which a true White Adept is ever a possibility.

Little by little, then, especially if the Voice of Conscience is attended to, the “spiritual will” develops and works.

Its mode of action is that, asleep or awake, near or far, your true desires arising from the impulse of the Higher Self will be accomplished. For this phase of the will flyeth like light, cuts obstacles like a sharp sword. This is one of the occult meanings of the words of the Christian Scriptures, “Not my will but thine be done” [*Luke 22:42*].

OF ROSICRUCIAN AND OTHER BODIES

The Rosicrucians have imitators. The real ones are, in fact, those servants of the Masters who are working for the race, in their various ways and places, unknown and unheralded. The imitators are well-meaning and sincere, but they are only copies or imitations. The real “Rosicrucian” does not tell about it. Hence books and people who give a *real history* are (a) either designedly or (b) undesignedly keeping up the old tradition, in a skeptical age, that mysticism is not a figment; or

(c) they are only book-learned ones, and that sort of Rosicrucianism, being merely theoretical — and not complete — leads not to the real fountain, nor to practical realization. There are also those who advertise to teach magic, Yoga, soul-culture, and the like. Not necessarily all charlatans — they are misguided, when not deliberate frauds — for the truths of the spirit, the real magic, actual soul-culture, are not taught for a fee. I am sorry to say I know of many F.T.S. who have paid fees to some of these charlatans.

Definite numbers of persons are at work in the Occident, teaching and helping those *to whom they are sent*, and they do it for nothing, and in a way which cannot be found out by those not entitled to know. I am now dealing in *facts*, for I know of and have met those persons, and they are not merely of Indian or other Eastern nations, there are as many of European as any other birth. This was of course well known to H.P.B., who often spoke of it. In fact, in more than one instance she advised or prevented members from going to India to learn Occultism, saying that they might be misled, and that there was plenty of teaching in the West. Whether to others she mentioned particular instances or such teachers in the West I know not, but she did so to me. We are therefore “surrounded by a cloud of witnesses” [*Heb 12:1*], and it behooves us to think and act virtuously, sincerely, and as if we appreciated the privilege that is ours of being watched and helped by that great Initiate of all, whose *single will keeps this whole movement in being*, against assaults from without and dissensions within.

ASTRAL BODIES

There is some confusion asserted against H.P.B. .'. and others as to teachings on this subject. It is said in derision that thirteen or fourteen astral bodies can be counted out of Theosophical expositions. Quite truly not even our own students are yet able to thoroughly understand all about the subject, but they can know sufficient to be undismayed by the ridicule.

The Astral Body is a term which must someday be given up. But it stands, for the present, for the whole of the ethereal inner person. Just as *seven* rules in the whole scheme, so in this there are seven great divisions of this form, or seven various functions, powers, or uses.

The Māyāvi-Rūpa has confused some. It means “illusionary form,” and is not the Astral Body proper that gives shape to the physical.

It is used by the trained person, who takes whatever form he pleases, no matter what, and transfers to it his powers and faculties, leaving a part of his astral to animate and work the physical. As this *rūpa* can be

used by but few, there is no particular profit in pursuing the subject.

Astral Body proper, so to say, as known roughly and generally in the public classification of vehicles, is that portion, power, or division of the inner man which gives him his shape and remains with him always. In this, in most persons, all the other powers and functions of the Astral Body are bound up and retained. There is, then, another layer or function or phase which acts in still another man. Thus the whole series can be followed, and will be later on in these papers.

Though the general rule is that a new astral body is formed for each new physical body, there are exceptions. That is, there are beings born, with a new body of course, but who have the old astral body of the preceding life or lives. While such are not common, they are sufficiently numerous to be met with. This branch of the subject is related to the "mystery of the Moon" spoken of in *Secret Doctrine*, and from now on to the end of this paragraph what is said here is to be kept secret, as it can easily be since it is unlikely anyone will hit upon it. The Moon is said to be the corpse of the energy or Self of this Earth, the latter being the reincarnation of the Cosmic entity once a living planet — now the Moon. You will remember H.P.B. .'. wrote in *Secret Doctrine* that the fact of other planets having more than one moon is not explained by modern astronomers. The body of our last birth is as the moon to the earth. Sometimes the astral body of a prior birth wherein a proper life was not led — and being a part of that old body — remains coherent in space and attaches itself to the newly-formed body and new astral body of a succeeding birth. Not particularizing vicious or gross lives, there are certain practices pursued by a class of uninformed medium-hunters which will tend to induce in other lives the annoyance and detriment of "*having more than one moon,*" to continue the correspondence. And dealings with the dead come closely up to this line. For a *séance* may attract to it a dying-out astral which, if left to itself, would soon be extinguished. But coming into the sphere of the *séance* and of those there, a new desire for life is aroused, and it may be continued long enough to keep the astral coherent until the former owner returns to rebirth, and then inevitably following the law of attraction, it will seek the new personality and plague it. This carries on its face its own comment.

The seven phases of the astral body may be best understood by analogy. There are seven different manifestations of matter, four of which are classified by science, *viz.*, solid, liquid, gaseous, radiant, and another which is known indirectly as etheric. Each of these manifestations or states has its own functions and its own laws, and yet each state contains, so to say, all the others and may be made to pass from

one to the other, that is, as far as the four lower states are concerned. All these, moreover, are states or manifestations of matter on the lowest plane. Each definite state has its own seven divisions. Similarly, astral matter — sometimes called astral light — has its seven states or divisions which may change from one to another, each state containing potentially all the others

Man's astral body, being composed of astral matter, may take on seven different forms, or function in seven different ways, and thus we may understand how our critics say that seven or more astral bodies are spoken of in our literature. Two or more of these states or functions may coexist or be used to a greater or less extent at the same time; *i.e.*, the Liṅga-Śarīra proper may be functioning unconsciously in the body while the Māyāvi-Rūpa is in another place. Also the Māyāvi-Rūpa may, unknown to the brain mind, visit other places while with the brain we are functioning consciously on this plane or at this place. This occurs, among other ways, in what is commonly known as a "brown study."

The Liṅga-Śarīra is the portion or power of the astral body connected especially with the physical form; it is the mold of the physical and hence can never entirely leave the physical, for if it deserted the latter absolutely, dissolution would ensue. According as the mind and soul of the person function habitually on a high or a low plane, so will the physical body and the Liṅga-Śarīra take on the characteristics and exercise the functions belonging to the other states of matter, and become transformed in the case of the higher use by the radiant power of the principle of fire (see "Elixir of Life," pp. 29-32 in *Five Years of Theosophy*).* It is owing to this that the bodies of all the Masters and Sages appear to be radiant, for with them the radiant principle of fire is dominant and clarified by union with the Self. One of the objects of evolution is the purification of the astral body by right thought and act, so that it may react upon the physical one, thus refining it and gradually altering it to a finer state. It is of such matter — ours, only more rare — that the bodies of high adepts in and out of our sphere are composed.

The factor for transforming our matter from state to state, from solid to liquid to gaseous, is heat, and so too there is a factor which will transform astral matter from state to state. This factor is a subtle part of the principle of spiritual fire. This is one of the fires spoken of by the alchemists and referred to by those who have written about the Rosicrucians and Fire Philosophers. The various confusing things detailed in those writings are no more nor less than the different divisions of our nature ranging from the lower and visible to the highest

*[Reeves & Turner, London, 1885.]

and invisible. Labored recapitulations of them are useless and only a burden to the mind, no matter how mysteriously worded they may be. The heat of spiritual aspiration which acts at once and definitely on the inner bodies of the soul is what the members of this School ought to think of. H.P.B. . . ., speaking for the Masters, and the Masters themselves have said that as we proceed with high aspiration followed by right act as far as possible joined to right thought, ray after ray of those that join the upper to the lower part of our nature breaks off and is superseded by a ray directly from the higher, the spiritual sun of each one, until at last the whole set of rays joining us to the lower is merged or transformed into the higher, thus uniting us with the Self.

Many members have looked too much for specific directions and descriptions of the fire to be used, or of how it is to be used, or for some means of seeing it in operation; or do not accept it as an actuality unless they can know and perceive with the brain each step of the evolutionary process. But all this is not needed, and indeed, for the student cannot be had. The very instant a high aspiration is entertained, that instant the spiritual fire begins to work, and if the aspiration is made permanent by action inside and outside, then, the heat being constantly thus applied to the heavy lead-like material of the lower nature, the melting and refining process goes on silently but surely, adding power to the inner body which acts again on the outer body, and giving to all a strength and consistency which will lead to the gradual acquirement of true wisdom. This is what is meant by the alchemical and Rosicrucian saying or theory that lead or base metal may be turned into gold by the use of the "red powder." The opposite saying is also true, that by the use of the black powder the precious metal may be turned into lead.

All the planes are interrelated and correspond with each other throughout. Thus pure thinking and living are necessary. Those who live grossly will of course for ever have base metal. But those who think, live, and act carelessly are untrue to their high duty just as much in their own degree. It is not only pandering to mere appetites and passions that keeps us down. Just as much is there a hindrance in the everyday continually falling under the sway of purely personal ideas and desires, both small and great. The small added together make up the sum of life, and from day to day intervene to prevent progress. While the soul plane is in itself strong, it is not able to overcome unless we who function on this one permit the soul to act, and follow its leading. The lower act and thought react against the higher, through the inner body, and thus the astral body becomes the enemy of the mental and the lower. This was given out by the Masters to us as long ago as 1875, when they said that very often the inner astral man had become

the demon who was an enemy to the real man, causing thus a warfare in which the brain and lower Manas are now for, and now against, the higher nature. This power of the astral is due to the fact that its life and function are, so to say, automatic. It preserves the pictures of ideas and acts and things. In sleep it brings on dreams which may in waking state react into waking act. Hence it must be plain that we have to as much as possible keep in the light of the higher nature while we are awake, so that in time the old impressions may be wiped out and the inner person brought exactly into line with the best thought of our waking hours.

This is why charity, generosity, high morality, kindness, truthfulness, and all the virtues inculcated by ethics, are of vastly more importance than learning and study without them. Much study will lead to book-knowledge, but unless the waking man follows to the best of his ability the ethical precepts he will lose most of his work by death. At death he leaves the brain that learned, that pored over books and knew by heart all the formulæ of kabbalism, alchemy, and what not, but he saves only so much of real character as he made during life. If he studied all that time for the sake of knowing, then most of it is lost, and next time he has to begin with the small or large quantity of true character that he made. This may be toward the white or dark side, and strong or weak one way or the other. If, as is the rule with the general run of men, he returns to birth without the old astral body, then he has what seeds he planted in Manas. Should he bring back the former astral, then he has that with all its tendencies added to the mind-seeds of thought. Now as the rule in general is that we return as *Ātma-Buddhi-Manas*, without the next lower — the essence or flavor of desires being always caught back by Manas — it is quite plain that but little of the painful studies of the former life is left, and that we come as the summation of our whole life's thoughts. For Manas does not hold the thoughts always in detail, that being the function of the brain used in each separate life. So if one's life could be summed up — as might be with many we know — in the word *selfish*, then that will be all that the new person has of character, even though it makes a strong one.

Therefore those who, on the one hand, decry attention to what bearing Theosophy has on ethics, calling for difficult studies in philosophy only, and, on the other hand, who will not study or gain an acquaintance with the true philosophy of nature and man, are both wrong. The middle course should be pursued, by attending to right philosophy so as to inform the brain and mind, and by also studying and fully practicing ethics and all the virtues. And as the world today is in need of the latter more than the former, that branch should not be left to mere mention as a thing taken for granted. Those who will not

study ethics and steadily try to practice all the virtues and kindnesses recommended from the beginning of time, may know that a few short years will bring them to a halt, when their account will be closed and their vain life ended.

These considerations of the theme of the astral body lead us directly to the subject of:

NIRMĀṆAKĀYAS

Upon this I can give you words of explanation directly from the Master and delivered to me some years ago by one of his Chelas. I had asked in relation to the Nirmāṇakāyas, and the following are some of the sentences in reply:

This is a general name applied, among other matters, to the astral bodies of deceased Adepts who refuse Nirvana and prefer doing good to the world by remaining present and alive in the astral body in the sphere of the earth. They differ from the astral shades of ordinary mortals in so far that the *Māyāvi-Rūpa* remains whole, and with the exception of the physical body they have all the other principles.

It does not require a high Adept always for thus remaining a Nirmāṇakāya. From two to three percent of real Faquirs and Yogis remain Nirmāṇakāyas after death, refusing Devachan by a simple act of the will. These incarnate in bodies that suit them, sometimes incarnating entirely, sometimes but partially. Some Western Adepts have remained thus with the earth as Nirmāṇakāyas.

In dealing with this I will use further explanations taken from other instructions, as those are not in a form to be quoted here.

The sentences do not clash with the teaching that Nirmāṇakāyas may be bad, but the general rule is to use the term for the good, as the dark ones are in fact given another special appellation. There are two things to choose from, and more than one grade of Adept that may become Nirmāṇakāya. The high Adepts become thus upon refusing Nirvana; the lower, upon not going into Devachan. And the subsequent work of each is shown to be different, just as Nirvana is different from Devachan. Hence those who thus become, by refusing Devachan, are lower in power than the other class.

The higher have doubtless in former lives many times refused Devachan. Their development is so high that they do not incarnate in our forms, because those would not be able to sustain the weight or power of the indwelling personage. They therefore wait until the race has developed the physical form to a greater perfection of matter,

when in future centuries these high beings will again incarnate, as then the available bodies will be useful and not detrimental. Were they to incarnate visibly now, all their power would have to be used in keeping the body, such as the race now furnishes, from being dissolved, and that would be a waste. But they remain in the sphere of the earth and its races, doing good to the world by taking an unseen but very powerful part in the affairs of the world. This will go among other things to further explain the sentences you will find in one of the letters from the Masters published by Mr. Sinnett in *The Occult World* [pp. 134-5, 6th ed.], wherein he is asked if anyone knows what part they have played in history, and if anyone is able to prove that many of the great characters of the world's life were not the puppets of these beings who pulled the strings of destiny from behind the scenes. Such is the fact; it is one of the ways of working of the Lodge which has to use the people of the world as they are, and must proceed under law of nature, for the very highest Adept cannot violate reason or law, and cannot at a blow turn men into angels. But it must not be inferred that these beings are engaged with affairs of great scope to such an extent as to not concern themselves with ordinary people. This would be contrary to brotherhood. Affairs are due to the units, and may not be dealt with alone. And the very humblest person may be important; indeed the humblest as well as the greatest is not exempt from their care.

The second class (refusers of Devachan) incarnate in bodies of this race, meaning the entire human family. It is also pointed out in the sentence, "These incarnate in bodies that suit them," that they select the incarnation, and the next few words show that there are cases where the incarnation is not entire. In this the working principle of the Nirmāṇakāya is assimilated with the astral body and mind of the person who has been selected, and then that person, whatever the name borne, is destined to do some work for the benefit of the race and partakes at times wholly of the power of the assimilated Nirmāṇakāya. There is, then, the curious fact presented of two astral bodies working with the same person. The person selected has, however, the greater part in the conscious use of the body. This is a hint quite broad to thinking students as to one more "mystery" of the "metaphysical moon" of the human being. Desertion of the person selected may also take place if he or she indulges in a low or gross life or violates the laws of brotherhood, and in such a case the person goes on in the ordinary way and the Nirmāṇakāya selects some other person with whom to work as before. In the first case (of full incarnation by the Nirmāṇakāya) he selects either a conception, if it is found to be suitable, or takes up with a body which is being deserted by the Ego through natural causes

or after an agreement made on other planes. But all these details are matters concerning the work of the great Brotherhood, and cannot be explained further at present.

The last sentence quoted is very important also. It points to two things. First, that some Western Adepts have remained as described, and, second, that there exists what may be called "Western Occultism." This, together with the history of the T.S. and of H.P.B. ∴, ought at one blow to clear away much of the *débris* that has accumulated in the minds of many on the subject of Eastern Occultism until it has sometimes amounted almost to a craze. The East is not the only place for Occultism. The work of the Lodge for this century began in the West with the very extremes of Western peoples, Russian and American. If there have been Western Adepts, who went so far as to become Nirmāṇakāyas, there must exist a Western Occultism peculiarly suitable to the West, or growing out of the West, just as H.P.B. ∴ grew from the West herself. That is, it must be necessary to bring out for the West that kind of teaching which for it is proper. That teaching will be a combination of Oriental and Occidental methods, for the core of it all is the same. So in the early days when H.P.B. had her pupils, and later, she did not, and the Masters did not, put those on a course of pure Indian practices. She never then advised that one who was not a vegetarian naturally should hurt his health by becoming one, or told us to go to the Eastern forests looking for Yogis. Rather the contrary, for after she went to India, her letters read to the effect that those who were not in the forest by Karma had better stay where they were, and look for the tests and initiations in the very trials and tribulations of a Western nineteenth-century life, from which so many wanted to flee. Then if we remember the assertion, made on the Master's authority, that in the West is to be formed the new race, we can see that those who are in that quarter belong there, since real Occultism has no one country and must not be colored to suit the views of any one race or religion. The difference, then, is only in method and in respect to the scheme of life in general prevailing in the West. During the dark ages in Europe there was the same Western Occultism, it being the real science applied to life as then lived by men. Consequently it then led men up through the lower forms of Christianity prevalent at the period, and made its mark in many ways, then and later.

Among those marks is to be noted the work of the person whose writings are said to be those of Shakespeare. In his plays the whole range of human life, especially for the West, was touched upon — good, bad, and indifferent — and from those many a student has since then spread the right lesson among the people. And now in the same

Western region — including of course America — the work of the Lodge goes on under the same auspices. The Theosophical Society was selected as one great outer agency, seeing that the changed times permitted an enlargement of means. We are therefore not only helped by the Masters to whom H.P.B. introduced us, but also by many others, Nirmāṇakāyas, who have chosen to render assistance. Great encouragement should be found in this, and a conviction of its truth will lead to more help being rendered in individual cases.

THE BEST TEACHER

Some years ago the Master K.H. ∴ wrote the following for an American Theosophist who permits its use here, taken from the original:

The best and most important teacher is one's own Seventh Principle centered in the Sixth. The more unselfishly one works for his fellow men and divests himself of the illusionary sense of personal isolation, the more he is free from *Māyā* and the nearer he approaches Divinity.

K.H.

WILLIAM Q. JUDGE

Subsidiary Papers

No. B

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Issued in the Western Division

COUNCIL FOR EASTERN DIVISION

The following persons have been appointed as my Advisory Council in the Eastern Division:

Dr. A. Keightley, Dr. H. A. W. Coryn, Mrs. A. L. Cleather, James M. Pryse, of London, and Fred J. Dick, of Dublin, Ireland.

The office of said Council, and my own address for Eastern Division business, is 62 Queen Anne Street, Cavendish Square, London.

American members visiting or transferring to the Eastern Division will report at above address.

The said Council receives and transmits all regular papers of the School to Eastern Division members.

MEDITATION

The Instructions and the Book of Rules enjoin daily meditation. No matter how busy a person is he can always get some time for distinct effort at meditation. If very busy then take a short time, if only five minutes, if less busy then longer. And be sure that you do not shorten the time merely for your personal comfort, but because obligatory duty compels you to. The various directions in the Rule Book will give much in this line of thought to those who carefully read them.

In London there was issued since 1891 a paper entitled, "On Meditation," which was circulated in Europe but not in America. That paper cannot be recommended for students now because its general tendency is misleading in too many particulars. A watch was by it suggested for consideration and concentration in the period of meditation. Many good things were in the paper, but I wish now to say that I cannot countenance it because its general effect is to draw the attention of students to personal psychic development. The dwelling upon the idea of a watch is also too small for those who really wish to gain spiritual power and light. Such petty and unworthy objects should not be selected: for

the mind, if concentrated on these, will not go any farther than the range of the object. Hence by selecting a watch or other similar limited matter, the range of meditation is limited from the beginning. The widest range, the highest aim, should be taken for the mind's use, even though we know beforehand that it cannot be fully reached.

Therefore, for your set period of meditation, select from such subjects as *Aum, the Self, Ātman, Masters, the Lodge, Unity*, and come down, if you have time, to the School in general and the Theosophical movement. If the first above subjects are too difficult, then select some *great and good person*, which will be next as to ease of use. Do not select living persons because their failings may be too great. Next, in order of ease or limit, take *Instructions received of a lofty nature*, whether from another, from a book, or from a dream. Hold one or all of these in the mind as much as you can and at the end think of the School and its members, and desire benefit and progress for all.

But all should try, if ever so little, to concentrate and meditate upon the SELF as all in all, as being all, as being the person meditating.

If circumstances really prevent your having a set time, then:

(a) On going to bed, and before sleeping, try to have these ideas as your last waking thoughts.

(b) Try upon waking each day to make your thoughts dwell on the same ideas before rising or speaking to anyone. Do not let the first thoughts be of business; foolish, or troubled. Make a habit of having as *first thoughts* these high ones above mentioned.

(c) Each night before sleep, and each morning after the few moments of high thought, forgive your enemies mentally and with your heart.

DAILY PRACTICE

Those who can do so should follow this rule: When you have dressed, and before eating, take fifteen or twenty minutes for meditation. If you are hungry, all the better, for then it will be better discipline. If this can be done, then slowly but surely it will affect the whole nature. Do not do this after eating or when you have made all easy, but the first thing in the day.

The reason for doing this as a day's beginning and before eating is that it thus disciplines the system gently. If you try to make all your surroundings and your stomach very comfortable and "just to the taste," you give up nothing. If you fill your stomach first you become full of the fumes of food, which rise through the bottom of the brain-pan at the root of the nose.

The power of these meditations is not always to be seen fully in one life. One life is too short for the entire work, but these thoughts, vows, and practices surely affect the whole nature and last through the centuries. They bring us further and further along the road to the final perfection of this cycle and draw us to the time when we will have the power.

THE PRESENT AGE

This age is known to the Adepts as that of *transition*. Everyone is affected by this, since the parts of a whole must be subject to the general law governing the whole. That law affects each one in his meditations.

MEDITATION, THE WORD, AND COLORS

Concentration must exist in meditation, but the latter is the true name for the bringing together or focusing of thought. The Upanishads, and the Master, say (in Master's words): "A lifetime's meditation is the sum-total of a lifetime's thoughts, which constitute the subtle bond that binds us to rebirth. For meditation, both special as to hour, and general as to daily aspiration, the selection as to a high idea, person, or matter should be made." *The Word* should be made the subject of our constant thought. We should see and hear the Word as in all. It is *Aum*, but that means nothing unless we assimilate the idea and see it as the *Self*, existing everywhere, sounding everywhere, creating, sustaining, and destroying all.

It is true that H.P.B., in replying to a question as to what to concentrate upon, once said: "Oh, a watch or an ink-bottle." But she was not then teaching the general subject: she was only illustrating the general idea of concentration *per se*. Similarly she once said, in 1875: "A talisman? Why, you can make a talisman of this paper-cutter." That does not mean we are to take paper-cutters as talismans, but that with him who trains himself within, the meanest object may be of use. If we go the other way and begin by devoting ourselves to such little objects we will never get beyond them. And for the Western world this is especially true. We must select the Word, as containing all, for our constant meditation in our "life-time thoughts."

Now refer to Instruction III, in the Appendix, [pp. 642-3]. It says: "The color and number of not only the planets but also the zodiacal constellations corresponding to every letter of the alphabet, are necessary to make any special syllable, and even letter, *operative*. Therefore if a student would make *Buddhi* operative, for instance, he would have

to intone the first words of the Mantra on the note *mi*. But he would have still further to accentuate the *mi*, and produce mentally the yellow color, . . . on every letter *m* [in ‘*OM maṇi padme būm*’], . . . because it is seventh and fourth. . . . As *Buddhi* it is second; as *Buddhi-Manas* it is second and third combined.”

The same subject was also referred to in Instruction I, when speaking of the diagram. Illustration was made of the power of the yellow line produced from or by *Buddhi* to cure a pain. H.P.B. made these references with a purpose and intentionally omitted further “practical” details.

Among colors and sounds lie the keys to the objective results from the occult processes of thought. Not only is it by these that direct effects are produced, but also, by their use alone (either consciously or unconsciously) can the elemental powers of Nature be mastered and guided by the will. H.P.B. did not give out much on this because it is, in its detail, reserved for those who have so far progressed as to be trusted without danger to themselves and others. But she gave two broad hints of such a nature as to result, if used, in good alone. In Instruction No. 1 [pp. 527-28] she speaks, illustratively, of a line of *yellow* for the cure of a pain; and in the above quotation she shows you that *yellow*, as the color of *Buddhi*, may be used with the Word on the tone *mi*. This will tend in a degree, as your life and thoughts correspond, to make the connection with your sixth principle more close. Refer here to the message from K.H. given in paper A, last page, as to “centering in the sixth” (*Buddhi*). [See *Echoes* III:452.]

By using this color *yellow* with the Word, you will have benefit. But do not experiment with other colors. “Using this color” means to make it with your mental eye, as much as you can, seem to exist in what is called the imagination. I have some cases where *red* and *green* were used, experimentally and without due thought. The result was that the red and green aroused, through the power of the Word, the corresponding departments of the desires and egotism. This caused irritation in the person and his immediate fellows, bringing on disturbances for which there was no need. It probably will be that many on reading this will say they cannot make this *yellow* color, that is, cannot see it. But that makes no difference save in degree.

The color and its vibration will be aroused — seen or not — and will have some effect.

There is an immense quantity of practical information withheld on this subject — and very properly — because H.P.B. knew, as anyone can see by looking abroad in the T.S., that neither the School nor the T.S. is ready for such dangerous secrets, easily used for selfish purposes.

And I wish to impress on the School the actual present need of using the Word, and meditation, with the color yellow, so that Buddhi may be more aroused. The contrary has been the case. Green of ambition and egotism with red of desire and passion have begun to grow, and have been fanned by dark powers behind the scenes. It is necessary that those in the School who really care for the true progress of all, should begin to try and arouse this color with its corresponding ideas to the end that the others may be counteracted.

The lower passional elements have been aroused too much because it is easier to excite the lower group than the higher. H.P.B. hoped the yellow would be tried. But it has been neglected because it is not so easy to satisfy oneself with the results, inasmuch as the action of this will at first be subtle and hard to see, but still it will operate. Let us then try to arouse and use this power of the Word, leaving the others alone. This is allowed and suggested because it cannot do harm even with the foolish, while the other colors can become a source of danger.

BEWARE

Beware at this time of psychic practices other than the above. The whole T.S. mirrors the state of the world. It is disturbed, and in many places — in spots — it is rotten. Psychic practices now will lead to grave dangers. Wait — until later, until the disturbed currents raging in the lower group of forces are calmed down.

Beware of hypocrisy and self-righteousness. We stand in danger on these two points. In too many parts of our body are there those who, under the guise of proclaiming truth, are merely picking holes in the garments of others, their brothers and sisters. I am not striking at attacks aimed at me, for I do not mind these in fact, but those, while very public, are but the outer illustration of much of the same kind that is still not public. If one offends, if one is not what you think he or she should be, then turn to *your* work and *your* duty and leave all these things to time, for maybe — probably always actually — you, each one who reads this, are no better than the other whom you are turning to condemn. We shall — both as E.S.T. and T.S. — be a miserable and sorry failure if the scenes of the past year, full of accusations and much attempting to prove another at fault, are repeated or continued much longer. And I say, on Master's word and from Him, that the actual inner condition of the E.S.T. and T.S. in regard to brotherly love, charity, and altruism is what has confined progress, has prevented more elaborate and more special teachings being promulgated save to the very few.

SPECIAL AIDS

Special aids may be adopted for assisting the mind about the color yellow. That is, for instance, a yellow strip on the wall, or a yellow space, or yellow ribbons might be taken out and looked at from time to time. But do not gaze at them over long, because a certain peculiar reaction will be thus brought on in the retina. If any bad reaction is thus aroused, then look at green grass or trees for a short time, or at the blue sky. Discard these aids as soon as you can. Observe that for some years (with H.P.B.'s direct consent) I have used yellow paper in all my E.S.T. correspondence. This was purposely done so as to some extent generally to arouse the subconscious impression about yellow. Caution is also needed here in this; do not run to the other extreme and begin using yellow on any and all occasions. If you do, you will begin to cling to outward appearances and wholly lose the inner spirit.

EAST AND WEST

Some words are needed in respect to the statements printed in the Circular of November 3d, 1894, about the importance and destiny of the West. Several persons are attempting to show that the Circular is an effort to make a dissension between the two hemispheres. Members ought to obtain a firm and clear grasp of this matter because it has to do especially with the spiritual evolution of mankind. No effort was made to create any impression against India, however much the truth may result in placing East and West in their true relative positions.

It is quite true that the East is the storehouse for the literature of the ancient times wherein are to be found the prominent and important doctrines needed by East and West alike. But the India of today is not the present vital spiritual center of evolution. It is degraded and held down. It cannot use the truths it possesses; it must be helped by the newer nations. It is quite true that the Master may be called a Hindu because of having incarnated there; but he does not live in India; nor does K.H. These facts are indisputable. K.H. himself wrote that having come to India to see H.P.B., he was driven off by the deleterious emanations of his own countrymen. He and the Master have said that when the corruptions upon Buddhism are cut off and the truth of it found we then have the Divine truth. Yet Buddhism was driven out of India by selfish Brahmans — not by true Brahmanism. Hence India — if by mistake — drove away what was true, and with it the Masters.

Centuries of conquest and bigotry, with multiplicity of castes and a most subtle metaphysical orthodox system reduced India to the condition it was already in when the *new home for ancient egos* was being prepared in the West (Europe then, and America added later). The wave of cyclic progress rolled to the West, by law and not out of prejudice, and the Master then would, because possessed of true knowledge, transfer his energies to that West *with definite purpose*.

That purpose was, and is, to use the crest of the wave — which is composed of human egos — for the gain and benefit of the World, and thus for India. Facts are above argument. The *fact* is that the Master worked for years with a Russian woman and later selected Americans. One Hindu — Damodar — was taken, and, after seven years, *was called to Tibet*.

If this does not point to a plan and purpose then nothing has any meaning. Another *fact* is that the Master *did not* begin this work in India simply because it would not succeed, the collateral fact being that India cannot compel the attention of the world. The next fact — stated too by the Master and published — is that India was being materialized by the West. Hence the West — for the sake of all — must be worked with so that, coming out of its materialism, it should see the value of the Āryan philosophy, assimilate it, put it — socially and politically — into practice and then, in its turn, reform India. The greatest *fact* is, however, that *the new, coming race, is to be born in the West*. Sages act by law and not by sentiment or fancy. Even if, formerly, the Master were a Hindu, prejudice will not cause him to accentuate India when for the present its useful and active hour has not struck. By not living in it he shows this; by working out of it this is further shown.

Yet again, the Theosophical Movement started by the Masters has its success, energy and strength in the West — for in India it is, and for a long time will be, weak. These things are not matters for jealousy, but for patient and wise consideration.

It was absolutely necessary to stop the “Eastern craze” in the T.S. ranks, because that having invaded a member holding a world-wide influence the danger was that once more orthodox Brahmanism might succeed in driving matters back into the orthodox groove, which is altogether unsuitable for the West.

It should also be remembered that the term “East” includes much more than India, as: China, Tibet, Japan, Persia, Arabia, for which India does nothing. It is incorrect to limit the East to India.

WILLIAM Q. JUDGE

E. S. T.*Subsidiary Papers*

No. C

October 1895

A FEW WORDS PERSONAL

It is quite a long time since the last Subsidiary Paper was sent out. The delay has been caused by sickness brought on by long years of overwork, added to the unnecessary strain of the late fierce attack made upon my life and reputation. Had the latter not taken place the overwork would have been the cause of nothing more than fatigue. The attacks on my name and fame, and on those of H.P.B. at the same time, were on the outside, by living persons; that made upon my health directly and in addition to all natural effects of strain was made on and from the inside by those malignant and powerful entities which (and who) are always attracted to those who pursue, attack, or damage their fellowmen. And in this case, the interests involved being those of the Theosophical Movement, certain entities, implacable enemies of the human race, were attracted and joined in the attack. These are facts and not mere vaporings of the brain. Hence I had to use my forces in repelling deathly invasion and in trying to secure good health thereafter. This last I have not succeeded in yet, and so must ask all to be patient with me.

Further. The Society in America needed for a time, much more attention than did the E.S.T., because of the critical times brought on by the events referred to. And therefore our best and most sincere members have been compelled to devote much effort to the outer work. This was and is right.

Additional Subsidiary Papers will be issued. I am also preparing an additional main Instruction, which will of course go only to those thereto entitled and as they advance. It is not yet possible to give the date for that coming issue, but it is under way. Were I in better health it would be out very soon.

INTELLECTUAL GYMNASTICS

There are a great many members, in all countries, who indulge too much in merely intellectual study of the Instructions. This will not lead

to valuable results, no matter how seductive and pleasing it may appear on paper, or how much it may make one seem to know in the estimation of others. You say that you must do it that way or you cannot comprehend at all. Well it is necessary to use the mind and brain, but those who err in the way mentioned are in the habit of using all their time and power in the mere intellectual field. The spiritual mind, the brooding faculty, the intuition should all be given an opportunity. Do not therefore be so much concerned about some missing links. If you had them you could not use them.

THERE IS AN AGE LIMIT

Many who let it be known, and many who conceal it, are striving to attain to intercourse consciously with the inner world and powers of occult nature. They desire greatly, and often think that will accomplish the end in view. I do not speak of the difficulties to be overcome which are overlooked or not appreciated, nor of the intense selfishness which would block all effort finally, nor of the most anciently known fact that but very few in any one century ever get beyond the elementary parts, but I now refer to the Age Limit. Just as there are natural barriers everywhere in life, so there are in the field of secret nature. It is hard to enter through the gate, and it is only accomplished after several lives of conscious, unselfish work, but in no life is it possible for the ordinary person — meaning thereby those who in fact have never gone very far, and now for the first or second time have seriously thought of the matter — to succeed in that life if they have begun after the age of forty-four. This is a natural barrier. And the success I refer to is that I mentioned above, not success in Theosophical work or daily duty. The latter any one can and ought to succeed in, thereby increasing for the next life the chances for going higher still.

ALONE AND HAVING NOTHING

Those who have wished so much to go to the point last referred to should examine themselves to see how they would stand or if they could endure that condition which they must come to on that road: the loss of all. All old ideas gone; all old consolations worthless; the extreme worthlessness of things in life evident; friends gone or become so mediocre as to be of no use; alone in space though living with hundreds. A new world not yet opened; new powers not conferred. What would you do? If you fancy that as you show your ability to climb,

some Lodge will give you something to replace the old things and thoughts, you err. At that stage you must help yourself. It is the taking of Heaven, and only you can take it; it is one of the meanings of the words of the Christian Bible about taking up the cross and giving up all. It should be reflected on in time before you try to force yourself too far for your strength.

ASTRAL BODY AND SPLEEN

It has been said in the School that "the astral body is curled up in the spleen." This is misleading. There being many sheets, laminae, or strata of astral body, some of which are known to be constantly active, it must follow that the saying speaks but partially. The astral shape which extends to the very finger-tips and to the ends of the hair, is certainly not in the spleen. But that astral body is not the center, the "archeus," the heart, so to say, of all the rest. The saying refers to that phase of the ethereal body which is the knot or center of all, that part through which the connection is made between the gross astral on one side, and the higher chemical and occult parts of nature on the other; the physical case being attached to its mediator, the gross astral. Some confusion has arisen on this head; the above is intended to dispel it. The fact that with some mediums it has been observed that the cloudy astral form came out from the spleen side, does not prove the assertion that the ethereal form is curled up in the spleen. For the form has, in other cases, oozed out through the head, or by way of the solar plexus.

All of Nature's operations are carried on with proper agents and in degrees. The ethereal double of the body is not the proper agent or means for connecting with the subtler side save through some other and more subtle form. Itself attaching by one phase to the gross body it has to be reached from the higher side of nature by that which can in its turn reach yet higher or deeper. So, that which lies in the spleen is that which aids in keeping the whole series of lines open.

LUNAR PITRIS — INSTRUCTIONS NO. III

A question has been asked on this in connection with *The Secret Doctrine* and a Commentary once issued in the School (and which never should have come out) from London without my consent and examination.

It is said in Instructions No. III, [608]:

As given out in *The Secret Doctrine*, the Egos or Kumāras, incarnating in man at the end of the Third Root-Race, are not human Egos of this

earth or plane, but became such only from the moment they ensoul the animal man, thus endowing him with his Higher Mind. Each is a "Breath" or principle, called the Human Soul or Manas, the mind. As the teachings say: "Each is a Pillar of Light. Having chosen its vehicle, it expanded, surrounding with an Ākāśic Aura the human animal, while the Divine (Manasic) Principle settled within that human form."

Ancient Wisdom teaches, moreover, that from this first incarnation, the Lunar Pitṛis, who had made men out of their Chāyās, or Shadows, are absorbed by this auric essence, and a distinct astral form is now produced for each forthcoming Personality of the reincarnating series of each Ego.

The Secret Doctrine II:92, in the Section discussing the Fire Dhyānis, says:

"Having projected their shadows and made men of one element (ether), the progenitors reascend to Maharloka, whence they periodically descend, when the world is renewed, to give birth to new men.

"The subtle bodies remain without understanding (Manas) until the advent of the Suras (gods), now called Asuras (not gods)."

Now that *Commentary* issued from London assumes that H.P.B. made an error in this and wrote loosely, thus creating confusion. In the note on page 9 of the *Commentary* it is assumed that the Lunar Pitṛis, mentioned in the quotation from the Instructions given above, are the same and identical with the "progenitors" mentioned in *The Secret Doctrine*, as above quoted, who are said to have gone back to Maharloka. This mistake has also been made by others, who have compared together the quotation from *The Secret Doctrine* and the quotation from the Instructions. The *Commentary* to which I have referred, and the note, are wrong, and the mistake was due to careless reading of the matter under discussion and to confusing the things together probably because in each instance the beings referred to "projected their shadows."

That part of the quotation from the Instructions which speaks of the Lunar Pitṛis, refers to a step taken subsequently to the first one in the formation of man, and does not contradict that part of *The Secret Doctrine* where the same process was shown as gone through with by the "progenitors" referred to. The progenitors referred to in *The Secret Doctrine* are the Lords of Fire who, in the process of making the future man and before the Lunar Pitṛis came on the scene, made this "future man" out of one element, that is, ether, of which their shadows were composed. That is to say this first body is the fire body, that portion of us which belongs to the fire element and which we still possess. It is

always made first in the beginning of a new world, and when finished, those who make it “reascend to Maharloka.” There is no necessity for their remaining longer, as their function is solely to construct a fire body, or the first substructure on which the grosser will accumulate later.

Now after this, at a later period, the Lunar Pitṛis appear upon the scene, and themselves have to carry on a somewhat similar process to that of the Fire Lords in the production, however, of a more gross body upon the first. This body they make over and upon the fire body previously constructed by those Fire Lords who have been called in the quotation from *The Secret Doctrine* “progenitors.” It is perfectly right, therefore, to say, in both cases, that they made men out of their shadows. You will at once observe quite a different conclusion for the Lunar Pitṛis to that spoken of regarding the Fire Lords. In the case of the Fire Lords, they reascend to Maharloka. In the case of the Lunar Pitṛis they are absorbed by the auric essence, which is the Auric Egg, and they are ourselves. Therefore these great events, looked at historically in the great cosmic history, mean that we ourselves did this very thing which we are trying to explain. And after this was done, a distinct astral form begins to be produced for each new personality.

It has been before attempted to explain the seeming difficulty by assuming that the Auric Body in which the Lunar Pitṛis are absorbed, is the same as Maharloka, and therefore that the two classes of Pitṛis are the same. This explanation however, is only confusion. The right view is that taken above, and strictly accords with what H.P.B. said in her very private teachings, and agrees also with what several other great schools and Adepts know very well and teach. Furthermore, without this explanation you will not be able to explain the presence of the element of fire in the body nor the well-known so-called fire-body. Without the explanation you would be obliged to assume that all the fire we have is the fire created by friction in the body among its atoms, and from the outside; which is not correct.

All “progenitors” and all classes of Pitṛis are concerned in the evolution of man, both physical and spiritual. The term “ancestors” applies to all these classes. If this is remembered there will not be so much confusion and obscurity. Stanza 4 shows most distinctly that each and every class or division of Dhyānis goes through a similar process to every other, only that each produces thereby that which specially belongs to it. This is why H.P.B. when speaking of one class will say: “They projected their ‘shadows,’” and then later, say the same thing of another class. Both projected their doubles — which became “homogeneous” in appearance, but gave two — or more — different

qualities or powers. The Stanza says: "Seven times seven shadows (*chāyās*) of future men (or *Amānasas*) [without mind] were *born*, each of his own color," . . . etc.* The word "born" may be changed to "projected." These were, as the Stanza says, boneless and mindless. They were the bodies of fire, or electricity, or Ākāśa, and therefore "called the Chāyā Race." The numbers given show that the process of projecting was done by the "Seven Hosts" who "separated [projected] men from themselves." This was done seven times by each, and that made forty-nine in all. So that we can say that in the process of making man forty-nine kinds of shadows, or doubles, were projected by the various progenitors, all of the forty-nine uniting to form the future being. Hence it is so often said that we have a complicated physical, psychical, and spiritual heredity or ancestry.

It is elsewhere said that the intellectual line of evolution is represented by the Agnishvāttas — a class of Fire Lords. This should not be regarded as another confusion, for it is not. The Intellect is to be compared only to Fire and only a class of Fire Lords could cause it to arise. Besides this there are many classes of Fire Dhyānis. So there is no confusion, while it may be there is difficulty inasmuch as Occultism is as vast as the Cosmos.

ETHICS AND OCCULTISM

It is a sad thing to know that in the E.S.T., notwithstanding all that has been said and written, several members think they can investigate and also pursue occultism entirely separate from ethics, and that indeed ethics are not as important to them as occultism. This is not new in the world, because it has been full of those who pursue the investigation and attempt the practice of occultism or magic without having at the same time any regard whatever for religion, virtue or ethics. They pursue it simply for the powers and knowledge which it might confer and reveal. It is an old story, and a story full of the horrors, which always result from such a mental position.

It is quite true that one may disregard ethics and study occultism, but that is the beginning of black magic and it means that one has started on an enterprise wherein he must succeed against the entire Cosmos, must be the enemy of everything but himself, or else he shall fail. If any wish to take this up in that manner no one can prevent them. But the student of human nature knows how weak men of today are, and knows furthermore, that out of all these tyros in the practice of

*[S.D. II:90.]

occultism, there are today in Europe and America probably not over two who will ever be able to meet with even partial success.

But it is the duty of the Theosophist who is also studying occultism, to bind the two together, for then alone will he be able to obtain assistance and to accomplish in some degree the destiny which it is intended he should fulfill. He should not decry occultism, and always to say that nothing is good but ethics, but should allow those who wish to study both, to do so without interference, and himself should try to find out where and whereby the two may be united.

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