



In the beginning of time great sages from other spheres impressed the plastic nature of man with imperishable axioms both of morals and mathematics. These endure through all changes of governments, society, and civilizations: they will never fade, even unto the last great seventh knell which will close the Manvantara.—*Ancient Rock Inscription.*

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ROBERT CROSBIE

THEIR COLLEAGUE PASSES.

ROBERT CROSBIE, pupil of H. P. Blavatsky, friend and Companion of William Q. Judge, is no more a person: he has gone to his own place.

That which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable and pure, beyond Time itself, and not to be measured. So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many ages ago—the uplifting of humanity, the destruction of the shackles that enslave the human mind.

Robert Crosbie preserved unbroken the link of the Second Section of the Theosophical Movement from the passing of Mr. Judge in 1896, and in 1907—just eleven years later—made that link once more Four Square amongst men. In the year 1909 the Third Section was restored by the formation of the United Lodge of Theosophists. In 1912 he founded the magazine THEOSOPHY. Of all these activities connected with the Theosophical Movement he has been the inspiration and the sustainer from the beginning.

H. P. Blavatsky, as all know, was the Mother and the Creator of the Theosophical Movement of the nineteenth century, the teacher of Theosophy—Message and Messenger in one. The nature of her work exposed her to the slings and arrows of outrageous fortune at

the hands of all those selfish interests in religion, in science, and in the Theosophical Society which were imperiled by her mission, or overshadowed by her greatness. She was the scapegoat of atonement for all the sins of omission and commission of the T. S. and its Fellows.

During her lifetime William Q. Judge was able to work in comparative quiet and seclusion in that part of the great task which was his. What that task was can be surmised by H. P. B.'s statements that he was the Preserver of Theosophy and the Heart and Soul of the Second Section. Upon her death Mr. Judge was compelled by the exigencies of the Movement to stand in her stead as the target for the attacks upon her, her work, her good name and fame, only at last to become victim, as she had been, to treachery from within the Society. The enemies of the faith are always from within the household.

There is always one Witness on the scene. After the death of Mr. Judge, Robert Crosbie kept the link unbroken. "Crosbie," said Mr. Judge at their first meeting in this life, "you are on my list." None at the time suspected, and none has to this day suspected, that the quiet, earnest, steadfast man whose heart and soul were assimilated to the nature of H. P. B. and W. Q. J. was to be in fact the agent for the regeneration of the Theosophical Movement on the lines laid down from the beginning by the Masters. H. P. B. was the Creator, W. Q. J. was the Preserver, and Robert Crosbie was the Regenerator of pure Theosophy.

"Ask Crosbie; he thinks and acts as I do," Mr. Judge used to say to the New England Esotericists when they came to him for advice and instruction. "Go to W. Q. J.; he is my *alter Ego*," used to say H. P. B. when importuned by American students for directions. The hints she gave in relation to Mr. Judge were not grasped by the ambitious, the greedy for occult preferment, the careless and the non-discriminating. The hints Mr. Judge gave in regard to Mr. Crosbie were not perceived by those whose only thought was their own advancement or their own position. After the death of H. P. B., Mr. Judge gave out such statements in regard to her nature and mission as, if taken, would have shown the students where to find the link of the Dzian. So, in like manner, after the death of Mr. Judge, Robert Crosbie gave out such statements in respect of Mr. Judge as, if taken, would have preserved the unity of all the student body of Theosophists.

"They parted His raiment amongst them; and for His vestments they cast lots." Vanity, ambition, and a desire to pose before the world as the Successor of the Messenger, both at the passing of H. P. B. and of W. Q. J., caused many claimants for the "mantle of the prophet" to distract the attention of the bewildered students. The fold was ravaged by the wolves in sheep's clothing. The once united Theosophical Society split into sectarian fragments; the one light of the Message was broken into many spectral rays.

When asked, "Why could not the students see the true lines to follow, no matter what clamors and claimants arose?" Mr. Crosbie used to answer, "It all lies in one word: *Personalities*. Personalities and 'successorship.' If the students in all those years could not see the nature of H. P. B. and W. Q. J. as shown by Their works and wisdom; could not test claims and 'personal psychological experiences' by the principles of the philosophy they professed to study, how could anything or any one undeceive them?"

It is highly significant for its truly occult value in this connection to state that the only published writing to which he ever affixed his signature was that written by Mr. Crosbie at the time of Mr. Judge's death. It was written and signed by him to point out the real nature of W. Q. J. and to show the way to any students who might in truth be seeking to find the Path. That article is republished in the present number of this magazine, and in simple truth and justice it may be said that all that Mr. Crosbie there stated of Mr. Judge, applies with the same fidelity to himself. He, like they, must be judged by his works and wisdom. In Occultism, it is merit, and merit alone, that counts.

In the years from 1896 to 1906 Mr. Crosbie did what could be done for those whose lack of discrimination placed them at the mercy of claimants and self-styled agents of the Masters. Through the long roll of the passing years he remained faithful and true without variableness or the shadow of turning, to Masters, Their Message and Their Messengers. When the time of trial was over he found grateful and loyal comrades to hold up his hands in the gigantic task of restoring that which had become lost and obscured. The work revived in 1906, from then onward he worked unceasingly to vindicate the calumniated reputations of H. P. B. and W. Q. J., and to demand for a spoliated past, that credit for its achievements which had been too long withheld by usurpers and traitors. Ever faithful, ever kind, ever the teacher and the guide to all who sought him that they might learn, he found his deep and enduring solace and satisfaction in pointing them to the nature of those great Beings. "Stick to the Messengers and the Message," he was wont to say. "Ingratitude is not one of Their vices." Go on with the work. We are working in the present for the future. Unless the nature of H. P. B. and W. Q. J. is grasped, Theosophy is not understood, and cannot be understood."

He lived to see the work inaugurated by him grow till the United Lodge of Theosophists numbers hundreds of Associates in all quarters of the world, devoted in unity of thought, will, and feeling to one aim, one purpose, one Teaching—the dissemination of the fundamental principles of the philosophy of Theosophy as it was given by Those who brought it, and the exemplification in practice of those principles. The magazine founded by him and of which he has been the chief Editor from the beginning, now circulates in every civilized country.

His burdens during many years have been enormous. In addition to his other work, he was a frequent speaker at the meetings of the United Lodge; he was constantly at the service of the hundreds of students who sought his wise and benign counsels in their many problems; he attended personally, under no matter what pressures upon his time and energies, to an incessant stream of correspondence from unknown inquirers who came in some unknown ways to learn of him and to seek his kindly advice and suggestion. He never denied his help, but gave freely without stint or limit.

Worn out in these unselfish labors for the benefit and advantage of his fellow men, burdened with the toll of advancing years, the frail body could no more sustain the increasing demands upon it. He died as he had lived, calm and serene, with no word of complaint during the days of intense suffering that preceded his release. Something of his firm principles and the impersonality of his life and work can be gained from his last published article, printed in the July number of this magazine under the title, *Is Theosophy a Progressive System of Religion?*

Mr. Crosbie left a large amount of matter in the hands of his immediate Associates in the work. From time to time this will be published over his signature, so that he being gone, may yet speak to us; the occasion for anonymity no longer existing. In all other respects this magazine and the various activities of the United Lodge will be maintained in unbroken continuity of the lines laid down, in so far as that may be possible to his younger brothers. And on this he once said, when one of his associates was bemoaning some failure: "Do not grieve over failures and partial successes. It is the effort that counts. He who, with a right motive, and with sincere good-will, does the best that he can, and all that he knows how to do, does enough." The future will determine whether those into whose hands has been entrusted the work of Robert Crosbie will prove true to their trust and carry it on, as he carried it on, in the path of the Predecessors.

SWAPITA, sayeth the ancient immemorial Scripture; SWA—to his own; APITA—is he gone: He is gone to his own place.

A FRIEND OF OLD TIME AND OF THE FUTURE.*

As such does William Q. Judge appear to me, as doubtless he does to many others in this and other lands.

The first Theosophical treatise that I read was his *Epitome of Theosophy*; my first meeting with him changed the whole current of my life. I trusted him then, as I trust him now and all those whom he trusted; to me it seems that "trust" is the bond that binds, that makes the strength of the Movement, for it is of the

*This article by Mr. Crosbie was first published in "Theosophy" (*The Path*) for May, 1896.

heart. And this trust he called forth was not allowed to remain a blind trust, for as time went on, as the energy, steadfastness and devotion of the student became more marked, the "real W. Q. J." was more and more revealed, until the power that radiated through him became in each an ever present help in the work. As such it remains to-day, a living centre in each heart that trusted him, a focus for the Rays of the coming "great messenger."

Having been engaged in active T. S. work in Boston for over seven years, it has been my Karma to be brought in touch with him under many different circumstances, the various crises, local and general, through which the Society has safely passed. In all these, his was the voice that encouraged or admonished, his the hand that guided matters to a harmonious issue. Of his extraordinary power of organization, his marvellous insight into the character and capacity of individuals, his ability of turning seeming evils into powers for good, I have had many proofs.

That he was a "great occultist" many know by individual experience, but none have fathomed the depths of his power and knowledge. The future will reveal much in regard to him that is now hidden, will show the real scope of his life-work. We know that to us that life-work has been an inestimable boon, and that through us it must be bestowed on others. The lines have been laid down for us by H. P. B., W. Q. J., and Masters, and we can take again our watchword, that which he gave us at the passing of H. P. B., "Work, watch and wait." We will not have long to wait.

ROBERT CROSBIE.

SECRET DOCTRINE EXTRACTS*

No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.

* From the Original Edition, Vol. I, p. 341; see Vol. I, p. 364, Third Edition.

QUESTIONS AND ANSWERS*

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER XI.

Q. With regard to "the persistence of savagery"; are those in savage tribes, souls of lesser experience?

A. In the nature of evolution—an unfolding from within outwards—there must be souls of lesser experience, whose bodies and environment correspond to their so-far acquired nature. On the other hand there are the diminishing physical tribes, of which the Australian aborigines are an example, where the more advanced egos have incarnated in other races, leaving the use of that physical line to the less advanced. As the latter in due course leave the physical race, those remaining, being less capable, cause the physical strain to deteriorate, so that only the lowest class of intelligences of that tribe or race occupy such bodies. Finally, the physical race dies out through sterility, the egos connected with it having incarnated in other races.

Q. What about the Mexicans?

A. There are many classes of egos among the Mexicans as there in every present-day race; the families are mixed, and races are mixed. In Mexico there are to be seen the results of a mixture of European blood with that of the decadent remains of ancient American civilizations; necessarily under karma, those who came from European strains and mixed with the native ones, are caught in the lines of their own causations and have to work it out by either eliminating the defects of the strain, or going down with it from bad to worse.

Q. But the Mexicans show strong patriotism?

A. In that respect they are no different from people of other races. Patriotism does not come from mere birth into any race, but from the karmic affinity of the ego for that race; the *feeling* is there in all such cases, but the actions that flow from that feeling are not often understood, nor wisely applied; the sense of separateness rules there, as in all more or less ignorant "personalities" of every race.

*This article, as all others of this series appearing in preceding issues of THEOSOPHY, was prepared by Robert Crosbie from stenographic notes of his own answers to questions by students.

Q. Is there then such a thing as Intelligent Patriotism?

A. There must be, as the opposite to unintelligent patriotism which can be seen on every hand.

Q. Could a definition of Intelligent Patriotism be given?

A. The question is one of Intelligence as applied to patriotism. A very ignorant man may have a strong patriotic feeling which may be aroused to inconsiderate action by himself or through the incitement of others. A more intelligent man would have a wider range of perception and action and yet concur in national sentiment and action against other nations, that he as an individual would consider wrong as against another individual; both of these cases are basically wrong. A truly intelligent patriotism would consider the individual as an integral part of the nation to which he belonged; the nation as an integral part of the assemblage of nations which constitute humanity as a whole. As every individual is born into a physical body through parents of some race or nation, and thus into the world of men, the karma of each such birth indicates the opportunity of one so born, to eradicate in himself the defects of the family through which he came, and through the family the defects of the nation, for national defects are the sum total of all the individuals composing it, and the eradication of these defects begins and ends with the individual. Intelligent patriotism would therefore consist in doing our whole duty in that station where our karma has placed us, to our family, and to humanity as being made up of individuals, families and nations, while recognizing all as being the same in kind and differing only in degree. If our family duties are well and wisely performed, our duties to the nation and to humanity would, to a great extent take care of themselves. By "family duties" and "national duties" is not meant false attachments to family or nation as a means of pride, pleasure-hunting or sensuality, but in cultivating and elevating the higher sentiments and emotions of ourselves and of our family, and utilizing them for the performance of our duty to the nation and humanity in general.

Q. It seems to be a hopeless task?

A. It seems hopeless because individuals will not apply the remedy in themselves; we would like to wait until the race has improved and then we would fall into line with it, but never has a race or people improved without strong and continued efforts by individuals who have seen a better way and exemplify and impart it. It was said of old that "a little leaven soon leaveneth the whole lump;" those who have the "leaven" must first apply it in themselves before it can begin to work in others.

Q. The chapter speaks of a deficient or bad ego; what does that mean?

A. There are many classes of egos. We should remember all the time that egos are *evolving*; that some were self-conscious beings when this world of ours began, and that others have become human beings since that beginning and up to the middle point of the Third Race. Besides, the fact that there are bad and deficient men in

physical existence points to badness and deficiency in egos, for it is the egos who incarnate.

Q. I have understood that the ego is immortal and spiritual in nature?

A. The ego is spiritual and immortal in essential nature, but as he possesses the power to perceive and to act, and exemplifies the law of action and reaction in himself; as he works from higher to lower planes of substance he becomes involved in the lower planes through attachment to them and suffers accordingly until he overcomes his unwisdom and asserts and uses his real nature on the lower planes. As egos, we are only partially operative in bodies; Manas is not yet fully employed by us as a race; each incarnation is but one aspect of our past existences, we have to make the link between higher and lower, while we are in a body.

Q. What would be the outcome if an ego while in a body continued a course of degeneracy and evil for life after life?

A. In such a case the force of the tendencies set in motion would in time break the link between the ego and his instrument during some life-time, and the instrument with the momentum given it, would be an entity without a human soul. There are such creatures in the world, human in form, but soul-less.

Q. Are we drawing on all our Karmic store during any one life?

A. In the life of worlds, races, nations, and individuals Karma cannot act unless there is an appropriate instrument for its action, and until such instrument exists, that Karma related to it remains unexpended. While a man is experiencing phases of his past karma through body, conditions and environment, his other unexpended karma is held reserved until body, conditions and environment permit the unexpended karma to operate. Lapse of time does not cause any lessening of the force of karma, nor does it change its nature.

Q. Must each life express only one phase or class of Karma?

A. Not necessarily. Changes may occur in the instrument during one life so as to make it appropriate for a new class of karma. This may take place in two ways; (a) through intensity of thought and the power of a vow to think and do differently, and (b) through natural alterations due to the complete exhaustion of old causes.

Q. What determines the karmic tendency of any one life?

A. Birth into any sort of body to obtain the results of any sort of Karma is due to the preponderance of tendencies existing.

Q. When one is born into the world with certain tendencies that are seen to be undesirable, what can be done to change them and what would be the effects of such effort?

A. Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence, in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

Q. Different sorts of Karma were spoken of; what was meant by the statement?

A. Karma may be of three sorts; (a) that which is presently operating in this life through the appropriate instruments; (b) that which is being made or stored up to be exhausted in the future; and (c) that which is held over from past lives and not operating yet because inhibited by the inappropriateness of the instrument in use by the Ego, or by the force of the Karma now operating.

Q. Is the body and its circumstances the field of operation of Karma?

A. There are three fields of operation of Karma, (a) the body and the circumstances; (b) the mind and intellect; and (c) the psychic and astral planes. As body, mind and soul have each a power of independent action, any one of these may exhaust independently of the others, some Karmic causes more remote from or nearer to the time of their inception than those operating through other channels.

Q. Are any beings free from Karma?

A. None whatever; Karma operates on all things and all beings from the minutest conceivable atom up to the highest being. No spot in the manifested universe is exempt from its sway, for manifestation means action, and action brings its exact results. Karma is the inherent law of *power to act* in every being of every grade; in each case the power to act is exercised according to the degree of intelligence acquired. The Universe is embodied Consciousness.

Q. Race-Karma, National Karma, and Family Karma have been spoken about; what do these terms mean?

A. As all beings are the same in kind—that is, spiritual in essence and source—all are connected on inner planes, and each one affects all the rest in a helpful or hindering way. Race Karma influences each unit in the race through this law of cause and effect by distribution. National Karma operates on the members of a nation through the same law more concentrated. Family Karma governs only with a nation where the families have been kept pure and distinct; for in any nation where there is a mixture of family—as obtains in every Kali Yuga period—family karma is in general distributed over a nation. All men, having the same principles as constituents of their nature, are connected by both inner and outer principles of their being; they therefore affect each other in subtle and unperceived ways, as well as by the external ways which are ordinarily perceived.

Q. If all beings of every grade are affected by the dynamic power of human thought and feeling, we, as human beings, must affect the lower kingdoms which constitute the earth upon which we live?

A. Such is the teaching. Cataclysms of nature are brought about by the separative and destructive effects of selfish and wrong thinking by human beings. A cataclysm may be traced to a physical cause such as internal fire and atmosphere disturbance, but these have been brought on by the disturbance created by the dynamic power of human thought. Some hint of this is to be found in the

writings of St. Paul when he speaks of the whole of creation groaning in travail because of the iniquities of man.

Q. Do all human beings have to suffer in such cataclysms?

A. No. Egos who have no Karmic connection with a portion of the globe where a cataclysm is coming on, are kept without the latter's operation in two ways; (a) by repulsion acting on their inner nature which induces them to move elsewhere or (b) by being warned by those who watch the progress of the world.

OCCULT OR EXACT SCIENCE?*

II.

(Continued.)

IT becomes evident, therefore, that the Theosophist, or rather the Occultist, must find his position far more difficult than even the spiritualist ever can, with regard to modern science. For it is not to phenomena *per se* that most of the men of science are averse, but to the nature of the agency said to be at work. If, in the case of "Spiritual" phenomena these have only the materialists against them, not so in our case. The theory of "Spirits" has only to contend against those who do not believe in the survival of man's soul. Occultism raises against itself the whole legion of the Academies; because, while putting every kind of "Spirits," good, bad and indifferent, in the second place, if not entirely in the back-ground, it dares to deny several of the most vital scientific dogmas; and in this case, the Idealists and the Materialists of Science, feel equally indignant; for both, however much they may disagree in personal views, serve under the same banner. There is but one science, even though there are two distinct schools—the *idealistic* and the *materialistic*; and both of these are equally considered authoritative and *orthodox* in questions on science. Few are those among us who clamoured for a scientific opinion expressed upon Occultism, who have thought of this, or realized its importance in this respect. Science, unless remodelled entirely, can have no hand in occult teachings. Whenever investigated on the plan of the modern scientific methods, occult phenomena will prove ten times more difficult to explain than those of the spiritualists pure and simple.

It is, after following for nearly ten years, the arguments of many learned opponents who battled for and against phenomena, that an attempt is now being made to place the question squarely before the Theosophists. It is left with them, after reading what I have to say to the end, to use their judgment in the matter, and to decide whether there can remain one tittle of hope for us ever to obtain in that quarter, if not efficient help, at any rate a fair hearing in favour of the Occult Sciences. From none of their mem-

*This article was first printed by H. P. Blavatsky in *The Theosophist* for May, 1886.

bers—I say—not even from those whose inner sight has compelled them to accept the reality of the mediumistic phenomena.

This is but natural. Whatever they be, they are men of the modern science even before they are spiritualists, and if not all, some of them at any rate would rather give up their connection with, and belief in, mediums and spirits, than certain of the great dogmas of orthodox, exact science. And they would have to give up not a few of these were they to turn Occultists and approach the threshold of THE MYSTERY in a right spirit of enquiry.

It is this difficulty that lies at the root of the recent troubles of Theosophy; and a few words upon the subject will not be out of season, the more so as the whole question lies in a nut-shell. Those Theosophists who are not Occultists cannot help the investigators, let alone the men of science. Those who are Occultists work on certain lines that *they dare not trespass*. Their mouth is closed; their explanations and demonstrations are limited. What can they do? Science will never be satisfied with a half-explanation.

To know, to dare, to will and to remain silent—is so well known as the motto of the Kabbalists, that to repeat it here may perhaps seem superfluous. Still it may act as a reminder. As it is, we have either said *too much* or *too little*. I am very much afraid it is the former. If so, then we have atoned for it, for we were the first to suffer for saying *too much*. Even that little might have placed us in worse difficulties hardly a quarter of a century ago.

Science—I mean Western Science—has to proceed on strictly defined lines. She glories in her powers of observation, induction, analysis and inference. Whenever a phenomenon of an abnormal nature comes before her for investigation, she has to sift it to its very bottom, or let it go. And this she has to do, and she cannot, as we have shown, proceed on any other than the inductive methods based entirely on the evidence of physical senses. If these, aided by the scientific *acumen*, do not prove equal to the task, the investigators will resort to, and will not scruple to use, the police of the land, as in the historical cases of Loudun, Salem Witchcraft, Morzine, etc.: The Royal Society calling in Scotland Yard, and the French Academy her native *mouchards*, all of whom will, of course, proceed in their own detective-like way to help science out of the difficulty. Two or three cases of “an extremely suspicious character” will be chosen, on the external plane of course, and the rest proclaimed of no importance, as contaminated by those selected. The testimony of eye-witnesses will be rejected, and the evidence of ill-disposed persons speaking on hearsay accepted as “unimpeachable.” Let the reader go over the 20 odd volumes of de Mirville’s and de Mousseau’s works, embracing over a century of forced enquiry into various phenomena by science, and he will be better able to judge the ways in which scientific, often honourable, men proceed in such cases.

What can be expected then, even from the *idealistic* school of science, whose members are in so small a minority. Laborious stu-

dents they are, and some of them open to every truth and without equivocation. Even though they may have no personal *hobbies* to lose, should their previous views be shown to err, still there are such dogmas in orthodox science that even they would *never dare to trespass*. Such, for instance, are their axiomatic views upon the law of gravitation and the modern conceptions of Force, Matter, Light, etc., etc.

At the same time we should bear in mind the actual state of civilized Humanity, and remember how its cultured classes stand in relation to any idealistic school of thought, apart from any question of occultism. At the first glance we find that two-thirds of them are honey-combed with what may be called gross and practical materialism.

"The theoretical materialistic science recognizes nought but SUBSTANCE. Substance is its deity, its only God." We are told that practical materialism, on the other hand, concerns itself with nothing that does not lead directly or indirectly to personal benefit. "Gold is its idol," justly observes Professor Butlerof* (a spiritualist, yet one who could never accept even the elementary truths of occultism, for he "cannot understand them.")—"A lump of matter," he adds, "the beloved substance of the theoretical materialists, is transformed into a lump of mud in the unclean hands of ethical materialism. And if the former gives but little importance to inner (psychic) states that are not perfectly demonstrated by their exterior states, the latter disregards entirely the inner states of life. . . . The spiritual aspect of life has no meaning for practical materialism, everything being summed up for it in the external. The adoration of this external finds its principal and basic justification in the dogmas of materialism, which has legalized it."

This gives the key to the whole situation. Theosophists, or Occultists at any rate, have nothing then to expect from materialistic Science and Society.

Such a state of things being accepted for the daily *routine* of life,—though that which interferes with the highest moral aspirations of Humanity cannot we believe live long,—what can we do but look forward with our hopes to a better future? Meanwhile, we ought never to lose courage; for if materialism, which has depopulated heaven and the elements, and has chosen to make of the limitless Kosmos instead of an eternal abode a dark and narrow tomb, refuses to interfere with us, we can do no better than leave it alone.

Unfortunately it does not. No one speaks so much as the materialists of the accuracy of scientific observation, of a proper use of one's senses and one's reason thoroughly liberated from every prejudice. Yet, no sooner is the same privilege claimed in favour of phenomena by one who has investigated them in that same scientific spirit of impartiality and justice, than his testimony becomes worthless. "Yet if such a number of scientific minds," writes Prof.

*Scientific Letters, X.

Butlerof, "accustomed by years of training to the minutest observation and verification, testify to certain facts, then there is a *primâ facie* improbability that they should be collectively mistaken." "But they *have* and in the most ludicrous way," answer his opponents; and this time we are at one with them.

This brings us back to an old axiom of esoteric philosophy; "*nothing of that which does not exist somewhere, whether in the visible or invisible kosmos, can be reproduced artificially, or even in human thought.*"

"What nonsense is this?" exclaimed a combative Theosophist upon hearing it uttered. "Suppose I think of an animated tower, with rooms in it and a human head, approaching and talking with me—can there be such a thing in the universe?"

"Or parrots hatching out of almond-shells?" said another sceptic. Why not?—was the answer—not on this earth, of course. But how do we know that there may not be such beings as you describe—tower-like bodies and human heads—on some other planet? Imagination is nothing but the memory of preceding births—Pythagoras tells us. You may yourself have been such a "tower man" for all you know, with rooms in you in which your family found shelter like the little ones of the kangaroo. As for parrots hatching out of almond shells—no one could swear that there was no such thing in nature, in days of old, when evolution gave birth to far more curious monsters. A bird hatching out of the fruit of a tree is perhaps one of those countless words dropped by evolution so many ages ago, that the last whisper of its echo was lost in the Diluvian roar. "The mineral becomes plant, the plant an animal, an animal man," etc.—say the Kabbalists.

Speaking of the evidence and the reliability of senses—even the greatest men of science got caught once upon a time, in not only believing such a thing, but in actually teaching it *as a scientific fact—as it appears*.

"When was that?" was the incredulous question. "Not so far back, after all; some 280 years ago—in England." The strange belief that there was a kind of a sea-fowl that hatched out of a fruit was not limited at the very end of the XVIth century to the inhabitants of English sea-port towns only. There was a time when most of the men of science firmly believed it to be a fact, and taught it accordingly. The fruit of certain trees growing on the sea shore—a kind of Magnolia—with its branches dipping generally in the water, had its fruits,—as it was asserted,—transformed gradually by the action of salt water into some special Crustacean formation, from which emerged in good time a living sea-bird, known in the old natural histories as the "Barnacle-geese." Some naturalists accepted the story as an undeniable fact. They observed and investigated it for several years, and "the discovery was accepted and approved by the greatest authorities of the day and published under the auspices of some learned society. One of such believers in the "Barnacle-geese" was John Gerard, a botanist, who notified the

world of the amazing phenomenon in an erudite work published in 1596. In it he describes it, and declares it "*a fact on the evidence of his own senses.*" "He has seen it himself," he says, "touched the fruit-egg day after day," watched its growth and development personally, and had the good luck of presiding at the birth of one such bird. He saw first the legs of the chicken oozing out through the broken shell, then the whole body of the little Parnacle-goose "which begun forthwith swimming."* So much was the botanist convinced of the truth of the whole thing, that he ends his description by inviting any doubter of the reality of what he had seen to come and see him, John Gerard, and then he would undertake to make of him an eye-witness to the whole proceeding. Robert Murray, another English *savant* and an authority in his day, vouches for the reality of the transformation of which he was also an eye-witness.* And other learned men, the contemporaries of Gerard and Murray—Funck, Aldrovandi and many others, shared that conviction.** So what do you say to this "Barnacle-goose—?"

—Well, I would rather call it the "Gerard-Murray goose," that's all. And no cause to laugh at such mistakes of those early scientists. Before two hundred years are over our descendants will have far better opportunities to make fun of the present generations of the F. R. S. and their followers. But the opponent of phenomena who quoted the story about the "Barnacle-goose" is quite right there; only that instance cuts both ways, of course, and when one brings it as a proof that even the scientific authorities, who believe in spiritualism and phenomena, may have been grossly mistaken with all their observation and scientific training, we may reverse the weapon and quote it the other way; as an evidence as strong that no "acumen" and support of science can prove a phenomenon "referable to fraud and credulity," when the eye-witnesses who have seen it know it for a fact at least. It only shows that the evidence of even the scientific and well trained senses and powers of observation may be in both cases at fault as those of any other mortal, especially in cases where phenomenal occurrences are sought to be disproved. Even collective observation would go for nought, whenever a phenomenon happens to belong to a plane of being, called (improperly so in their case) by some men of science the fourth dimension of space; and when other scientists who investigate it lack the *sixth sense* in them, that corresponds to that plane.

(To be continued.)

*From the *Scientific Letters*—Letter XXIV, Against Scientific Evidence in the Question of Phenomena.

*He speaks of that transformation in the following words, as translated from the Latin: "In every conch (or shell) that I opened, after the transformation of the fruits on the branches into shells, I found the exact pictures in miniature in it of the sea-fowl: a little beak like that of a goose, well dotted eyes; the head, the neck, the breast, the wings, and the already formed legs and feet, with well marked feathers on the tail, of a dark colour, etc., etc."

**It is evident that this idea was commonly held in the latter half of the 17th century, seeing that it found a place in *Hudibras*, which was an accurate reflection of the opinions of the day:—

"As barnacles turn Poland Geese
In th' islands of the Orcades."—[Ed. *Theosophist*.]

FROM THE BOOK OF IMAGES

THE oxen, their necks fast in the yoke, plowed slowly forward in the white dust of the shadowless road, walking upon their shadows. The ungreased wheels of the cart sang like crickets as they turned upon the axle. The cud of contentment united the oxen to their task, the harmony of a single note sustained the wheels, and the white dust purred at their passage.

Alone upon the cross piece Keshara sat motionless, eyes closed, ears stopped, the goad asleep between his knees. Yoked with inexorable Karma he could neither enter the land of sleeping nor flee the zone of waking. For Keshara, seeking that which was lost, had come to the end of works where effort seems a vain exertion and life a shadowless road.

Karma, in the invisible form of memory, pressed upon him waking dishes bitter as aloes which he tasted through the feeling of loathing. When he sought the darkness of sleep Karma, changing to the invisible form of imagination, pictured before his mind's eye unending stretches of shadowless road, white hot in the acrid dust of unendurable repetition.

His soul entered into the modifications produced by the mind. In the blur of his inner self Karma became invisibly and inextricably intimate with his own being. Feeling became hearing and found fault audibly.

"I, who have been named Keshara, the Sky-Walker, have been so named in derision. Memory and imagination are not wings but an evil affliction from the gods. Is there no end?"

Feeling and hearing became sight. He saw Keshara, seeker of the path to that which was lost, wandering from caste to caste, from teacher to teacher, passing through countless experiences, finding no rest. He saw himself more and more desolate, cheated of fruition, at last a driver of oxen, companion of a cart, drowning in a river of dust. Self-pity, the shadow of compassion, clothed him in black vestments.

"These beasts are more blessed than I. They have neither memory nor imagination. Each day is food and drink to them. Each night opens to them the wide harbor of rest. Nature assoils them their sins. For me there is no end of toils. While the day serves I am the slave of dumb brutes with whom there is no communion of soul. When the sun rests I become the slave of my body, a dumb ox which I must water and feed and shelter. While these cattle sleep I am the slave of my mind, bruised by memory, goaded by imagination. There is no place where I may lay my head."

Soul and mind conjoined in the body of Keshara with the organ of thought, as oxen and cart and dust were conjoined, Keshara swayed to and fro between the three worlds, slave of the powers he had himself aroused.

The oxen seemed to swerve in the track. In the midst of the indistinguishable dust of the three worlds of waking, dreaming, sleep, a formless heap took on the outlines of a man. He neither moved nor spoke, but his halt breathing seemed to give a fraction of life to the heaped powder of the roadway.

In the bitterness of the irreconcilable elements of being Keshara heard himself revile the prostrate pilgrim.

"Lie there, thou dust. You are nearly home. Delhi is but a crippled day's march. Or, if that discontents you, mayhap it is written thou shalt return to dust even where thou liest and be spared further useless exertion. Mayhap Death, which denies me, may be carelessly kind to thee."

Assuredly, as is written in the commentary, at this ultimate moment of time in the journey of Keshara, a gnarled and wasted hand closed and unclosed in the heap. And in the imagination it can be seen that thereupon Keshara goaded the oxen so that the creaking cart pitched in the rut, throwing up yet greater clouds.

"Mock, if you will, with mute appeal to me who am more miserable than thou. Yet will I serve thee kindly, and give thee yet more plentifully a garment for thy nakedness, or, it may be, a white shroud for thy wedding with Death. Death and the dust are the bonds which alone level all distinctions of rank and of caste."

The wain staggered on, lured by the lengthening shadow ahead. Keshara, inert upon the cross piece, swayed with the swaying of the cart, moved with the slow pace of the oxen.

Suddenly the sun, heaving the gaunt earth before him, deserted the skies. Night leveled all distinctions of road and of roadside, but the oxen, sensing the friendly herbage and the lotion of water near at hand, turned the consenting cart into the open field.

Roused by the absence of motion Keshara descended from the cross piece, unyoked the cattle, led them to water, gave them millet from the sack, and released them to ponderous freedom in the communal silence of night. Then he carried his own feet to the margin, bathed and fed his body, and returning, lay under the cart to seek once more in sleep that which, in the world of waking, men vainly seek.

Shortly a separation of the soul and the mind from the body of Keshara occurred in the darkness. As in a dream, soul and mind freed from the bodily yoke took on renewed and unruly vigor and bent Keshara back over the pathway. Memory dragged him back through the dust and the darkness. Imagination trebled the distance and gave eyes to the dust which rose up and surrounded him with accusative witness.

The chill of the night was transformed into fear. In the metempsychosis he had the sensation at each step, as the dust slipped beneath his sandal, that he was trampling the formless heap of the pilgrim. He felt the passionless torment of the helpless, heard the speechless lamentation of the unpitied of this world. His mind contracted with pain. He saw a wasted hand close and unclosed,

plucking feebly at his ankle. His inner breathing grew halt, then impossible. He sank in the dust by the pilgrim and became in turn himself a pilgrim, spent and emptied into a formless heap in the arid river of life; the faint outline of a man.

But at once the pilgrim arose, took on the form of Keshara, and gravely considered him in his plight. The soul and the mind of Keshara became indistinguishable from the pilgrim. Memory and imagination having fulfilled their dharma, dissolved into abeyance. Karma, satisfied for the time, was not, and all things were one; the power of cohesion which makes all separateness disappearing with the disappearance of the connecting bonds of action.

Without memory and without imagination there is neither the world of waking, nor the world of dreaming. Only the world of the real remains in the silence, and in the real there is no Karma. In the real there is neither dust, nor oxen, nor pilgrim, nor Sky-Walker; neither any memory of Karma which was nor any imagination of things to be. In the real there is no separateness at all, nor any speech, nor anything to be heard, nor anything to be seen. In the real there is naught but the communion of the Self, and in this self-communion there is that which in the world of waking seems as forms and in the world of dreaming seems as voices. It is in the real that the Self is as a spectator without a spectacle.

But when the silence melts into the voices, and the voices melt into forms, and the forms melt into dust, and oxen, and pilgrims, and Sky-Walkers, then the Self comes forth into the world of waking through the land of dreaming. Then Karma awakes while the Self sleeps. Soul and mind are once more conjoined in the form with the organ of thought. Memory and imagination are once more yoked together to the cart, and the white dust of the shadowless road stretches forth, horizoned with the unendurable repetitions.

Keshara, seeking that which was lost, was roused from the silence by the returning breath of the body. Surya, hidden by the revolution of the great wheel, once again opened the eye of day as one new-born. The breathing of the rested cattle seemed an oblation to the real. An incense rose from the herbage and mingled with the breath of his body, with the breathing of the oxen. The running waters chanted with an auspicious and inceptive rhythm. The dust, stirred by the morning breeze, moved in faint formless waves of inaudible accompaniment. Like memory transformed into feeling, a subtle transmigration of all things into one enveloped Keshara. His body glowed, soft and cool and subtle, brother to the dust. His breath seemed fragrant, melodious, as though water and herbage in some mystic metempsychosis had become an expanding and singing incense within him. His mind, lightened, free and enamored, spread and rose like the smoke of the incense to greet the sun. His soul caught the fire of imagination and lighted the spatial depths of all things.

He perceived standing near by to the roadway white, immaculate, like a symbol uniting all things past, present, and to come, a pilgrim resting upon his staff. And this pilgrim, tall, shining, beneficent, seemed to reach from earth to sun. The dust embraced his sandals, his hands offered salutations to herbs and to waters. His head seemed one with the sun. A radiance as of woven strands of light, spread into all places. And from all around, from earth, and sky and light; from dust, and cattle, from herbage and waters, from pilgrim and Keshara, the enthroned peace intoned the unison.

"That which thou seekest is here. I enter the earth supporting all living things by my power. In all creatures I am the life. The brilliance of the sun which illuminates the whole world, and the light which is in the moon and in the fire, are the splendor of myself. I am the sweet smell in the earth. I am the taste in water. I am the breath of all breathing. From me come memory, knowledge. All that is is the image of myself.

"As dreaming is the image of waking, so is the waking world the image of the real. I am this. I am that. I am thou. I am not to be remembered. I am not to be imagined. All that is springs from me. I do not spring from them.

"Farther than far am I when sought in memory. More hidden than darkness am I when sought in imagination. More unendurable than endless repetition am I when sought for in works. Heavier than matter am I when sought for in forms. More bitter than aloes am I when sought for in separateness.

"Nearer than near am I to those who serve me under all forms and conditions. Dearer than choice possessions am I to those who seek but to do my will. Closer than thought am I to those who make strong search to dwell with me. One am I with those who see wisdom in all things. I make myself known to those who find no fault."

Suddenly, as assuredly is written in the commentary, the ultimate division of time returned upon Keshara, expanded like a glowing sphere, became the eye of wisdom, and he saw all things in the light of the real.

Keshara, once more seated upon the cross piece, became the Sky-Walker, for he had found that which was lost.

FROM THE SECRET DOCTRINE*

The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of "the Great Breath," which is eternal, and which, being Motion, is one of the three aspects of the Absolute—Abstract Space and Duration being the other two.

* From the Original Edition, Vol. I, p. 43; see Vol. I, p. 74, Third Edition.

DISCIPLES AND DISCIPLINE

EVERY man desires knowledge and to some extent and in some direction is making efforts to acquire it. This is discipleship, for the word disciple merely means a learner.

There are many devotees or disciples of knowledge in the world. The students of the various arts and sciences are endeavoring to comprehend the nature and action of the different chemical elements and of the many forces and energies that make up the sum total of physical nature. Other students study other forms of knowledge. They all make progress, each in accordance with the strength of his desire, the composition of his own nature, and the means employed.

We observe in ourselves and in others that the rate of progress and the amount of the acquisition depends in the first place upon the intensity of our desire. That intensity may reach such a pitch that it amounts to a sustained concentration of purpose, in which case the whole flow of the energies is in one direction and all other objects become minor and subsidiary, serving as food and fuel to the one great object.

Many have had this concentration of purpose and energy on a single object and have therefore achieved it, only to find failure and disaster bound up apparently in the very object itself. "The boast of heraldry, the pomp of power, and all that beauty, all that wealth e'er gave, await alike th' inevitable hour; the paths of glory lead but to the grave." Success brings satiety; satiety breeds self-indulgence, self-indulgence loss and despondency, despondency despair, and despair death.

Arjuna has already found out by repeated successes and failures that no earthly object can bring other than a merely temporary happiness, and in this time of final despair he asks himself the world old and world weary question, What is the use of anything?

And from within himself the answer comes, for Krishna is the Higher Self in every one—the deepest, most mysterious and enduring part of ourselves. The enduring Soul must seek an enduring object if it is ever to achieve supreme knowledge, supreme power, supreme bliss. And this supreme object is none other than Soul itself. This is what is meant by the expression "spiritual knowledge." For, while spiritual knowledge does indeed comprehend every action without exception, and therefore the whole of what we call nature, it is itself none of the things which it comprehends or includes. It comprehends all things because all things spring from Soul, but spiritual knowledge pure and simple is knowledge of the Soul which is the creator of all, the preserver of all, the destroyer of all in nature. *All* in nature includes very much more than the actions and things we are now interested in or aware of, or are making the objects of our desires and devotion. No matter how high or worthy any such objects may seem to us in our dreams and

longings, they will prove to be, if sought after, discovered and achieved, as illusive, as unsubstantial and as much dust and ashes in the mouth as any of the objects which men are now pursuing. They can never satisfy the Soul, because they are finite and temporary in their nature, while the Soul which pursues them is limitless and eternal in its nature.

Spiritual knowledge, or Soul-knowledge, then, is what sooner or later, each Soul must come to see is the one object worth while, to which all other objects are subservient, merely ways and means, the ladder by which to mount to the realization of the Soul.

When any one has arrived at this state of mind, or at this stage of the evolution of his Soul, he may very truly be called a disciple of the eternal Wisdom-Religion or Theosophy or Spiritual Knowledge, for they all mean the same thing. No one makes or chooses him a disciple. He becomes one by reason of his own growth and experience. The true Theosophist, or disciple, is not such by reason of membership in any theosophical organization, or by reading of books, or professions of faith, or by any outward observance or practice whatsoever; neither by what he has, nor by what he lacks, but what he *is*.

He is a disciple of Spiritual Knowledge or Theosophy who, first, deeply and ardently desires it, and, secondly, is making efforts to acquire it, and here we come to the question of the ways and means. For it is not enough to have chosen the object, even the right one. Effort is required and that effort must be sustained and in the right direction.

The fourth chapter of the *Gita* recites the many kinds of partial or probationary disciples—those who really desire spiritual knowledge but whose efforts are in fact misdirected. They all gain something, for every effort in any direction brings results, but these would-be disciples fail of the great object. What, then, do they gain? The *Gita* says that “all these different kinds of worshippers are by their sacrifices purified from their sins.” Putting that into every-day English, it is to say that they all find out at last their mistake. To find out that we have erred is not cause for despondency; to the sincere Soul it is occasion for thankfulness. But this benefit, great as it is, is a negative one: to find out that we are wrong in our object or the direction of our devotion, is not to find the true object or the true method.

But after many efforts and failures in the choice of our object or the means to attain it we learn some humility and it is then that we can hear the voice of the Higher Self and set for ourselves the true object and the true devotion, or way of attainment. So Krishna in the concluding portion of the chapter says that Spiritual Knowledge once taken as the only object is to be sought after “by doing service, by strong search, by questions, and by humility.”

This calls for discipline, or the method by which the disciple learns. Discipline by whom on whom? By each one upon himself.

He who is seeking to learn, what he seeks to learn, and what he gains by the learning, are all one. It is soul which seeks, soul which is learned, and soul which is gained by the learning: "It is wisdom itself, the object of wisdom, and that which is to be obtained by wisdom." This is the great mystery.

"Doing service" can only mean the use of our environment, our body, our mind, our powers, faculties and possessions of every kind so far acquired, as the means of devotion, not its object. They are not Soul, but its instruments. All this that we call our "self" is not Self. What is called in the *Gita* by many names, as Lord, Ishwara, Spirit, Soul, Higher Self, Kshetrajna, Paramatma, and so on, is the real *Man* which each one of us is, but does not recognize—the Krishna in each. Arjuna, the "lower self," or simply the "self," is what we think we are—the "personality." So the *Gita* says, "He should raise the self by the Self; let him not suffer the Self to be lowered; for Self is the friend of self, and, in like manner, self is its own enemy."

Our habits, instincts, impulses and desires; our likes and dislikes, our virtues and vices, our successes and failures, our ideas and emotions—these are not our Self. Yet they are constantly awakening in us or being awakened in us, and impelling us in this or that direction, and we, the real Self, is lowered, dragged down, made the servant and slave of them. All this we have to set about changing. Some of them have to be destroyed because they are in themselves destructive—"self as its own enemy." Others are good tools and implements ready to our hand, but they are to be used as servants, not masters. So what is called for is to take the position of the Higher Self and maintain that position by the use of the lower self.

"Each man," says *Light on the Path*, "is to himself absolutely the way, the truth, and the life. But *he is only so* when he grasps his whole individuality (lower self) firmly, and by the force of his awakened spiritual will (the Higher Self) recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality" (personality).

We have to see that what we are seeking and what we really are, are one and the same, and then enforce that perception throughout our whole nature. "The whole nature of man" is not himself, but "that thing which he has with pain created" throughout his long evolution, and which must now "be used *wisely* by the one who desires to enter the way." When so used, "the vices of men become steps in the ladder, one by one, *as they are surmounted*;" "the virtues of man are steps indeed," but "they are useless" in achieving the great Object "if they stand alone." They only "purify the worshipper from his sins," they only "create a fair atmosphere and a happy future," they do not confer knowledge.

Our service is to surmount our vices, transforming them into virtues, and to employ all our present and to be acquired virtues in "strong search," that is to say in seeking out the way, and as that way is the man himself it has to be followed in a dual way. Our relations are external and internal. So *Light on the Path* says, "seek the way by retreating within. Seek the way by advancing boldly without."

We are to go forth to our daily duties, to our successes or failures, the agreeable and disagreeable persons and things we may encounter, with a bold heart, a steady confidence, a firm reliance on the "Higher Self" in us and in all things, and "perform the proper actions." Not what the lower self in us desires; not what some one else feels or thinks or tells us we ought to do; but what we see we ought to do in the light of the Higher Self in us. So are external relations turned to service. We are to retreat cautiously within to the adjustment of our own internal relations; our thoughts, feelings and desires, constantly asking our Self Why we have done or said or thought or felt, no matter what. Our external relations are our business or transactions in life. Our internal relations are our bookkeeping and accounting. The two go on together and at each moment are casting the balance sheet of the Soul up or down.

Each disciple is so for himself. No one else can make him a disciple; no one else can bar or debar him from being one. It is self-discipleship from first to last. In the same way no one can discipline him, or prevent his undertaking and undergoing discipline. It is forever self-discipline, if it is to prove "the way, the truth, and the life."

Who seeks results seeks Karma. Karma only reproduces Karma endlessly. Karma is the *means* of Knowledge, not knowledge itself. Discipline from outside, the limitations and checks that all of us experience, only confer a negative benefit—they throw the Soul back upon Itself, and show the man his ignorance and misunderstanding. Self-discipline shows him what lies behind all action and all results—Soul. Behind all his actions and experiences lies the real being—the Higher Self. As this Higher Self in himself and in all others is served, is searched for, is questioned, the inner doors open, and true Brotherhood—the "humility" of the *Bhagavad-Gita*—characterizes more and more his employment of his whole nature. He comes in contact with those wiser than himself, those "who see the truth," and they "communicate it unto him." He is able to receive it because he finds this spiritual knowledge "springing up spontaneously within himself."

"What room can there be for sorrow, and what room for doubt, in the heart of him who sees and knows that all creatures are the same in kind, differing only in degree?"

This is Spiritual Knowledge and comes only from self-discipleship and self-discipline.

SELF, POTENCIES, VESTURES*

The Crest Jewel of Wisdom. Shankara's Vivekachudamani: 71-150.

THE first cause of Freedom is declared to be an utter turning back from lust after unenduring things. Thereafter Restfulness, Control, Endurance; a perfect Renouncing of all acts that cling and stain.

Thereafter, the divine Word, a turning of the mind to it, a constant thinking on it by the pure one, long and uninterrupted.

Then ridding himself altogether of doubt, and reaching wisdom, even here he enjoys the bliss of Nirvana.

Then the discerning between Self and not-Self that you must now awaken to, that I now declare, hearing it, lay hold on it within yourself.

THE VESTURES.

Formed of the substances they call marrow, bone, fat, flesh, blood, skin and over-skin; fitted with greater and lesser limbs, feet, breast, trunk, arms, back, head; this is called the physical vesture by the wise—the vesture whose authority, as “I” and “my” is declared to be a delusion.

Then these are the refined elements: the ethereal, the upper air, the flaming, water, and earth.

These when mingled one with another become the physical elements, that are the causes of the physical vesture. The materials of them become the five sensuous things that are for the delight of the enjoyer,—sounds and other things of sense.

They who, fooled in these sensuous things, are bound by the wide noose of lust, hard to break asunder,—they come and go, downwards and upwards on high, led by the swift messenger, their works.

Through the five sensuous things five creatures find dissolution to the five elements, each one bound by his own character: the deer, the elephant, the moth, the fish, the bee; what then of man, who is snared by all the five?

Sensuous things are keener to injure than the black snake's venom; poison slays only him who eats it, but these things slay only him who beholds them with his eyes.

He who is free from the great snare, so hard to be rid of, of longing after sensuous things, he indeed builds for Freedom, and not another, even though knowing the six philosophies.

Those who, only for a little while rid of lust, long to be free, and struggle to reach the shore of the world-ocean,—the toothed beast of longing lust makes them sink half way, seizing them by the throat, and swiftly carrying them away.

*This article was printed by Wm. Q. Judge in the *Oriental Department* papers, November-December, 1895.

By whom this toothed beast called sensuous things is slain by the sharp sword of true turning away from lust, he reaches the world-sea's shore without hindrance. He who, soul-destroyed, treads the rough path of sensuous things, death is his reward, like him who goes out on a luckless day. But he who goes onward, through the word of the good Teacher who is friendly to all beings, and himself well-controlled, he gains the fruit and the reward, and his reward is the Real.

If the love of Freedom is yours, then put sensuous things far away from you, like poison. But love, as the food of the gods, serenity, pity, pardon, rectitude, peacefulness and self-control; love them and honor them forever.

He who every moment leaving undone what should be done,—the freeing of himself from the bonds of beginningless unwisdom,—devotes himself to the fattening of his body, that rightly exists for the good of the other powers, such a one thereby destroys himself.

He who seeks to behold the Self, although living to fatten his body, is going to cross the river, holding to a toothed beast, while thinking it a tree.

For this delusion for the body and its delights is a great depth for him who longs for Freedom; the delusion by the overcoming of which he grows worthy of the dwelling-place of the free.

Destroy this great death, this infatuation for the body, wives and sons; conquering it, the pure ones reach the Pervader's supreme abode.

This faulty form, built up of skin and flesh, of blood and sinews, fat and marrow and bones, gross and full of impure elements;

Born of the fivefolded physical elements through deeds done before, the physical place of enjoyment of the Self; its mode is waking life, whereby there arises experience of physical things.

Subservient to physical objects through the outer powers, with its various joys,—flower-chaplets, sandal, lovers,—the Life makes itself like this through the power of the Self; therefore this form is preëminent in waking life.

But know that this physical body wherein the whole circling life of the Spirit adheres, is but as the dwelling of the lord of the dwelling.

Birth and age and death are the fate of the physical and all the physical changes from childhood onward; of the physical body only are caste and grade with their many homes, and differences of worship and dishonor and great honor belong to it alone.

The powers of, knowing,—hearing, touch, sight, smell, taste,—for apprehending sensuous things; the powers of doing,—voice, hands, feet, the powers that put forth and generate,—to effect deeds.

Then the inward activity: mind, soul, self-assertion, imagination, with their proper powers; mind, ever intending and doubting; soul with its character of certainty as to things; self-assertion, that

falsely attributes the notion of "I;" imagination, with its power of gathering itself together, and directing itself to its object.

These also are the life-breaths: the forward-life, the downward-life, the distributing-life, the uniting-life; their activities and forms are different, as gold and water are different.

The subtle vesture they call the eightfold inner being made up thus: voice and the other four, hearing and the other four, ether and the other four, the forward life and the other four, soul and the other inward activities, unwisdom, desire, and action.

Hear now about this subtle vesture or form vesture, born of elements not fivefolded; it is the place of gratification, the enjoyer of the fruits of deeds, the beginningless disguise of the Self, through lack of self-knowledge.

Dream-life is the mode of its expansion, where it shines with reflected light, through the traces of its own impressions; for in dream-life the knowing soul shines of itself through the many and varied mind-pictures made during waking-life.

Here the higher self shines of itself and rules, taking on the condition of doer, with pure thought as its disguise, an unaffected witness, nor is it stained by the actions, there done, as it is not attached to them, therefore it is not stained by actions, whatever they be, done by its disguise; let this form-vesture be the minister, doing the work of the conscious self, the real man, just as the tools do the carpenter's work; thus this self remains unattached.

Blindness or slowness or skill come from the goodness or badness of the eye; deafness and dumbness are of the ear and not the Knower, the Self.

Up-breathing, down-breathing, yawning, sneezing, the forward moving of breath, and the outward moving,—these are the doings of the life-breaths, say those who know these things; of the life-breaths, also, hunger and thirst are properties.

The inner activity dwells and shines in sight and the other powers in the body, through the false attribution of selfhood, as cause.

Self-assertion is to be known as the cause of this false attribution of selfhood, as doer and enjoyer; and through substance and the other two potencies, it reaches expansion in the three modes.

When sensuous things have affinity with it, it is happy; when the contrary, unhappy. So happiness and unhappiness are properties of this, and not of the Self which is perpetual bliss.

Sensuous things are dear for the sake of the self, and not for their own sake; and therefore the Self itself is dearest of all.

Hence the Self itself is perpetual bliss,—not its are happiness and unhappiness; as in dreamless life, where are no sensuous things, the Self that is bliss,—is enjoyed, so in waking-life it is enjoyed through the word, through intuition, teaching and deduction.

(To be continued.)

ON THE LOOKOUT

Sharp friction has developed between the directors of the publishing society and the trustees of the "mother church" of the Christian Scientists. It is not primarily a difference over doctrines, but finances and control, but in our judgment is inherent in the basis of Mrs. Eddy's teachings no less than in their practical application. The Bible is a sectarian book, and both Judaism and Christianity are sectarian systems. Mrs. Eddy's basis is no different from any of the many Christian sects in that it professes to see in the Bible the "word of God." It is unique only in its interpretation and application. The foundation of sectarianism whether called a revelation, a religion, or a cult, is its exclusiveness: the "sense of separateness." Sectarianism sees God as apart from Nature; "Good" as separate from "evil;" "Spirit" as separate from "matter"; each being as separate from all others. All popular religions and sects are an expression in one form or another of that "heresy of separateness" which every religious Founder without exception labored to dissipate. The sects without exception perpetuate the great delusion and are therefore essentially irreligious. They do not promote brotherhood; they deny it—in their fundamental axioms, in their logic, in their practices. Christian Science, because of its extreme expression of personality, its deification of bodily existence, its complete arrogance, denies *in toto* the law of spiritual responsibility and mental evolution. It is more nearly absolute in its assumptions than the order of Jesuits or the dogma of the infallibility of the pope. For it to survive intact would require what Mrs. Eddy in her omniscience failed to provide—an apostolic succession. Being against nature it is doomed to dissolution, like all sects. Depending upon "authority," and that authority being now dead, the body will disintegrate and break up more speedily than most sects, which provide a succession to the prophet in one form or another. By natural reaction other claimants will spring up, acquire their followings, and the Christian Science of Mrs. Eddy will be added to the list of mortuary statistics in the vagaries of human efforts to reduce life to a prescription, conscience to a formula, and the evolution of the soul to terms of bodily welfare.

Quite of the same order of mental perceptions as the all-inclusive claims and exclusive practices of religious sectarianism are the ideas and applications in vogue in world politics and economics. The whole world of mankind requires true ideas as to the meaning of life—and we are offered a multitude of fetiches by the thousand sects. They see no relation between the falsity of their fundamental ideas and the ethical and moral poverty of mankind. The whole world requires peace and its daily bread, and the thousand statesmen and publicists offer a multitude of shibboleths,—democracy, socialism, world-commerce, world-finance, universal suffrage, leagues of nations; more laws, rules and regulations. The sects do not see that sectarianism is the legitimate parent of immorality and irreligion. The statesmen do not see that national and class exclusiveness is the legitimate parent of war and anarchy. Neither the sects nor the statesmen see that their fundamental ideas of life and action are depravedly corrupt. And if the leaders of mankind are thus blind, what can be expected of those who look to them for guidance but what has happened over and over again, and is now happening before our eyes—the reaping of the whirlwind: the destructive subversion of the "existing order" established by these blind leaders of the blind? Speaking before the Economic Club in New York City, Mr. Frank A. Vanderlip paints a terrible picture of the starvation, despair and chaos afflicting by far the greater part of the population of Europe, Allied as well as Teuton. "I believe," he says, "it is possible there may be let loose in Europe forces that will be more terribly destructive than

have been the forces of the Great War. I believe we can probably save the situation from anything as fearful as that. If I did not believe it. I would hesitate to say what I shall about conditions." Yet all that Mr. Vanderlip can see is the physical destruction wrought; all that he can propose is a financial alleviation through credits provided to start up industry. He is as blind as all others in church and state to the *true Causes* which have brought the world of mankind to this deplorable situation of starvation and rabies, of physical want and moral ruin.

"My Country," said Stephen Decatur, "may she be always in the right. But my Country, right or wrong." This is essentially the attitude of every sect, of every nation, of every class, of every individual. With such an attitude, what can be expected but a confusion of idea and of action? Our highest ideas of morality and ethics seem to be contained in the phrase, "Honesty is the best policy." Such an idea is rotten at the heart, for it assumes that honesty is a policy and not a principle. If honesty is but a policy why should it not be modified to meet existing circumstances? If religion means my sect, if statesmanship means my party, if business means my profit, if life means my enjoyment, then inevitably and infallibly we will put sect before religion, party before the public, profit before service, enjoyment before duty. Who has learned any lesson from this terrible war? No union of churches, no league of nations, no extension of credits no revival of industry, can avail for the Esau of modern civilization. So long as every man's hand is against that of every other man, in business, in politics, in religion, in all the affairs of life, all pacts are but wolf-pacts, and when the hunting is lean the wolves will rend each the other. Nothing but Esau can save Esau, and the collective Esau is but a name for the individual Esaus of every sect and of every tribe. The "terrible forces" at work are our own misguided activities. Esau must recognize that brotherhood *in actu* is the only palliative; the recognition of the One Life, the one Law and the one mode of its operation, the only cure for the evil case in which humanity finds itself. Only the great doctrines of the Spiritual Identity of all beings, of Karma and of Reincarnation, and their *practical application* in daily thinking and action can permanently avail either the individual or the collective Esau. It is vain to look for the adoption or exemplification of these ideas by any sect or party or state as such. It must be individual in adoption and application. And Theosophists, because they are acquainted with these teachings, have a heavier responsibility for the well-being of the race than any and all other men. It is for them to teach, preach and practice in season and out of season the only cure, as the only amelioration, of the conditions of mankind.

The *Literary Digest* of June 7 contains a note on attempts made in the recent eclipse of the sun to "weigh light." It is as yet too early to know what success attended the effort. Light has hitherto been variously regarded in scientific speculations and hypotheses. At one time the Berkleyan theory that all phenomena are illusions, and therefore purely subjective, was much in favor. Later materialistic conceptions regarded light and other phenomena as independent realities. These two opposing ideas are the familiar "objective" and "subjective" theories of existence, the "pairs of opposites" of the *Bhagavad-Gita*, the God and Nature or Spirit and Matter poles of religion and philosophy. More recently the whole trend of scientific speculation has been to regard light as a form of "energy" or "force." The vibratory and the undulatory theories of light are familiar to most readers. Now, however, comes the idea that light is "ponderable" and therefore "matter," and to test this out as fully as possible a British expedition to a favorable point devoted its entire attention to photographs to that end. The basic flaw in the tests would seem to be the fallacy that "weight" is a

characteristic of matter, which itself traces back to the Newtonian conception of "gravity" as the sustaining force of the universe. The *Secret Doctrine* contains much matter on the subject of "light," "sound," "electricity," and the other "forces" of scientific as well as familiar experience, and treats them all as "substantial," though certainly not "matter" as that word signifies in either technical or colloquial parlance. But then Occultism treats of all "forces" as substance in a state the opposite of the same substance in the state familiar to us as matter, and says that this same Substance has still other states, five in fact, besides "force" and "matter," all utterly unknown to us as such, though constantly employed by all of us. And of force and matter the statement is made that these are but some of the sub-states of true matter and real force. Once a "force" is measured in the same scales as "matter" the purely arbitrary distinction made between the two will cease. And we think the time when that will occur is not far distant. The whole trend of modern science is in the direction of verifying by empirical investigation many of the dicta of the *Secret Doctrine*.

The *Digest* of June 14 devotes a page to extracts from an article in the New York *Evening Post* by Robert Crozier Long on the "Failure of Religion in Russia." For centuries the voice of the Metropolitan of the Greek Catholic Church was the voice of God to the Russian peasant, as the voice of the Czar was the voice of law and order in the physical world. But since law and order in the physical world did not follow upon the voice, the time came when the rule of the Czar was overthrown, and knowing no other conception Russia fell prey to anarchy and violence. So, it appears, the voice of the church equally discerned to be a false voice, has resulted in the overthrow of the reign of the orthodox God, and knowing no other conception Russia falls also prey to spiritual anarchy and violence. No people on earth are in their nature more intensely loyal than that immense congeries called Russia—or more desperately ignorant. Church and State alike preyed upon that loyalty and kept the people who trusted them in the darkness of fetichism. It is a curious commentary on our ideas of religion and science that the most ignorant are the most religious, and the scientifically informed the most irreligious. Are, then, spiritual ideas irreconcilable with great knowledge? Or is it not, rather, that we are all ignorant alike of true religion and true science? For that science and that religion which leave out of court any department of nature, visible or invisible, must be fundamentally false. Our religions fundamentally offer as their inducement how to acquire the best of the next world; our science how to acquire the best in this. The appeal in both cases is purely selfish, while faith, loyalty, gratitude, sacrifice, are qualities the reverse of selfish. In time the incongruity produces a revulsion of nature and spoiler and spoiled meet a common destruction. The civilization perishes and all alike must begin over again from the level of their common misery. This is brotherhood—by leveling down; nature's restoration of violated harmony by destruction. For Bolshevism, or any other revolution in church or state, is not produced by the governed. It is caused by the governing class, which comes little by little to look upon responsibility as a privilege, and duty as something owing to them by the governed. True brotherhood means a leveling up, not down; the elevation of the mass through the knowledge, the teaching and the example of those to whom the multitude looks for guidance. Where shall we find more finished products of the "seven deadly sins" than amongst those who occupy the place of power in church and state and science? Shall we blame the mob for anarchy when those who preach the doctrine of responsibility practice the doctrine of irresponsibility?

Congressional investigating committees and medical writers are growing alarmed over the spread of drug addictions. The records seem to show

that with the spread of "prohibition" there is a coincident increase in the use of drugs, from patent medicines to powerful extractions which paralyze all discrimination between right and wrong, and render the user as helpless and dangerous as insanity. Nor are the addictions confined, as some might think, to the ignorant, the depraved, the reckless and the dissolute. On the contrary, the percentage runs higher among the wealthy, the refined, the educated, than amongst the "lower classes." Some blame the doctors for indiscriminate prescription of dangerous drugs; some blame the frenzy to "prohibit" the use of liquors, tobacco, this, that and the other thing; some ascribe it to the "tension of modern life," and still others seem to see narcomania as one of many examples of a loosening of moral sense and moral restraint. The remedial agencies advised are as various as the ascription of causes, but all are either physical, or legislative, or sectarian religious mediums. This is natural, and in strict relation to the cause as assumed. Simple impartial observation would show that behind every "addiction" to any form of vicious practice lies a mental and moral addiction to some mode of thought, some form of desire, in the victim. "Every external action is preceded and accompanied by some internal thought, feeling or volition," its predisposing cause, to which the vicious practice stands in undis severable relation as an effect. Our medical practice, great as is the learning and devotion of the doctors, is insufficient because the mental and moral pathology of the patient is not diagnosed with anything like the care or knowledge shown in relation to physiological conditions. In the treatment of disease psychology is not applied because not understood either by doctor or patient. Current religion, current science and current philosophy afford no help because they afford no knowledge of the inner structure, the "astral man" which is the link between the spiritual being and the outer body. Nothing short of true basic ideas of the nature of the triune being called man can ever effect a *cure* of the ills physical, mental and moral, which afflict the individual and the race. Were students of Theosophy earnest and devoted in the promulgation and practice of the great knowledge given into their care by the Masters of Wisdom, we cannot doubt that sincere medical and scientific students and well-wishers of mankind of every kind would soon benefit. The time is ripe and the opportunity great for the spread of the true principles of Occult Science.

Studies in Electro-Physiology, by Arthur E. Baines, and published by E. P. Dutton & Co., is typical in this direction. The writer finds by prolonged research and observation that no hard and fast lines separate the vegetal from the animal processes of life, and regards all forms of life as having something in common. He sees an "electrical system" dominating plant life, and has a broad view of the meaning of evolution. The "something in common" to all forms is only another way of putting the ancient statement of the Upanishads that "all spiritual beings are the same in kind, differing only in degree." Not an experimental study of scientific students is to be ignored or despised. What is needed is that they should be supplied with a true and inclusive hypothesis, and this exists in the principles of Occultism. Once scientific students begin to study the theories of occultism in the same spirit that they study phenomena, a tidal epoch will set in which will purify modern religion and science of their mutual prejudices and excrescences and bring about that Union of religion and science without which our modern civilization must continue to be a house divided against itself. No one can blame the modern student of science for his preconception against anything presented to him savoring in any way of "religion," or "psychology." For centuries the only psychology he has known anything about has been pure fiction, and all the religions he has contacted have been nothing but arbitrary dogmas, not only incapable of verification, but in every case capable of disproof. Science as a whole is honest in its method, desires truth, but has become convinced that nothing good can

come out of the Nazareths of religion and psychology. It is this conviction that Theosophists must uproot. It can be done and it must be done, for *the principles of Occultism will stand the most exacting tests of exact science*. Thus, as to the "electrical systems" of minerals, plants and animals, H. P. B. wrote pages in *Isis* as far back as 1877. Amongst many other statements she there laid down that the key to practical knowledge of the mysteries of organic and inorganic life lies in "an intimate practical knowledge of electricity and magnetism." Suppose that Mr. Baines and many other students of modern science knew what is in *Isis* applicable to their studies and their facts—they would be walking as men in clear light instead of groping in the dark. How is this to be brought about, if not by the efforts of Theosophists, who know the principles, but who as yet do not "labor in season and out of season" to bring their knowledge to the notice of those who can make practical scientific use of it?

The press dispatches tell of the results of the mission of a committee of American clergy of the Episcopal church to the Pope in the interest of the proposed world conference of the Christian sects to promote "Christian Unity." As might have been foreseen, the reply of the "Vicar of Christ" was that he "has no greater desire than that there should be but one fold and one shepherd;" but that such reunion could only come about by the return of the Protestant schismatics to the "visible head of the Church." The Roman Catholic church will not, therefore, be represented at the conference. The attitude of the Greek Catholics is "entirely favorable" to Christian unity, provided it does not depart from the lines drawn by the seven Ecumenical Councils, which is to say, the basis of the Greek Catholic church. As the whole number of so-called Christian communicants of the many sects of Protestantism is rather less than those of the Roman Catholic faith, the "world conference" without the Catholics will be faithfully like the "play of Hamlet with Hamlet left out." And as all the protestant sects originally sprang, directly or indirectly, from the Roman Catholic, the Pope is, to say the least, far more logical in rejecting a "league of Churches" than the other sects are in seeking it. For many centuries the Christian Church, such as it was, was one and undivided—the Catholic Church. The Unity which then obtained was the unity of "authority" on the one hand and "blind faith" on the other. No more than the Catholic do the protestant churches confer knowledge. The authority of the Church has been broken into fragments, but the blind faith is still universal in all the churches. The words of Christ to Nicodemus have many applications. "Ye must be born again," said the Master, and Nicodemus took but one meaning—an impossible one—from his words. The Christian congregation must be "born again," and that cannot be in a Nicodemian way, by returning to the womb from whence it sprang. All the churches "look backward" in the same way, to an historical authority of one kind or another, whereas the teaching of Christ is one of inspiration, not of authority. And inspiration means knowledge, neither faith, authority, nor anything gleaned outside; but direct communion with the Spirit within. A Conference of Christian sects would be valuable none the less, for it might show sincere men the paucity of all the sects in spiritual knowledge, as well as the chaff of doctrinal dissensions which separate them. A more humble spirit might then possess them, in which case a search for fundamentals might go farther than the "bible" as the "word of God," and the basic unity of teachings underlying all religions as all sects might be disclosed to their searching gaze. The "future religion of mankind" awaits this genuine effort to get at the real basis for Union in things spiritual.

In this effort there will be many misadventures and many lookings in barren directions no doubt, but they will all possess an educational value in

that they will all tend to break the molds of men's minds. Once freed from bigotries, intolerances and hard-and-fast conclusions, always exclusive and blinding, the truth in all things may become possible of ascertainment. The churches are groping, nations are groping, science is groping, for "light, more light." And every disposition to "stop, look, listen," is to be encouraged, for it brings minds together, instead of walling them off in mole-like tunnels of thought. From this point of view a long article in the New York *Herald* on Free-Masonry is of interest and value. In this article Mr. Frank C. Higgins, a learned Mason, sets forth the theory that Masonry is "the parent of all religions." Mr. Higgins' researches are along the lines embodied in the monumental writings of General Albert Pike and Mr. J. Ralston Skinner. He sees in the secrecy, the symbols and the ritual of masonry a "supremely scientific" record of the "knowledge of the universe" gained by the ancient "brotherhood of prehistoric science" in India, Egypt, Chaldea, and all the world. There is much of truth in Mr. Higgins' contentions, but they bear little relation to *modern* masonry—as little relation as *modern* Christianity bears to the teachings of Jesus. In the sense of a secret brotherhood of adepts perpetually existing, of an unity of doctrine and teaching of an Occult Hierarchy whose Messengers in the world have set afloat every ancient and existing religious faith, all that Mr. Higgins says is undoubtedly true—but this is *not* Masonry, but the Lodge of Adepts of the Wisdom-Religion. The immense chain of proofs of the fundamental source of all religions, sciences and philosophies has been gathered together by H. P. Blavatsky in *Isis Unveiled* and in the *Secret Doctrine*, and it is evident to any student of those works that Mr. Higgins has read them, though he does not acknowledge the source. Moreover, H. P. B. did what no Mason, unless it be the learned Belgian, Ragon, has ever done; she brought home to all who might care to learn, the fact that the Adept Fraternity still exists and may be contacted by those who look in the right direction. General Pike and Mr. Higgins have studied and written in an antiquarian sense, but H. P. B. made vital the fact that Initiation into the Lodge of Masters is as much a fact of the present as of former times. H. P. B. always spoke and wrote of Masonry with respect, and herself was a Mason, not only in the accepted sense, but in that higher and vital mood which made her great mission possible. Masonry, standing for freedom of conscience and thought no less than for charity and brotherhood, however it may be fallen from a higher possible estate, may by such work as Mr. Higgins', yet play a powerful part in bringing men's minds to a study of the Secret Doctrine of all times and peoples. The principles of Masonry are antagonistic to sectarianism and in an iconoclastic, if not in a constructive way, it may well be an instrument for a better perception of Christ's answer to Nicodemus, by leveling prevalent barriers of exclusiveness.

ROBERT CROSBIE

AT 11:25 A. M. JUNE 25, 1919, IN THE CITY OF
MONTEREY, CALIFORNIA, AT GORDON PARK,
NO. 936 FRANKLIN STREET, ABANDONED
THE BODY HE HAD USED
MORE THAN 70 YEARS.

He was born in Montreal, Canada, January 10, 1849, became an American citizen, was from his earliest years deeply interested in religious, philosophical and occult subjects, identified himself with the DZYAN Section of the Theosophical Movement and the Theosophical Society, and was for many years the devoted friend and close Companion of William Q. Judge, and an occult pupil of H. P. Blavatsky. He said, for the guidance of those who, with him, loved these two great Beings, trusted Them and those whom They trusted, and who aspired to follow the path They showed:

“How shall we apply Theosophy in daily life? First, to think what we are in reality, on arising; to endeavor to realize what this small segment of our great existence may mean in the long series of such existences; to resolve to live throughout the day from the highest of our realizations; to see in each event and circumstance a reproduction in small or in great of that which has been; and to deal with each and every one of these from that same high point. Resolve to deal with them as though each had a deep occult meaning and presented an opportunity to further the successes of the past, or undo the errors. Thus living from moment to moment, hour to hour, life will be seen as a portion of a great web of action and reaction, intermeshed at every point, and connected with the Soul which provided the energy that sustained it. If each event is so considered throughout the day, be it small or great, the power to guide and control your energies will in no long time be yours. The smaller cycles of the personal ego will be related to the Divine Ego and the force that flows from the latter will show itself in every way, will strengthen the whole nature, and will even change the conditions, physical and otherwise, which surround you.”

The influence of his work will vibrate through the centuries.