

WISDOM FROM THE PAST

ARTICLES BY WILLIAM Q. JUDGE

THE IMPUDENCE OF MODERN PHILOSOPHERS

INDIA A STOREHOUSE FOR US

VAST WORKS OF THE PAST

CITIES UNDER CITIES

IRELAND

ARE THE "ARABIAN NIGHTS" ALL FICTION?

ASTROLOGY VERIFIED

DIREFUL. PROPHECIES

AN ANCIENT TELEPHONE

WRONG POPULAR NOTIONS

COMETS

OUR SUN AND THE TRUE SUN

WILLIAM Q. JUDGE SERIES • NO. 18
THEOSOPHY COMPANY (MYSORE) PRIVATE LTD.
BANGALORE 560 004

THE IMPUDENCE OF MODERN PHILOSOPHERS

IN Herbert Spencer's new book *Justice*, he defines that principle thus: "Every man is free to do that which he wills, provided he infringes not the equal freedom of any other man," and then goes on to say in his appendix that for more than thirty years he was the first to recognize this "equal freedom" as the summing up of justice in the abstract. But not till 1883 did this modern philosopher discover that Kant had made the same formula. He does not appear to know or recognize the French method of putting it in the Declaration of the Rights of Man, nor the attempt to insist upon it in the American Revolution, nor, indeed, in the thousands of declarations made long before the birth of Spencer.

We have nothing to say against Mr. Spencer's motives, but a great deal against the impudence, perhaps of an unconscious kind, of the schools of modern philosophers of which he forms one. Laboriously for years they write books and construct systems of thought called new by themselves, but as old as any Egyptian pyramid. These systems and formulas they make up in the most refreshing ignorance of what the ancients said about the same things, for "surely," they seem to be saying, "what could the ancients have known of such deep matters?" The theory that no energy is lost was not for the first time known in the world when our moderns gave it out, nor is Mr. Spencer's theory of evolution, nor even his statement of it, his invention or discovery. All these were known to the Ancients. They are found in the *Bhagavad-Gita* and in many another eastern philosophical book.

If these modern philosophers confined themselves to their studies and had no influence in the world and upon the minds of young men

who make the new nation, we would not have a word to say. But since they influence many minds and have enormous weight in the thinking of our day, it seems well to point out that it savors of impudence on their part to ignore the development of philosophy in the East, where nearly all the mooted philosophical questions of the day were ages ago discussed and disposed of. If Herbert Spencer could be so blind as he confesses himself to be as to suppose that he was the first to recognize the abstract formula of justice, only to discover that Kant had hit upon it before him, then of course we are justified in presuming that he is equally ignorant of what has been said and decided in the six great schools of India. If such minds as Spencer's would acquaint themselves with all human thought upon any doctrine they may be considering, then they might save valuable time and maybe avoid confusion in their own minds and the minds of the vast numbers of men who read their books

Our position, clearly stated by H.P.B. long ago, is that the present day has no philosophy and can have none that will not be a copy or a distortion of some truth or long-discarded notion once held by our superiors the Ancients, and that modern philosophers are only engaged in reproducing out of the astral light and out of their own past-lives' recollections that which was known, published, declared, and accepted or rejected by the men of old time, some of whom are now here in the garb of philosophers turning over and over again the squirrels'-wheels they invented many lives ago. For "there is nothing new under the sun."

WILLIAM BREHON

Path, December, 1891

INDIA A STOREHOUSE FOR US

HINDUSTAN has been called the land of mystery by many writers. For years it has been to the English a land for plunder by officials and younger sons seeking favors from fortune; for us it has been a far distant country surrounded with a halo of romance, enveloped in a cloud of memories that include the Royal Sages, the Adepts, the wonderworkers, and countless monuments of human skill or limitless power. Among buildings its beautiful Taj Mahal stands unrivalled since the days of its builder Shah-Jehan; of marvellous structures its rock-cut temples challenge admiration, while its innumerable miles of underground temples and passages invite exploration and pique curiosity.

The singular vicissitudes of its fortune under conquest by the Moguls and the English point to its future and the great part it has to play in the destiny of the wide-branching Anglo-Saxon race. It has always been a storehouse, a perfect mine for plunder wherein looters have always revelled. And this fact has ingrained in its people reserve and secretiveness that are not equalled anywhere. The Mogul invaders took all the treasures in money or valuable objects that they could, and remained in the country to enjoy them. The quantity of precious things they confiscated cannot be calculated. At one place they entered the town and were beseeched by the priests to take all but not to molest the statue of the God. But the commander raised his mighty sword and clave the image to the breast. From its interior there fell out fortunes in gems and diamonds. So also the English. They overran the land, and of the great booty taken by common soldiers and officers back to Europe it has been declared by competent English writers no accurate estimate could be made, so great was the amount.

In these two conquests occurred the events in the beginning which unerringly point to the destiny of India. For as at first she was a receptacle from which was taken an enormous treasure in material wealth and goods, so at the last her treasures of literature and philosophy are destined to cover the lands of English-speaking peoples, to infiltrate into the western mind, and finally drive out the puerile, degrading dogmas of Christendom, replacing them with a noble and elevating scheme of philosophy which alone can save the world. This will never be done by the Hindu of today, to whom we need not look, but will come about, just as in the conquest, by the appropriation of the philosophy from the storehouse and receptacle in India by the vigorous, eager mind of the West.

Max Muller in his Cambridge Lectures upon India said:

But what I feel convinced of, and hope to convince you of, is that Sanskrit literature, if studied only in the right spirit, is full of human interest, full of lessons which even Greek could never teach us, a subject worthy to occupy the leisure, and more than the leisure, of every Indian Civil servant. . . . There are other things, and, in one sense, very important things, which we too may learn from India. . . . If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, *and has found the solution* of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself what literature we here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective *which is most wanted* in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life not for this life only, but a transfigured and eternal life—again I should point to India. . . . I am thinking chiefly of India such as it was a thousand, two thousand, it may be three thousand, years ago. That India is full of problems the solutions of which concern all of us, even us in this Europe of the nineteenth century.

This quotation from such an eminent scholar supports the view I have held from youth that India is our great storehouse and as such ought to be used with all the means at our command and at every opportunity. Just as Prof. Muller says, I am not thinking of the Indian people of today, but of the minds of her past who have left to us an enormous mass of records of their studies and solutions of the greatest

problems that can engage the attention of the human mind. It has become somewhat the fashion for members of the Theosophical Society to suppose that the intention of the leaders of the Society was and is to make us follow the example of the swarming millions of Hindustan in ascetic or caste practices. To this some have mistakenly adhered and attempted the task, while others have railed against the man of straw of their own creation.

Others again, not taking the pains to understand the matter, have permitted outsiders to exclaim against the absurdity of following the lead of the Hindus, who are, they say, much below us in all respects. These weak members have by silence allowed the assertions to pass as proven and our Society to remain misrepresented. But while I cannot wholly agree that even the Hindu of today cannot be an example for us in anything, I leave it out of the question, inasmuch as he as well as ourselves is engaged in studying the records of the past for the same purpose that we should have in the same pursuit, as pointed out by Max Muller.

The student of Occultism, on hearing only the facts about the conquests of India, would see therein the finger of fate pointing to the future as fully indicated by the present circumstances.

For the great material and temporal events happening at the conquest of a nation always show to him who can see what is to be its future, in some respects at least. But long years have passed since that conquest, and we now have history to aid the purblind eye of the nineteenth century mind that is hardly able to see anything save dollars and cents or the mere daily benefits growing out of their possession and use. As orientalist and archaeologists have abundantly shown, it is known that our fables come from India, that the Greeks drew much from that source, and that we are indebted to her for more than we have yet been able to acknowledge. Müller and Schopenhauer and others have been delving into the Upanishads and Vedas, and every day there is growing more and more a widespread interest in ideas purely Hindu in their origin. Even poets of the female sex write

¹ See Current Literature, Jan., 1890, p. 48, "Nirvana," by Carrie Stevens Walter.

sonnets in our magazines upon great doctrines such as Nirvana,¹ which, although utterly wrong in conception of that doctrine, yet show the flowing of the tide of old Brahmanical pondering. All of this pictures to me a new conquest of the West by India, the great land for conquerors. It is the rising from the grave of the mighty men of some thousands of years ago that constitutes this invasion and will bring about our conquest. And this silent leavening of the lump goes on while Mr. Gladstone is attempting with much show to prove that the Christian Bible is the only bible, as his friends in various Jerusalem Societies spend time and money in the attempt to establish the notion that a single Semitic nation is the one that the West has received all her benefits from, and that it is necessary to prove the Semitic narrative true in order to stem the tide of materialism.

If I were convinced by any reasonable proof or argument that Palestine was ever the cradle of our civilization or philosophy, or other than the seat of a people who are the true exponents of a fine social materialism, I would advocate great attention to her records. But it is not a single small nation we should look to. The fountain head is better than a secondary receptacle, a mere cistern that takes the overflow from the source. The fountain is old India, and to that the members of the Theosophical Society who are not only desirous of saving time but also of aiding the sages of the past in the evolution of doctrines which, applied to our great new civilization, can alone save it from failure, will bend themselves to the task of carrying out our second object—the investigation of Aryan literature, religion, and science.

We must prepare. There are men in India today who are qualified and willing to aid in translating works hitherto untranslated, in collecting that which shall enable us to disseminate and popularise true doctrines of man's life and destiny. Time is very short and cannot be spent by all of us in learning Sanskrit. But if every member of the Society gave all he could to its funds, the treasury of the American Section could afford the employment in India of pandits who would delve into their old stores for us, and we then could print and distribute results to every member. Ought not the year 1891 to mark a step in advance? Ought not the many members to now come to the aid of the few who

hitherto have borne the greater part of the burden of the work and expense? Let us then get ready to use the material in the ancient storehouse of India, treasures that no man can be called a thief for taking, since the truths acquired by the mind respecting man's life, conduct, constitution, and destiny are the common property of the human race, a treasure that is lost by monopoly and expanded by dissemination.

Path, February, 1891

VAST WORKS OF THE PAST

THE objection is often urged against Theosophical theories that they were produced by Eastern nations, and if we are to judge by India of today these beliefs will result in stagnating human effort. But the facts do not support the objection. Indeed, if we think of the present works of man in the West and make any comparison with the older days, we must conclude that ours are the most fragile and will the sooner yield to the destroying touch of time. What modern work is to be compared to the pyramid of Ghizeh in Egypt? None in respect to any of the elements involved. Which of our huge buildings will last for more than ten thousand years? In Chicago the place where most, perhaps, the tall buildings are found in one spot, they say the foundation is really mud, and even now the tallest tower of all must come down and other buildings show signs of weakness. A slight convulsion would wreck them all. And what of our records both of literature and science? All will wither, disappear, be eaten up by moth and worm, and after a time not a line be left. What do we record on our inscriptions on buildings when we make any? Only some unimportant names of builder, contractor, or official in the municipality. There are no sentences of art or science or philosophy. And even the foundation stones contain but silly remains and small things of no use to future men. Most of our energy is devoted to getting mere coin that must soon or late be lost or given up, be melted, and altogether done away with. Yet though the Egyptians, who long ago left the scene, held beliefs that we might regard as superstitious, they made buildings and inscriptions and pictures which confront us today as the mute proofs of the mightiness of a nation that rules its life by theories we do not accept.

But in India and the rest of the East is where the objection is directed. Even there the facts are to the contrary. What of their tanks for watering towns and fields; of their great temples; of their awe-inspiring underground constructions; of those buildings cut out of the solid mountain with mathematical precision. Can these be the work of people whose beliefs tend to stagnate human effort? I think not.

The caves of Ellora and Elephanta contain immense images and carvings which would do credit to this day. The caves of Kailas are 401 feet deep and 185 feet wide. Man made these. Inside is a conical pagoda 100 feet high, with a music gallery, five large chapels, a large court, and a colonnade. Three immense elephants are there cut from the stone. An image of Lakshmi reposes with two elephants standing on their hind legs as if pouring water over her. A passage then opens right and left. Thirty feet on there are two obelisks carved, being 41 feet high and 11 feet square. Thirty feet more and you find a great pagoda carved inside and out. There are sixteen pillars, twenty-two pilasters, and five entrances. The roof is carved to represent cross beams, and each pillar is different from the other.

At Ajanta are twenty-seven cut caves, the inscription seeming to give the date of 200 years B.C. What is the temple of Solomon to all this?

Then look at India's tanks. We would call them reservoirs. That of Lingamputti is a great triangle 2\ miles long, 1 broad at the base, and 200 years old. Bhusrapatanam tank is 13 miles in circumference; Guntoor 8 miles; Gurgi 12 miles; Shengalmalla 11 miles; Duraji 9 miles. Chambrambakam was twenty miles, and watered sixty-eight villages. Vivanam has a dam 12 miles long. At Hyderabad is a great tank about 20 square miles, watering the city.

All over the East are immense works of the past which we could not duplicate, and which our sordid civilization would not permit us to think of "wasting" money upon. If we Seek further and inquire of the works of the mind, the ancient astronomy confronts us. Were it not for it, our astronomers might now be wondering what was the meaning of the backward motion of the sun in the Zodiac, if they knew anything at all about it. It is fair, then, to say that there is no force at all in the

objection to Theosophical thought as an Eastern product on the ground that it will or might inhibit effort. On the contrary, it will broaden our civilization and make us create works as great if not greater than those of the past. But we must not ignore the past, for to do so is to incur a sure if mysterious retribution, because that past belongs to ourselves and was a part of our own doing and begetting.

Path, September, 1894

CITIES UNDER CITIES

THE theory that the remains of ancient cities exist under those of the present is not a new one. Dr. Schliemann held it, and working upon the clues found in Homer unearthed the buried Troy. Some have held it in respect to London, asserting that St. Paul's stands over the ruins of an old Pagan temple, and Roman ruins have been excavated in different parts of England. In India there is a mass of traditions telling of many modern cities said to stand over ancient ones that lie buried intact many feet below the present level. *Lucifer* for September noticed the "find" of an Amorite fortress sixty feet below the surface, with walls twenty-eight feet thick. It is well known to those who enjoyed intimate conversations with H. P. Blavatsky that she frequently gave more detailed and precise statements about great cities being built on the exact spots where others had stood long ages ago, and also about those over which only villages stand now. And as the constant explorations of the present day—reaching almost to the North Pole—give promise that perhaps soon the prophecies about revelations from mother Earth made by her will be fulfilled, I am emboldened to give the old theory, very likely known to many other students, to account for this building and rebuilding of cities over each other after such intervals that there can be no suspicion of communication between present and past inhabitants.

As man's civilization has traveled around the globe many times, filling now one country and now another with populous places, creating an enormous metropolis here and another there, his influence has been left on nearly every spot upon the earth, and that as well upon lands now beneath the seas as on those above them. If we can imagine the first coming of a population to a place never before

inhabited, the old theory asks us to believe that certain classes of elementals—called *devas* generically by the Hindus—are gathered over the place and present pictures of houses, of occupations of busy life on every hand, and, as it were, beckon to the men to stay and build. These “fairies,” as the Irish call them, at last prevail, and habitations are erected until a city springs up. During its occupation the pictures in the astral light are increased and deepened until the day of desertion arrives, when the genii, demons, elementals, or fairies have the store of naturally impressed pictures in the ether to add to their own. These remain during the abandonment of the place, and when man comes that way again the process is repeated. The pictures of buildings and human activity act telepathically upon the new brains, and the first settlers think they have been independent thinkers in selecting a place to remain. So they build again and again. Nature’s processes of distributing earth and accumulating it hide from view the traces of old habitations, giving the spot a virgin appearance to the new coming people. And thus are not only cities built in advantageous positions, but also in places less convenient.

Evidence is accessible and plentiful in every country to show that the winds, the trees, birds, and beasts can in time cover over completely, while leaving them intact, the remains of roads and buildings once used and occupied by men. In Central America there are vast masses of ruins among which trees of considerable girth are now growing. In other districts the remains of well-made roads are sometimes found creeping out from tangled underbrush and disappearing under a covering of earth. At Elephanta near Bombay, and in other places in India, the earth has been blown gradually under pillars and gateways, rendering entrance impossible. On the Pacific Coast, in one of the Mexican States, there is old and new San Bias, the one on the hill, deserted and almost covered with trees and *debris* of all sorts which is surely constructing a covering that will ere long be some feet in thickness. So without regard to volcanic eruptions or landslides, which of course suddenly and forcibly overlay a city, it is quite possible for Nature through her slower processes to add to thickness of earthy covering at any place abandoned by man, and the very best illustration of this is in the coral islands which rise out of the ocean to be soon

covered with earth and trees.

But, our ancient theory says, no process of a mechanical or physical kind has any power over the pictures impressed in the retentive ether, nor over those classes of elementals which find their natural work in presenting pictures of cities and buildings to the receptive brain of man. If he is materialistic he will recognize these pictures only subconsciously. But the subconscious impressions will translate themselves into acts just as hypnotized subjects respond to a suggestion they have no memory of. When, however, these elementals encounter a race of men who are psychically developed enough to see not only the pictures but also those entities which present them, it will then result that a conscious choice will be made, leading to a deliberate selection of one place for building on and the rejection of another.

I present this interesting old theory without proof except such as can be obtained by those few persons who are themselves able to see the *devas* at work on their own plane.

BRYAN KINNAVAN

Path, November, 1892

IRELAND

ERIN'S ISLE has always been somewhat of a mystery. Its people are so different from the English just across the channel that one who spends some time in London and then crosses over to Dublin will at once see the vast gulf that in the matter of temperament separates the two peoples.

And any one who studies the Irish, especially on the West Coast, and lives among them, will soon discover a deeply-seated belief in what is commonly called the supernatural that can only come from some distant past. Even the educated Irish are not free from this.

There is a willingness in the peasant to express belief in fairies, ghosts, and the like, which in the better classes is covered up from sight but still there. In the country districts the people will stone the lights out of the windows of a newly-vacated house, and in the city the educated man may frequently be found who will say, when his attention is called to such an occurrence, "And why shouldn't they? Do you want the devil to stay in the house?" The theory of course is that the elementals of the departed tenants can only escape through the broken window panes unless they have been used—as is not always the case—to open doors.

Belief in fairies is the old Hindu belief in the "devas" or lesser gods. I know many educated people who have declared they often heard fairy talking and singing. In fact, unless we take in the northern Irishman—who is not truly of that blood—we will never find a native of that land who is not born with a slight or greater touch upon the borders of the unseen or with a belief in it.

It is called the Isle of Destiny, and its hill-men will tell you that it

has always been a "saintly island." It teems with tales exactly duplicating those of Hindu yogis; the very grass seems to whisper as with the footfalls of unseen beings. One tradition is that in very ancient times, before the island of Albion rose from under the water, there was an ancient college—or *Ashram* as the Hindus would call it—on the island, where great adepts lived and taught disciples who from there went out to all lands. They stayed there until a certain great cataclysm, and then migrated to In connection with this the following quotation from some remarks by H. P. Blavatsky in *Lucifer* will be of interest, in reading which one can also profitably remember the Greek tradition that near Britain there was an island called Ierna to which men went in order to learn more about the secret mysteries. She says¹:

It is a tradition among Occultists in general, and taught as an historical fact in Occult philosophy, that what is now Ireland was once upon a time the abode of the Atlanteans, emigrants from the submerged island mentioned by Plato. Of all the British Isles, Ireland is the most ancient by several thousands of years. Inferences and "working hypotheses" are left to the Ethnologists, Anthropologists, and Geologists. The Masters and Keepers of the old science claim to have preserved genuine records, and we Theosophists—*i.e.*, most of us—believe it implicitly. Official Science may deny, but what does it matter? Has not Science begun by denying almost everything it accepts now?

BRYAN KINNAVAN

Path, February, 1892

¹ *Lucifer*, June 15, 1889, p.347

ARE THE “ARABIAN NIGHTS” ALL FICTION?

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

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

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

they learned their lore either from the Lemur-ian adepts, or from the Black Magicians of the other famous land of Atlantis.

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

Solomon is now and then mentioned in them, and Solomon, wherever he was, has always been reckoned as a great adept. The Jewish Cabala and Talmud speak of Solomon with great reverence. His power and the power of his seal—the interlaced triangles—constantly crop up among the other magical processes adverted to in these tales. And in nearly all cases where he is represented as dealing with wicked genii, he buried them in the Red Sea. Now if Solomon was a Jewish King far away in Palestine, how did he get down to the Red Sea, and where is there any mention made of his travelling at all? These genii were elemental spirits, and Solomon is merely a name standing for the vast knowledge of magic arts possessed by adepts at a time buried in the darkness of the past. In one tale, a fisherman hauls up a heavy load, which turns out to be a large *iron* pot, with a metal cover, on which was engraved Solomon’s Seal. The unlucky man opened the pot, when at once a vapour rose out of it that spread itself over the whole heavens at first, and then condensed again into a monstrous form who addressed the fisherman saying, that ages before he had been confined there by Solomon; that after two hundred years he swore he would make rich the man lucky enough to let him out; after five hundred years that he would reward his liberator with power; but after one thousand years of captivity he would kill the one who should free him. Then he ordered the man to prepare for death. The fisherman, however, said he doubted that the genii had really been in the pot as he was too large. To prove that he had been, the spirit immediately assumed the vaporous condition and slowly with spiral motion sank into the iron pot again, when at once the fisherman clapped on

the cover and was about to cast him back into the sea. The djin then begged for mercy and agreed to serve the man and not to kill him, whereupon he was released.

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

Observe that the pot in which he was confined was made of metal, and that the talismanic seal was on the cover. The metal prevented him from making magnetic connection for the purpose of escaping, and the seal on the cover barred that way. There were no marks on the sides of the pot. His spreading himself into a vast vapour shows that he was one of the elementals of the airy kingdom—the most powerful and malignant: and his malignancy is shown in the mean, ungrateful oath he took to destroy whomsoever should be his liberator. His spreading into vapour, instead of at once springing out of the pot, refers to his invisibility, for we see that in order to enter it he was compelled to assume his vaporious state, in which he again put himself into the pot.

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

In other stories various people have power over men and animals and the forces of nature. They change men into animals and do other wonders. When they wish to cause the metamorphosis, they dash a handful of water into the unfortunate's face, crying: "Quit that form of man and assume the

form of a dog." The terrible Maugraby is a Black Magician, such as can now be found in Bhootan, who had changed many persons, and the story of his destruction shows that his life and power as well as his death lay in the nasty practices of Black Magic. When the figure and the talisman were destroyed he was also. The white magician has no talisman but his Atman, and as that cannot be destroyed, he is beyond all fear.

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

W.Q.J.

Theosophist, October, 1884

ASTROLOGY VERIFIED

W RITING in the THEOSOPHIST upon the subject of Astrology, C. C. Massey says that he thinks at present we are not fully acquainted with the science, and that, as now practised, it is not always reliable.

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

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

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

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

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

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

Two years ago, at exactly 3 p.m., I signed a contract relating to the use of the electric light. The conditions were favourable, and every one interested thought much money would be made. I sent to Dr. Winterburn and three other astrologers— each being unaware that

the others had the question and one living in a distant city—this question: “At 3 p.m. today I signed a contract; what will come of it?” No other data were given. With startling unanimity, they all replied that *nothing* would come of it, but that it would be abandoned. Dr. Winterburn said that I might get from it a small sum, but expenses would eat that up, and one of the others said that the opposite parties to the contract were disagreeing amongst themselves and had no funds. This I afterwards found to be true. Eleven weeks was the length of time given by astrology for it to last. Within eleven weeks the whole matter was abandoned, and I made nothing whatever from it.

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

In the year 1879, I contemplated a removal of my offices, and asked Dr. Winterburn for an astrological judgment. He

replied: “Do not move yet, the place offered is not good, and you will have great annoyance and loss there; wait.” Soon after a room, apparently no better in another building, was offered. Dr. Winterburn and others with the same unanimity said: “Move; the new offer is good, it will be pleasant in every way.” As the new place was good and cheap I moved, and not because Astrology said so. But, singular as it may appear, in eight months afterwards the place against which

they advised me—and the location and description of which they were perfectly unaware of—was invaded by masons and carpenters, the wall torn down in midwinter by order of the Municipal Government, and the whole place exposed for half a year to weather and dirt. Had I been there the expense would have been great, and the annoyance immeasurable. Let me say further that when the replies were given, neither the landlord nor the Government had these alterations in contemplation.

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

Previous to my father’s death, Dr. Winterburn, having no acquaintance with him and never having seen him, said: “All the indications are bad; I think the direction I have named will be fatal. He will die in a few days, but his death will be easy and calm.” He died in fifteen days as calmly and sweetly as a child would drop to sleep. The only datum given to the astrologer was the question:—”My father is sick; what will come of it?”

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

These experiences lead me to the conclusion that Horary Astrology is a correct mode of divination. Those ancient men, who, with minds unfettered by the shackles of bigotry or theology, but having an overflowing desire to benefit that “great orphan Humanity,” were wont in the part of India and Egypt

to inquire into all of Nature’s works, found that Nature is one vast machine whose wheels work one within the other. Calculate the motion and know the mode of motion of one, and you have a key for all. So they took the planets with the heavenly road in which they travel, and erected a scheme based on experience and the universal reign of law, which enabled them and will enable us to guide the faltering steps of man through the dark and rugged valley of this life. Anxiety is one of man’s greatest and most insidious foes. It fetters his energy and defeats his ends. If Astrology will relieve one at any crisis from anxiety, is it

not well to foster its pursuit and spread its fame? It has relieved me often from anxiety which, without it, I would have felt for months. It will do the same for any one.

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

WILLIAM Q. JUDGE

Theosophist, April, 1882

DIREFUL PROPHECIES

THE whole mystic fraternity of Astrologers is now engaged in showing how the heavens portend great changes on this our earth. They agree with H.P.B., who said that her Eastern friends told her of coming cyclic changes now very near at hand. Beyond doubt there is some truth in all these sayings, although here and there the astrologers definitely prognosticating are not supported by fact. Sepharial, for instance, staked his reputation on the death of the Prince of Wales, which did not come off, and now where is the reputation? Just as good as ever, for astrologers know that either the judgment of the astrologer may be at fault from sundry causes, or that the birth-hour may be wrong, or that some saving aspect of the stars has been overlooked. Great earthquakes like that of Zante or the one in Kuchan come up, and the astrologers, while they regularly in those years foresaw earthquakes, did not seem able to locate them for any spot. They were afraid to say Persia for fear it might be in London. But earthquakes were foretold. A steady prognostication of disturbance has been indulged in, and this general outlook would seem right. The disturbances were expected in the realm of mind, morals, and religion by those true astrologers who seldom speak, and the increase of crime like that of bomb-throwing justifies each month the general prediction. Seismic disturbance is the physical sign of disturbance in the moral, psychic, and mental fields. This is an old axiom in the East. In the record of the earthquake said to have taken place when Jesus died we have the Christian reflection of the same idea

That earthquakes, floods, and great social changes would go on increasing has been known to Theosophists since the day Tom Paine

saw psychically “a new order of things for the human race opening in the affairs of America,” before the revolution. And ever since the increment of disaster has been great. The motto adopted by the makers of the Union—“A new order of ages”—was an echo from the realm of soul to the ears of men on earth. It marked a point in the cycle. The record of the disasters during the years since then would be found appalling. It takes in Asia and Europe, and would show millions of sudden deaths by violent earth-convulsions. And now in 1894 even Herbert Spencer, looking at the mental and social fields of human life, says in a magazine article:

A nation of which the legislators vote as they were bid and of which the workers surrender their rights of selling their labor where they please has neither the ideas nor the sentiments needed for the maintenance of liberty. . . . We are on the way back to the rule of the strong hand in the shape of the bureaucratic despotism of a socialistic organization and then of the military despotism which must follow it; if, indeed, some social crash does not bring the latter upon us more quickly.

Evidently this deeply philosophical and statistical writer feels the pressure in the atmosphere of social and material life. There is much unconscious prophecy in what he says. Earthquakes and deaths from them are dreadful, but they can be avoided when their probable place is known. But social earthquakes, moral pestilence, mental change belong to man, go with him where he goes, and cannot be averted by any alteration of place.

In the *Illustrated American* a writer on astrology gives definite prophecy of disaster. He erects a figure of the heavens for noon of November 12, 1894, showing a conjunction of Sun, Uranus, Venus, and Mercury in Scorpio, with Saturn only fifteen degrees away. Astrologically this is very bad. With the moon at the full in Taurus—the bull—it is ominous of floods and earthquakes. But we may add that in the psychic Zodiac it shows floods and heaving in the moral and social structure of the poor orphan man. Uranus and Saturn are bad planets anyway; they are erratic and heavy, subtle, dark, and menacing. This writer predicts ominously, but remains indefinite as to place. We will add that dying nations like those of Persia and China will feel most whatever physical effects shall be due; and in Europe,

while there will be physical disturbance, the greater trouble will be in the social and governmental structures.

The astrologer then runs forward to December 30, 1901, when he says six planets will be in one sign and in a line, with a seventh opposite on the same line projected. This, it is said by such an ancient sage as Berosus, will bring a flood when it takes place in the zodiacal sign Capricornus, as is to be the case in 1901.

Many Theosophists believe these prognostications, others deride them. The former ask what shall we do? Nothing. Stay where you are. If you remove, it is more than likely you will run into the jaws of a blacker fate. Do your duty where you find yourself, and if from your goodness you are a favorite of the gods you will escape, while if you are not their favorite it is better for you to die and take another chance at bettering your character. Death will come when it will, and why should we fear, since it is “a necessary end.” Theosophists too often occupy themselves with these woful lookings into the future, to the detriment of their present work. They should try to discover the fine line of duty and endeavor, leaving the astrologers of today, who are more at sea than any other mystics, to con over a zodiac that is out of place and calculate with tables which delude with the subtle power that figures have to lie when the basis of calculation is wrong

WILLIAM Q. JUDGE

Path, March, 1894

AN ANCIENT TELEPHONE

H. P. Blavatsky in New York before the phonograph came out, in which she said that some Indian friends of hers had a machine by which they spoke with each other over distances of miles with great ease. Perhaps when the great West is convinced that the old Aryans had mechanical contrivances equalling our own, it will be ready to lend a readier ear than now to the philosophies the East has so long held in keeping.

WILLIAM Q. JUDGE

Path, July, 1894

IT has been the custom of many people to belittle the ancients by assuming that they knew but little of mechanics, certainly not so much as we do. The builders of the pyramids have been described by modern guessers as making their calculations and carrying on the most wonderful engineering operations with the aid of pools of water for obtaining levels and star angles: they could not, it was assumed, have instruments except the most crude. So also the old Chinese were mere rude workmen, although it is well known that they discovered the precession of the equinoxes over 2,000 years ago. Of late, evidence has been slowly coming out that tends to show the ancients as perhaps having as much, if not more, than we have. So the following from the *New York Evening Sun*, an influential daily paper, will be of interest. It says, on May 31, 1894:

An English officer by the name of Harrington has discovered in India a working telephone between two native temples which stand over a mile apart. The testimony of the Hindus, which, it is said, is backed up by documentary proof, shows that the system has been in operation for over 2,000 years. Scientists engaged in excavating the ruins of ancient Egyptian temples have repeatedly found unmistakable evidence of wire communication between some of the temples of the earlier Egyptian dynasties.

It will probably be found, in the course of time, that the oft-repeated statements of H. P. Blavatsky that the ancients had all of our arts and mechanical devices were true. She asserted that they had flying machines. In Buddhist books is a story of Buddha which refers to a flying machine or mechanical bird used in a former life of the Lord, and Indian tradition speaks also of air walking machines. Reading this item in the newspaper reminds me too of a conversation I had with

WRONG POPULAR NOTIONS

WHAT are your proofs?" is often asked of the Theosophical student who believes in reincarnation and Karma, who holds to the existence of the astral body, and who thinks that evolution demands a place in the cosmos for Mahatmas (or great souls) as facts and ideals. "If you cannot prove reincarnation just as you would a fact in a court of law, I will not believe," says one, while another says, "Make such objective demonstrations as science does, and then you may expect me to agree with you." But in truth all these objectors accept as proven in the way they demand for Theosophy many things which on a slight examination are seen to rest as much on theory and metaphysical argument as do any of the doctrines found in Theosophical literature. The axioms of mathematics are unprovable; the very word assumes that they have to be accepted. Being accepted, we go forward and on the basis of their unproved truth demonstrate other and suc-cedent matters. The theories of modern astronomy are taken as true because by their means eclipses are foretold and other great achievements of that science made possible. But many centuries ago quite different theories of the relations and motions and structure of the heavens allowed the old astronomers to make the same deductions. Let us examine a few words and things.

THE ATOM

The atom and the molecule are very influential words. They are constantly used by people claiming to follow science, but who indulge in criticisms on the uncertainties of Theosophical speculation. Yet no one ever saw an atom or a molecule. They are accepted as facts by

science—just as the spiritually-inclined accept the existence of the invisible soul—yet it is impossible to objectively prove either the one or the other. They are deemed to be proven because they are necessary. But let a Theosophist say that the astral body exists, and Mahatmas also, because both are necessary in evolution, and at once a demand arises for "demonstration" by objective proofs.

THE SUN

The sun is the apparent source of energy, and is confidently supposed by many to be a mass of burning material. No one, however, knows this to be so. No one was ever there, and the whole set of theories regarding the luminary rests on assumptions. Many natural facts are against some of the theories. The great fact that the higher the mountain the more cold it is on top would be one, not wholly accounted for by theories as to radiation. And when we remember the great, the immense, difference between the various scientific estimates of the sun's heat, doubt increases. Seeing that electricity is now so much better known, and that it is apparently all-pervading, the ancient idea that the sun is a center of electrical or magnetic energy which turns into heat as well as other things on reaching here, becomes plausible and throws some spice of illusion into the doctrine that our sun is a mass of burning matter.

Again, the sun is seen as if over the horizon in full view every clear evening, when in fact he has been some minutes down below the line of sight. Refraction partly accounts for this, but none the less is his apparent visibility or position above the horizon an illusion.

THE STARS

Many of those that are known as fixed stars are immeasurably far away. Sirius is at an immense distance, and has been receding always many thousands of miles each minute. Others are so far off that it takes one hundred thousand years for their light to reach here.

Yet since records began they have all remained apparently in one place and in the same relation to each other. They constitute a vast illusion. They are moving and yet they remain still. We point the telescope at one of our sister planets, and knowing that its light takes

fifteen minutes or more to get to us, we must be continually directing the glass to a point in space where the planet is not, and by no possibility can we point to where it actually is. Still, for all this uncertainty, many complicated and definite calculations are based on these observations of mere illusions.

LATITUDE AND LONGITUDE

These are practically used every hour of the day for the safeguarding of human life and property. But they exist only in the brains of men, for they are not in the sky or on land. They are theoretical divisions made by man, and they are possible only because the sole reality in nature is that which is jeered at by many as the ideal. But if the ancients are said to be the constructors of a great human chart in the Zodiac, the divisions of which have a bearing on the navigation of the great ocean of human evolution, the proud practical man says that you have but shown the ancients to be fanciful, superstitious, grotesque. But they were not so. Doubtless the saying recorded of Jesus about the time when we should see "the sign of the Son of Man in the heavens" will not so far from now be found to have a practical meaning in human life.

The ancient Sage was like the modern captain. The captain takes an observation of the illusionary stars and the blazing sun, thus discovering whether his ship is near or far from land. The Sage observed the Zodiac, and from the manner it and its boats were related to each other he was able to calculate whether the human freight in the boat of human evolution was near a rock or on the free, open sea in its eternal and momentous journey.

SENSATION OF TOUCH

Every one is accustomed to say that he has touched this or that object on which his fingers may have rested. But this is not

so. We do not touch anything; we only perceive and report a sensation which we call touch. If that sensation is due to actual contact between the skin and the object, then the harder we pressed, and thus the nearer we came to the object's surface, the more accurate should be the sensation. In fact, however, if we press hard we dull the

sensation and turn it into one of pain for the skin. There is always a space between the skin and the surface dealt with, just as there is always a space between the molecules of each mass. If two smooth planes be pushed on to each other they will adhere, and the smoother they are the more difficult it will be to get them apart. If we could actually touch the hand to any surface so as to cover all of it with a touching surface, we could not withdraw the hand at all. All that we get, then, by what we call touch is the idea produced by the vibration and by that much of contact as is possible in the case.

CONTINUOUS SOLIDITY

Quite Theosophical is the scientist when he says that "we cannot know anything of the actual nature of matter in itself, but can only know the sensation or the phenomena." The mineral or metal called even the hardest is not solid or continuous in itself. This is now admitted by all scientific men. Even the diamond, "hardest of all," is a mass of moving molecules made up of like moving atoms. Its hardness is only relative. It is simply harder than glass because its atoms are moving at a more rapid rate. In a recent lecture in London Mr. Bell, a scientific light, told how the edge or point of the diamond cuts the glass because the molecules in the diamond move rapidly and get in between the slower ones of the glass and thus cut it. And so it is with all other masses of matter. They are only masses of molecules in different rates of vibration; none of them solid or hard save in a relative sense. Is it not true, then, as so often held by philosophers and so insisted on by those Adepts who gave us information through H. P. Blavatsky that the world we are in is to be properly considered in a metaphysical sense and not as a mere mechanism that can be explained on mechanical principles? And in the face of all the illusions and all the speculations of life and science, why should the Theosophist be asked to make or give any different sort of proofs than those availed of by science in all its investigations? There is no reason.

WILLIAM Q. JUDGE

Path, November, 1894

COMETS

THE probable genesis, the constitution, the movements, and the functions of comets have engaged the greatest attention of astronomers. They very often appear to defy laws which apply to other celestial bodies. That the laws governing the heavenly bodies are not all known must be admitted upon very little reflection. Two things alone would raise doubts as to whether modern astronomers are acquainted with all those laws. The first is that although the great fixed stars are known to be moving at enormous rates—for instance, that Sirius is receding from us with great velocity every moment—yet for ages they all appear to stand in the same relative positions, and, are therefore called “fixed” stars in comparison with the planetary bodies nearer to us, which move with apparently greater rapidity. The other is that some of the planets having one moon seem to have a different law prevailing over them, in that one of the moons will move in a direction opposite to the others. There are, in the first volume of the *Secret Doctrine* (first ed. pp. 203-209), two paragraphs which indicate some of the views of the Adepts in respect to comets.

Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of Cosmic matter suddenly launched into being begins life under the most hostile circumstances. Through a series of countless ages it has to conquer for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling toward some given point or center that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn; many perish, their mass disintegrating through stronger masses and, when born within a system, chiefly within the insatiable stomachs of various suns. Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.

Some very critical readers will perhaps imagine that this teaching as to the cometary stage passed through by all heavenly bodies is in contradiction with the statements just made as to the moon's being the mother of the earth. They will perhaps fancy that intuition is needed to harmonize the two. But no intuition is, in truth, required. What does science know of comets, their genesis, growth, and ultimate behavior? Nothing—absolutely nothing! And what is there so impossible that a laya center—a lump of cosmic protoplasm, homogeneous and latent—when suddenly animated or fired up, should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe!

It is to be observed here that the same war which we see going on upon this plane goes on upon the cosmic planes also, it being stated that when a nucleus of matter begins life it does so under the most hostile circumstances. On this plane, the moment the soul leaves the body the never-ceasing life-energy begins to tear the particles apart and separate them into smaller lives. And it is known that the theory is held by the Adepts that during life one set of cells or points of life wars against another set, and that what we call death results from the balance being destroyed, so that the mass of cells which work for destruction, of any composition in nature, gaining the upper hand, immediately begin to devour the other, and, at last, turn upon themselves for their own destruction as composite masses. That is to say, not that there is one distinct quantity of cells which are destroyers, opposed by another distinct quantity which are conservers, but that the negative and positive forces in nature are constantly acting and reacting against each other. The equilibrium, or natural state, is due to the balancing of these two opposite forces. The positive is destructive, and if that force gains the upper hand it converts all those cells over which it has control for the moment into destroyers of the other, negative, cells. Hence a negative cell might at some time become a positive cell, and *vice versa*. After the balance is destroyed, then the positive forces accumulate to themselves more cells under their influence, and then again a division of the two forces takes place, so that a portion of the positive become negative, and in that way, continually dividing and subdividing, so-called death, as known to us,

takes place.

It has not been understood what comets are, but these paragraphs indicate that the opinion of the Adepts is that they are the beginning of worlds, *i.e.*, that we see in comets the possible beginnings of worlds. The sentence beginning the quotations — “Born in the unfathomable depths of Space,” etc.—means that, a *laya* center being formed, the homogeneous mass of matter is condensed at that point, and, the energy of nature being thrown into it, it starts up, a fiery mass, to become a comet. It will then either pursue its course in evolution, if it is accumulating to its matter from other masses, or will be drawn into them for their aggrandizement. The hint is thrown out that the parabolic moving masses, owing to their velocity, escape destruction because they are able to evade the attraction from greater masses.

In the second paragraph quoted a clue is given to those who would be likely to think that this theory could not be consistent with the other, *viz.*, that the moon is the mother of the earth. It is intended to be shown in the paragraph that the starting-up, as before suggested, of a mass of matter from the *laya* center is due to the energy propelled into that center from a dying globe, such as the moon is. This having been begun, no matter what may be the wanderings of the fast-moving mass, it will at last come back to the place from which it started, when it shall have grown to a greater maturity. And this is indicated in the last statement—“Why should not such a comet settle in life, live, and become an inhabited globe?”

This theory is as useful, consistent, and reasonable as any that materialistic science has invented in respect to comets or any other heavenly bodies, and, being perfectly in accord with the rest of the theories given out by the Adepts, there can be no objection raised to it, that it violates the general system which they have outlined.

WILLIAM Q. JUDGE

Path, April, 1895

OUR SUN AND THE TRUE SUN

CONSIDERING how little is known of the sun of this system, it is not to be wondered at that still more is this the case respecting the true sun. Science laughs, of course, at the mystic’s “true sun,” for it sees none other than the one shining in the heavens. This at least they pretend to know, for it rises and sets each day and can be to some extent observed during eclipses or when spots appear on it, and with their usual audacity the 19th century astronomers learnedly declare all that they do not know about the mighty orb, relegating the ancient ideas on the subject to the limbo of superstitious nonsense. It is not to the modern schools that I would go for information on this subject, because in my opinion, however presumptuous it may seem, they really know but little about either Moon or Sun.

A dispute is still going on as to whether the sun *throws out heat*¹ On one hand it is asserted that he does; on the other, that the heat is produced by the combination of the forces from the sun with the elements on and around this earth. The latter would seem to the mystic to be true. Another difference of opinion exists among modern astronomers as to the distance of the sun from us, leaving the poor mystic to figure it out as he may. Even on the subject of spots on our great luminary, everything nowadays is mere conjecture. It is accepted hypothetically—and no more—that there may be a connection

¹ Among great scientists such as Newton, Secchi, Pouillet, Spaeren, Rosetti, and others, there is a difference as to estimated heat of the sun shown by their figures, for Pouillet says 1,461° and Waterston 9,000,000° or a variation of 8,998,600°!

² See Source of Heat in the Sun, R. Hunt, F.R.S. Pop. Sc. Rev. Vol. IV, p. 148

between those spots and electrical disturbances here. Some years ago Nasmyth discovered² objects (or changes) on the photosphere consisting of what he called “willow leaves,” 1000 miles long and 300 miles broad, that constantly moved and appeared to be in shoals. But what are these? No one knows. Science can do no more about informing us than any keen sighted ordinary mortal using a fine telescope. And as to whether these “willow leaves” have any connection with the spots or themselves have relation to earthly disturbances, there is equal silence. To sum it up, then, our scientific men know but little about the visible sun. A few things they must some day find out, such as other effects from sun spots than mere electrical disturbances; the real meaning of sun spots; the meaning of the peculiar color of the sun sometimes observed—such as that a few years ago attributed to “cosmic dust,” for the want of a better explanation to veil ignorance; and a few other matters of interest.

But we say that this sun they have been examining is not the real one, nor any sun at all, but is only an appearance, a mere reflection to us of part of the true sun. And, indeed, we have some support even from modern astronomers, for they have begun to admit that our entire solar system is in motion around some far off undetermined centre which is so powerful that it attracts our solar orb and thus draws his entire system with him. But they know not if this unknown centre be a sun. They conjecture that it is, but will only assert that it is a centre of attraction for us. Now it may be simply a larger body, *or a stronger centre of energy*, than the sun, and in turn quite possibly it may be itself revolving about a still more distant and more powerful centre. In this matter the modern telescope and power of calculation are quickly baffled, because they very soon arrive at a limit in the starry field where, all being apparently stationary because of immense distances, there are no means of arriving at a conclusion. All these distant orbs may be in motion, and therefore it cannot be said where the true centre is. Your astronomer will admit that even the constellations in the Zodiac, immovable during ages past, may in truth be moving, but at such enormous and awful distances that for us they appear not to move.

My object, however, is to draw your attention to the doctrine that there is a true sun of which the visible one is a reflection, and that in this true one there is spiritual energy and help, just as our own beloved luminary contains the spring of our physical life and motion. It is useless now to speculate on which of the many stars in the heavens may be the real sun, for I opine it is none of them, since, as I said before, a physical centre of attraction for this system may only be a grade higher than ours, and the servant of a centre still farther removed. We must work in our several degrees, and it is not in our power to overleap one step in the chain that leads to the highest. Our own sun is, then, for us the symbol of the true one he reflects, and by meditating on “the most excellent light of the true sun” we can gain help in our struggle to assist humanity. Our physical sun is for physics, not metaphysics, while that true one shines down within us. The orb of day guards and sustains the animal economy; the true sun shines into us through its medium within our nature. We should then direct our thought to that true sun and prepare the ground within for its influence, just as we do the ground without for the vivifying rays of the King of Day.

MARTTANDA

Path, February, 1890