

A U M

Knowledge that the Eternal is not divided *from him* is the cause of freedom from the world, whereby Eternal, the secondless bliss, is gained by the awakened.

—CREST JEWEL OF WISDOM.

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THE RISING CYCLE

I HAVE not changed my views on immortality. The word 'God' has no meaning for me, but I believe there is a supreme intelligence pervading the universe."

Thus Thomas A. Edison on his eightieth birthday, February 11th. His views are essentially identical with those of Lincoln, whose religion is still subject of vast dispute, and this despite the known facts as recorded in his own writing. Luther Burbank's convictions on the same subject excited much discussion recently. And so with Henry Ford's and many other men of note of the generation—in science, in business, in letters, and even in what is popularly regarded as the "Christian religion."

Speaking of this latter, the popular fallacy is that there *is* a "Christian religion," whereas, in point of staring fact there is nothing of the kind. There is a multitude of warring sects, no two of which hold the same fundamental ideas, and any two of which are as far apart from each other in basic ideas as antipathetic elements of any kind in physical nature. In chemistry there are mechanical "mixtures" in which different elements are confined in the same receptacle, but they will not unite and, at the first opportunity, separate and go their several ways. In other cases the attempt to combine them results in friction, heat, and explosion. So with the sects called Christian in popular fancy. They all use the same words, but when one examines the *ideas* these words are supposed to identify, "God," "immortality," and so on, the words of one sect have no meaning in the vocabulary of another.

The same thing is true in what the laity fondly calls "Science." The science of the present generation, although using the same words, and dealing with the same facts, as the science of a generation ago, at-

taches to them an altogether different validity—or lack of validity, as you will. Whether in the preceding generation or our own, there is no science, but only a number of sects or schools, each as far apart from the other as the Christian sects are from each other.

It is hopeless for the searcher for Truth to dream of finding it in any sect of religion or in any school of science. Whatever Truth is in them, any of them or all of them, was derived by observation and experience at first hand by students of Nature, not of theologies or theories. Comparative study of creeds or hypotheses takes anyone farther at every step from real Knowledge, for he will but find differences, and Nature, in spite of all her “vast variety” is a Unity. One need not go outside the record written by themselves to overthrow the creed of any sect, the hypotheses of any school of science. And as to the facts on which all these controversial dogmas and dicta claim to be based—the fundamental facts are common property, because known to all men quite regardless of scientific or sectarian bias. The respective partialities of men, their preconceptions and injected ideas, color and distort the facts to suit prevailing prejudices—instead of the other way about. Whatever “Truth” may be, it is colorless, and how can the colorless be discerned in the midst of the discolorations inherent in limited and rigid points of view?

No wonder the Count de Saint Martin, the eighteenth century disciple of Jacob Behmen, used to say in the closing years of his life: “I would have loved to meet with more of those who *guess at truths*, for such alone are living men.” The scarcity of such “living men” in the world can be realized when one reflects that theologians of all persuasions profess to reveal truth, not to guess at its whereabouts; while every whilom scientist prates continually of “exact” science as the foundation of his thesis. How much more intellectually honest the man who, while continually exercising all his faculties, openly confesses, “one man’s *guess* is as good as another’s.” It is only such who are, perchance, far nearer to Truth than any others—not because of their “guesses,” but because they are mentally honest. When they come to rely on their own intellectual sincerity these men will gain moral courage. These two—intellectual candor and moral courage—are the two *sine qua non* conditions precedent to Spiritual evolution, which is the “search for Truth.” In them inheres the possibility of a catholic basis of perception, and from them springs the energetic emission which will carry any man’s sight to transcendental regions. But intellectual honesty and moral loyalty are rare in every generation; impossible to the bigot or sectarian of any persuasion; a forever “unknown quantity” to the man who is persuaded that he already knows everything worth knowing, and that “progress” can only result in bringing the world to

him. Those only are "dead" in the real sense who have arrived at a self-complacent finality. The public commons swarm with these spiritually dead—leaders and followers. No rain of new ideas from masked and invisible sources can moisten in the slightest such inherently arid souls. One can draw up from the bottom of the sea, says a Chinese sage, a stone which has for ages reposed in a world of water and on breaking it, find that it is as dry as if no water existed. Only Nature's mortar and pestle, incessantly grinding and pulverizing into "primordial matter" such minds can achieve for them the miracle of even physical evolution. Of themselves these minds are "prisoners of fate" indeed, as powerless to serve themselves as is a very stone.

Nevertheless, it is not, in the first instance, the accuracy or lack of it of his "guesses at truth" which marks and distinguishes the true scientist or the true mystic—two words for the same Soul-endowment. Rather, it is their common spirit of research, their refusal to be bound by any conventioned adjudication of what they well know to be *sub judice* to all mankind. The motto of the Maharajahs of Benares, borrowed by H. P. Blavatsky for the use of the Parent Theosophical Society, "There is no Religion higher than Truth," is only a phrasing of the historic fact that such progress as the race has achieved in its long pilgrimage has been through the intelligent honesty and spiritual courage of those few who have dared all in their character of "strivers for perfection." No particle of that progression is or ever has been or will be due either to "religion" or to "science"—only other words for complacent and callow "finalities"—but to the fervent spirit of enquiry of those who insistently have faith that "the best is yet to be."

Even among these who strive for perfection, the most part fail to gain more than stray crumbs of truth. And why? May it not be, must it not in truth be, through lack of moral derring-do, rather than failure in intellectual clarity? In every generation, it will be found, most progressive minds yield to the temptation to give the multitude what that ignorant multitude desires, as the price of their own intellectual freedom. To aspire to learn new truths is quite another matter from the aspiration and the service to humanity required to teach these truths to the multitude—even in parables. The price of this service is ever and everywhere martyrdom to the would-be teacher. What one mystic calls "the lure of sacrifice" appeals only to the "pure in *heart*" as well as to the pure in intellect. Lecky shows that in the most appalling ignorance and degeneracy of rulers and ruled through whole centuries of declining Rome, there were not lacking philosophers, sages, "searchers for truth" and "strivers for perfection" *on their own account*, who were content to let the masses plunge headlong to ruin, if so

be they might themselves enjoy intellectual liberty and freedom of soul in their academic research and repose.

What "religious" man felt any gratitude to Burbank for his noble efforts to improve the vegetation of human fancy? What Doctor of Divinity will make Edison's expression of an honest "guess at truths" text or occasion for a sermon on freedom of conscience and intellectual impartiality in our common enquiry into the "Unknown?" Every enemy of Lincoln's great serviceability to mankind did his utmost to influence the popular mind to regard "old Abe" as an infidel, an atheist. If theological hatred and partisan ingratitude could have their way, every voice lifted up in Freedom's name would be silenced as blasphemous. Thomas Paine stands as the prototype of all those in the eighteenth and nineteenth century who, whatever their actual service to humanity, stood damned to theology and materialism alike when they undertook the greatest of all missions—to publish broadcast the Emancipation Proclamation of the human Soul.

Yet they all served, the Unknown Soldier in the cause of Spiritual freedom as well as those who bore the sergeant's stripes of martyrdom. They served to give discipline and drill to the great underlying popular longing for that Truth which shall, indeed, make free the incoherent mind of the race. No greater sign, no truer index of the rising cycle of this, the twentieth century of the Great War, can be found than is afforded by the number of noted and influential men who make known their own unorthodox views, who dare assert in any degree their own freedom of thought, who, with nothing to gain and all to lose, yet do not hesitate to avow the pure basis of spiritual evolution.

Paine in America, St. Germain, Cagliostro, and Mesmer in Europe, found little footing for what might be called the psychical rebellion against both superstition and materialism. But the American and French revolutions bespoke a new credo of political freedom, and the work of the metaphysical pioneers coupled with the rest, opened the doors to Spiritualism—that as yet unsolved mystery of the mid-century. It swept like a tidal wave over the barrier reefs of both religion and science, for it gave to all men empirical evidence of new worlds of consciousness and force. Combined and utilized as only the Masters of Wisdom know how to turn failures and seeming evils into powers for good, all these made possible the mission and the message of H. P. Blavatsky. The *facts* were produced by Spiritualism: their *meaning* was made historically, philosophically, logically, and scientifically clear by her. A. Russel Wallace, Cox, Flammarion, Pirogot, Crookes, Edison—the whole intellectual forefront of the generation, became interested in "Spirits," in metaphysical as well as physical phenomena. "The Darwinian Theory" *versus* "Special Creation" threatened to turn the world

from the superstition called Religion to the materialism called Science. On the simple principle of *similia similibus curantur*, Spiritualism threw both the contending armies of the metaphysical Armageddon into irretrievable confusion. To-day there are more Christians who are Materialists than there are Scientists who are Christians. There is no longer any distinguishable uniform in either science or religion, while unnumbered millions of the orthodox of both camps no longer doubt that there is "something in" Spiritualism, now rechristened Psychical Research.

"But," questions the enquiring mind, "do you profess to assert that these millions of believers in psychical phenomena, these Modernists in the churches, these Professors and Edisons of science—do you claim that all these are *Theosophists*?"

Why not? Doubtless most, if not all of those who have the ear of the public, who speak openly to that public of what they themselves are trying to interpret of Nature's revealing speech—doubtless they would reply in the negative if asked, "Are you a Theosophist?" But what of that? There are many things of which they are yet unconscious or unrecognisant; into which they have not as yet inquired. But the real Theosoph, familiar with the tenets of the Wisdom-Religion, knows the truth in this matter and sees its confirmation in the wondrous phenomenon of all these minds, but a little while ago content with the arid wastes of theology, the stony soil of materialism, now reaching up or boring down to strata of heaven and earth never dreamed of by the complacent Horatios of the day. Certainly these are as yet, and necessarily, unordered and uncorrelated endeavors—as much as or more than the gropings of Youth—but they are even more telltale. They betoken, not so much individual perception of fundamental verities, as the emergence of a *state of mind* in which all things may become possible. In time these isolated units of the race will recognize the identity of the intelligence in themselves with that "supreme intelligence pervading the universe"—to repeat Mr. Edison's words.

If we regard as Theosophists all those who are engaged in the true service of humanity, and admit that no truer service can be rendered than that imposed by simple sincerity of mind, simple courage of conviction, then the roster of true Theosophists in our day contains hundreds of these contributors to that "change in the race mind" which it was H. P. Blavatsky's foremost object to hasten. On this very subject she herself wrote these prophetic and inspiring statements in her article entitled "The Cycle Moveth," in *Lucifer* for March, 1890:

The enormous and ever-growing numbers of mystics at the present time show better than anything else the undeniably occult workings of the cycle. Thousands of men and women who belong to no church, sect, or society, who are neither Theoso-

phists nor Spiritualists, are yet virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations wide apart, yet each of them carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective *orthodox* faiths, they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can give them. How few, in comparison to their numbers, and how rarely one meets with such, and yet their name is legion, if they only chose to reveal themselves. Under the influence of that same passionate search of “life in spirit” and “life in truth,” which compels every earnest Theosophist onward through years of moral obloquy and public ostracism; moved by the same dissatisfaction with the principles of pure conventionality of modern society, and scorn for the still triumphant, fashionable thought—these earnest men and women prefer to tread alone and unaided the narrow and thorny path that lies before him who will neither recognize authorities nor bow before cant . . . Carrying in the silent shrine of their soul the same grand ideals as all mystics do, they are in truth Theosophists *de facto* if not *de jure*. We meet such in every circle of society, in every class of life. They are found among artists and novelists, in the aristocracy and commerce, among the highest and the richest, as among the lowest and the poorest.

THE ESSENCE OF THINGS

. . . . The impalpable atoms of gold scattered through the substance of a ton of auriferous quartz may be imperceptible to the naked eye of the miner, yet he knows that they are not only present there but that they alone give his quartz any appreciable value; and this relation of the gold to the quartz may faintly shadow forth that of the noumenon to the phenomenon. But the miner knows what the gold will look like when extracted from the quartz, whereas the common mortal can form no conception of the reality of things separated from the Maya which veils them, and in which they are hidden. Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors, directs the “Eye of Dangma” toward the essence of things in which no Maya can have any influence.—*S.D. I, p. 45.*

DIVIDED ENERGIES

IT IS a source of sincere regret to many devoted Theosophists that they are unable to give their entire time to "Theosophical work." Exactly what is meant by the term varies with the individual: as a rule nothing specific, but a vague generalization which includes items such as writing, speaking, "teaching" and—well, what *does* it include? Few students are especially anxious to perform the more available and entirely necessary labors which make a centre of Theosophical activity possible—such as cleaning floors, wrapping bundles, running errands, keeping books and records, being consistently and persistently "on the job," and doing the daily and hourly more or less mechanical and unimpressive tasks, without the performance of which a Lodge cannot be maintained.

Thought is seldom taken by the aspirants that such regrets imply a deep-seated distaste for their present environment, which is in itself a bond of attachment possible of release only by a change of attitude; nor that sound and productive avenues of work can usually be found directly where one now is; nor that creditable speaking and writing are the fruits of long and self-sacrificing effort on the part of the few who have persistently endeavored to develop their natural gifts, driven by the utter *necessity* that such altruistic duties should by somebody get themselves done—not by personal choice.

Underlying the desire to devote oneself to the Cause, so often expressed without considerations of fitness, will sometimes be found that ancient human tendency to want a *change*, to devote one's energies to something new and *different*. Again, it is felt that withdrawal from present natural spheres of activity to the supposedly frictionless and peaceful quiet of "Theosophical work" will waft the fortunate adventurer into a sort of harbor of refuge, at the same time supplying him with unlimited opportunities for development and "progress."

That this is not the fact is seldom realized. Opportunities for development multiply—yes—opportunities to develop those homely, stern and usually unappreciated qualities of patience, forbearance, resignation and willingness to learn from anybody and everybody. The efficient Theosophical worker has thus arisen as a result of a hard-earned ability to stand above the clash of personalities, conflicting opinions, unwise zeal, insufficiency of help, lack of funds, and a thousand and one other impediments to efficiency—and get some good, solid work done *for Theosophy*, despite it all. No harbor of refuge for him, save that which he has made within himself; no peaceful quiet, save a quiet determination to get work done, and the inner peace that flows from its accomplishment.

The difficulties attendant upon the performance of an altruistic mission in this day are almost insuperable; and the chances are ninety-nine out of one hundred that it will gradually become diverted to something personal, until it represents a complete reversal of its putative aims and objects: witness the abyss between the profession and practice of the various "theosophical societies" of the day, whatever their names and pretensions. To Theosophical workers, prominent or otherwise, these fallings away from a great ideal are always due.

"But my energies are now so divided," some student will say. "Between the duties to my family and the requirements of my work I am all but exhausted daily, and have but little time and strength left for Theosophy. Now, if I could just devote *all* my time to it—what a concentration!"

Upon what? And doing what? It has already been indicated that effective "Theosophical work" includes a multiplicity of diverse and relatively simple activities—many of them of kinds which would be considered no more than "drudgery" by most people. These are carried on daily, usually without financial recompense, by students many of whom themselves have family duties, and themselves are all but exhausted daily. Work is work, whatever else it is; and detail work is detail work by whomsoever performed.

"But *that* is all for Theosophy," will be the answer, "and right there within the Theosophical rooms."

Yes, to be sure. But Theosophical rooms are whatever can be afforded—usually a make-shift at best, and not nearly so convenient, so attractive and so orderly as the average place of employment. The workers are always liable to interruption: indeed, attention to all-comers is the most important part of their duties. And is there any reason why any Theosophical student cannot make his own work *all for Theosophy*, wherever it is located and whatever it is? It is not work itself, no matter of what kind—or its environment—that is "theosophical" or "non-theosophical." It is the *worker* himself. What is his underlying motive and purpose? In that will the qualifying character be found.

Divided energies are due to the divider, not to any of the things upon which they are expended. The divider is the man himself, whatever his walk in life, whatever his multiplicity of duties.

If he has one underlying purpose, every energy of every kind is turned to *that*—whether he is a bookkeeper, butcher, chauffeur, doctor, teacher, or whatever he is. The employment matters not at all; the motive and purpose is everything.

An altruistic purpose, such as imbues every sincere student of Theosophy, actually *conserves* energy if persistently held to. It is the

highest practice of Theosophical teachings, and the greatest educational training, to carry Theosophy into the duties of everyday life. This does not mean talking about *Mulaprakriti*, *Kama-Loka*, or about *Devachan* either, to one's work-mates who do not want to hear it, nor attempting to force Theosophical tenets down their unwilling throats. It means *fulfilling* duty, quietly, efficiently, and in the right spirit—being a Christ or a Buddha in heart in all environments and under whatever circumstances.

Such work is "Theosophical work" of the highest and most effective kind, whether carried on at the work-bench, in the office or school-room, or in the supposed peace and quietude of Theosophical rooms. It calls for the most exacting type of concentration known, but it interferes with the performance of no duty whatever. Instead of making dreamers, it makes ripely practical men and women—marvels of efficiency, doers of almost incomprehensible amounts of useful work. So also does it make happy men and women—makers of happiness for others, beneficent forces in nature.

Until this true point of view is perceived, and some steps have been taken to make it the ruling power of one's life, it will be unlikely that any student will be able to give his entire time to "Theosophical work." Otherwise, as will be seen by the thoughtful, he is making a separation between *theosophical* work and *other* work, the *student* life and *other* life, the *egoic* and the *personal*, the One Self and many Selves. There is no such separation. Life in all its manifestations is One. Energy, however dissipated, concentrated or conserved, is One.

SPIRIT AND MATTER

Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. In polarity, on the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted, so do Spirit and Matter stand to each other—the two poles of the same homogeneous substance, the root-principle of the universe.—*S. D. I*, p. 247.

SCIENCE AND THE SECRET DOCTRINE

IV

UNDER title of *Seven Great Discoveries in Twentieth Century Physics*, Dr. R. A. Millikan has an article in *Science News-Letter*, for October 30, 1926, which we reprint practically complete in parallel with extracts from the *Secret Doctrine*. Dr. Millikan is a noted physicist, discoverer of the famous "Millikan," or cosmic, rays, and director of the Norman Bridge Laboratory of Physics at Pasadena, California.

A prophecy is in no manner invalidated by ignorance of its existence, and the general ignorance of, or indifference to, the *Secret Doctrine* on the part of scientific men cannot abrogate the fact that it already has "become the text-book of science"—insofar as physics and chemistry are concerned.

Professor Millikan, 1926:

Modern science has no one consistent scheme of interpretation of physical phenomena, and has become wise enough to see and admit that it has none. The stupendous blunder of 19th century physics lay in supposing that it had, in a certain sense, reached finality, that it had found a fairly consistent and universally applicable scheme of interpretation of the physical world—a set of laws in conformity with which all phenomena must everywhere take place—a scheme too, which made it unlikely that qualitatively new physical phenomena still remained to be discovered.

There are seven different categories of fundamentally new experimental facts in physics, all of which have been discovered within this single generation—the last thirty years—and the majority of which are inexplicable in terms of nineteenth century modes of thought in physics.

The first of these was the spectacular discovery of X-rays by Roentgen in 1895, a discovery which not only showed how

H. P. Blavatsky, 1888:

Thus the whole structure of Modern Science is built on a kind of "mathematical abstraction," . . . and on *effects*, the shadowy and elusive will-o'-the-wisps of a *something* entirely unknown to and beyond the reach of Science, . . (I, 670.)

It is only in the XXth century that portions, if not the whole, of the present work will be vindicated. (II, 442.)

The revolution produced in old chemistry by Avogadro was the first page in the Volume of *New Chemistry*. Mr. Crookes has now turned the second page, and is boldly pointing to *what may be the last*. For once *protyle* accepted and recognized . . . Chemistry will have virtually ceased to live: it will reappear in its reincarnation as *New Alchemy*, or METACHEMISTRY. (I, 622.)

(*Editor's note:* Protyle was the ancient name for a suggested homogeneous constituent of all matter, now answered to by the electron, whose discovery made possible the modern transmutation of elements, the old dream of alchemy.

. . . one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while

little man knew at that time about ether physics, but which furnished the technique with the aid of which a whole new sub-atomic world—the world of the electron—was brought to light within the next few years . . .

The third new phenomenon was that of radio-activity, which changed man's whole conception of the nature and potentialities of matter. It shattered the nineteenth century notion of a world made up of eternal unchangeable elements, and revealed a dynamic in place of a static universe—a universe living, changing, evolving continuously, even in its chemical elements. Radioactive change is still a mystery inexplicable in terms of the mechanical pictures upon which we set such store in the nineteenth century.

(Note: Radio-activity was discovered about 1896. Compare opposite.)

The fourth revolutionary discovery was that of the invalidity of the great nineteenth century principle of the conservation of matter; for not only are there the best of theoretical reasons, due to Einstein, but excellent experimental grounds as well, for now believing that the mass of the stars is actually being transformed away into light and heat and radiated away into the outer reaches of space, where who knows but that it may be continually giving birth to new worlds. This last, however, is not yet a discovery—merely an inevitable speculation, stimulated by the discovery of the interconvertibility of matter and radiation.

mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. (I, 612.)

There is an inherent law . . . by which Nature correlates her geometrical forms, and later, also, her compound elements . . . It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature . . . the change of substance going hand in hand with that of form. (I, 97.)

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. (Commentary Stanza I.)

Shall we say that Force is "moving matter," or "matter in motion," and a manifestation of energy; or that matter and force are the phenomenal differentiated aspects of the one primary, undifferentiated Cosmic Substance? (I, 554.)

. . . that, which is called "energy" or "force" in Science . . . cannot be *energy* alone; for it is the substance of the world, its soul, the *all-permeant* "Sarvaga." (I, 582.)

To occult Science, *force* and *matter* are *only two sides of the same* SUBSTANCE. (I, 623.)

Upon inaugurating an active period . . . an expansion of this Divine essence . . . occurs in obedience to eternal and immutable law, and the . . . visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. (I, 4.)

The second discovery—that of the electron—is probably the most far-reaching one ever made thus far in the history of science though it is not particularly destructive of nineteenth century points of view.

(Nevertheless, nineteenth century science *did* teach the indivisibility of matter. *Ed. Note.*)

The fifth new phenomenon is that ether-waves can communicate to electrons which absorb them an energy which is proportional to their frequency, and quite independent of their intensity. This is a phenomenon of exceeding importance and of wide generality but as yet, and probably forever, completely inexplicable in terms of nineteenth century ether physics. It, added to another new set of facts known as the Compton Effect, named from Professor A. H. Compton of the University of Chicago, seems to require that radiant energy, at least when it is of sufficiently short wave length, shoots through space in the form of discrete entities sometimes called "light-darts." We are in the strange position of having to retain all our ether physics—our wave theory—to explain, or describe, all the old phenomena, but to add to it an entirely unlike theory—a kind of corpuscular theory—to explain the new phenomena.

The sixth discovery has to do with the mechanism of emission of ether waves which we thought in the nineteenth century that we knew quite as much about as we know of the mechanism of emission of sound waves by a tuning fork. Indeed we thought the two mechanisms were essentially the same. Now we know that in some completely mysterious way, in simple atoms like hydrogen the jumping or falling of an electron from one energy level to another gives rise to an emitted ray the frequency of which is proportional to the change of energy which the electron underwent in its jump. We have simply given up the hope of getting any mechanical picture of how it happens. Not only that, but we have recently found that two

It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. (Addenda Vol. I, "The Masks of Science.")

(It is now suspected that the electron in turn is divisible. See *Science*, June 25, 1926. *Ed. Note.*)

The alleged ethereal waves of Space. (Addenda Vol. I, "Is Gravitation a Law?")

Science only errs in believing that, because it has detected in vibratory waves the *proximate* cause of these phenomena, it has, therefore, revealed ALL that lies beyond the threshold of Sense . . . those etheric tremors, are not, as asserted by Science, set up by the vibrations of the molecules of *known* bodies . . . but that we must seek for the ultimate causes of light, heat, etc., etc., in MATTER existing in super-sensuous states . . . Light and heat are the ghost or shadow of matter in motion. (I, 515.)

Undulatory or corpuscular theory—it is all one. (I, 528.)

LIGHT—An Alchemist would say it was a spiritual secretion—and would be laughed at. (I, 509.)

To know what is light, and whether it is an actual substance or a mere undulation of the "ethereal medium," Science has first to learn what are in reality Matter, Atom, Ether, Force. Now, the truth is, that *it knows nothing of any of these*. (I, 482.)

. . . the question is, *whether the latter* (the undulatory theory) *is so firmly established as not to be liable to be dethroned as was its predecessor?* (I, 579.)

Official Science *knows nothing to this day of the constitution of ether* . . . it can neither be analyzed by scientific apparatus, appreciated, nor even conceived by "scientific imagination," unless the possessors thereof study the Occult Sciences. (I, 487.)

The knowledge of the *real* (not the hypothetical) nature of Ether, or rather of

electrons may jump simultaneously to two new positions inside an atom and integrate the combined energy of the two jumps into a single mono-chromatic light wave. Indeed an atom seems to be endowed with the strange power of integrating the energy of an atomic shudder of whatever sort into a mono-chromatic ether wave. The birth of a light ray as well as its transmission through space is still an event of intense interest to the physicist for the very reason that he knows so little about it—that it baffles description in terms of any sort of a mechanical picture that he can devise.

The seventh discovery constituting twentieth century physics is perhaps the most strikingly revolutionary of them all. It is the discovery that the very foundations of mechanics when looked at microscopically are unsound—the discovery that apparently all periodic motions are resolvable into circular and linear coordinates which cannot progress continuously as demanded by Newtonian laws, but which are built up out of definite unitary elements. (That is to say, all motion consists of a series of pulsations or vibrations. *Ed. Note.*)

Professor Millikan concludes:

We had not come quite as near sounding the depths of the universe in 1900, even in the matter of fundamental physical principles as we thought we had. Today we can still look out with a sense of wonder and reverence upon the fundamental elements of the physical world as they have been revealed to us in the twentieth century. . . . We have learned to work with new enthusiasm and new hope and new joy because there is still so much we do not understand and because we have actually succeeded in our lifetime in finding more new relations in physics than had come to light in all preceding ages put together, and because the stream of discovery as yet shows no sign of abatement.

the Akasa . . can alone lead to the knowledge of Forces. (I, 587.)

. . . Science finds itself absolutely compelled to accept the “hypothetical” Ether and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepancies and radical inconsistencies between the assumed nature of Ether and its physical actions. A second proof is found in the many contradictory statements about the atom—the most metaphysical object in creation. (I, 485.)

It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or æons) of life, *MOTION*, which, during the periods of Rest “pulsates and thrills through every slumbering atom” . . assumes an ever growing tendency . . . to circular movement. (I, 116.)

The expanding and contracting of the Web—*i. e.*, the world stuff or atoms—expresses here the pulsatory movement; for it is the regular contraction and expansion of the infinite and shoreless Ocean of that which we may call the noumenon of matter emanated by Swabhavat, which causes the universal vibration of atoms. (I, 84.)

The waves and undulations of Science are all produced by atoms propelling their molecules into activity *from within*. Atoms fill the immensity of Space, and by their continuous vibration *are* that *MOTION* which keeps the wheels of Life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces. (I, 633.)

In *The Ocean of Theosophy*, 1893, William Q. Judge remarks:

The first 5,000 years of *Kali Yuga* will end between the years 1897 and 1898 . . . As 1897-98 are not far off, the scientific men of to-day will have an opportunity of seeing whether the close of the five-thousand-year cycle will be preceded or followed by any convulsions or great changes political, scientific or physical, or all of these combined. Cyclic changes are now proceeding as year after year the souls from prior civilizations are being incarnated in this period when liberty of thought and action are not so restricted in the West as they have been in the past by dogmatic religious prejudice and bigotry. And at the present time we are in a cycle of transition, when, as a transition period should indicate, everything in philosophy, religion and society is changing.

Despite the amazing facts partly outlined above, the moral backs of Theosophical class-teachers ache under the Sisyphus stone of prevailing popular ideas upon science. The views of the younger generation are drawn from insufficiently educated, though earnest and industrious teachers, struggling with out-of-date and meagre text-books; those of their elders, from that very nineteenth-century science whose complacencies have been so ably denuded by Dr. Millikan; views crystallized in minds for the most part incapable of that reversal of the old mode of thought which is a prerequisite to the true understanding of either Theosophy or present-day science.

Between Theosophy and scientific *fact* there is no conflict and never was; the difficulties with scientific theory and opinion—a very different matter—are fast resolving themselves. It is the “lag” of the mass mind behind its leaders which creates the burden—for the really scientific educator as well as the Theosophist.

THE ABSOLUTENESS OF INFINITY

The chemist goes to the *laya* or zero point of the plane of matter with which he deals, and then stops short. The physicist or the astronomer counts by billions of miles beyond the nebulae, and then they also stop short; the semi-initiated Occultist will represent this *laya*-point to himself as existing on some plane which, if not physical, is still conceivable to the human intellect. But the full Initiate *knows* that the ring “Pass-Not” is neither a locality nor can it be measured by distance, but that it exists in the absoluteness of infinity. In this “Infinity” of the full Initiate there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the “para-para-metaphysical.” In using the word “down,” essential depth—“nowhere and everywhere”—is meant, not depth of physical matter.—*S. D. I*, p. 131.

SELF-GRATULATION

"Friend, beware of Pride and Egoism, two of the worst snares for the feet of him who aspires to climb the high paths of Knowledge and Spirituality."

PRIDE is often not recognized in its true colors. The accusation of being proud is more likely to be accepted with complacency as complimentary than to be regarded as made in disparagement, and yet it is one of the subtlest, most relentless, and most resourceful of the forces marshalled by the lower nature to impede the progress of the awakened Soul. It exalts separateness and hence is reactionary, holding us back from the realization of unity which is humanity's goal. It is essentially personal—one feels family and race pride because it is *his* family, *his* race.

Pride involves self-deception—a closing of our eyes to that in us which, steadily regarded, would evoke quite different feelings. It is the root also of the unconfessed but all too general satisfaction in contemplating the shortcomings of others. Self-esteem is ministered to by dwelling on the inferiority in certain respects of those about us. But to think with unction of our own freedom from such and such a vice, or our superiority to this or that exhibition of the lower nature, is to give aid and comfort to the enemy; for the feeling of pride in our virtue, stimulated by such thoughts, may be harder to surmount than the condemned evil itself.

Perhaps the least dangerous manifestation of pride is the artless pomposity which flies no false colors and is hence more likely to be recognized by the man himself and corrected, because it offers so tempting a target for the gibes of his fellows.

Less easily recognized is the pride which makes one resent instead of welcoming just criticism. This form of pride expresses itself in "hurt feelings," which nine times out of ten should in honesty be designated wounded pride. The inordinately vain person, however modest in speech and demeanor, often betrays his weakness by a supersensitive-ness masquerading as unusually delicate sensibilities. He finds the suggestion of imperfection in himself intolerable, and the salving of his injured vanity demands a grievance, real or imaginary. He would rather believe any other capable of thoughtless exaggeration or deliberate malignity than risk the crashing of his idol, the sublimated image of himself.

It goes without saying that our standard of measurement is an important factor in the correctness of our estimate of our own character and achievements. The higher the standard, the less will be the self-gratulation. If our eyes are directed towards the great Souls who have

gone far ahead of us, and we place our feet with care in Their footprints on the rugged slope up which They have disappeared, we are in a fair way to overtake Them at long last. But to climb with head turned back over shoulder to marvel at the distance we have covered from the valley which we dimly discern far below, or to note how many of our fellow-wayfarers we have outstripped, is to risk a misstep and a fall which will make it necessary to repeat much of the climb.

The so-called "inferiority complex" is a form of sheep's clothing greatly affected by the wolf of pride. If we watch our self-disparaging remarks, and are honest in self-analysis, we can usually detect behind them a design to elicit contradiction and the praise on which the lower man thrives; or, they are made by way of assuming blame voluntarily to forestall having it placed upon us by others, and with a view to mitigating anticipated censure. In either case, pride is at the bottom of it. Not one in a hundred who prate of inferiority but is genuinely convinced to the contrary, and failure to respond to his overtures of self-depreciation with contradiction and encouragement may sometimes be the truest kindness.

Another disguise assumed by pride is unwillingness to confess error or wrong-doing to those concerned, on the specious plea that apology is weak and avails nothing. True, the efficacy of apology may be over-emphasized. Unaccompanied by sincere effort at emendation it may be a mockery, but there can be no gainsaying that full and complete reparation for a wrong done often does involve admission of having been at fault. As no amount of future rectitude can compensate for a theft so long as the stolen goods are not returned, so a similar obligation rests on us, if our momentary sharpness, for example, has disturbed another's peace of mind, to restore it if we can, even at the cost of an expression of regret if need be. Granted that the other's Karma must have permitted the injury to come to him, the excuse that he is at fault in being susceptible to it, carried to its logical conclusion, would make the victim share the robber's guilt for that specific crime.

The harm done by capitulation to pride through failure to confess having been mistaken or having acted wrongly is more than once exemplified in the course of the Theosophical Movement in our century. Who can say how different would have been its history, for instance, if all those entrusted with its destinies had been sufficiently free from pride to confess freely and frankly, as soon as they were convinced of it, the grievous wrong they had done Mr. Judge? It has been amply demonstrated that whatever sacrifice of pride is necessary, the ground has to be cleared of old error or, the foundations not being true, the future superstructure will be tottering.

The *Bhagavad Gita* lists humility as a prerequisite to finding wis-

dom. Pride is not teachable, since its assumption of knowing all that is to be known calls for the ignoring or minimizing of all that lies outside one's little ken. The inescapable implication of the assumption of being beyond criticism, though probably few state the fact so baldly, even to themselves, is that further progress is unnecessary—that the goal is attained. If so, the sooner one realizes that his goal was an unworthy one, the better. For him who is not blinded by conceit the goal seems to recede as he advances, as his gradually expanding consciousness gives him a juster appreciation of the heights still to be scaled.

Complacency is the hall mark of mediocrity. No lofty heights tempt his energy and daring who is content with himself and his stage of development. The true SELF-satisfaction can be achieved and held only when the long pilgrimage is finished. It is a resting in the One Self, a state beyond the faintest imagining of the willing prisoner within the narrowly circumscribing limits of his personality.

THE "FIERY LIVES"

It might be supposed that these "fiery lives" and the microbes of science are identical. This is not true. The "fiery lives" are the seventh and highest sub-division of the plane of matter, and correspond in the individual with the One Life of the Universe, though only on that plane. The microbes of science are the first and lowest sub-division on the second plane—that of material *prâna* (or life). The physical body of man undergoes a complete change of structure every seven years, and its destruction and preservation are due to the alternate function of the fiery lives as "destroyers" and "builders." They are "builders" by sacrificing themselves in the form of vitality to restrain the destructive influence of the microbes, and, by supplying the microbes with what is necessary, they compel them under that restraint to build up the material body and its cells. They are "destroyers" also when that restraint is removed and the microbes, unsupplied with vital constructive energy, are left to run riot as destructive *agents*. Thus, during the first half of a man's life (the first *five* periods of seven years each) the "fiery lives" are indirectly engaged in the process of building up man's material body; life is on the ascending scale, and the force is used in construction and increase. After this period is passed the age of retrogression commences, and, the work of the "fiery lives" exhausting their strength, the work of destruction and decrease also commences.—*S. D. I, pp. 262-3 (ft. note).*

ANCIENT LANDMARKS

XV

OLD CHINA AND NEW

AFTER the passing of Chwang Tzu, Theosophy began to disappear from China. Its passage through corruption, superstition, to wrong practices and sense life brought the degradation whose nature was such that the advent of Buddhist missionaries and their preachings failed to make a wide-spread impress. Even today Buddhism is not the popular religion of the Chinese. If the pure doctrines of Lao Tzu and Confucius had been in vogue in the first century of the Christian era when the Buddhist Mission reached China, we would have had a magnificent expression of Theosophy the equal of which the world of Asia had not witnessed for a long time indeed. Corrupted Taoism and Confucianism corrupted the Buddhistic teachings; but in China as elsewhere the Kali-Yuga was running its course, and the darkness has been deepening.

One of the effects of the Mission of H. P. B. was the revival of interest in the Soul-satisfying philosophy of the Aryans. She did for the whole race what Lao Tzu and Confucius attempted for the Chinese. It was their effort to bring to their people Aryan culture which surrounded them. China had to be influenced Theosophically and Aryanization of that Atlantean remnant was undertaken by the Great Lodge of Masters through the instrumentality of Lao Tzu and Confucius. Their Theosophy has not been practised in China yet, just as the teachings of Jesus remain to be practised in Christendom, though we are past the first quarter of its twentieth century. Political and historical events are shadows of spiritual and manasic ones of the world of Souls. Also it is true that the life incidents of a Messenger's Incarnation are but miniature pictures of the future story of the people for whom He came. Our humanity can not understand the import of H. P. B.'s incarnation, just as Christendom has not even begun to decipher the meaning of the life and mission of Jesus. So also China will grasp the significance of the triple effort through Taoism, Confucianism, and Buddhism in decades yet unborn. Intuitive students of the Wisdom-Religion perceive, albeit dimly, the lines along which China's redemption would come. Out of the present turmoil and conflict a new era is bound to open—the Aryan era for China; but, whether it will be the misunderstood, materialistic and commercial Aryanism which is so much to the fore among us or whether the era will be that which William Q. Judge designated as that of Western Occultism remains to be seen. Those who have at heart the welfare and triumph of the Theo-

sophical Movement would naturally desire to see the manifestation of the second.

In this closing article on Chinese Theosophical Landmarks we will ponder over three stories embodying teachings which will help us wherever our lives are spent, for they contain the Message of that which is designated Western Occultism. Also, they contain the basic principles of guidance in the individual and corporate life of the China of tomorrow. If the Chinese shape their political and social life according to these teachings, which *are* practical, a great China will arise as honourable as of yore; the alternative they face is that of Egypt—the old is dead and the new is foreign to its soil, culture and tradition, presaging years of conflict followed by national purgation through suffering and humiliation.

A WISE ONE FROM THE BEYOND:

In the *Shu King*, the Book of History (Book VIII.), is recorded the story of the humble king Wu-Ting (1324-1264 B. C.) who sought and found a real guide for the affairs of his state. Likewise should modern China seek out from the silences untouched by our civilization a philosopher-friend who will spiritualize politics following the great Pao-hsi who, looking up, contemplated the brilliant forms of the firmament and, looking down, traced them on earth. Here is the narrative:

Wu-Ting mourned for his father in twilight obscurity for the space of three years. At the end of that time he still refused to speak, so that his ministers and officers were dismayed and perplexed, and came to him, saying: "Knowledge and intelligence are necessary to the administration of the law. Refusing to speak, your ministers and subjects are left in ignorance of your will."

The King then made use of a writing to announce his will: "Since I was called to the rule of the empire my mind has been distressed lest my virtue and capacity should be unequal to the task. On this account I did not speak. But I would have it known that while I was meditating on the Tao I dreamed that Heaven conferred on me an excellent minister, one who might speak for me."

The King then described his appearance as he had perceived it in his vision, and commanded that a portrait should be made of him and a thorough search conducted throughout the country. And this being done, it was found that one named Yueh, who was employed in making the dam in the wilderness at Fuh-yen, alone answered to the description. Him they brought to court and presented to the Emperor, who addressed him, saying: "Come now, Yueh! But do you instruct my mind, as if in making of wine you were the ferment of sugar, or in the making of good soup you might be the salt and prunes! Endeavour to embellish my mind, and then I shall be capable of fulfilling your instructions."

Yueh bowed low, and said: "O King! men seek to extend their information that they may establish their affairs. But do you apply yourself to the understanding of the Ancient Traditions, and you will meet with success. For a man of affairs not to understand the ancient methods and yet to be capable of perpetuating his generation is a thing of which Yueh never yet heard!"

Then Wu-Ting appointed him to act as Prime Minister, and placing him before

the host of officers, commanded him, saying: "Do you continually impart your instructions to me, so that I may continue in virtue. If I am blunt as metal, I will use you for my grindstone. If I desire to navigate waters, you shall be the oar of my boat. If the year be one of great drought, I will use you as a copious rain. Unfold your mind, therefore, and refresh my heart. If physic be not strong enough, the disease will not be cured. Thus will myriads of people find rest!"

Yueh answered and said: "As wood following the carpenter's line is rendered straight, so a prince by following good advice becomes a sage. Heaven alone is omniscient, but a wise ruler may attempt its portrayal.

"Speech can involve one in disgrace, and the use of weapons may lead to war. One should be careful in the use of these things. The robes of office are kept in a chest until required, and even so, the sword of justice should only be unsheathed after a careful examination of the offender. The adjustment of irregularities rests with those in office. It is not the knowledge of a thing but the doing of it that is difficult. Be studious, of humble intentions, and try to maintain timely effort. Consider the end and aim of your study while you are continually engaged in it, and the means will present itself without effort. Take your example from the perfection of former kings. Do not esteem yourself highly and so commit a folly. Only that in which one abides contentedly is his proper vocation, and that only will succeed."

ROBBERS ALL:

The materialistic attitude makes men vandals; our civilization robs Nature in the most heedless fashion—polluting limpid rivers, disfiguring lakes, destroying trees, spoiling the velvety slopes of hills and dales. Verily we are thieves who enjoy what has been given unto us by Nature and offer nought in return, and so sin mightily. This teaching of the *Bhagavad Gita* is strikingly imparted by Lieh Tzu, and if China is to free herself from the ills of a thieving and despoiling civilization she will have to practise the lesson of the following story:

Mr. Kuo of the Ch'i State was very rich, while Mr. Hsiang of the Sung State was very poor. The latter travelled from Sung to Ch'i and asked the other for the secret of his prosperity. Mr. Kuo said: "It is because I am a good thief; the first year I began to be a thief I had just enough. The second year I had ample. The third year I reaped a great harvest. And, in course of time, I found myself the owner of whole villages and districts."

Mr. Hsiang was overjoyed. He began the robber life, he climbed over walls and broke into houses, grabbing everything he could lay hands upon. But before long his thefts brought him into trouble, and he was stripped even of what he had previously possessed.

Thinking that Mr. Kuo had basely deceived him, Hsiang went to him with a bitter complaint. "Tell me," said Mr. Kuo, "how did you set about being a thief?" On learning from Mr. Hsiang what had happened he cried out: "Alas and alack! You have been brought to this pass because you went the wrong way to work. Now let me put you on the right track. We all know that Heaven has its seasons, and that earth has its riches. Well, the things that I steal are the riches of Heaven and earth, each in their season—the fertilizing rain-water from the clouds, and the natural products of mountain and meadow-land. Thus I grow my grain and ripen my crops, build my walls and construct my tenements. From the dry land I steal winged and four-footed game, from the rivers I steal fish and turtles. There is nothing that I do not steal. For corn and grain, clay and

wood, birds and beasts, fishes and turtles are all products of Nature. How can I claim them as mine? Yet, stealing in this way I bring on myself no retribution. Gold, jade, and precious stone, corn, silk stuffs, and all manner of riches are simply appropriated by men. How can Providence be said to give them away? Yet if we commit a crime in stealing them, who is there to resent it?"

Mr. Hsiang, in a state of great perplexity, and fearing to be led astray a second time by Mr. Kuo, went off to consult Tung Kuo, a man of learning. Tung Kuo said to him: "Are you not already a thief in respect to your own body? You are stealing the harmony of the Yin and the Yang in order to keep alive and to maintain your bodily form. How much more, then, are you a thief with regard to external possessions! Assuredly, Heaven and earth cannot be dissociated from the myriad objects of Nature. To claim any one of these as your own betokens confusion of thought. Mr. Kuo's thefts are carried out in a spirit of justice, and therefore bring no retribution. But your thefts were carried out in a spirit of self-seeking and therefore landed you in trouble. Those who take possession of property, whether public or private, are thieves. Those who abstain from taking property, public or private, are also thieves. The great principle of Heaven and earth is to treat public property as such and private property as such. Knowing this principle, which of us is a thief, and at the same time which of us is not a thief?"

THE WORDS OF A COOK:

We live in the Dark Age whose soul-energy is competition. Men are learning spiritual facts through suffering which they survive and out-grow. But we have fallen into the delusion of pinning ourselves to our labors and works in such manner that the inner lessons they are capable of teaching are missed. Thus we go through innumerable experiences without garnering Wisdom from them. Chwang Tzu taught that it is not what we do but how we do it which makes for real growth. Not to desist from actions but perform them in a way so that every deed yields its full quota of knowledge and experience is the method of the Tao. To practise Tao is to labor in one's own field by a particular mode and no profession is so mean that its votary is unable to practise it. In his third book Chwang Tzu instances the butcher who devoted himself to Tao:

Prince Hui's cook was cutting up a bullock. Every blow of his hand, every heave of his shoulders, every tread of his foot, every thrust of his knee, every *whshh* of rent flesh, every *chhk* of the chopper, was in perfect harmony—rhythmical like the dance of the Mulberry Grove, simultaneous like the chords of the Ching Shou.

"Well done!" cried the Prince; "yours is skill indeed."

"Sire," replied the cook, "I have always devoted myself to Tao. It is better than skill. When I first began to cut up bullocks, I saw before me simply *whole* bullocks. After three years' practice I saw no more whole animals. And now I work with my mind and not with my eye. When my senses bid me stop, but my mind urges me on, I fall back upon eternal principles. I follow such openings or cavities as there may be, according to the natural constitution of the animal. I do not attempt to cut through joints: still less through large bones.

"A good cook changes his chopper once a year—because he cuts. An ordinary cook, once a month—because he hacks. But I have had this chopper nineteen years, and although I have cut up many thousand bullocks, its edge is as if fresh from the whetstone.

For at the joints there are always interstices, and the edge of a chopper being without thickness, it remains only to insert that which is without thickness into such an interstice. By these means the interstice will be enlarged, and the blade will find plenty of room. It is thus that I have kept my chopper for nineteen years as though fresh from the whetstone.

"Nevertheless, when I come upon a hard part where the blade meets with a difficulty, I am all caution. I fix my eye on it. I stay my hand, and gently apply my blade, until with a *hwah* the part yields like earth crumbling to the ground. Then I take out my chopper, and stand up, and look around, and pause, until with an air of triumph I wipe my chopper and put it carefully away."

"Bravo!" cried the Prince. "From the words of this cook I have learnt about the nourishment of life."

These three characters lived in and breathed forth Tao—though one was a statesman, another a farmer, and the third a cook. To go back to Ancient Principles, to recognize the Unity of Nature, and to practise Skill in Action, these are the three ways of the Inner Life—the Path of Knowledge, Gnyan Marga; of Devotion, Bhakti Marga, and of Action, Karma Marga. But above all the triple way is unmanifest, and though difficult is not impossible for corporeal beings to tread. The Path-Tao proceeds from within outward and never is seen without. To turn inwards so that man may know the without, and loving it sacrifice for it, was Lao-Tzu's practical message—true for China and the world today as in 600 B.C. Chwang Tzu attributes the following to his Master:

If the Tao could be presented to another, men would all present it to their rulers; if it could be served up to others, men would serve it up to their parents; if it could be told to others, men would all tell it to their brothers; if it could be given to others, men would give it to their sons and grandsons. The reason why it cannot be transmitted is no other but this—that if, within, there be not the presiding principle, it will not remain there, and if, outwardly, there be not the correct obedience, it will not be carried out. When that which is given out from the mind in possession of it is not received by the mind without, the sage will not give it out; and when, entering in from without, there is no power in the receiving mind to entertain it, the sage will not permit it to lie hid there.

To seek for that Hidden Way enshrined in the heart of man is to be a Taoist, a Theosophist. There in the Hall of Self abides the Ancient of Days, to whom Chwang Tzu sang his exhortation, thus:

O My Exemplar!

Thou who destroyest all things and dost
not account it cruelty;

Thou who benefittest all time, and dost
not account it charity;

Thou who art older than antiquity and
dost not account it age;

Thou who supportest the universe, shaping
the many forms therein, and dost
not account it skill;

This is the Bliss of Tao.

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

"**S**AY, Will," called Edward Wiley excitedly to his hurrying school-mate. "You're not the only one who believes in fairies. I saw in the morning *Times* that a man has just come over from London to New York with a great assortment of scientific apparatus to *prove* there are fairies. He has lantern slides showing the actual 'fairy gambols.' What do you think of that?"

"Huh—I'll wager he's one of those Theosophists that have been exploiting fairies for the last several years. Somehow I never could believe that real fairies would stand for exploitation like that."

"Why, Will, wouldn't you have people write or talk at all in public about belief in fairies?"

"No, it isn't that, Ed. But it seems to me that there is a right way, as well as a wrong way, of doing it. Perhaps it's my sense of the fitness of things that is outraged in connection with the elemental world, when people run in a camera on fairies—granted that the photographs are genuine. Maybe it's because the true teachings of Theosophy warn us, in fact, that it is best not to talk, nor even think too much about these little sub-human creatures. But to my mind, there's no camera in the world—whatever it might seem to reveal—that could give such a *true* idea of fairies as a little picture in words that I was reading just the other day. It's from *The Spokesman*, January 1927, written by a university lecturer, Dr. Dondo. Would you like me to lend it to you?"

"Thanks. I surely would like to see what suits your ideas and feelings so wonderfully."

And this is the "picture in words" which Edward read that night, half seeing, half believing, but wholly charmed:

FAIRIES I HAVE SEEN IN BRITTANY

In Brittany everybody believes in fairies. Everybody sees fairies. Fairies are. Before books were written about them, fairies were. All books may disappear from the earth, but mothers and grandmothers will be still telling fairy tales to their little ones. Creeds have come and gone. Innumerable deities have been worshipped and forgotten. The belief in fairies survives, immutable, universal, permanent. We know that in ancient days gods and all sorts of beings superior to man dwelt upon the earth. For reasons of their own, they disappeared, all except the fairies. These strange beings that dwell upon the earth, but are not of the earth, still live among us and commingle with us. I have seen

many fairies. When I was a child in Brittany everybody around me, children and grown up alike, saw fairies.

Fairies are quite at home in my native land. There are many, and of different kinds. People who know fairies through books only imagine that they are like pretty little dolls, dressed up like princesses. I know there are such fairies, but I have not seen any of them. These are some of the fairies I have seen.

One day I was coming home from a nearby village. It was after sunset and dusk was setting fast over the moorland. At a turn of the road I saw distinctly *Bugul Noz*. That is the name of the fairy. When I saw *Bugul Noz* I ran away. It is not proper to look at some fairies. You know that in some countries the people are not allowed to look at their king or emperor. When he goes out, everybody must shut himself indoors. If one happens to be in the passage of the royal person, one must prostrate oneself to the ground. You understand now why one must not look at *Bugul Noz* and why I ran away.

I have seen also *Yan en Od*. No, I am wrong. I could not have seen this fairy and still be alive. What I meant to say is that I have heard *Yan en Od* calling to me. Twice I have heard the voice. One morning I was playing on the seashore, gathering things left by the tide. The tide there rises forty feet up the rocks. It is great fun to go down at ebbside. But it is dangerous. The tide comes back with great rapidity and you might be caught on the rocks. It was very foggy that day. I knew it was dangerous to play on the rocks on account of the fog. As I was trying to catch a big crab, I heard: Hoo-oot; hoo-oot; hoo-oot—three times. There is nothing on earth resembling that call. You might think of an owl, but it is entirely different. Or you might think of a ship siren. But there is no mechanical sound that compares with it. It is weird. It resounds in your head. The sound is very low. It comes from nowhere. It is very near, yet it seems very far. Of course I knew at once it was *Yan en Od* calling me. So I ran away just in time.

The other time I heard *Yan*, I was quite grown up. That time I was not alone on the rocks. I don't like to tell about it . . .

I have also seen the *Corrigans*. But these fairies are so numerous, they are seen so often that it is not worth while telling about them. It is as if you would say to me: "I saw a rabbit." But you might like to hear what happened to a friend of mine with the *Corrigans*. He was coming home late one night through the heath. He had been to see his sweetheart. That is why he was so late. The path that led through the heath turned around a *dolmen*. A *dolmen* is a huge stone set up on the moor thousands of years ago. This stone has a wonderful story. But I am asked to tell you only about fairies. My friend knew that the *Corrigans* were to be seen around the *dolmen*. He did not care. He was

thinking of his sweetheart, not of the *Corrigans*. And that is why he got into trouble. As he came to the big stone he was surrounded by the *Corrigans* dancing and singing: *Dilun, dimer'h, dimer'hrir*. That is the way they sing. We all know that song in Brittany. We know also what to say when we are caught in the dance. But my friend's head was so full of his sweetheart that he could not remember the words. Well, he had to dance and dance all night with the *Corrigans*. Next morning he was found at the foot of the *dolmen*, unconscious with exhaustion. Of course he recovered when a priest was called.

Now, in fairness to the *Corrigans*, I must say that they are very good people, if you observe their laws. Even in fairyland there are laws, and they were meant to be observed. I knew a woman who was kind to the *Corrigans*. Every time she churned butter she left a saucerful of buttermilk for them. The *Corrigans* were grateful to her. More than once they churned the butter for the woman when she was busy in the fields or chatting with neighbors. I know of many a good turn they have done to people.

I have seen so many fairies that I don't know which one to tell you about. The one I used to see more often than any other was my guardian fairy. This fairy came to me when I was born and stayed with me as long as I lived in Brittany. Not every child has a guardian fairy. It is a special privilege. But one must never speak about one's guardian fairy. It must be kept a strict secret. I have said too much already.

Have I seen fairies in California? I have not. Perhaps because I see so many automobiles. Or so many realtors' signs. But I am certain there are fairies here as there are in Brittany. The Indians used to see them when they did not drive in Ford cars. There may be somewhere a deep secluded canyon where no trace of a tin can or of a newspaper can be seen. That is a likely place to see a fairy. Fairies have a special horror of tin cans and abhor the newspapers, but they don't object to books. At least not to poetry. I often read poetry to my guardian fairy. Poetry is the native language of the gods and, I believe, of the fairies.

Are some children more apt than others to see fairies? Any child, or any grown up too, who really believes in them can see fairies. Faith is essential. It must be implicit, total. Things are only what we believe they are. In Brittany everybody believes in fairies. That is why everybody sees them.

EVERY DAY OCCULTISM

WHAT is *Raja Yoga*? This is the Sanskrit term for the subject of the Fourth chapter of the *Bhagavad-Gita*. Mr. Judge translates it "Spiritual Knowledge." In other chapters it is given other designations. In the Ninth it is called "the Kingly knowledge and the Kingly mystery." In the Seventh it is again referred to as "Spiritual Discernment." In the Twelfth it reappears as "Faith," as it does in the Seventeenth. In the Fifteenth it is "Knowledge of the Supreme Spirit," and in the last chapter, the Eighteenth, it is "Renunciation and final Liberation."

Final Liberation from what? "From the *bonds* of Karma." India, and the Orient generally, have for ages offered the world the example of Yoga in countless forms. If one were to apportion "East" and "West" by the compass of Thought, then it is the East which is the hemisphere of religion, as the West is the hemisphere of science. Eastern science, Eastern thought and action, Eastern Life itself is based preeminently on Religion. Conversely, in the West, our religions, our governments, our business and letters, our art, our leisure of thought, euphemistically termed philosophy, our whole existence in short, is profoundly rooted in science. To get the vital flow, the circulatory meaning moving sluggishly beneath the hackneyed terms Religion and Science, one must puncture the shell or body of thought associated with them. That is practical which a man practices. That is theoretical which a man professes. The compass points North and South quite regardless of the direction in which one chooses to sail. We all "sail by the compass," which is to say, by our definition or acceptation of good and evil, the metaphysical north and south of every voyager. But sooner or later each one of us is wrecked, or stranded on some sand-bank of thought, despite his compasses and his charts, and has to "take his bearings" afresh, and start all over again, minus his argosy of religion or of science—his treasure of experience. Every new-born babe is such a "forlorn hope." Every death is such a spiritual wreckage, even though the life-voyage has been "smooth sailing."

Religion or Science—what every man is actually seeking is what he calls Good, and in seeking good encounters Evil which makes havoc indifferently of his religion and his science. The real God of every man is the god of Evil in whose supremacy he believes, and all his theory and practice, however named, constitute his idea of Magic or Yoga whereby he hopes to *avoid*, for himself and those he loves, the power of Evil, which he feels himself powerless to overcome. Arjuna, seeking the highest good, finds himself confronted with Evil, whose shadow so encompasses him that he regards all he has hitherto esteemed Good—as

worthless. In that very moment he holds converse with That in himself which is neither good nor evil; which lies behind both, which precedes and survives as well as experiences both; which is the Creator of both, as well as their Preserver and Destroyer. He has made acquaintance with many things, to all of which he has affixed the ancient "given names" of Good and Evil, and with all of which he has entered into relations. Now he is to learn his own genealogy, to find his own Surname: the Higher self. Arjuna, the man, "is on the threshold of becoming more than man:" he is receiving the revelation of his own Divinity.

Here in this Fourth chapter of the *Gita* is the *autobiography* of every man and of every other Being. It is, in the Avataric words of Mr. Judge, "the religion of the SELF." The fundamental immorality of every so-called religion, the fundamental unmorality of so-called science, are unmistakable. All religions teach the divine behind Nature, but lead men to "wander in the Wilderness" for a Divinity outside themselves. All "practical" theories of Life lead a man to reject the possibility of such an extra-cosmic "God," and since the man has no other conception of Deity than the God of religion, he infallibly becomes "god-less."

More a man is genuinely devoted to *any* religion, the farther he wanders from Truth, the more remote his chance of Spiritual Knowledge. More a man is devoted to *any* science or theory of Life and Duty, the farther he from "the Light that comes from within." Are both religion and science, then, fruitless of results? How could they be in a Universe of Life, the universe of Self?

"All these different kinds of worshippers are by their sacrifices purified from their sins."

Wherever there is Devotion—there is "sacrifice," the sacrifice of one's Self and the powers of Self on the altar of the Object chosen as divine. Note well that it is in no case the Object to which the worshipper offers up his sacrifice, which produces the longed-for result—but the *sacrifice*—the sacrifice of Self and the powers of Self *in the* "worshipper." No worship or sacrifice can make real an illusion—can yield the "realization of the Self;" but they can and do "purify the worshipper from his sins"—his misconceptions and their Objects. How? By "death"—the escape, not liberation, for the time being of the Creator from his creations in any world, to another world of thought and action; his "birth" in due season once more in this "world of works" (or Karma), to fall victim once more to the ancient "habit of thought" engendered in the former life—until, as in Arjuna's case, the "cycle of necessity or incarnation" is completed. Then, and then only, is "Spiritual Knowledge," or "Liberation," possible to him.

"But what is the meaning of the expression, 'the cycle of necessity'?" the student of the Mysteries will ask—of his God, of his religion or science, of his teacher or companion.

It is this question which every man asks; it is this question which every Divine Teacher answers in the only way it can ever be answered by one being for another: by pointing out the *means* whereby the "riddle of existence" may be solved.

Every being exists by virtue of antecedent causes; every being is urged on by some inner power or force or energy to strive for the possession, the fruition, the mergence of Self in some Object—to reach something or some condition of stability, of permanence, whence he can never more be dislodged *against his Will*; whence, if he departs, he takes with him his own power of maintaining his poise, his equilibrium, his *center of gravity*, so that absolutely *no* contingency can disturb or upset *him*. It is this which men hope to find in religion; that is, in *faith*. It is this which men hope to find in science; that is, in *power*. It is this that ascetics hope to find in some sort of practices; that is, in "works," or *Karma*. They all fail of the ultimate goal; but they all achieve one of two ends: either they merge the longed-for Object in themselves, or they merge Self in the longed-for Object. This is failure, because there are *two* possible ends to their striving, and neither can be absolute nor final, since there could not be a *dual* Absolute. Yet every man realizes that the relative could not *be* unless the Absolute *is*.

If works could achieve final stability, there could be no actions at all, for action of any kind means a change. If power were the finality, there would remain nothing to be affected or effected by it. If faith were supreme, then knowledge of any kind is useless and an impossibility. What, then, is the Supreme? What else than Self? Faith, powers, actions—these are the famous "Three Qualities" of the Self in all Nature and all natures. They are the *means* of Self-knowledge, not its goal—and Self-knowledge, Spiritual knowledge, Raja-Yoga, are all expressions for one and the same Object, SELF. In the words of the Thirteenth chapter, this—

"is Wisdom itself, the Object of wisdom, and That which is to be obtained by wisdom; in the hearts of all it ever *presideth*."

That which is sought, the seeker, and the means of the search, they are all Three one, and that One, one's SELF. The story of the *Gita* is the story of Self, the story of Spirit (Krishna), Mind (Arjuna), and Matter (Duryodhana) in Man and in Nature. Mind and Matter can never meet—except in battle. Spirit and Mind can never meet—except in battle. Spirit and Matter can never meet—except in Mind.

"What is the Spirit in man?" The question is often asked. The Spirit is the Knower, the *Kshetrajna* of the Thirteenth chapter. "And

what is Matter?" Matter is that which is *to be* known, *Kshetra*. "And what, then, is Mind?" Mind is that which *is* known already, the "Three Qualities" in the Knower already absorbed from Matter in our prior evolution. "Well, then, what is the difference between Spirit and Matter?" *Mind* is the "difference" between them. But it is also something else. Mind is the *bridge*, the *Antaskarana*, between Spirit and Matter. It all depends on "the point of view." With us, "mind" means our knowledge of Nature and has no other signification. This is the "personality," the "Lower Manas" or "Kama-Manas" of Theosophical nomenclature. Mind in relation to one's Self is an unknown quantity with us, so Self, the Knower, is by us identified with the mind, the "three qualities." When we say "I" what we really mean is *what we know* of Nature; and since our knowledge of Nature is incomplete, our *sense* of Self is incomplete, constantly being disturbed, changed, upset. This is the *Ahankara* of the Seventh chapter—the sense of Self, the "Inferior nature" as a whole. Arjuna's sense of Self was *Ahankara*, to be broken up, alike by victory or by defeat. Krishna's sense of Self was complete, universal, final, Absolute—not to be disturbed in the slightest "by anything that may come to pass" in "earth, water, fire, air, akasa, buddhi, manas, and ahankara"—by anything in the "three worlds" of the "three qualities." Yet, as he points out to Arjuna, the same SELF is equally present in both Teacher and Disciple. Krishna was able to retain his Absolute sense of Self in any and all conditions, under any and all circumstances. Arjuna's sense of Self, being relative to "time, space, and causality" was *dependent* on them.

Arjuna, or mankind, has not yet reached to the Absolute sense of Self, and so, as the Chapter points out, "in the course of time the mighty art was lost" by him and by us. This brings us near to H. P. Blavatsky's statements on "time" and "mind" in *The Secret Doctrine*: "Time is the panoramic *succession* of our states of consciousness;" "Mind is the *sum* of our states of consciousness."

During "Laya" or "Nirvana" *all* Souls are in the Absolute state or condition. If their sense of Self is that of Krishna, then they are "not disturbed at the time of general destruction (Pralaya)", nor "even at the new evolution." Otherwise they go into *oblivion* during non-manifestation, and are "born again" at the new evolution. In other words, their Manvantaric consciousness never having been anything but relative, it is "lost" in the Absolute state; never having recognized *themselves* as the Knower, on the emergence from Nirvana they are equally "lost" to Raja-Yoga or Spiritual knowledge and so have no *memory* of "what has been and is to be"—all their "knowledge" is of the state and states of consciousness below the Absolute into which they enter and from which they pass "without their Will." How do they enter and

leave these states if not by Will? Unconsciously to themselves, through their faith, their powers, their actions—the play of the “three qualities.” All that any of them gains is a “fresh chance” to “start all over again” the round of rebirths, the “cycle of necessity or incarnation.” Ignorant of “Will and Yoga”—Spiritual Knowledge—there is no “liberation” for them till the Mind is turned inward to the Self—“The SELF of all that is.”

How is that “turning inwards,” variously called Yoga, Meditation, Concentration, and so on, to be achieved by the student of the mysteries of Self? By using the “mystic power of Self-ideation” to “put one’s Self in the very place of another.” The whole Chapter is a pointing out of the means of Emancipation to be adopted and pursued by the aspirant to Spiritual knowledge:

“Seek this Wisdom by doing service, by strong search, by questions and by humility; the Wise, who see the truth, will communicate it unto thee, and knowing which thou shalt never again fall into error. By this Knowledge thou shalt see all things and creatures whatsoever *in thyself* and *then* in me.”

THE SERPENT SYMBOL

The “Spirit of God moving on Chaos” was symbolized by every nation in the shape of a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—which symbolizes not only Eternity and Infinitude, but also the globular shape of all the bodies formed within the Universe from that fiery mist. The Universe, as well as the Earth and Man, cast off periodically, serpent-like, their old skins, to assume new ones after a time of rest. The serpent is, surely, a not less graceful or a more unpoetical image than the caterpillar and chrysalis from which springs the butterfly, the Greek emblem of Psyche, the human soul.—*S. D. I, p. 74.*

CONFUSED ISSUES

THERE are three classes of Theosophists: those who study, those who practice, and those who study and practice. Probably almost without exception those who enter upon the path of serious study and effort will find hidden within, deeply but subtly, an ambition for "occult preferment" in some form or other. It may be an active ambition for "adeptship"; it may be a secret wish to get in contact with Adepts or Masters,—a reverberation of the ever-living Messianic delusion which persists in the subconsciousness of the race. Or this desire for reward may be only a wish for more knowledge or greater certainty of spiritual things than is given to the multitude.

Even a little study or practical knowledge of the requirements for actual chelaship, or "practical occultism," is certain to cast a chilling shadow athwart the path of all such aspirants—for such requirements are, to the average man in Western nations, nothing short of superhuman.

Yet he who is discouraged or deterred by the seeming impossibilities of the goal, so far as this life is concerned, misses the whole significance in the existence of such beings as disciples, Adepts and Masters. Discipleship, adeptship, and the condition of a Master: these are not things *sought* by the individuals attaining them: they are duties, stern and forbidding duties accepted as such by those strong enough to carry the load and wise enough to foresee all that is entailed. The attainment of powers, in the occult sense, is no more an end in itself than should be the attainment of mundane power or glory. Masterhood is not the goal. Masterhood is that condition of mind, soul, and body which is of the greatest benefit to the race *in toto*.

The only object worth while in the purview of mankind is spiritual liberation, *not the attainment of any powers or any objects whatsoever*. For practical occultism in the *full sense* of the word, there is necessary complete Karmic freedom from worldly or family ties; freedom from the aching desires of the flesh as suffered by human kind; and withal practically perfect health, mental, moral, and physical.

In addition to these, are necessary special material surroundings and conditions unattainable by those who still have worldly duties to fulfill. But for the freeing of the soul, the attainment of spiritual knowledge, the realization of personal immortality, disenthralment from the clinging bonds of matter—no such conditions are

necessary. Not only are liberation, impersonality of viewpoint, freedom from passion, obtained in the midst of earthly turmoil, in the midst of material duties, amid the entanglement, pleasant or unpleasant, of family affairs—not only are these so obtained, but such conditions are necessary to the obtaining.

No Adept and no Master ever came to be what he is through special privileges. Each and every one had to make himself super-human under pressure of every imaginable human difficulty. There is no virtue in a bloodless victory or in battles won against men of straw. He who attains victory amid “the flying of arrows” has reached, not adeptship necessarily, but that condition which is a prerequisite thereto and the necessary foundation thereof. He has reached that state which in another life will place him in conditions necessary for this much-sought-after “practical Occultism.” That state is not to be attained by setting one’s self apart from the mass; it is not to be attained by breaking family ties and thrusting aside uncongenial duties and undesirable relationships.

It is not to be attained by returning coldness for love, or rebuffs for services rendered. Let those who seek “better conditions”—those who seek to become “ascetics” or “yogis,” or to “develop” themselves by the practice of diets, breathings, or seclusion on the material plane, neglecting duties therefor, take heed. Theirs is the path of delusion.

And let him who is discouraged by an impossibility of gaining “powers” in this life, know that he has not yet forged himself into the stuff of which chelas are made.

FIELDS OF CONSCIOUSNESS

The idea of Eternal Non-Being, which is the One Being, will appear a paradox to anyone who does not remember that we limit our ideas of being to our present consciousness of existence; making it a specific, instead of a generic term. An unborn infant, could it think in our acceptation of that term, would necessarily limit its conception of being, in a similar manner, to the intra-uterine life which alone it knows; and were it to endeavour to express to its consciousness the idea of life after birth (death to it), it would, in the absence of data to go upon, and of faculties to comprehend such data, probably express that life as “Non-Being which is Real Being.”—*S.D. I, p. 45.*

CONSCIOUS IMMORTALITY

CONSCIOUSNESS is no attribute, no characteristic, but an all-pervading light. That light withdrawn, the lower self knows itself not at all. But to the light-giver, past, present and future are an eternal "Now"; possessed of the experience of past ages, and placed in position to vision all Karma, handling all the tortuous threads which make this blind personality a continuation of others like unto it—*That* has no fears, no problems, no desires, unless one can call by such name the urge toward universal spiritual self-consciousness which is Its only motive power.

Personality is mortal, not knowing its own origin save inferentially; yet the guiding and sustaining power, the self-consciousness in it, is that of the immortal self. Part of experience is spiritually useful; the rest is only the material fuel which drives the visible instrument; and the only use for fuel is—to be expended. The desires, the appetites, the passions, these are fuel for altruism, self-sacrifice, self-control; these are the useful results of experience. So far as the lower self lifts itself to understanding of these, just so far does it partake of immortality.

The self-consciousness which springs from the Higher Self is the eternal sacrifice of that Self to the lower nature, this colony of elementals which makes up body, brain, and emotions. The personal self is mighty on its own plane; rests with it the choice of use of that strength. Have we no memory of past births? Then that lack is the true signifier of the use we have made, or not made, of our spiritual powers. Do we suffer and cry out against the seeming injustice of the Universe? Then that pain and that cry are symbols, indicators that effort has not been put forth in past aeons to understand justice, in order that justice might be done by our own hands to alleviate the sufferings of others.

The evolution of *conscious* immortality is gradual, like all natural growths. It comes by self-conversion of personality into that which is higher, by the transmutation of personal energy into the one abiding power of all-embracing compassion for the whole of humanity. And when that conversion is complete, there is no more darkness, no more blundering, no more wondering as to the hereafter. The lower has merged into the higher. Memory becomes unbroken and eternal. The purified soul is bathed in the effulgent rays of the dawn, the dawn of the "Great Day, 'be with us'."

ANSWERS FROM "THE FORUM"

KARMA OF THE JOHNSTOWN DISASTER*

Question—How is the Johnstown disaster to be interpreted from the point of view of Karma?

Answer—An imperfect view of Karma is held by many theosophists. Karma is thought to relate only to human beings, and when it is spoken of as "the law of ethical causation," application of it is made solely to man. This not only leaves us without any law to account for the numerous operations and effects in the natural world, but raises grave difficulties in the presence of such calamity as the Johnstown flood.

Another wrong view frequently taken is the looking upon Karma as punishment only, whereas Karma works alike in reward and punishment. A pleasant life is due to Karma as much as one that is full of woe.

The word "Karma" means "action," and, in its larger sense, the action of the great unmanifested, whether that be called *God* or the *Absolute*. The moment the unmanifested begins to make itself manifest in creation or evolution, then its action and Karma begin. Hence, every circumstance great or small, every manifestation of life, every created thing and all of the facts and circumstances of man's life are under the law of Karma.

The three sorts of Karma are:—

That which we are experiencing; that which we are making for the next life; and that which we have made, but which is held over unfelt until some other life or lives.

This division applies throughout nature.

By what means does Karma have its operation? By means of the apparatus fit to carry it out into view and exhaust it; when this is furnished, the appropriate Karma is felt or seen.

Having all this in view we see that the Karma of the material world (so called), as it now exists, is its Karma left over from a previous manvantara or period of manifestation, working out in the fit apparatus which we call the world. And it may be that there is some "World-Karma" left over to be felt or seen in the next cycle or manvantara.

Under these laws it is possible that many individuals may congregate at just such a place as Johnstown, who possess such physical, mental, and psychical apparatus as tends to bring out at some one period many accumulated weights of Karma; and in such a case they will feel the effects as seen in the flood sweeping them away.

**The Theosophical Forum*, June, 1889.

But to say that such a catastrophe is to be called evil Karma in every case cannot be right. Some were killed, and for them we may not say it was not a benefit; others doubtless will suffer through their lives; and still more may be benefitted through the circumstances which brought about a complete change in life.

We must also remember that during any one hour of the day as many as 10,000 people die in various spots of the earth. Hence we have accumulated and felt at any hour the Karma which brings death about for that number of people.—*W. Q. J.*

KARMA AND "UNMERITED SUFFERING"*

Question—There seems to be a glaring inconsistency not only between the two answers to the question in FORUM LI about unmerited suffering and its reward, but between what W. Q. J. says now and what he said when answering a question in relation to the unmerited Karma of some of the people who perished in the Johnstown flood. In his old answer he took for granted the existence of some unmerited suffering, but now he says there is no such thing.

Answer—Quite possibly the reply made by me in FORUM LI may not agree with the Editor's, but that is only because my view and his are not the same, and in the T. S. each man is entitled to his own opinion. But I find no inconsistency between my answer and what I said respecting the Johnstown sufferers; however, as the question does not say where the Johnstown matter is printed, it may be left on one side.

I do not think any suffering or any enjoyment is unmerited. Whatever we have comes by law and justly. But as this is a world governed by cause and effect, the mental attitude of those who suffer or enjoy must be considered; it has its force and effect; it must be provided for. Men in their ignorance do not always see why they suffer, as no connection is visible between the punitive circumstances and the prior cause, which, indeed, had arisen in some long-gone life. Hence, while suffering, the person feels deeply that he does not merit it. This is what is meant by "unmerited suffering." In the mind is lodged the thought that pain has been suffered which was not merited. Devachan provides for this just as it provides for many another supposed ill or injustice. There the person—due to the thought I have spoken of—finds for himself the reward for "unmerited suffering." If he were fully enlightened, of course he would see that all that had happened was just, and no unmerited suffering would exist in that case.

**The Theosophical Forum*, October, 1893.

Modern minds are always dwelling on objective modes of thought which constantly ignore the truth that the mind is the source alike of pain and pleasure, of punishment and reward. The Universe is a vast ideation alone, and everywhere we must remember that the mind rules. Until the mind is free, illusion exists on every plane. In Devachan and in Earth-life the illusions are equally great. Inasmuch as the mind is the ruler, the guide, and the standard, it must happen that we will often suppose we have been unjustly treated. Now the mere fact that we were not does not prevent the feeling of unmerited suffering unless the person is fully aware of the fact and accepts it. And as most of us are not fully enlightened, we are constantly subjected to what seems unjust. Criminals often think they have been victims of injustice. This must be taken into account in nature, for their minds and thoughts are as much a part of it as any other mind. Hence a large sum of suffering must exist that is classed as unmerited. This is provided for in Devachan. But in Earth-life exact objective as well as mental results follow. If this "unmerited suffering" is not to be so classed, we will have to find some other word. At present we would have to use a long sentence to express the idea, thus: "In Devachan the person finds compensation for those sufferings which in earth-life were supposed by the sufferer to be unmerited, in consequence of prior causes not being known."

But most certainly every circumstance, all suffering, all pleasure, each reward and every punishment, are the due and exact result of causes set up by the person who is the experiencer. And the richness or the barrenness of Devachan itself is in each case also an exact result of causes set up in the preceding Earth-life, which in turn are the outcome—due to evolved character—of all previous lives.—*W. Q. J.*

UNIVERSAL UNITY

The radical unity of the ultimate essence of each constituent part of compounds in Nature—from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this is the one fundamental law in Occult Science. "The Deity is boundless and infinite expansion," says an Occult axiom; and hence, as remarked, the name of Brahmâ.—*S. D. I, p. 120.*

ON THE LOOKOUT

A FADING LINE

Materialistic biology has always contained within its postulates an irresolvable paradox, holding on the one hand that there is nothing but unconscious and non-living matter—on the other, that there is a sharp distinction between the organic and inorganic. Theosophy clears up this irrational viewpoint.

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings . . the idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology . . It hardly seems possible that science can disguise from itself much longer . . . that things that have life are living things, whether they be atoms or planets. (*Secret Doctrine*, 1888, I, 49.)

As to our outward physical bodies . . the Doctrine teaches a strange lesson; so strange that unless thoroughly explained and as rightly comprehended, it is only the exact Science of the future that is destined to vindicate the theory fully . . . ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception. . . (*S. D. I*, 248.)

Dr. Kathleen B. Blackburn, Armstrong College, England, has found sex chromosomes in plants, driving one more nail into the coffin of the theory which categorically separates animal from plant, plant from mineral. (*Science*, Aug. 20, 1926.)

HIERARCHICAL FORMATIONS

Dr. Ivan E. Wallin, of the University of Colorado, has printed in *Science* for August 20, 1926, a theory so new to science as to be startling, but in point of fact, as old as the human race. Dr. Wallin has come to the conclusion that the cells of all complex plants and animals normally contain bacteria. To his mind, parasitism, symbiosis, and infection, express different relationships of the same categories of lives. He says:

Briefly stated, micro-organisms unite with higher forms of life. In many such associations new tissues and new organs develop in response to the microbic invasion. Some of the "symbiotic" micro-organisms persist as mitochondria in the cell. The mitochondria are responsible for the specific activity of the cell. These demonstrable facts can lead to no conclusion other than that symbiontism, or the development of bacterial "symbiosis," is a fundamental factor in the origin of species.

This revolutionary conception of the cell, obviously, affects every department of biological science, and if true, must correlate with all *established* facts in the biological fields. The author has collected the evidence and is preparing a manuscript in which this will be presented, together with a discussion of a few of the problems in biology that are affected by this new point of view.

NO NOVELTY

Turning to the *Ocean of Theosophy*, written in 1893:

It (the body) is like mother earth in that it is made up of a number of infinitesimal "lives." Each of these lives is a sensitive point. Not only are there microbes, bacilli, and bacteria, but these are composed of others, and those others of still more minute lives. These lives are not the cells of the body, but make up the cells, keeping ever within the limits assigned by evolution to the cell. They are forever whirling and moving together throughout the whole body, being in certain apparently void spaces as well as where flesh, membrane, bones, and blood are seen. They extend, too, beyond the actual outer limits of the body to a measurable distance.

One of the mysteries of physical life is hidden among these "lives." Their action forced forward by the Life energy—called *Prana* or *Jiva*—will explain active existence and physical death. They are divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win. (p. 35.)

And H. P. Blavatsky, visioning the future of modern science, wrote:

Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day, the identity between the animal and the physical man, between the plant and man, and even between the reptile and its nest, the rock, and man—is more and more clearly shown . . . Each particle—whether you call it organic or inorganic—is *a life* . . . It is that mysterious LIFE, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being . . . (*Secret Doctrine*, I, 261.)

ENDLESS PROGRESSION

All this condition is the result of the allegorical "Fall"—the descent of the immortal spiritual Ego into matter by degrees, and over a period of ages, drawing to itself, by the natural impulse of all life to congregate about higher centers, forms of life of every conceivable class and grade. All this has a dual purpose: the working out of Karma and the continuance of Egoic evolution, and that even greater purpose taught in the following words:

There is no residuum left after man's final salvation which in a mysterious way is to be disposed of or done away with in some remote dust-heap of nature. The true doctrine allows for nothing like that, and at the same time is not afraid to give the true disposition of what would seem to be a residuum. It is all worked up into other states, for as the philosophy declares there is no inorganic matter whatever but that every atom is alive and has the germ of self-consciousness, it must follow that one day it will all have been changed. Thus what is now called human flesh is so much matter that one day was wholly mineral, later on vegetable, and now refined into human atoms. At a point of time very far from now the present vegetable matter will have been raised to the animal stage and what we now use as our organic or fleshy matter will have changed by transformation through evolution into self-conscious thinkers, and so on up the whole scale until the time shall come when what is now known as mineral matter will have passed on to the human stage and out into that of thinker. (*Ocean of Theosophy*, p. 62.)

CREATORS—DESTROYERS

Three biologists, Doctors I. S. Falk, H. A. Gussin, and M. A. Jacobson, of the University of Chicago, are reported to have made a discovery whose full meaning will be appreciated only by Theosophists. Investigating the puzzling variations in virulence of germs, it was found to be a matter of *negative electric charges*. Remove the negative charge and the germ loses its deadliness. Readers are referred to the original report for details. This discovery fits unmistakably into a mosaic of Theosophical remarks.

Light is Life Both are electricity. (*Isis Unveiled*, 1877, I, 258.)

It is the action of *Fohat* upon a compound or even a simple body that produces life. When a body dies it passes into the same polarity as its male energy and repels therefore the active agent, which, losing hold of the *whole*, fastens on the parts or molecules, this action being called chemical. Vishnu, the Preserver, transforms himself into Rudra-Siva, the Destroyer—a correlation seemingly unknown to Science. (*Secret Doctrine*, 1888, I, 526.)

THE CLOSURE OF A CYCLE

Thomas Edison, as one of the early members of the Parent Theosophical Society, is, in his closing days, returning to the metaphysical trend of mind which doubtless led him to that forgotten connection. We see him first a member of the Society, interested in the solution of the problem of human immortality; then as years go by, immersed wholly in the physical and mechanical side of nature, becoming agnostic, and point blank denying the possibility of individual immortality, yet with ideas strangely enough giving, even in their most material phase, a light reflected from Theosophical sources perhaps quite forgotten by himself. Later we learned that he was experimenting with apparatus designed to displace by mechanical means the spiritualistic "medium." That idea apparently renounced, he now thinks that man may, and indeed probably does, have an immortal soul; yet, he says, "the soul apparently is not something to be analyzed by chemists or weighed in the scales or photographed, or recorded by any instruments whatever." What is this? A return of blind faith, or the spiritual perception based upon that intuition which first brought about his old tie with Theosophy?

Mr. Edison thinks that churches which will teach morals rather than creeds are the need of the day; a thought not very original for a man of Mr. Edison's intellect, and in the enunciation of which he forgets that without creeds there are no churches. Stating that the preponderance of scientific probability favors belief in the immortality of the soul, he urges religious teachers "to pile up the evidence and to

make it the sort of evidence which no fool skeptic can demolish." "Religious teachers," however, are quite incapable of understanding the word "evidence" as Mr. Edison understands it, and Mr. Edison himself has no more "evidence" of immortality than he had in the days when he himself was just that sort of "fool skeptic." Mr. Edison would profit more by an introspective study of those factors in the human make-up which have brought him over a trail swinging to all points of the compass in one short lifetime, than by study of the "evidence" for which he calls.

GLANDS

The present generation, though sanguine, is not very efficient at black magic, possibly because it went to such great lengths in long past incarnations that the Karmic tether is now short. Nevertheless, the lure of personal gratification held out by abnormal practices remains strong, and we now have Drs. Frugoni and Scimone renewing the delusive hopes originally raised by Dr. Serge Voronoff. They hope to succeed in prolonging life by glands grafted from apes to humans, although all such grafts in the past have been of short duration. Fortunately, medical opinion in general is coming round to agree with Dr. Maximilian Kern, who declares such operations are "a blot on science," and that there is no such thing as rejuvenation by them. (*Washington Post*, June 29, 1926.)

Prof. Anton Femeleff, of Moscow University, has warned Russians regarding the bad results of the "epidemic of rejuvenation operations which has raged in Russia." (*San Francisco Examiner*, April 26, 1926.) He says that many cases under his observation were helped for a short period, but suddenly lost all benefit and sank into greater senility. This is an illustration of Karmic action individually, and also *en masse*. It is natural that the intensely materialistic attitude of the present Russian regime should radiate an influence in encouragement of such degenerate madresses.

PISCINE ARMATURES

It has been found by experiment that when a direct electric current is passed through water containing fish, they place themselves parallel to the direction of the current, while with an alternating current they align themselves at right angles thereto. Shortly thereafter in either case they become stupefied. (*Literary Digest*, Oct. 2, 1926.)

The intricate inter-relationship between the various manifestations of electricity, and the biological functions, has become thoroughly recognized by science in the last few years; but it was not so when H. P. Blavatsky remarked that "Light is Life—and both are Electricity," thus many years in advance of science, synthesizing what was then an

apparent inchoate trinity. It is now recognized for what it is. Doctor C. R. Bardeen remarks in *Science*, Nov. 19, 1926, that "in scientific philosophy, devitalization of life is yielding to vitalization of the universe." This being the case, the time may not be far distant when science itself will recognize the following fundamental cosmic truth:

. . . . he (Fohat) is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid . . . or—Electricity. (*Secret Doctrine*, Vol. I, 109-112.)

CRIME AND THE FEEBLE-MINDED

Prof. English Bagby says that "figures show" that between twenty-five and fifty per cent of the convicted criminals throughout the country are hereditarily feeble-minded. He is himself intelligent enough, for a wonder, to admit that only the least intelligent criminals are caught. As a matter of observation, not only are they caught, but among those caught, it is necessarily the cleverest who escape through legal jugglery: the cleverest, not only in court procedure, but in respect to having laid by the wherewithal to hire good lawyers. Neither feeble-mindedness, nervous disorders, nor anything else whatsoever of a non-moral nature, in themselves predispose to crime. The tendency to crime is exclusively a moral taint, and only to be removed by moral training, which in itself is ineffective until the Karma of the delinquent has inflicted upon him sufficient suffering to open his eyes. According to the curiously oblique reasoning of the school to which Prof. Bagby belongs, two-thirds of the great geniuses and the religious saints of the world should have been incurable criminals. When one compares the Bagby theory with the obvious facts of history and of life as lived, one can only repeat after Her, the words of H. P. Blavatsky: "Verily, the mysteries of Kama-Manas are almost infinite."

All of which seems to be borne out by the fact that Dr. George K. Pratt, of the National Committee for Mental Hygiene, considers that less than ten per cent of the entire number of feeble-minded are potentially vicious. It happens, also, that it is not the feeble-minded who invent poison gases, tanks, air bombs and seventy-five mile guns. Every man to his own choice as to what constitutes a desirable member of the community. As to the eugenists—*de gustibus non disputandum est*.

THE INTUITION OF CHILDREN

Dr. J. W. Tomb (*Washington Star*, Oct. 10, 1926.) declares that children understand spoken language by intuition, which he considers a function of the sub-conscious mind, rather than directly by reasoning

power or memory. This theory in fact not only explains the great ease with which children pick up foreign languages at an early age, but is directly in accordance with the true composition of the human constitution. The body of a child is not a small animal or pet, as is implicitly assumed in the attitude of most parents, and of medical men also. It is, instead, a germinating channel of communication with the material world, which is being called forth by the need of the greater and vaster Self—the Reincarnating Ego, which, like the iceberg, exposes but a small proportion of its total magnitude in any one life. To a far greater and more vital extent than is ever guessed, the mental, psychic, and emotional nature of a child is determined and directed by the moral atmosphere in which it is saturated during early babyhood. Parents have but slight conception of the extent to which a very young child can be encouraged in self-control and unselfishness, or the reverse, long before it is usually conceded any real intelligence.

REAL MEDICAL WISDOM

For many years Theosophy has taught that attempts to cure or prevent physical disease are useless or worse apart from rectification of the moral lesions from which they arise. Dr. Mariano R. Castex, of Buenos Aires, speaking from observation and experiment of his own, states that emotional outbursts while eating lead directly to intestinal toxemia. Every self-observant person who has at any time in his life been subject to such outbursts—and who has not?—has been able to verify this. Other doctors are of the opinion that the more fixed and sinister forms of emotion, such as envy, jealousy, etc., predispose powerfully toward cancer. Certainly a long and heavy Karmic penalty has been rolled up by that class of parents which takes the dinner table as a fit place to work off its spleen on the family in general. The larger lesson to be learned is the effect which emotions have on the body. There is a vital moral connection between state of mind and state of health. “Better a meal of herbs and love therewith, than a stalled ox and hatred withal.”

DREAMS

It is predicted in the *Washington Post*, Oct. 22, 1926, that feeding iodine to school children in salt will cause goiter to disappear by 1937. “Liegen haben kurtze beine,” says the German proverb, and never was more untruth compacted in a short sentence. This iodine fad, a rash conclusion from undigested and unchecked experiments, has now been actively taken up by various commercial interests, and was never more popular than at this moment, when real and mature medical opinion has awakened to the serious side-effects of iodine. There is philosophic cause for wonder at the immediacy and power with which medical fads

—the more so, the less substantiated—seize upon the popular mind. Most probably it is because the mind of the average man is concentrated chiefly upon his personal physical welfare. The manner in which he thus lays himself open to be victimized by the ignorant or the designing is a striking instance of the Karma precipitated by everyday selfishness.

SERPENTINE HYPNOSIS

Among the many “wild yarns” in the works of H. P. Blavatsky, but especially in *Isis Unveiled*, which have caused Her to be set down in some quarters as the most ingenious fabricator of the ages, is her insistence that snakes actually have on occasion the power of charming birds and other animals. A photograph of the occurrence, which appears in the rotogravure section of the *San Francisco Chronicle*, August 29, 1926, will be significant chiefly to those who have seen such occurrences. The skeptic is likely to say that the bird is merely keeping tab on his opponent, preparatory to attacking.

Nevertheless, on Elephanta Island, near Bombay, is a temple pool containing sacred snakes, which are fed by living frogs. At any time numbers of these frogs may be seen squatting about the pool, calmly submissive to serpentine absorption, not moving even after the snakes have touched their feet, so it is said. (*San Francisco Examiner*, May 11, 1926.)

THE RAIN DANCE

Near Flagstaff, Ariz., each year the Hopi Indians hold a ceremonial dance, with accompanying petitional ritual, whose purpose is the bringing of rain by sacrifice to the “gods.” This year, within two hours after the conclusion of the ceremony, all the desert depressions were filled with flood water. Last year several cars were wrecked by rains ensuing at the close of the dance, and one car buried in a deep wash. (*Washington Star*, Aug. 22, 1926; *San Francisco Examiner*, Aug. 24, 1926.)

Some think the remarkable success of the Hopi dances is due to keen knowledge of meteorological conditions on the part of the priests, who lay their plans accordingly. However, to one acquainted with the conditions of the Arizona Desert and its uncertainties, this would imply a clairvoyant foresight even more “occult” than the one we have to offer, viz: that man himself is intimately connected, physically and psychically, with wide ramifications of conscious and semi-conscious powers in nature. “Faith” is required for the contraction of a muscle; the same sort of faith, under a different application, based upon a tradition and experience of success, will set in motion certain forces which bring about results ascribed to “divinity” by the worshippers, but no more supernatural than the transmission of the motor impulse by

nerve fibres. One suspects that it is the custom and habitude of success on the part of the Hopis which causes them to arrange their ceremonials to more advantage than did the Christian worshippers in certain Eastern states, who recently prayed for rain, and within a day or two were praying for dry weather again. Such ceremonials—and effective ones—are of immemorial antiquity in the Orient, though in the present age neither East nor West retains sufficient conscious contact with the unseen impersonal consciousness of nature to make “sacrifice to the gods” *wisely* effective. Our unconscious efforts to regain that contact, as in “prayer,” are ninety-nine per cent selfishness, hence ninety-nine per cent black magic.

AN AMERICAN FIRE WALKER

In the *New York Times* for June 1st and June 13, 1926, is information regarding a ceremonial feat performed by widely separated hierophants in various parts of the world, and in many ages—walking through fire or over red hot stones. Camilla Cantey Sams, of Columbia, South Carolina, bears personal witness to the performance of the feat by one Dr. W. M. McGovern.

H. P. Blavatsky gives many instances of this and similar happenings, together with a certain explanation thereof. Present day biology, which builds its hypotheses exclusively upon visible matter, cannot explain such phenomena, and therefore denies them, in spite of widespread testimony to their reality. But matter, so-called, is simply the end-contact which we have with a chain of existences beyond the ken of the senses. The physical body and its processes arise from and are maintained by various substrata as yet unknown to science. This being the case, under abnormal excitation, or in peculiar individuals, visible substances become subsidiary, or give place to those invisible and intangible, which are in closer contact with the mental and emotional faculties. It is in fact through these that control of the “inert” matter of the human body by human will is possible in the first place. Because of that mental and emotional connection, the rôle of “faith” is prominent in all such happenings.

CANCER

Cancer continues its rôle unabated as a center of medical disturbance, disagreement, bewilderment, jealousy, and recrimination. Dr. E. E. Free confesses as follows:

Considered superficially, this review of recent cancer progress may seem to be pessimistic. No actual cure has been discovered; there is not even any early promise of a cure. All that we have won is a few facts. But, after all, is not that what we mainly need? Diseases are seldom conquered until their causes are understood . . .

The best advice to cancer sufferers remains what it has been for a dozen years—

to seek the aid of radium or of surgery—at the hands, of course, of the most expert physician that can be obtained. (New York *Herald Tribune*, Mar. 13, 1926.)

This is truly remarkable, considering the fact that cancer actually has been cured with a high percentage of success by dieting processes. Readers are referred to *Physical Culture*, April, May, and June, 1926, and to the article by Sir Arbuthnot Lane, in *Health Culture*, for April, 1926. Details and proofs are given *ad lib*. What is even more interesting are the details and proofs of the fact that many official medical men are not particularly concerned with the cure of cancer. They are concerned with maintaining prestige and of making sure that the revenues from cancer sufferers are diverted into the proper pockets. This is revealed unmistakably by the articles cited, with a special reference to the long persecution of Dr. L. Duncan Bulkley, a man of orthodox training in medicine, who was regarded as a world authority on skin diseases until he promulgated the idea that cancer could be prevented or cured by the right sort of living, and what is more, proved it by 40% of deaths as against 90% with operative methods, among other things.

BLIND BIGOTRY

In the pursuit of cures for cancer, more animals have been tortured and destroyed than in any other branch of medical research, with results which, at the present hour, are confessedly nil, so far as cure is concerned. Yet the first real hopeful system of cure was received thus by the *Journal* of the American Medical Association.

This is an unsound and unpropitious book. It claims that cancer is the result of "constitutional factors" and can be influenced favorably by diet. The teachings are against the early and radical surgical treatment of cancer, but not a shred of scientific proof is presented to show that cancer can be cured by diet. It is a pity that such medical heresy should be advanced by a member of the American Association for Cancer Research, especially as it will counteract the splendid work which that association is trying to do, and it is surprising that such a book should be issued under the authority of a well established medical publisher. (*Physical Culture*, June, 1926.)

The author pertinently remarks that since case after case is recorded in the book, the reviewer evidently had not read it. Incidentally his "trying to do a splendid work" without results is hardly evidence of the sort to justify anyone in setting up the American Association for Cancer Research as a censor over the theories of qualified physicians. Persons and bodies are named in these articles in a manner which, if unfair or untrue, would lay *Physical Culture* open to libel suits.

DISCORDANT HYPOTHESES

Meantime, it is interesting to examine the present conflicting theories regarding the cause of cancer. Prof. Otto H. Warburg, of Berlin, says that there is no cancer germ—that cancer is the result of strangu-

lation of body cells, which causes them to grow abnormally. He is mentioned approvingly by Dr. Free. (*San Francisco Examiner*, Aug. 4, 1926.) Gye and Barnard, who created such a furore some months since, "proved" that chicken cancer is caused by a micro-organism; in other words, by infection, while Dr. James B. Murphy, of the Rockefeller Institute, repeated their experiments, and contradicts them. (*Science*, April 30, 1926.) Dr. Emil G. Beck, of Chicago, says that cancer is caused not by a germ, but by heredity. (*Los Angeles Examiner*, April 24, 1926.)

Dr. Erwin F. Smith thinks that man could become immune to cancer by selective mating, but will not. (*The Evening Star*, Washington, D. C., Aug. 21, 1926; *N. Y. Herald Tribune*, Aug. 22, 1926.) He also suspects that it may be caused by tobacco arsenic in many cases, and that within five years or so, the prevalence of smoking among women will demonstrate whether or not this is true.

From *Science*, March 26, 1926, we learn that cancer is a mass of white blood cells which desert their normal function of repulsing germs and poison. Dr. Leo Loeb, of Washington University, thinks cancer is caused by related operation of several factors. Cause of growth of cells is the chief problem, and while continued irritation can induce the disease, its spontaneous development is not understood. He thinks that heredity plays an important part, though statistical methods fail to reveal it.

Prof. Blair Bell has had some success in curing cancer by injections of lead salts, but finds the treatment difficult and dangerous, and to be safely employed only by experienced men with laboratories, in which respect the treatment is nearly as cumbersome as insulin. (*Science*, April 16, 1926.)

Dr. J. Tissot of Paris thinks that cancer is a form of mildew, that smallpox virus is the same as potato mildew, and that all tissues are really evolved from mildew. (*Washington Post*, April 28, 1926.)

BLOCKADE

All this represents the fatal impasse into which medical science has gotten itself by deliberately refusing to take any but a materialistic and mechanistic view of life processes, in spite of the significance of some of its discoveries.

Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule . . . affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria. (*Secret Doctrine*, 1888, I, 225.)

This extraordinary anticipation of the bacteriophage and other filterable viruses is in itself sufficient to establish the *Secret Doctrine* as a

true authority. In addition, this paragraph contains the explanation of all physical disorders. The hierarchies of lesser lives within the body are related, not so much physically as psychically and mentally. Their adjustments to one another and to the central Ego are infinitely delicate and all subject to unvarying Karmic law, through whose operation the results of disturbances set up may be accurately traced. Evil emotions will cause disturbances. Over-indulgence will do so. Mechanical irritation will do so. The introduction of foreign organisms, whether "accidentally" through infection, or purposely through vaccination or injection, will do so. Every such disturbance has innumerable ramifying secondary causes, yet all correlated with mental and moral conditions. Experiments at the University of Chicago (*Science*, April 30, 1926.) show great variety in the virulence of germs of the same strain. Other experiments noted by us elsewhere show that the *environment* has a tremendously important effect in modifying the virulence of germ strains.

OTHER PUZZLES

Another influenza epidemic is possible. Years of research have brought no means of combatting it. Its causative agent is unknown and vaccines have failed. (*Science*, Feb. 26, 1926.) In this case, we have to do with something outside the region of germ infection, at least in certain phases.

The Scientific Monthly, June, 1926, has an article by Dr. Victor C. Vaughan on the prevalence of certain diseases; infantile paralysis among others is increasing, and its cause is unknown. What better cause could be found than the intensive and increasing campaign which has for its object the mass inoculation of children with vaccines against diphtheria, scarlet fever, and even measles? It is stated in *Science*, May 28, 1926, that certain infectious diseases seem practically beyond human control. This is natural, since the ultimate control must be of a mental and moral nature on the part of the potential victim, a consideration which entirely escapes materialistic medical science. The bias which makes medical research so ineffective and even disastrous, is revealed in a single sentence in this article: "the saving of children is more important than that of adults, *because of their greater economic value.*" (Italics ours.) Having reached a moral condition where our only terms of value for human life are expressed in dollars, how could we expect to have retained any perception of the spiritual and metaphysical which underlies and controls the physical?

The untrained observation of native peoples does better than this. The only known cure for leprosy, chaulmoogra oil, was found in a Buddhist manuscript. We learn from the *San Francisco Chronicle*, June

6, 1926, that a plant has been found in Brazil, in which the natives have the utmost faith as a leprosy curative, and it is under investigation. Neither of these cures, be it noted, resulted from vivisection.

DANGEROUS MEDICAL FADS

Looking back, the history of medical science has been a series of cycles, in which first one theory predominated and then another, with no evidence that one was any nearer truth than its predecessor. The first of the more dangerous doctrines was the practice of blood letting—the latest, removal of teeth. In *Science*, May 14, 1926, Dr. Lewellys F. Barker, of Johns Hopkins, deals with the latter and scores the publicity of the results of hasty and incomplete research. He notes the existence of too many over-enthusiastic and inexperienced practitioners.

A SIGNIFICANT RELATIONSHIP

Sleeping sickness is one of the new diseases, being seriously noted since 1919 only, and is greatly on the increase, having children as its special victims. Its most unpleasant feature is a change of mental outlook which often results in the development of unscrupulous or homicidal tendencies. (*San Francisco Examiner*, June 6, 1926.) The suspension of consciousness for an indefinite period of time, resulting in what is frequently a complete change of character, is significant. The connection between the incidence of this disease and previous vaccinations or injections should be traced out. No one can gauge the ultimate effect, either in volume or power, of the planting of foreign colonies in a young human body. See article in THEOSOPHY for September, 1926, under the title, "Confusion of Castes."

"ORIGIN OF LIFE"

How far is it necessary to analyze living beings in order to find a division in their constitutions between the living and non-living? Science has exercised itself over this "problem" for lo, these many years, in serene and blissful ignorance of the fact that the problem does not exist at all. There is no dividing line between the living and the non-living—and science is beginning to find it out.

Dr. Bernard M. Duggar, director of the National Research Department of the United States Department of Agriculture, says that the viruses responsible for plant disease consist of organisms too minute to be detected even by the ultra-microscope. We had already had the bacteriophages of a diameter less than some known molecules of "inorganic" matter, nevertheless living beings. These viruses spoken of by Dr. Duggar go even beyond that. When, oh when will it dawn upon scientific men that the atom itself is as much alive, as much a "germ" or "virus" as anything else? In other words, that the entire Universe is embodied life; consciousness and potential intelligence?