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Sons and kin can pay a father's debts, but none but a man's self can set him free.

—CREST-JEWEL OF WISDOM.

# THEOSOPHY

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## WHAT IS THE WILL?

**W**ILL is the force of Spirit, or Consciousness, in action. That power may be diffused, that is, universally distributed; partially engaged; or wholly concentrated on some given subject or object. From this it can be seen that Will has a purely negative aspect, that of re-action rather than action. It is this inertia of the Will that in Nature we call Law, and in the individual or species or kingdom of Nature we call character or characteristic, and in Man his Self-consciousness.

In physical or bodily action only a part of Nature, or of the nature of any kingdom or being is engaged, and this partial exercise of the power of Consciousness is given varying names: the various *forms* of force or energy; chemical qualities and affinities; instinct, impulse, and so on.

In metaphysical or psychic nature again, only a portion of the power of Consciousness is engaged in the actions or processes we call desire, thought, feeling, memory, and imagination. This partial concentration and partial diffusion is called as an entirety Mind, in contradistinction to the same phenomenon observed externally, which we call Matter.

Will, then, in the Spiritual sense, is the complete and unchanging concentration of the whole nature of the Being, and is known to us only negatively as Self-consciousness, or the Ego in each man. It is, therefore, only the Ego or Self which persists unchanged throughout all changes of circumstance or relation, physical or metaphysical. The Body, or Matter, has no Will of its own; the senses and sensations have no Will of their own; nor have memory and imagination, or the Mind as a whole. The action of all these is *induced*, not Self-originated or Self-devised. The development of the Spiritual Will is the secret of true Occultism.



## RELATIVE VALUES

**P**SYCHOLOGY, the noblest of sciences, is, in the West, an almost wholly unexplored domain. One has but to contrast what passes for psychology with the sum of knowledge acquired by our physical sciences to realize this. Invisible Nature and invisible Man, ever-present, ever-active, ever-energizing Matter, both organized and unorganized, are unknown apart from physical existence. Whatever Mind, or Soul, or Spirit may be, is as unknown to our greatest Scientists and to our most learned Theologians as to the humblest layman, civilized or savage.

This universal fact is in itself proof positive of our inverted sense of relative values. Bodily existence is the only form of Life we *know*—because it is the only form of life we study. All our education, religious just as much as secular, has to do with Mind and Soul only as related to Matter, to the Body. We have made great strides in the “conquest of matter” so that in a wide range we know its transformations, its laws, its processes, its correlations and combinations. But we do not see that all our physical and material progress is due, in fact, to Psychology—that it is our Minds which have wrought the astounding miracle—that whatever the sum-totals of achievement in matter, they are all effects—the effects of the causal activity of Intelligence. We are all, all the time, exercising the powers of Mind over Matter, relying on those powers, yet so carried away with the physical results obtained that we seldom consider the nature of those powers, let alone the Mind itself, of which they are but manifestations.

Yet human tradition and human history overflow with evidences that in all the past there have been exhibitions of the *direct* action of Mind on Matter, of Mind on Mind, without intermediate agencies or instruments. And, if we look about us, we will find those exhibitions going on daily in all men and in every man. Some call those exhibitions miracles, some call them mysteries, but to most of us they are merely “natural,” and therefore not worthy of profound attention. Every voluntary motion of our body is an exhibition of the direct power of mind over matter; every example of faith-healing and of neurosis is another; every phenomenon of Spiritualism, Psychical Research, and so on, another. Every man who is affected by or affects another through “ideas,” whether objectively or subjectively imparted, whether normal or abnormal, is an exhibit of the power of Mind over Mind. Hypnotism, mesmerism, internal and external visions, voices, hallucinations, manias, inspirations, dreams—are all natural or unnatural manifestations of the effect and the *affect* of Mind



on Mind. Think of the myriads of "influences" which all exercise and to which all are more or less open, and which affect our Minds. Here is evidence and testimony both at first and at second hand that should cause every man to reflect on the relative values of Mind and Matter—to question whether we have properly assayed those relative values, to consider whether it is not high time to commence the study of Psychology. Whatever we experience, it is in the Mind that the experience takes place; whatever we seek to understand, it is Mind which is the *sine qua non* to its relation and adjudication; whatever we may know, or believe, remember or imagine, it is again the Mind which makes possible all our actions and reactions to experience of any kind.

It is only when something of all this is sensed, and one turns for instruction to the priest, the physician, the professor, that one realizes how dark is the inner house in which we dwell. Our greatest minds, our most devout, our most sympathetic and compassionate, are as blind, as helpless as a new-born babe or a new-born kitten, as to what Mind is in its essential nature and being; what its fundamental relation, whether to the Body or to the Soul. No matter to what school, or teacher, or book we turn, we can but repeat with Job:

"Who is this that darkeneth counsel by  
words without knowledge?"

One must conclude after such investigation that our sense of relative values is reversed, is upside-down, and that he who would indeed study Mind and Soul must begin negatively—must endeavor as much as possible to emancipate himself from all the ideas which he may have derived by heredity, from education, from surroundings, from those whom he has hitherto regarded as teachers because of their great acquisitions or benefactions in other fields of human exploration and study. Equally must the candidate for birth into this unknown world of the purely metaphysical divorce himself from the superficial and inattentive methods of thought engendered by Western civilization—whose practice of psychology is such that it is well-nigh impossible for any man to put his mind on a chosen subject and keep it there by a sheer act of Will—the use of one portion or member of the Mind to control and direct the conscious operation of another portion, as we use one member of the body to serve another or the Body as a whole.

Our sub-conscious basis of relative values is such that one will, in spite of his determination, be constantly diverted and disturbed, when not unconsciously swept off his course, by his "mental deposits." Despite his Will he will find his attempt to grasp and hold a new course of study colored and interfered with by preconceived notions; he will find his Mind deeply afflicted with habits of thought beyond his present



power of control; he will become acquainted with mental counterparts of the unruly member physically—and of himself he will not know what to do or where to turn. Memory and Imagination will shipwreck his every attempt to *concentrate* his Mind. This may lead him to the discovery that both memory and imagination are the slaves of our Desire, not of our Will: a great step in true Psychology.

“As we have to deal with the Western mind now ours, all unused as it is to true psychology and overburdened with false training and falser logic, we must begin where we are, we must examine our present possessions and grow to know our own present powers and mental machinery. This done, we may proceed to see *ourselves* in the way that shall bring about the best result.”

Here was one of many lessons that students of the earlier generation of the Theosophical Movement read, *forgot*, and so were worsted in the fight. Generations succeed each other but the laws of Life remain unchanged and all too many Theosophists of to-day are repeating the errors of the past. Their basic sense of relative values is the same as that of the theologian and the scientist.

Now, it should be seen that the Mind can be used in an altogether different relation from that to which we are habituated. As we use it, Desire is the paramount power or principle; Memory and Imagination (or Fancy, as Patanjali calls it) take shape in accordance with our hidden desire and desires, and thus “the Soul (ourselves) is in the same form as the modification of the Mind” induced by our Desire. As we use our Mind, it is a mere reflector which images the never-ending panorama of objects and subjects presented by the senses and the sensations, by memory and imagination. We are caught and held fast in “meditation with a seed,” the seed, “Desire, hidden in the heart.” It is this meditation, or use of the Mind, which is the cause or mold of our numerous reincarnations “without our Will, by the power of the material essence”—Desire. Since this use of the Mind is common to the whole race we cannot at once free ourselves from its hold, but we can and should set ourselves to work to “*hinder* the modifications of the Mind” so induced. And this can be done only through the study of true Psychology, or Occultism—the hidden and therefore unsuspected side of our own nature. Without the Mind we would know nothing of Nature outside our own sphere of Being; through its use, however faulty, we have acquired that vast knowledge of Nature which we symbolize by the term Science.

But it is equally true that without the Mind we should know nothing of our own nature, and it is just this use of the Mind that the Theosophist aspires to learn—and fails to learn because he does not reverse his sense of relative values. By means of the Mind as a metaphysical instrument we experience Physical nature—whether we profit



by the experience in whole or only in part. By the use of the Mind as a Psychological instrument we may experience Soul-nature, and thus profit by Self-knowledge. We read much of the "Dual nature of Manas," or Mind, but do not see what is meant by the symbolism. Mind will reflect faithfully the whole of Physical nature when properly used—and the Adepts so use it continually. But equally Mind will faithfully reflect the whole of Soul nature when properly employed—and the Adepts so use it constantly.

Mind, in its lower use, is the mirror of Matter in all its forms and varieties, because Mind is *higher* in evolution than Matter. Mind, in its higher use, is the mirror of Spirit, because it is *lower* than Spirit in evolution. Matter is the shadow or effect of the powers of Mind, but Mind is the shadow or effect of the Powers of Spirit. Mind, then, is never anything but an instrument. If dominated by Desire, it is the slave of Matter; if directed by Will, it is the servant of Spirit, and becomes "the instrument of the Soul's emancipation from the bonds of *conditioned* existence."

The "*Desire* for Spiritual existence" must not be mistaken for the Will—for Spiritual existence itself. This condition is a transitional one, unstable by its very nature. We must either rise or fall—rise above it, or fall back to the old bondage. Our sense of relative values determines—predetermines—the issue at every succeeding moment of choice, whether in dealing with others or in our dealings with ourself.

In essaying this higher use of the Mind, the student has to follow the workings of his own inner nature and understand them by *comparison*. Shall he make his comparisons from the same old basis of relative values which governs the race mind—mere Desire for the higher life? If so, he is foredoomed to failure. He will incessantly compare his own motives with the motives of all others—to their disadvantage. He will incessantly compare his own judgment with the judgments of others in every case of difference—and rule them out of court. In every deep-seated internal conflict he will ponder the "law in the case" either from the point of view of his own predilections and preconceptions, or in the unwavering and impersonal light of Theosophy. If the former, he will decide according to the force of his "feelings;" if the latter, he will observe that his own Mind is disturbed and by that fact *know* that the "Dweller" is aroused in himself. If he cannot—and few of us can—bring the Will to bear instantly to say to himself "Peace, be still," he can, at least, *keep still*, which is itself a victory. For keeping still in the midst of our own disturbed emotions is but true rendering of the phrase "go into the Silence." If we cannot do that we may be sure we have yet to take the very first step in true Psychology. And surely the general truth is that the Theosophist is



not less but more apt than others to be swept into darkness by his own feelings. It is safe to say that every friction, every breach, every antagonism among Theosophists begins over "trifles" in themselves—as a match is a trifle compared with a pile of combustibles. Every "explosion" in the Movement began with explosions in individual Theosophists—and always among the most earnest, able, and "well-intentioned." Every violation of the Principle of Brotherhood by Theosophists begins on "high *moral* grounds:" we are right and the other is wrong. From moral grounds to "righteous indignation" is an incredibly swift alteration. From moral condemnation to the attempt to reform the other by force and violence is equally swift—and we have passed from White to Black Magic all unconsciously to ourselves, our moral balance lost, because, in severe spiritual fact, our power of occult self-introspection does not go beyond ourself. We have not determined our own conduct, we have not "made up our Mind" on Theosophical principles at all; our Will has been in abeyance and Desire has won a battle; we have seen "human nature" triumph in the other, but have failed to see its mastery over ourself.

Those who are perpetually looking for orders and instructions as to what to do in this, that, and the other crisis, are the very ones in whom lies hidden the "itch" to give orders and instruction to others. The Movement has been full of "chelas" looking for "gurus" so that they may play guru on their own account. What lies behind it all? A false, a perverted, an erroneous sense of relative values in small things as well as great—a sense of the superior value of our motives, our understanding, our judgment, opinion and application over those of any and all others when these come in conflict with our own.

All of us are willing to assume *authority*; few are willing to undertake *duties*. Could greater duty confront any Theosophist than this of correcting his sense of relative values? "Let us study Man"—and that man *ourself*, by all means; and let us study ourself in relation to all others. What *is* our "relative value" to those we contact, in Theosophy and in daily life? What is their "relative value" to us? Are we comrades, brothers-in-arms, growing every day more firmly disciplined in the martial law of the Spiritual Life, or are we at best but "pairs of *opposites*" on every question of conduct and of duty which arises—our weapons turned upon each other?

If we turn our Desires into the large and vacant field of serving others, and our Will into the narrow domain of that House of Life which we ourselves inhabit, we shall learn how these two Principles may both use the Mind, and enter with confidence on the study of true Psychology.



## WESTERN OCCULTISM\*

**I**T is safe to say that if a man is satisfied with what he is getting out of life, and if there is nothing that he wants,—then there is nothing else desirable. To him anything outside of that which gratifies is adscititious, not worthy of consideration. In such case there is nothing that can be done. Having dropped some seed, the character of the soil may be determined. The duty of the sower is to sow; the seed will test the soil.

To talk Theosophy in the spirit of Theosophy cannot be wrong; so what we have to learn is to guard and “use with care those living messengers called words.”

Do not try to explain everything so fully as to leave no room for germinative thought on the part of enquirers.

I do not think it is wise to press any one or try to convince. Make bold statements, if desired, to provoke question and stimulate enquiry, but let it go at that.

The argumentative attitude is of little value in Theosophy. It amounts to *each endeavoring to uphold his own position*. With this attitude, any kind of a statement calculated to undermine the opponent's position is generally considered proper, and is used regardless of the truth involved.

Rely on the power of truth perceived; if this is done there is not much left for any other assumption of power. So with speaking: it is an acquisition, a talent, gained by *yourself*, and *for use*—not of the transient physical man—but of the Divine Man.

Some hear and pass on; some remain. There is always freedom of choice, the choice being not one merely of determination, but made up of many moments of choice in past lives.

An iconoclast of any well-recognized system can obtain crowded houses; but a “builder” gets the few. A commentary on the human mind as at present constituted: it brings “home” Mr. Judge's saying, “Theosophy is for those who want it *and for none others*.” But it matters little if few come to the meetings; those few may be the means of bringing many. The effort and sacrifice are what bring *the ultimate result*.

We are holding, waiting and working for those few earnest souls who will grasp the plan and further the work, “for the harvest is ready and the laborers are few.” Those who are entitled to the first invitation to the feast have had it, and now with many of these—sad to say—

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\*From the sayings of Robert Crosbie.



their ears are so dulled and their attention so diverted that no number of repetitions will reach them.

Yet it must be held out *continually for all*. That is our work—our self-assumed work.

In our age it is well to consider what the Great Ones have done, and do. Age after age, year after year, They conserve the knowledge *and wait*, doing what They can, and how They can, in accordance with cyclic law. Knowing this, and doing thus, there can be no room in us for doubt or discouragement.

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#### KARMA AS "NEMESIS"

Some theosophists, in order to make Karma more comprehensible to the Western mind, as being better acquainted with the Greek than with Aryan philosophy, have made an attempt to translate it by *Nemesis*. Had the latter been known to the profane in antiquity, as it was understood by the Initiate, this translation of the term would be unobjectionable. As it is, it has been too much anthropomorphised by Greek fancy to permit our using it without an elaborate explanation. With the early Greeks, "from Homer to Herodotus, she was no goddess, but a *moral feeling* rather," says Decharme; the barrier to evil and immorality. He who transgresses it, commits a sacrilege in the eyes of the gods, and is pursued by Nemesis. But, with time, that "feeling" was deified, and its personification became an ever-fatal and punishing goddess. Therefore if we would connect Karma with Nemesis, it has to be done in the triple character of the latter, viz., as Nemesis, Adrasteia and Themis. For, while the latter is the goddess of Universal Order and Harmony, who, like Nemesis, is commissioned to repress every excess, and keep man within the limits of Nature and righteousness under severe penalty, *Adrasteia*—"the inevitable"—represents Nemesis as the immutable effect of causes created by man himself. Nemesis, as the daughter of *Dikè*, is the equitable goddess reserving her wrath for those alone who are maddened with pride, egoism, and impiety . . . In short, while Nemesis is a mythological, exoteric goddess, or *Power*, personified and anthropomorphised in its various aspects, *Karma* is a highly philosophical truth, a most divine noble expression of the primitive intuition of man concerning Deity. It is a doctrine which explains the origin of Evil, and ennobles our conceptions of what divine immutable Justice ought to be, instead of degrading the unknown and unknowable Deity by making it the whimsical, cruel tyrant, which we call Providence.—*S. D.*, II, pp. 305-6, *fn*.



## THE CURE FOR DEPRESSION

THE vast disparity between what one is and what he would like to be is seen and felt more keenly by the student of Theosophy, perhaps, than by any other thoughtful man. This is so not only because his perceptions are clearer, but because the Theosophic ideals of life and conduct are so much higher than those that animate the average man. To view a lofty peak while standing in a valley, is to feel already weary at contemplating the climb; but to view the mountain of mountains—the sheer ascent to the summit of the Gods—while clinging to a cliff upon its monstrous side, is to gasp for breath at the very audacity of attempting the climb, and to well-nigh lose one's hold upon that crevice in the rock that furnishes a temporary foothold.

Hence the frequency with which periods of depression and disillusionment affect the Theosophist. More often than not he thinks they are the fault of Theosophy—if only he had never undertaken its study and practice, all would be well; he would be as happy as are the free and happy men who know it not. But when his miasmatic interlude is passed for the time and he begins to look about him once more in sane and balanced clarity, he perceives that these “free and happy” are veritably not that. Theirs is the freedom of a prisoner within the narrow walls of small ideals, although for the time being the limitations oppress them not; theirs is the happiness of ignorance, soon to fade when the very pressures of life itself drive into their consciousness the fact that they *are* ignorant. Such pressures are being felt by men and women of every faith and in every walk in life; hence the unrest of the age. The great swing of the evolutionary cycle is nearing the point where these spiritual beings hurrying about the earth in earthly bodies begin to “wake up,” to feel that life is something more than they had thought—and to sense the vast discrepancy between things as they are and what they ought to be. This is no true environment for a Soul, for all our vaunted modern “progress”; the Soul perceives the fact, and the embodied Soul—the human man—feels as unrest the inconsistency with Himself.

All thoughtful people, then, experience periods of depression and disillusionment—not alone the Theosophist. All attribute these to something other than themselves: to their fellows, to environment, to the “times” or the weather, to untoward events, or what-not. They are always due to ourselves, whatever we may fancy, and to nothing else. It is “the way we look at things” that makes the metaphysical climate—for us. The life and feeling and experience and base of outlook is ever inside the man, not outside.



How to cure depressions? How to root out their recurrence until their hold is permanently broken? Is there a specific method that is positive, and available to Theosophist and non-theosophist alike? Yes, there is one. And it is "specific" in a double sense, because it is simple, easy to practise, understandable by all—and a positive and un-failing cure.

This method does not depend upon denying the obvious, upon saying that "all is good, therefore there is no evil." It does not include the selfish and pernicious doctrine that the purpose of life is to be happy, nor has it anything to do with prosperity, opulence, "power," nor any of the neatly gilded packages of quack medicines dealt in by the cultists and psychologists of various stripes and persuasions. It is so simple that many people will not try it, or will try it but half-heartedly. Only as it is full-heartedly put into practice will this method produce its inevitably curing results.

Three words only are needed to tell the method. They are these: *Help somebody else!*

Whom are we thinking of when we are depressed? is the question. Always of ourselves, are we not? Otherwise we would not and could not be depressed; for depression is always personal—how *we* feel.

To help another, one must think of that other: consider his situation, discover as nearly as may be what are his needs, and then the means of helping him to fill them. Nobody can have his mind immersed in his own personal feelings when busy at *that*. The need, the help possible, and the action which flows from their consideration move us at once out of that metaphysical place, that slough of despond which we name "depression." We begin by trying to help the other for *our* sake; but the energy and interest aroused soon turn our motive into an unselfish one—helping the other for *his* sake. Our polarity is reversed as naturally as is that of a bird who wants to leave a place, and there-upon at once flies away.

Whom shall we help and how shall we help? Anybody at all! The field is wide open and stretches clear on every hand; any way at all—if it is no more than stepping aside and letting a bundle-burdened woman get on the street-car first. But there are thousands of opportunities; literally nobody is without them. Furthermore, there are things we can do that belong to us, and that nobody else can possibly do—things which we are overlooking because of our immersion in self, with its vacillations between depression and joy.

One student discovered that a neighbor, mother of several small children, could not avail herself of needed cultural opportunities, otherwise open to her, because she could not leave her children. That student secured thus simply and naturally an interesting opportunity for



service. A university man, looking about for a chance to help others, found that a boy working in the same office was being held back from promotion for lack of certain technical knowledge he was amply competent to gain, but did not know how to undertake. Since then he has helped a number of such lads. An old gentleman, retired from business and thus thrown back too much upon himself, now presides over a small shop, the support of a growing family, for an hour or two daily while the owner is usefully absent. His life is becoming full of acquaintanceships—and the opportunities to help, to learn and to grow that go with these human contacts. An elderly woman, strong and well, but finding many a fancied ache of mind and body now that she is so much alone, discovered an overburdened housewife in the very next flat to her own whose straightened circumstances forbade employing outside help. She is now known as “Grandma” to a numerous loving progeny, and is like an older sister to that fine but over-busy woman to whose aid she came.

Instances could be multiplied indefinitely: one young man, temperamentally a veritable “wet blanket” at times, hardly knows himself nowadays—he has found a beautiful use for his car on some of his free days, in taking into the country the otherwise city-confined. As he is continually planning for such opportunities, he has forgotten to note so often how “depressed” he is. The fact is, he isn’t any more! A rich man, bored almost to extinction and suspicious of everybody, found nearly a dozen farmers within a radius of twenty miles of his country home, whom he helped from semi-failure into fair success by suggestion, practical demonstration and a very little money aid. He is no longer bored; he is writing a book on the growing of small fruits—so that thus he may help many more.

Since these were all students of Theosophy, it may be asked, “What *Theosophical* assistance are they rendering? They have cured themselves of their besetting depressions by helping others, but how therein is Theosophy served?”

What *is* Theosophy? Is it something written down in a book? Or is it a life to be lived? Or both, the one providing a sound basis for the other? All students will be able to answer. To go about trying to stuff the precepts of Theosophy down the surprised, shocked and unwilling throats of all and sundry is to defeat the very purpose that animates the heart of every well-wisher of the race. But to give them full-heartedly the results of Theosophic *practice* is to place them in that relation where ideas may finally be given. When in the course of time, and fittingly, we let those whom we help discover that we are Theosophists, they will usually want to learn what *that* means—and



then the door thus opened by them, is open to us, for their eternal benefit if they will.

Depressions, then, are self-initiated, self-energized, and must be self-relieved. This can be done by all, on the proven principle that a fire which is not fed inevitably goes out. "You can have no attachment for a thing you don't think about," says a Teacher; "for it you can have no liking or dislike." So true and simple is this fact of our own experience that we under-value it. Think, think and work to help others—and you are not thinking about yourself. The vapors and fogs and clouds of egotism and self-pity disappear under the bright warm sunshine of Service.

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#### MEDIUMSHIP A DISEASE

The Occultists have been accused of worshipping *gods* or devils. We deny this. Among the numberless hosts of spirits—*men* that were, and those who will be men—there are those immeasurably superior to the human race, higher and holier than the highest Saint on Earth, and wiser than any mortal without exception. And there are those again who are no better than we are, as some are far worse and inferior to the lowest savage. It is the latter classes that command the readiest communication with our earth, who perceive and sense us, as the clairvoyants perceive and sense them. The close proximity of our respective abodes and planes of perception are in favour of such inter-communication unfortunately, as they are ever ready to interfere with our affairs for weal or woe. If we are asked how it is that none but sensitive hysterical natures, neuro- and psycho-pathic persons see and occasionally talk with "Spirits," we answer the question by several other queries. We ask: "Do you know the nature of hallucination, and can you define its psychic process? How can you tell that all such visions are due merely to physical hallucinations? What makes you feel so sure that mental and nervous diseases, while drawing a veil over our *normal* senses (so-called) *do not* reveal at the same time vistas unknown to the healthy man, by throwing open doors usually closed against your scientific perceptions(?): or that a psycho-spiritual faculty *does not* forthwith replace the loss, or the temporary atrophy, of a purely physical sense? It is disease, or the exuberance of nervous fluid which produces mediumship and visions—hallucinations, as you call them. But what *does* Science know even of mediumship?" Truly were the modern Charcots to pay attention to the *delirium* of their patients from a more psychic standpoint, Science, and physiology especially, might be more benefited than they are now, and truth have a wider field of fact in its knowledge.—*S. D.*, II, pp. 370-1, *fn.*



## AT THE DOOR OF WISDOM

“**M**ASTER, I aspire to wisdom, but I do not know where or to whom to turn. I desire to learn the origin of all things, but I am confused and confounded by the multitude of subjects without and within. I am walled in between the objects of the senses and the objects of the mind, all pressing upon my attention. Where shall I begin?”

“Begin at home.”

“But in truth I have no home, for I have no rest, no peace, no permanent abiding place. I am a wanderer on the face of the earth and adrift on the ocean of thought.”

“Thy senses are the vagrant, and thy mind the wanderer. Why dost thou live in them?”

“Because there is nothing else in which to live. It is even so with all men. Without the senses and without the mind, without their objects, what else is there?”

“There is thyself and the Self of all that is.”

“But who and what is my Self? I do not know myself apart from objects and apart from thoughts, nor does any man. If I cannot see and if I cannot think, how can I know myself?”

“That is what thou hast to learn, if indeed thy search is for wisdom.”

“Master, hast thou not forgotten my primal question? I desire wisdom, and I do not know where or how to begin my search. If I am not to use my senses and my mind, how am I to pursue my quest?”

“Has thy use of mind and senses brought thee wisdom, or nearer to wisdom? This is the primal question which each man must ask and answer in himself.”

“That, I have already asked and answered, or I would not have come to thee. More I use my mind and senses, the greater the accumulation of objects I possess, but my possessions have become a burden which is greater than I can bear. Even were I to see all that may be seen, to know all that is known by all men, I would be but a thirsty man drowned in the sea. I would possess the whole earth, but I would still be homeless. That, I know.”

“Then already thou hast come nigh to wisdom.”

“Tell me, then, what am I to do? For I am minded to take thee for teacher and for friend.”

“Take wisdom for thy teacher and all men for thy friend. Does not thine own glimpse of wisdom bid thee loose thy possessions? Do thy possessions bring thee friends?”

“Alas, I am but the poor slave of my wealth which separates me the



more from my fellows as it augments, yet fearing to lose it lest worse befall, and I become an outcast and a beggar."

"Art thou not already lost in thy way and homeless among the stars? Art thou not already a beggar at the door of wisdom?"

"Master, thou dost not understand. I am homeless, as thou sayest. I am a beggar at the door of wisdom."

"Thou sayest it."

"I am homeless and a beggar in search of wisdom, and this after I have gained all that men strive for and that few gain. I beg for wisdom, which verily I believe thee to possess, and am bidden to lose my possessions and become the friend of the friendless. Better that I had never been born than to come to a state like this."

"Better that thou shouldst seek the new birth than revile the old, if wisdom is the object of thy search. He who reviles the old will defile the new. Are thy possessions of any use to thee in thy search for wisdom?"

"They have not been, but I would have them so."

"Then give of thy possessions, even more abundantly than thou hast received, and wisdom will enter the orifice."

"Master, I have asked for light, and thou givest me naught but dark sayings. How can a man give what he has not? If I give all that I possess to wisdom, what more can I give?"

"Thou canst give thyself, the possessor. Thou wert not told to lose, but to loose, thy possessions. Thou wert not told to give thy possessions to wisdom, but to use them for wisdom's sake and not thine own."

"It is this which I would do. I will share my wealth with thee, for thou art wise beyond men. Thou art wisdom incarnate. This is my belief. I will share my wealth with thee and thou shalt share thy wisdom with me. Thus shall we both be enriched."

"Thus should we both be shorn, thou of wealth and I of wisdom, and the world no richer and no wiser for the double loss. Thus it has ever been. How didst thou accumulate thy wealth of body and of mind?"

"I gave myself and all that I had, myself, my energies, and the little that I could command—all that I was and had, to the pursuit of wealth. And I succeeded beyond my hopes and beyond all other men of my circumstances and acquaintance. Now, would I acquire wisdom upon the same terms."

"The prescription is the same in all worlds. Men make wealth, possessions do not make men. Thou hast great possessions: art *thou* rich?"

"No, Master; I am poor beyond all other men, poorer than when I



came naked into the world, for death is nearer, and I am disillusioned with life, knowing nothing of death. I see the end of all things."

"Yet thou wouldst learn of the beginning of all things. The end of knowledge is the beginning of wisdom. Give thy heart to wisdom, as thy heart was given to the accumulation of wealth. This is a world of souls as well as a world of objects of possession. Lose thyself in the service of soul as thou lost thyself in the pursuit of wealth, and thou shalt find wisdom in the use of all thy possessions. Thou shalt become a Knower instead of a Possessor."

"What shall I know?"

"Thou shalt become the Knower of thy self and of the Self of all that is, for SELF is the beginning and the end of all things."

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### THE "BREATH OF LIFE"

But to the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. For him the Cross and Circle, the Tree or the Tau, are, after every symbol relating to these has been applied to, and read one after another, still a profound mystery in their Past, and it is to that Past alone that he directs his eager gaze. He cares little whether it be the seed from which grows the genealogical *Tree of Being*, called the Universe. Nor is it the Three in One, the triple aspect of the seed—its form, colour, and substance—that interest him, but rather the FORCE which directs its growth, the ever mysterious, as the ever unknown. For this vital Force, that makes the seed germinate, burst open and throw out shoots, then form the trunk and branches, which, in their turn, bend down like the boughs of the *Aswattha*, the holy Tree of Bodhi, throw their seed out, take root and procreate other trees—this is the only FORCE that has reality for him, as it is the never-dying breath of life.—*S. D. II*, pp. 588-89.



## ANCIENT LANDMARKS

A LAND OF MYSTERY\*, BY H. P. B.

### XXXI

WHETHER one surveys the imposing ruins of Memphis or Palmyra; stands at the foot of the great pyramid of Ghizé; wanders along the shores of the Nile; or ponders amid the desolate fastnesses of the long-lost and mysterious Petra; however clouded and misty the origin of these prehistoric relics may appear, one nevertheless finds at least certain fragments of firm ground upon which to build conjecture. Thick as may be the curtain behind which the history of these antiquities is hidden, still there are rents here and there through which one may catch glimpses of light. We are acquainted with the descendants of the builders. And, however superficially, we also know the story of the nations whose vestiges are scattered around us. Not so with the antiquities of the New World of the two Americas. There, all along the coast of Peru, all over the Isthmus and North America, in the canyons of the Cordilleras, in the impassable gorges of the Andes, and, especially beyond the valley of Mexico, lie, ruined and desolate, hundreds of once mighty cities, lost to the memory of men, and having themselves lost even a name. Buried in dense forests, entombed in inaccessible valleys, sometimes sixty feet under-ground, from the day of their discovery until now they have ever remained a riddle to science, baffling all inquiry, and they have been muter than the Egyptian Sphinx herself. We know nothing of America prior to the Conquest—positively nothing. No chronicles, not even comparatively modern ones survive; there are no traditions, even among the aboriginal tribes, as to its past events. We are as ignorant of the races that built these cyclopean structures, as of the strange worship that inspired the antediluvian sculptors who carved upon hundreds of miles of walls, of monuments, monoliths and altars, these weird hieroglyphics, these groups of animals and men, pictures of an unknown life and lost arts—scenes so fantastic and wild, at times, that they involuntarily suggest the idea of a feverish dream, whose phantasmagoria at the wave of some mighty magician's hand suddenly crystallized into granite, to bewilder the coming generations for ever and ever. So late as the beginning of the present century, the very existence of such a wealth of antiquities was unknown. The petty, suspicious jealousy of the Spaniards had, from the first, created a sort of Chinese wall between their American possessions and the too curious traveller: and the ignorance and fanaticism of the conquerors, and their

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carelessness as to all but the satisfaction of their insatiable greediness, had precluded scientific research. Even the enthusiastic accounts of Cortez and his army of brigands and priests, and of Pizarro and his robbers and monks, as to the splendour of the temples, palaces, and cities of Mexico and Peru, were long discredited. In his *History of America*, Dr. Robertson goes so far as to inform his reader that the houses of the ancient Mexicans were "mere huts, built with turf, or mud, or the branches of trees, like those of the rudest Indians;"\* and, upon the testimony of some Spaniards he even risked the assertion that "in all the extent of that vast empire," there was not "a single monument or vestige of any building more ancient than the Conquest"! It was reserved to the great Alexander Humboldt to vindicate the truth. In 1803 a new flood of light was poured into the world of archæology by this eminent and learned traveller. In this he luckily proved but the pioneer of future discoverers. He then described but Mitla, or the Vale of the Dead, Xoxichalco, and the great pyramidal Temple of Cholula. But, after him came Stephens, Catherwood, and Squier; and, in Peru, D'Orbigny and Dr. Tschuddi. Since then, numerous travellers have visited and given us accurate details of many of the antiquities. But, how many more yet remain not only unexplored, but even unknown, no one can tell. As regards prehistoric buildings, both Peru and Mexico are rivals of Egypt. Equalling the latter in the immensity of her cyclopean structures, Peru surpasses her in their number; while Cholula exceeds the grand pyramid of Cheops in breadth, if not in height. Works of public utility, such as walls, fortifications, terraces, water-courses, aqueducts, bridges, temples, burial-grounds, whole cities, and exquisitely paved roads, hundreds of miles in length, stretch in an unbroken line, almost covering the land as with a net. On the coast, they are built of sun-dried bricks; in the mountains, of porphyritic lime, granite and silicated sandstones. Of the long generations of peoples who built them, history knows nothing, and even tradition is silent. As a matter of course, most of these lithic remains are covered with a dense vegetation. Whole forests have grown out of the broken hearts of the cities, and, with a few exceptions, everything is in ruin. But one may judge of what once was by that which yet remains.

With a most flippant unconcern, the Spanish historians refer nearly every ruin to Inca times. No greater mistake can be made. The hieroglyphics which sometimes cover from top to bottom whole walls and monoliths are, as they were from the first, a dead letter to modern science. But they were equally a dead letter to the Incas, though the history of the latter can be traced to the eleventh century.

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\*See Stephens' *Central America*.



They had no clue to the meaning of these inscriptions, but attributed all such to their *unknown* predecessors; thus barring the presumption of their own descent from the first civilizers of their country. Briefly, the Inca history runs thus:—

Inca is the Quichua title for chief or emperor, and the name of the ruling and most aristocratic race or rather *caste* of the land which was governed by them for an *unknown* period, prior to, and until, the Spanish Conquest. Some place their first appearance in Peru from regions *unknown* in 1021; others, also, or conjecture, at five centuries after the Biblical “flood,” and according to the modest notions of Christian theology. Still the latter theory is undoubtedly nearer truth than the former. The Incas, judged by their exclusive privileges, power and “infallibility,” are the antipodal counterpart of the Brahminical caste of India. Like the latter, the Incas claimed direct descent from the Deity, which, as in the case of the Sûryavansa dynasty of India, was the Sun. According to the sole but general tradition, there was a time when the whole of the population of the now New World was broken up into independent, warring, and barbarian tribes. At last, the “Highest” deity—the Sun—took pity upon them, and, in order to rescue the people from ignorance, sent down upon earth, to teach them, his two children Manco Capac, and his sister and wife, Mama Ocollo Huaco—the counterparts, again, of the Egyptian Osiris, and his sister and wife, Isis, as well as of the several Hindu gods and demi-gods and their wives. These two made their appearance on a beautiful island in Lake Titicaca—of which we will speak further on—and thence proceeded northward to Cuzco, later on the capital of the Incas, where they at once began to disseminate civilization. Collecting together the various races from all parts of Peru, the divine couple then divided their labor. Manco Capac taught men agriculture, legislation, architecture and arts; while Mama Ocollo instructed the women in weaving, spinning, embroidery and house-keeping. It is from this celestial pair that the Incas claimed their descent; and yet, they were utterly ignorant of the people who built the stupendous and now ruined cities which cover the whole area of their empire, and which then extended from the Equator to over 37 degrees of Latitude, and included not only the western slope of the Andes, but the whole mountain chain with its eastern declivities to the Amazon and Orinoco. As the direct descendants of the Sun, they were exclusively the high priests of the state religion, and at the same time emperors and the highest statesmen in the land: in virtue of which, they, again like the Brahmans, arrogated to themselves a divine superiority over the ordinary mortals, thus founding like the “twice-born” an exclusive and aristocratic caste—the Inca race. Considered



as the son of the Sun, every reigning Inca was the high priest, the oracle, chief captain in war, and absolute sovereign; thus realizing the double office of Pope and King, and so long anticipating the dream of the Roman Pontiffs. To his command the blindest obedience was exacted; his person was sacred; and he was the object of divine honours. The highest officers of the land *could not appear shod in his presence*; this mark of respect pointing again to an Oriental origin; while the custom of boring the ears of the youths of royal blood and inserting in them golden rings "which were increased in size as they advanced in rank, until the distention of the cartilage became a positive deformity," suggests a strange resemblance between the sculptured portraits of many of them that we find in the more modern ruins, and the images of Buddha and of some Hindu deities, not to mention our contemporary dandies of Siam, Burmah, and Southern India. In that, once more like in India, in the palmy days of the Brahmin power, no one had the right to either receive an education or study religion except the young men of the privileged Inca caste. And, when the reigning Inca died, or as it was termed, "was called home to the mansion of his father," a very large number of his attendants and his wives were made to die with him, during the ceremony of his obsequies, just as we find in the old annals of Rajesthán, and down to the but just abolished custom of Sutti. Taking all this into consideration, the archæologist cannot remain satisfied with the brief remark of certain historians that "in this tradition we trace only another version of the story of the civilization common to all primitive nations, and that imposture of a celestial relationship whereby designing rulers and cunning priests have sought to secure their ascendancy among men." No more is it an explanation to say that "Manco Capac is the almost exact counterpart of the Chinese Fohi, the Hindu Buddha, the terrestrial Osiris of Egypt, the Quetzacoatl of Mexico, and Votan of Central America"; for all this is but too evident. What we want to learn is how came these nations, so antipodal to each other as India, Egypt, and America, to offer such extraordinary points of resemblance, not only in their general religious, political, and social views, but sometimes in the minutest details. The much-needed task is to find out which one of them preceded the other; to explain how these people came to plant at the four corners of the earth nearly identical architecture and arts, unless there was a time when, as assured by Plato and believed in by more than one modern archæologist, no ships were needed for such a transit, as the two worlds formed but one continent.

According to the most recent researches, there are five distinct styles of architecture in the Andes alone, of which the temple of the Sun at Cuzco was the latest. And this one, perhaps, is the only



structure of importance which, according to modern travellers, can be safely attributed to the Incas, whose imperial glories are believed to have been the last gleam of a civilization dating back for untold ages. Dr. E. R. Heath, of Kansas, (U. S. A.) thinks that "long before Manco Capac, the Andes had been the dwelling-place of races, whose beginning must have been coëval with the savages of Western Europe. The gigantic architecture points to the cyclopean family, the founders of the Temple of Babel, and the Egyptian pyramids. The Grecian scroll found in many places is borrowed (?) from the Egyptians; the mode of burial and embalming their dead points to Egypt." Further on, this learned traveller finds that the skulls taken from the burial-grounds, according to craniologists, represent three distinct races: the Chinchas, who occupied the western part of Peru from the Andes to the Pacific; the Aymaras, dwellers of the elevated plains of Peru and Bolivia, on the southern shore of Lake Titicaca; and the Huancas, who "occupied the plateau between the chains of the Andes, north of Lake Titicaca to the 9th degree of South Latitude." To confound the buildings of the epoch of the Incas in Peru, and of Montezuma and his caciques, in Mexico, with the aboriginal monuments, is fatal to archæology. While Cholula, Uxmal, Quiché, Pachacamac, and Chichen were all perfectly preserved and occupied at the time of the invasion of the Spanish *banditti*, there are hundreds of ruined cities and works which were in the same state of ruin even then; whose origin was unknown to the conquered Incas and caciques as it is to us; and which are undoubtedly the remains of unknown and now extinct peoples. The strange shapes of the heads, and profiles of the human figures upon the monoliths of Copan are a warrant for the correctness of the hypothesis. The pronounced difference between the skulls of these races and the Indo-European skulls was at first attributed to mechanical means, used by the mothers for giving a peculiar conformation to the head of their children during infancy, as is often done by other tribes and peoples. But, as the same author tells us, the finding in "a mummy of a fœtus of seven or eight months having the same conformation of skull, has placed a doubt as to the certainty of this fact." And besides hypothesis, we have a scientific and an unimpeachable proof of a civilization that must have existed in Peru ages ago. Were we to give the number of thousands of years that have probably elapsed since then, without first showing good reasons for the assumption, the reader might feel like holding his breath. So let us try.

The Peruvian *guano* (*huano*), that precious fertilizer, composed of the excrement of sea-fowls, intermixed with their decaying bodies, eggs, remains of seal, and so on, which has accumulated upon the isles of the Pacific and the coast of South America, and its formation are now



well-known. It was Humboldt who first discovered and drew the world's attention to it in 1804. And, while describing the deposits as covering the granite rocks of the Chincas and other islands to the depth of 50 or 60 feet, he states *that the accumulation of the preceding 300 years, since the Conquest, has formed only a few lines in thickness.* How many thousands of years, then, it required to form this deposit 60 feet deep, is a matter of simple calculation. In this connection we may now quote something of a discovery spoken of in the Peruvian Antiquities.\* "Buried 62 feet under the ground, on the Chinca islands, stone-idols and water-pots were found, while 35 and 33 feet below the surface were wooden idols. *Beneath the guano* on the Guanapi islands, just south of Truxillo, and Macabi just north, *mummies, birds, and birds' eggs, gold and silver ornaments were taken.* On the Macabi the labourers found some large valuable golden vases, which they broke up and divided among themselves, even though offered weight for weight in gold coin, and thus relics of greater interest to the scientist have been ever lost. He—who can determine the centuries necessary to deposit thirty and sixty feet of *guano* on these islands, remembering that since the Conquest, three hundred years ago, no appreciable increase in depth has been noted—can give you an idea of the antiquity of these relics."

If we confine ourselves to a strictly arithmetical calculation, then allowing 12 lines to an inch, and 12 inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 864,000 years ago! Leave an ample margin for errors, and give two lines to a century—say an inch to every 100 years—and we will yet have 72,000 years back a civilization which—if we judge by its public works, the durability of its constructions, and the grandeur of its buildings,—equalled, and in some things certainly surpassed, our own.

Having well defined ideas as to the periodicity of cycles, for the world as well as for nations, empires, and tribes, we are convinced that our present modern civilization is but the latest dawn of that which already has been seen an innumerable number of times upon this planet. It may not be exact science, but it is both inductive and deductive logic, based upon theories far less hypothetical and more palpable than many another theory, held as strictly scientific. To express it in the words of Professor T. E. Nipher, of St. Louis, "we are not the friends of theory, but of truth," and until truth is found, we welcome every new theory, however unpopular at first, for fear of rejecting in our ignorance the stone which may in time become the

\*A paper published by Mr. E. R. Heath in the *Kansas City Review of Science and Industry*, Nov., 1878.



very corner-stone of the truth. "The errors of scientific men are well nigh countless, not because they are men of science, but because they are *men*," says the same scientist; and further quotes the noble words of Faraday—"occasionally, and frequently the exercise of the judgment ought to end in *absolute reservation*. It may be very distasteful and a great fatigue to suspend a conclusion, but as we are not infallible, so we ought to be cautious." (*Experimental Researches*, 24th Series.)

It is doubtful whether, with the exception of a few of the most prominent ruins, there ever was attempted a detailed account of the so-called American antiquities. Yet, in order to bring out the more prominently a point of comparison, such a work would be absolutely necessary. If the history of religion and of mythology and—far more important—the origin, developing and final grouping of the human species are ever to be unravelled, we have to trust to archæological research, rather than to the hypothetical deductions of philology. We must begin by massing together the concrete imagery of the early thought, more eloquent in its stationary form than the verbal expression of the same, the latter being but too liable, in its manifold interpretations, to be distorted in a thousand ways. This would afford us an easier and more trustworthy clue. Archæological Societies ought to have a whole cyclopædia of the world's remains, with a collation of the most important of the speculations as to each locality. For, however fantastic and wild some of these hypotheses may seem at first glance, yet each has a chance of proving useful at some time. It is often more beneficial to know what a thing *is not* than to know what *it is*, as Max Müller truly tells us.

It is not within the limits of an article in our paper that any such object could be achieved. Availing ourselves, though, of the reports of the Government surveyors, trustworthy travellers, men of science, and, even our own limited experience, we will try in future issues to give to our Hindu readers, who possibly may never have heard of these antiquities, a general idea of them. Our latest informations are drawn from every reliable source; the survey of the Peruvian antiquities being mostly due to Dr. Heath's able paper, above mentioned.

(*To be continued*)



## YOUTH-COMPANIONS

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

THE hubbub that greeted Ruth Stevens as she neared the classroom surely meant that Miss Jamieson had not come back from lunch. And when Ruth walked in, the reason for the unwonted hilarity was apparent. A hideous caricature labeled "Teacher" disfigured the front blackboard, crudely drawn but unmistakably resembling the angular spinster who presided over the room, even to the funny knot on the top of her head and the way she folded her arms when she looked fixedly at offenders.

"Look at John Kelly's picture!" called one girl. "Won't she be mad?"

It took courage for Ruth to walk up to John in the center of an admiring group and urge him to rub it off; and still more courage to stand her ground in the face of the general lack of sympathy with her attitude.

"Aw, what's the harm? I like to see her get mad," defended John.

His backers eagerly took up the plea, "Sure, what harm can it do, Ruth? Forget it."

"It isn't right to make fun of the teacher," declared Ruth, pink-cheeked but determined.

"Of course it isn't!" loyally supported her chum, Dorothy Lane.

"My father says Miss Jamieson doesn't know anything, anyhow!" Thus Dennis O'Toole.

"She knows more than we do or she wouldn't be here, and it hurts us worse than it does the teacher when we don't respect her, whether we think she's the best possible teacher or not. Come on, John, she'll be here any minute. Please rub it off!"

"Rub it off yourself if you want to," said John sulkily.

But even as Ruth raised the eraser towards the offending picture, Miss Jamieson walked in. She folded her arms and watched Ruth erase the drawing, while the class found their places as quietly as they could and sat in tense silence.

Then Miss Jamieson said stiffly, "You may go to your seat, Ruth. I will see you after school."

Ruth obeyed with a little gasp, and stayed when the others filed out at the end of the day. She had no idea of reporting the culprit, and the cowardly John's warning shake of his fist as he passed her was quite superfluous.

Miss Jamieson took it for granted that Ruth was the artist, and



gave her a severe reprimand, finally dismissing her at four o'clock with an extra amount of home-work for the next day.

Faithful Dorothy was waiting for her at the street door, full of sympathy and indignation at the injustice, and of admiration for Ruth's brave endurance of it. They were in the same class at Theosophy School, and their conversation naturally turned on the afternoon's events in the light of the Teachings.

"It was fine for you to stand out like that for respecting the teacher, Ruth. You know what Mr. Judge said in 'Letters That Have Helped Me' about the chain of influence that stretches up from our ordinary teachers to the Masters Themselves."

"I was thinking about that," said Ruth. "I memorized once the part that says, '. . . the child who holds his teacher in reverence and diligently applies himself accordingly with faith, does no violence to this intangible but mighty chain, and is benefited accordingly, whether he knows it or not.' "

"He said that even if the teacher doesn't teach you right it doesn't matter as far as your own attitude goes," added Dorothy.

"I've been thinking it over, though," said Ruth, "and I think I made a mistake. I forgot about the duty of another being full of danger, and I got caught up on it."

"Don't you think it was your duty to speak to John? I think it was fine, and I wish I had done it before you came in."

"Why, yes. I think I ought to have spoken to him, because I knew why it was wrong, and most likely he didn't. And it seems to me it was all right to ask him to undo what he had done, but it was none of my business to erase it myself, and it was trying to do somebody else's duty that got me into trouble. Well, here's my house. I can't stay out now, I have so much home-work to rub that lesson in. Thanks for waiting for me, Dot! See you tomorrow!"

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#### FROM A STUDENT'S NOTEBOOK

Self-defence is a habit. Like any other habit it will persist even after one has fairly well eliminated those defects in the nature that originally induced it. Watchful suppression of the tendency, then, is called for, lest the human machine's phonographic repetitive nature continually assert itself. One can play another record that is musically more agreeable—or play none, except at will. To do the latter is more considerate of one's neighbors!



## SOME IDEAS APPROPRIATED FROM W. Q. JUDGE

ONE of the theosophical teachings that W. Q. Judge most frequently emphasized was the teaching in regard to the “seven principles.” He used to say: “Everything has seven principles; try to find them.” Now most of us have by this time recovered from the pill-box theory of man and the universe. We no longer think of the seven principles as separate departments; nor do we bother quite so much as formerly about their Sanskrit names. It is useful to know their names, but experience has taught us that this knowledge does not of itself give understanding. And it is understanding that we are seeking.

As a preliminary to gaining this understanding we have probably come to the conclusion that man and the universe are in essence *one*, and that the manifestations of this underlying Unity (which in itself remains unknown) may be studied under seven, or more, different aspects. These different aspects, or ways of seeing the same thing (a thing in itself unknown), are known to us as “principles.” Therefore, remembering the unity of Nature, it may be said that everything has seven principles; that everything we see around us has a basis in physical matter, a basis in astral matter, has life and force; and that pervading its basis in physical matter, its basis in astral matter and its life and force, there is consciousness. This consciousness is of course limited by that through which it has to work, just as a musician is limited by the range and tone of his instrument. As physical and astral matter and ordinary life-force are not as a rule very highly evolved, the consequence is that this particular aspect of consciousness may usually be described as the “lower” in comparison with the consciousness of the soul.

And just as everything we see around us has a basis in physical and astral matter, has life-force and consciousness pervading these, so everything is ensouled—everything, including molecules, microbes, events, trees, and stones and stars. This does not mean that every thing has a “human” soul. The *Self* is one, but in man only does the Soul appear as the human soul. Would you describe the soul of a star as human? Yet surely the stars are not soulless! Very well then, the *Self* appears or manifests everywhere, so far as it can, and according to the nature of that through which it seeks to shine.

Here we have five principles. We may also speak of the life-force of the soul, and of the spirit which unifies everything. So we get seven principles; and more if these are not enough for us, for each principle



may again be studied separately under at least seven different aspects. Now and then it is useful in this way to carry our studies further. For doing so prevents our making hard and fast classifications of the principles as "high" and "low." The so-called lower consciousness (it is our fault if it is low) has a higher nature within itself, which needs only a little encouragement to be of priceless service to its own lower self.

The molecules and atoms of which physical matter is made up, have their higher nature, their soul. Therefore we are justified in speaking of the Higher Nature of a Molecule. Usually a molecule is looked down upon as an elementary sort of thing. It is judged on its lowest level, and to judge anything on that level is a mistake, as we know.

Granting all this, it may yet be said by a reader here and there: "What is all of this to me? Will it help me to provide for my children, to live an upright life, to do my whole duty in relation to myself and to the world in which I live?" Surely this would not have been written unless it had been designed to help in just such ways as these.

Those who seek to live their life from within, and who look to the soul for guidance, very naturally stand in awe of the greatness of the *Self*. They belong to the few who reverence the soul; who to some extent appreciate its divine nature. So, looking within themselves for light and help and guidance, they are apt to narrow and confine their search for fear of degrading their ideal. That is to say, they look for the light of the soul (their true self) to help them in important matters, in matters affecting their work for the world and so forth; but they would feel it "selfish" to seek that light in regard to their personal affairs. They are ill; their food does not agree with them. Ask the soul what they should eat? Impossible!

Let us consider a moment. If personal affairs are worth doing at all they are worth doing properly. Personal affairs are either duties or follies; if the latter, they had better be left undone; if the former, they are as important as the work of archangels. These personal duties include family and business relations, the maintenance of health by means of proper eating, drinking, exercise, recreation, and rest, and, in fact, all those minor activities which occupy the greater part of our time. Are we to do these things without guidance from within? Are we to rely only upon our "common-sense" where such matters are concerned?

Common-sense may mean much or little, but until it means common intuition it will not prove a trusty guide. Intuition comes from within, but not always from what is known as the human soul. Here we approach the solution of our problem.

Mr. Judge used to say: "Look to the Self in everything." He taught that we should look for this inner guidance in connection with every single thing we may be called upon to think or do or say. Tak-



ing each moment and the work of that moment as it comes, we should ask ourselves, looking within and listening for a reply: "What should I do, and how should I do it?" Thus, we have to go to some other part of the town in which we live, and we know it; then let our question be: "Should I walk or should I ride?" We have to eat, and we know it; then let our question be: "What should I eat?" We meet an acquaintance and do not know whether to stop and speak to him or to pass by with a smile and a nod; let us then ask: "Shall I stop?" It can be done quick as a flash, and with patience and practice we shall learn to recognize the answer with certainty. We shall learn to discriminate between the voice of selfish desire and the voice of duty.

From where will our answers come? It matters little, perhaps, so long as we hear them, and so long as they are true; but we need not fear to disturb the *Self* by the "pettiness" of our questions. Because the *Self* is one, and is everywhere, it can answer from anywhere and through anything. It follows the line of least resistance, speaking to us, when possible, through that part of our nature most directly concerned in the solution of the problem before us. If, for example, our question be one in regard to right eating, our answer may reach the brain, by way of the nerves, through the molecules and lives of the alimentary canal; and the source of the answer will be the higher nature of these lives and molecules, not the human soul. The universal Soul will have answered our question, but it will have spoken through the higher consciousness of the parts most nearly affected; and a molecule will have acted, for its own preservation, as the messenger of the gods.

In this case, as in all cases, one must discriminate between the voice of that which desires for its own selfish gratification and the voice that speaks for the good of the system as a whole. It is not in the human organism only that there are lives and forces whose activity is constructive and conservative. In every event and circumstance, if we seek, as we should, the guidance of the Soul, we shall thereby evoke both the higher and the lower forces, the forces that tend to further and the forces that tend to retard evolution. But only in this way can we learn to discriminate between the two; and only in this way can we gain the guidance which we seek, and which we should be able to obtain in regard to every detail of our lives. By remembering that *the lowest contains the highest*, and by looking constantly for the light which the highest ever throws upon that which is beneath it, no fate will seem barren, no event trivial, no problem petty, and no task mean. For we shall live in the presence of the Soul, and the Soul, shining in Nature's darkest places, will show us in everything the path of wisdom which leads to peace.



## CONSIDERATIONS ON EVOLUTION

**E**VOLUTION, an unfolding from within outward, is the process of growth of all beings, whether man or "god," plant, animal, earth, sun or solar system. Growth means essentially an expansion in range and expression of intelligence; the development of form is always incidental—a by-product of the inner growth.

Since no being, or intelligence, can grow of itself alone, the brotherly assistance of the more developed is necessary to the less developed. Thus one can see why the highest beings of this Earth, the Mahatmas, must be the primary factors in stimulating, sustaining and directing evolution. Without Them, it could not be. They represent supreme intelligence and fully evolved instruments for its expression—the apex of evolutionary achievement. They are the completely developed, who in turn aid the most developed, who likewise in turn aid the less developed, and so on down to the least developed intelligences. The chain of help and helpers is complete from top to bottom, with every link depending upon the link above it, and responsible for the link below it. Mahatmas support it all. Thus evolution must "begin at the top."

But evolution "begins at the top" in another sense; for it does not have its rise in matter. Evolution begins in spirit, or intelligence, just as it has its end in spirit. The Monad, or centre of life, whether considered as an individual unit, or universally as all lives engaged in this great period of growth, is spirit-intelligence. Its evolutionary journey is from the spiritual into matter in all its condensations and conditionings, thence back to the spiritual state again—*plus* the harvest of experience gained during the process. Thus the course of evolution is circular—or rather, a far-sweeping spiral, since the goal differs from the starting-point on account of the additions of knowledge gained.

Forms do not evolve of themselves. Just as houses do not grow of themselves, but are something built by those who wish to use them; so forms are the result of the intelligences within, producing a vehicle for self-expression. The more intelligent the builder, the more harmonious and useful the house—so with forms developed by evolving intelligences. One form does not evolve into another, any more than one house changes into another house. The user of forms, having learned the possibilities of its present vehicle, develops another exactly suited to its needs, leaving the old type of form for those who can use it; just as people leave an old house for a better one, somebody else finding the old house fitting and useful. To provide another illustra-



tion: the grades of a school (the "forms") are always present. One grade does not become another. The scholar (Monad) passes through the grades.

It will thus be understood that Man never was an animal, nor does an animal ever become a man. Theosophically speaking, it is correct to say that the Monad, or centre of life, now expressing itself here in the man-form, once found its expression through less developed forms. But the teaching is clear that the transition did not take place on this Earth, nor during the present great period of evolution. The self-conscious Monad, Man, was already that before this Earth began. Even this man-form is a type of its own, product of a previous earth, and not an animal development. It can be called "physical," but not properly "animal." It is a continuation of the man-form developed upon an earth of which this Earth is now a result—or other earths which preceded even that one. Application of our illustrations will clarify this point-of-view: The grades of a school are always present, whether always *in session* or not; the houses persist, long after their original builders, or later occupants have left them—and even if the old houses are torn down and removed, the *plans* remain; all that is necessary is to look them up, find the material, and shape it again.

When did evolution begin? It never began, any more than life itself ever had a beginning, or will have an ending. "Beginnings" and "endings" relate to phases or expressions of Life, but not to Life itself. Life does not evolve or grow; *It* is the evolver, or power to evolve. In That, and because of That, evolution proceeds; but Life does not change. Life is the power to effect changes, to relate one change to another, and gather the usufruct of knowledge. Beings exercise that power, which is inherent in themselves as Units of Life; thus they grow, or evolve. For example: a man learns something; he does it by exercise of the power to learn, inherent in himself. The *power* is not changed or affected by the exercise; it is still available—undiminished, and so remains. But the *man* has increased his *intelligence*, as also his abilities to use it—and likewise further perfected his instruments for such use. It is because of the unchanging in him that he has been able to initiate the power and make the growth; for only the permanent can see and relate changes, thus garnering experiences, which are stored in the appropriate instrument. Thus forever the unchanging makes the changing possible, the latter depending upon the former, the former self-existent, permanent.

This *period* of evolution had a beginning, and will have an end. This Earth, a collection of embodied intelligences, is the re-appearance, or reincarnation, of a similar collection of beings which worked together before—what else, since throughout nature "like produces



like"? The former earth came to its end; that vast collection of beings, having gained as a mass all possible knowledge under the conditions, retired to the spiritual state, to assimilate the joint harvest. That state is said to be "formless"; it was the withdrawal of those beings from forms which caused the end of that earth, since their forms *made up* their earth. Assimilation having taken place, and all having grown in knowledge, sufficient intelligence was resident in the mass, not only to make a new earth, but a better one—an earth like the old one, but on a higher basis.

As evolution "begins at the top," the most advanced entities connected with the former earth were the only ones able to arouse the mass of beings to action—just as the heads of some great enterprise of our own day stimulate, energize and direct all connected with it. Their purview covered the whole of the former joint accomplishment, and the implied possibilities of further joint accomplishment during the great day of work to come; hence They marked out the limits for the mass that the new evolutionary period should energize and harvest, and then withdrew to Their own proper state in the Cosmos. To illustrate: The Trustees of a huge educational institution meet, look over the field of operation and yearly results, note what the harvest of joint effort has been and what future possibilities it provides. On the basis of this inspection a policy is determined and general curriculum laid down. The entire institution having halted, metaphorically speaking, between two school years, now goes ahead once more—along the old lines, *plus* the betterments which the prior year's accomplishment has made possible. All units engaged, having learned something, step into the advancing year's activities where they belong. The Trustees withdraw from active participation until the end of another year.

"Round 2," or the second stage of the new earth's evolution, relates to the work of the Builders, as also all of "Round 3" and the early part of "Round 4." Those classes of beings which the men of the new earth (ourselves) will later refer to as Earth, Water, Fire, Air—and to their combinations as Mineral, Vegetable and Animal—having been "waked up," or energized, begin to work in those ways they had learned when working together before. They are advancing, because the new basis for all is a higher one. This is their own evolutionary period proper, through "natural impulse"—the great give and take throughout nature, with the experience that results from such expression and combination. Their joint labor results in the re-appearance of the man-form, on the new basis. When this is ready, at the middle point of "Round 4," their own particular evolution is completed. Thereafter their growth is and will be an *induced* growth,



depending upon the impulsion and direction given them by self-conscious man—who now steps forth upon the stage set for him by all the lower intelligences so far engaged.

Self-conscious man (ourselves) has been present all this time, but not *actively* present. A teacher cannot teach until there is a school-house and body of students. These would not exist but for the prior existence of teachers; and the presence of teachers is necessary as a sustaining and directing impulsion if an edifice is to be erected and the students gathered together. Thus Man, the self-conscious spiritual being, has been in his own spiritual (formless) state, aware of what is to come, and developing his avenues of connection with the man-form which the lower forces are building up. At the middle point of "Round 4" Man connects himself with this, still astral, man-form. His fire fuses the whole; physical matter is the resulting precipitate. School-house, scholars and teachers are all present. School begins for all. The great period of evolution consisting of seven "Rounds," or stages, is half over before the active combination of all participants is reached.

To use another illustration: the reality of a drama is the play itself, and the actors who present it. Presentation requires a play-house, stage, settings, costumes and all the paraphernalia. Getting all these requirements ready necessitates experience, plan, time, work, materials. When all the preliminary work is completed, the moment has arrived for the actors to step out on to the stage—the play begins. The drama in this case is the Drama of Evolution. The edifice and fittings are our developing Earth, made ready for our advent. We are the actors, whose entrance fuses the whole into one embodied, physical consciousness, or "Earth." Thereafter all the Intelligences and classes of intelligences, having become involved, grow or evolve together. The self-conscious advance by self-induced and self-devised efforts; the lower lives, by induction, or the impact of the higher upon the lower. At the end of the great "day" the knowledge gained by all is assimilated, to the extent possible, by each unit or class of intelligence. Then a new day again, on a new basis: "The periods, when out of the Great Unknown there come forth the visible universes, are eternal in their coming and going, alternating with equal periods of silence and rest again in the Unknown."

To collate from Volume I, of the *Secret Doctrine*:

What I know, I give out; that which I cannot explain, the student must find out for himself. (318)

Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of *upadhi*, e.g., through that known as *Manas* it wells



up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experience of Manas as its basis—as a stream of spiritual INTUITION. (329)

. . . the whole secret of Life is in the unbroken series of its manifestations: whether in, or apart from, the physical body . . . life alone can understand life. (238)

. . . there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis*; or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions . . . (181)

In *Paranirvana*—when *Pralaya* will have reduced not only material and psychical bodies, but even the spiritual *Ego(s)* to their original principle—the Past, Present, and even Future Humanities, like all things, will be one and the same. Everything will have re-entered the *Great Breath*. In other words, everything will be “merged in Brahma” or the divine unity. (265)

Is this annihilation, as some think? Or *Atheism*, as other critics—the worshippers of a *personal* deity and believers in an unphilosophical paradise—are inclined to suppose? Neither . . . To see in Nirvana annihilation amounts to saying of a man plunged in a sound *dreamless* sleep—one that leaves no impression on the physical memory and brain, because the sleeper's Higher Self is in its original state of absolute consciousness during those hours—that he, too, is annihilated. The latter simile answers only to one side of the question—the most material; since *re-absorption* is by no means such a “dreamless sleep,” but, on the contrary, *absolute* existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the soul, through spiritual ideations of the divine monad. Nor is the individuality—nor even the essence of the personality, if any be left behind—lost, because re-absorbed. For, however limitless,—from a human standpoint—the paranirvanic state, it has yet a limit in Eternity. Once reached, the same monad will re-emerge therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. (266)

Everything that *is*, *was*, and *will be*, eternally is, even the countless forms, which are finite and perishable only in their objective, not their *ideal* Form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections. (282)

. . . our human forms have existed in the Eternity as astral or ethereal prototypes; according to which models the Spiritual Beings (or Gods)



whose duty it was to bring them into objective being and terrestrial life, evolved the protoplasmic forms of the future *Egos* from *their own essence*. After which, when this human *Upadhi*, or basic mould was ready, the natural terrestrial Forces began to work on those super-sensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them*. Therefore, man's *outward* shell passed through every vegetable and animal body before it assumed human shape. (282)

The Monad or Jiva . . . is, first of all, shot down by the law of Evolution into the lowest form of matter—the mineral. After a sevenfold gyration encased in the stone (or that which will become mineral and stone in the Fourth Round), it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the animal, that will become the physical man. All this, up to the third Round, is formless, as matter, and senseless, as consciousness. For the Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the Absolute, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane . . . (246)

As the Monads are uncompounded things . . . it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence. (179)

The Occult doctrine teaches that while the monad is cycling downward into matter, these very Elohim—or Pitris, the lower Dhyan-Chohans—are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the “Heavenly Man” in space—  
PERFECT MAN. (247)

. . . the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the “pilgrim-soul” through various *states of not only matter* but Self-consciousness and self-perception, or of *perception* from apperception. (175)



... the Earth, such as we know it now, had no existence before the 4th Round, hundreds of millions of years ago, the commencement of our geological earth. (252)

The seven fundamental transformations of the globes or heavenly spheres, or rather of the constituent particles of matter, is described as follows: (1) the homogeneous; (2) the aeriform and radiant (gaseous); (3) Curd-like (nebulous); (4) *atomic, Ethereal* (beginning of motion, hence of differentiation); (5) *Germinal, fiery*, (differentiated, but composed of the germs only of the Elements, in their earliest states, they having seven states, when completely developed on our earth); (6) *Four-fold, vapoury* (the future Earth); (7) *Cold and depending* (on the Sun for life and light). (205)

The latter (Earth), we are told, is built up for the first Round by the "Devourers" which disintegrate and differentiate the germs of other lives in the Elements . . . (258)

"Devourers" are atoms of the Fire-Mist . . . When the "Devourers" . . . have differentiated "the fire-atoms" by a peculiar process of segmentation, the latter become life-germs, which aggregate according to the laws of cohesion and affinity. Then the life-germs produce lives of another kind, which work on the structure of our globes. (259)

Thus in the first Round, the globe, having been built by the primitive fire-lives, *i.e.*, formed into a sphere—had no solidity, nor qualifications, save a cold brightness, nor form nor colour; it is only towards the end of the First Round that it developed one Element which from its inorganic, so to say, or simple Essence became now in our Round the fire we know throughout the system. (259)

Now every "Round" (on the descending scale) is but a repetition in a more concrete form of the Round which preceded it, as every globe—down to our fourth sphere (the actual earth)—is a grosser and more material copy of the more shadowy sphere which precedes it in their successive order, on the three higher planes . . . (232)

The Second Round brings into manifestation the second element—AIR, that element, the purity of which would ensure continuous life to him who could use it . . . "*From the second Round, Earth—hitherto a foetus in the matrix of Space—began its real existence: it had developed individual sentient life, its second principle. The second corresponds to the sixth (principle); the second is life continuous, the other, temporary.*" (260)

The *Third* Round developed the *third* Principle—WATER; while the Fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on . . . (260)

... none of the so-called elements were, in the three preceding



Rounds, as they are now . . . (253)

As the solid Earth began by being a ball of liquid fire, of fiery dust and its protoplasmic phantom, so did man. (191)

The "Monadic Essence" begins to imperceptibly differentiate towards individual consciousness in the Vegetable kingdom. (178)

The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to a point. (178)

. . . the MONAD had passed through, journeyed and been imprisoned in, every transitional form throughout every kingdom of nature during the three preceding Rounds. But the monad which becomes human *is not the man*. (184)

Like alone produces like. The Earth gives Man his body, the gods (Dhyanis) his five inner principles, the psychic Shadow, of which those gods are often the animating principle . . . (227)

The most developed Monads (the lunar) reach the human germ-stage in the first Round; become terrestrial, though very ethereal human beings towards the end of the Third Round, remaining on it (the globe) through the "obscuration" period as the seed for future mankind in the Fourth Round . . . Others reach the Human stage only during later Rounds, *i.e.*, in the second, third, or first half of the Fourth Round. And finally the most retarded of all, *i.e.*, those still occupying animal forms after the middle turning-point of the Fourth Round—will not become men at all during this Manvantara. They will reach to the verge of humanity only at the close of the seventh Round to be, in their turn, ushered into a new chain after *pralaya*—by older pioneers, the progenitors of humanity, or the Seed-Humanity (Sishta), viz., the men who will be at the head of all at the end of these Rounds. (182)

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. (268)

"Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the 'HEAVENLY MAN' . . . Its (the atom's) involution and evolution, its external and internal growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on this earth; the MONAD, in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth." (183)



## BETWEEN THE LINES

**A**LTHOUGH the theosophical teachings are recorded in plain English, there is much in them that will escape the notice of the casual reader. This is not altogether due to the paucity of the language nor to the mental equipment of the student. That there are various keys to the understanding of any problem has been mentioned by H. P. Blavatsky.

In the fuller exposition of facts set forth, H. P. B. and Mr. Judge sometimes give examples of the use of various keys and in so doing demonstrate their own full knowledge of these keys and the possibility of the acquirement of like knowledge by students. In Judge's introduction to the *Bhagavad-Gita* we find, "The poem can be read in many different ways, each depending on the view-point taken, *e.g.*, whether it is considered in its application to the individual, or to cosmogenesis, or to the evolution of the Astral World, or the Hierarchies in Nature, or to the moral nature, and so on." That Judge was able to approach the *Gita* from any of these view-points is shown by his explanations (*Notes on the Bhagavad-Gita*). In the reading of the poem he could see himself in the speaker as in the one spoken to, could survey the battlefield and its portents from the eyes of Krishna as well as from the eyes of Arjuna, and from the view-points of the spectators and contenders could learn the lesson intended for each, could even combine the features typified by Krishna and Arjuna into one individual and draw our likeness thereby.

The art of reading between the lines was in earlier periods expressed by symbology, but the gradual materialization of all concepts has either altered the significance of the symbols or robbed them of all meaning. Our Teachers, however, could read and interpret the ancient symbols and show us what the symbols concealed from the profane and revealed to the initiates.

As Judge indicates, much depends on the view-point. If one reads the theosophical teachings with the eyes of an enemy he will entirely miss the secrets imparted to students whose minds are open. Some of the least voluminous of theosophical text-books contain much more wisdom than could possibly be bound within the covers of any book, as such. It is not as books that theosophical teachings should be read.

In the study and practice of theosophy one's view-point changes frequently, the symbols give various meanings, and the solution of the formula appears more reasonable and more to be hoped for. Can the study of the teachings make us adepts? Well, let us read between the lines, try all the keys, and abide the results.



## ON THE LOOKOUT

### AMONG THE MONEY-CHANGERS

An unsparing article by the Rev. C. Everett Wagner, in *Plain Talk* for April, 1928, paints very unmistakably the contemporary stage of the movement founded by Jesus. He leads off with typical specimen of Bartonism from a Little Rock newspaper:

First Methodist Episcopal Church,  
South Eighth and Center Streets  
Dr. H. D. Knickerbodker, Pastor  
An all-inclusive New Year's Resolution,  
"I will attend church regularly in 1928."  
We guarantee grit and *gold* to all who adopt the  
above resolution.

Some other samples which he lists run as follows:

The Rev. J. W. Ham, speaking before the Roanoke, Virginia, Real Estate Board, says, "Moses was a real estate man. He saw wonderful possibilities in Canaan. Quicker returns would come by developing Canaan than fooling around in the deserts of Egypt." (*Forum*, Jan., 1928.)

"Whosoever will be great among you shall be your minister, and whosoever of you will be a chief among you, let him be your servant." Be the best possible servant and you will occupy the highest possible place and receive the highest income, is a discovery of modern business . . .

They call it the spirit of modern business, but Jesus preached it more than 1900 years ago. . . .

To that great enterprise he (Theodore N. Vail) gave everything he had—"threw his life into it," as we say; "lost his life in it," as Jesus said—and it gave him back a larger and richer life and a fortune and immortality.

("Note the fortune," says the Rev. Wagner, caustically.)

### JESUS CHRIST, SALESMAN

Mr. Wagner continues:

One of the most revolting associations of Jesus by the promoters of profits of religion is their putting him into the role of the world's greatest sales manager. Mr. Barton says:

"Surely no one will consider us lacking in reverence if we say that every one of the principles of modern salesmanship on which business men so much pride themselves are brilliantly exemplified in Jesus' talk and work."

Another executive in the salesmanship of sanctified commercialism is Fred F. French, a New York business man, who said in the *New York World* for Sunday, October 23, last year:

"The best example for a sales talk is the life of Jesus Christ, His eyes alight with vim for the competitive fight. He was the best salesman of all time. He said, 'Knock and it shall be opened unto you.'"



What He meant, was, keep knocking until the door is opened, and if it isn't opened pretty soon, kick down the door. That is my philosophy, too."

To make a high pressure salesman who has no respect for the privacy of people out of that lowly man of Galilee, whose job was at a carpenter's bench, is going a long way towards creating a fictitious character. To think of Jesus as having a genuine affection for people for the same purpose that a salesman has, is the worst possible, sloppy understanding. What kind of love for people do salesmen have? They love their prospects for what they can get out of them. They are polite, sympathetic, and pretend to be interested in the prospect, only for their own selfish interest. They have the same affection for people that one has for roast chicken.

The salesman tries to get all he can, while Christ commanded His disciples to give all they could, even themselves, for the cause of bringing people into the kingdom of God. Jesus looked upon people with infinite respect, while salesmen look upon people as prospects.

### "MOTHER INDIA"

Most of our readers are no doubt familiar, at least at second hand, with Katherine Mayo's book "Mother India" with its very astonishing description of Indian degradation. Almost immediately upon the publication, replies began to flood in from those competent to judge of the true state of India. Miss Mayo's animus, or her natural affinities, or both, are sufficiently to be discerned in the fact that apparently nothing whatsoever of life in India in its higher phases, nothing at all save the lowest manifestation of human nature as developed in a very old civilization appears to have registered upon her mental retina. It is as though an American were to write a voluminous book upon English and American customs based upon the experience of a sojourn on the East Side of London or New York.

### RETURN FIRE

Mr. Chester Green, 88 Washington Avenue, Cambridge, Mass., has compiled a digest of replies to "Mother India" which can be secured for five cents a copy. Mr. Green prefaces:

Miss Mayo's book, "Mother India," is not the only thoughtless, and sweeping indictment of a people, a race, or a group, large or small. Through concurrence of circumstance, however, it is supplying a test case of our attitude in such matters. Sweeping statements cannot be counterbalanced by sweeping statements; but only by thoughtful analysis and judgment. This pamphlet is not offered as a substitute for personal thought and study. It does not seek to prove to anyone conclusively, that Miss Mayo's statements are false, but—since so vital a subject pregnant with far-reaching possibilities has been brought to the limelight of public thought—to urge that we give it due consideration in seriousness and in integrity of mind. Let those sponsor this pamphlet who find themselves in harmony with its purpose.



The legitimate scope of patriotism is limited to the inner life of a nation and within the boundary of its own jurisdiction. Outside of this, and in dealing with other peoples and nations, true patriotism expands into humanitarianism. With this ideal in mind, the present pamphlet is published neither in the specific interest of India nor for the exclusive benefit of the United States—(although these two countries with Great Britain as a third are most immediately concerned). Its deeper purpose is the promotion of human brotherhood based on mutual understanding and fructifying in good-will.

## FACTS

Some of the authorities quoted run as follows:

Dr. M. I. Balfour, of Bombay, on the age of motherhood in India, who shows that it is 18.7 years, as against Miss Mayo's statement that the Indian girl looks for motherhood between the ages of 14 and 8, with 14 well above the average.

Mr. Dhan Gopal Mukerji, a well-known Hindu poet and authority, formerly of Stanford University, shows that Miss Mayo has a complete misconception of the nature of the "child-marriage" ceremony, there being two ceremonies, and the marriage not being *in actu* until after the second, several years later.

The *Modern Review* of Calcutta, September, 1927, gives other figures largely to the same effect.

## COMPETENT TESTIMONY

Mrs. Margaret E. Cousins, Honorary Secretary of the Woman's Indian Association, appears to give one of the fairest opinions quoted:

I have lived in India for twelve years in intimate friendship with women of India, with its students and its political reformers. I am neither a Government servant, nor connected with official or missionary circles. I am a lover of humanity, and work for it through seeking the advancement of womanhood to an equality of honour and opportunity with manhood. My work along those lines was viewed so favorably that I was the first woman honorary magistrate appointed in India. These facts give me the power to pass judgment on Miss Mayo's book, and, while my experience corroborates a large number of her facts and illustrations regarding sex, health, untouchability, and the treatment of animals, I aver that the total impression she conveys to any reader, either inside or outside India, is cruelly and wickedly untrue. Unless read in conjunction with supplementary books on other aspects of India's life and culture, or unless it is withdrawn from circulation outside India, it will create nothing but race-resentment and a fortune for its cleverly stupid authoress. . . .

Mrs. Cousins further shows that in direct contradiction to Miss Mayo's statement, it is the British Government which has blocked the efforts of Indian people to raise the marriageable age to 16 years.



## AN HONEST MISSIONARY ON INDIA

Alden H. Clark, in the February *Atlantic Monthly*, gives an opinion supported by seventeen years of missionary service in India; and certainly a Christian missionary in India cannot be expected to be unduly prejudiced in favor of the native customs. Says he:

Her statement about the absence of sport from child life is only a glaring instance of what pervades the book. India is not a human beast dying of her indulgences and her corruptions; she is a great people whose remarkable vitality has carried her through many evil customs and mistaken ideals to a new day of hope and renewed vigor of life, in which she is beginning to purify herself for her great part in future world service. Inter-racial understanding is of all things to be cultivated at this juncture of Indian progress. Those of us who know India can give assurance that her response to open-mindedness and good faith is as immediate, as warm and whole-hearted as her present bitterness is deep.

## “MAHATMA” GHANDHI SPEAKS

Mr. Ghandhi says:

The book is cleverly and powerfully written. The carefully chosen quotations give it the appearance of a truthful book. But the impression it leaves on my mind is that it is the report of a drain inspector, sent out with the one purpose of opening and examining the drains of the country or to give a graphic picture of the stench exuded. She says in effect, with a certain amount of triumph, “The drains are India.” . . . The book is without doubt untruthful, be the facts stated ever so truthful. If I open out and describe with punctilious care all the stench exuded from the drains of London and say, “Behold London!” my facts will be incapable of challenge, but my judgment will be rightly condemned as a travesty of truth. Miss Mayo’s book is nothing better, nothing else . . . It is brimful of descriptions of incidents of which an average Indian at any rate has no knowledge.

After giving several specific instances where Miss Mayo has misrepresented his statements, he says:

I warn (Western readers) against believing this book. I do not remember having given the message Miss Mayo imputes to me. The only one present who took any notes at all has no recollection of the message imputed to me. But I know what message I give every American who comes to see me. “Do not believe newspapers and the catchy literature you get in America. But if you want to know anything about India, go to India as students. Study India for yourself. If you cannot go, make a study of all that is written about India—for her and against her—and then form your own conclusions. The ordinary literature you get is either exaggerated vilification of India or exaggerated praise.”

## SOME OF INDIA’S DEFENDERS

These quotations form a fairly comprehensive summary of the replies. Others quoted to the same effect, in some instances expressing



themselves more vigorously, are Miss Ruth E. Robinson, born in India, writing in the Methodist weekly, *Zion's Herald*, who accuses Miss Mayo of deliberate falsification; the famous Indian poet, Dr. Tagore, and Miss Bose, principal of the Victoria College of Lahore, join Mr. Ghandhi in complaint against misrepresentation of their views and mis-quotation of their words; Mrs. Annie Besant, with whom we here find ourselves in agreement, though seldom elsewhere, remarks that Miss Mayo has published a remarkably wicked book, slandering the whole of the Indian people; Mr. W. Norman Brown writes to the same effect in *The Nation* for July 13th; the National Council of India, through its committee, the Rev. Dr. Macnicol, Mr. P. O. Philip, and Miss A. B. Van Doren, protests strenuously; Mr. Ratcliffe, one-time editor of *The Statesman* of Calcutta, has an article in *The New Republic* of Sept. 21st, in which he calls the book a libel; Miss M. M. Underhill, an English missionary in India, protests against Miss Mayo's unfairness in the October *International Review of Missions*; another condemnation comes from Prof. J. J. Cornelius in the December, 1927, *Current History*.

#### EAST AND WEST

Prof. J. J. Cornelius writes:

While Miss Mayo, an American, tells us that the British are in India for India's good, there are not wanting some British statesmen honest enough to tell us a different story. Only two years ago Sir W. Joynson-Hicks, Home Secretary in Mr. Baldwin's Cabinet, declared: "We did not conquer India for the benefit of the Indians. I know it is said in missionary meetings that we conquered India to raise the level of the Indians. That is cant. We conquered India as the outlet for the goods of Great Britain. We conquered India by the sword and by the sword we should hold it . . . . I am not such a hypocrite as to say we hold India for the Indians. We hold it as the finest outlet for British goods in general, and for the Lancashire cotton goods in particular."

From a speech made by Sir Guy Fleetwood Wilson in 1913 when he was retiring from the office of Finance Member of the Indian Government:

I wish to pay a tribute to the Indians whom I know best. The Indian officials, high and low, of my department, through the years of my connection with them, have proved themselves to be unsparing of service and absolutely trustworthy. As for their trustworthiness, let me give an instance. Three years ago, when it fell to my lot to impose new taxes, it was imperative that their nature should remain secret until they were officially announced. Everybody in the department had to be entrusted with this secret. Any one of these, from high officials to low paid compositors of the Government Press, would have become a millionaire by using that secret improperly. But even under such tremendous temptation no one betrayed his trust.



Speaking at a meeting of the East India Association, December, 1901, Sir Lepel Griffin, the President, said:

When I look back on my life in India and the thousands of good friends I have left there among all classes of the native community, when I remember those honorable, industrious, orderly, law-abiding, sober, manly men, I look over England and wonder whether there is anything in Christianity which can give a higher ethical creed than that which is now professed by the large majority of the people of India. I do not see it in London Society; I do not see it in the slums of East End; I do not see it on the London Stock Exchange. I think the morality of India will compare very favorably with the morality of any country in Western Europe. (*Modern Review*, Calcutta, Oct., 1927, page 423).

In relation to the intellect and the spirituality of the Hindus, Sir Michael Sadler, President of the Calcutta University Commission, bore this testimony in 1919 in his University town of Leeds: "One cannot walk through the streets of any centre of population in India without meeting face after face which is eloquent of thought, of fine feeling, and of insight into the profounder things of life. In a very true sense the people of India are nearer to the spiritual heart of things than we in England are. As for brain power, there is that in India which is comparable with the best in our country."

Speaking of Indians, Judge Sleeman who resided in India nearly a quarter of a century, says: "I have had before me hundreds of cases in which a man's property, liberty, or life has depended upon his telling a lie, and he has refused to tell it." (From Dutt's "Civilization in Ancient India").

### MISS MAYO'S OBJECT

It appears to be beyond dispute, that Miss Mayo's book is a slanderous, vicious, and bigoted attack upon a people whom the author is not in the least capable of understanding, an attack overwhelmed, to every fair-minded reader, by the universal protest it has aroused from those competent to judge. Such an enterprise betrays ulterior motives, and by a fortunate chance, Miss Mayo herself revealed, in a few words to a newspaper reporter, that which illumined the darkness of her prejudice as by a lightning flash.

*It appears important to her that the American public be informed of these matters, because of the inroads Indian philosophy is making upon American religious life.*

### MIXED REACTIONS TO MIXED MARRIAGE

Some of the reactions from the recent marriage of Miss Nancy Ann Miller to the Maharaja of Indore, cause an emptying of vials of wrath by Major Rupert Hughes. Writing in the *Los Angeles Examiner*, for April 29, 1928, he says:

Women are only beginning to practice fair play as a code of honor, and it is too bad that their sex should be to blame for one of the most outrageous examples of bad sportsmanship ever shown.



The credit for the triumph is given to Seattle. If the story is true, the city ought to rise in its majesty and disown the deed for the sake of its own good name.

He is referring to the act of the Women's Home Missionary Society in launching a movement to prevent Miss Miller from returning to America and bringing her husband with her. Major Hughes goes on:

The reason given for this most appalling bit of meddlesomeness is that the maharaja and his Seattle bride plan to "disseminate Hindu doctrines in the United States."

It is as astounding as the activity of a Methodist missionary society.

According to its own reports, the Methodist Church budget for missionary work in India for the year 1925 was \$2,465,177. This included \$500,000 for the support of a staff of 203 American couples, also the maintenance of church work from 2447 centers, and 685 village schools, and the building of nine churches at a cost of \$129,000.

These 406 American husbands and wives were sent from America to denounce the sacred tenets of Hindu faith and win the natives away from their inherited beliefs. Yet the Hindus must not be permitted to return the compliment with even one couple . . .

How can Christians ask the Hindus to listen to the doctrine of Christianity while they are refused even a hearing for their own counter claims?

In spite of the effort to keep out foreign religions, they continue to seep in. It may be possible to scare off Nancy Ann and her husband, but there are already numerous Indians actively engaged in securing proselytes. The Swami is a more or less familiar figure and there are numberless groups of Americans devoted to Hindu creeds. Whether one finds the doctrines offensive or not, it must be confessed that the believers are quiet and harmless.

If these 300,000,000 Indians were as aggressive and as well organized as we are they might attempt to carry their religion behind cannon. Their weakness should give them greater protection from true Christians than any other power. But fair play and religious ardor rarely inhabit the same heart. Why?

YES—WHY?

It is simply that the religious creeds and sects are based fundamentally upon a principle of injustice and therefore cannot have any deep grip upon souls which are not fundamentally warped in the matter of justice and fairness. For almost without exception the claim of every religion is to bring to its adherents benefits of body, soul, mind, or finances, which are withheld from the devotees of other creeds, and that without the said adherents being any more moral, any more unselfish, any more sacrificing, than their rivals; in other words, all sectarian religion is a gigantic play upon the idea of deific favoritism. How can anyone expect to pick sweet smelling roses from deadly nightshade?



## OUR PATRIOTISM

Mr. Hughes applies the same principle to our "100% Americans."

Intolerance violates the very soul of any republic, and it is astounding to see the number of people who shriek loudly about being 100% Americans and shriek even more loudly for the suppression of everything and everybody differing in any respect from their own convictions.

This republic has had several wars to fight, some in defense of its liberty and one in defense of the Union, but every day since its origin this nation has had a civil war raging between those who believe that liberty means liberty and those who believe that it means liberty only for themselves. Their motto is:

"I will uphold liberty if I have to trample into the dust everybody who disagrees with me."

Such people are the real anarchists, the only serious danger to our ideals.

Inconsistency is not usually a matter of much importance, but there are times when it is ludicrous. And never in human history, perhaps, was any nation in a more ridiculous plight than ours today, for we have our marines in Nicaragua shooting natives and bombing villages in order to secure a peaceful election. At the very same time our second largest city, Chicago, has begged for Federal troops to insure a peaceful election; and the request has been refused! This is enough to make the gods laugh till they fall off Olympus.

The bad sportmanship of certain noisy Americans—not of all by any means, but only of the noisier sort—is seen in our attitude toward changes of citizenship.

All this is very painfully true, and Major Hughes above all men has the right to say it. He went to war for his country willingly and effectively. He has decidedly passionate and unvarnished convictions about nearly everything and everybody, and does not hesitate to express them in such terms as seem to him to befit the occasion, at every turn. Without doubt, to many, he must represent the very spirit of intolerance, yet in truth, it is anything but so, for Major Hughes is one of those very, very few human beings able to understand the possibility of holding and fighting for decided convictions, and withal, fighting equally for the right of those opposed thereto to express themselves with just as much freedom and vigor.

## THE CHRISTIAN FAILURE IN INDIA

Major Hughes recapitulates our record in India, remarking that in four hundred years of propaganda, with the spending of millions upon millions of dollars, only one per cent of the Indian population has become Christian, even in name—and the worth of that name to a Hindu, we know all too well—while at the same time, the Indian population itself increases one per cent each year. Mohammedanism began its missionary work in India far later than Christianity, and has converted twenty-two per cent of the total, at the present time being



on the increase faster than Christianity. In twenty years, the Sikhs have converted between five to eight times as many as the total reached by the 400,000 Indian Methodists in sixty years. The Catholics in India have made far more headway than any Protestant sect, or in fact, any two of them. Nearly everybody, says Major Hughes, reports an increasing hostility to Christianity in India, as in all the Orient. He suggests that should the time come, as it may, when Hindus have the power to forbid entry to Christians, they will be merely following the example of the Seattle ladies.

### THE EFFECT OF MODERNISM

There is power in deep conviction, however irrational, fanatical and bigoted. What is really helpless in religion is milk and water sentimentalism, empty hopes and pious wishes, such as constitute the whole offering of modernist religion. This is very visible to Major Hughes and his observations are derived from Christian sources themselves.

The Fundamentalist war with the Modernists that has caused such devastation in America has invaded the missionary field, and the heathen have watched with amazement furious conflicts not merely between sect and sect, but inside the sects. The Indians behold Methodist denouncing Methodist and Baptist Baptist, and they turn away in disgust from all of them.

According to a statement made in 1925 by the general secretary of the Presbyterian Northeast India General Mission:

"Modernist practices in India have given the most staggering blow to Christian work in India that it has received during the last decade. Hundreds are returning to idolatry because their faith in the Bible and the Christ of the Bible is being destroyed by these missionaries and modernism."

The ruthlessness of the civil war inside the Christian church is alienating vast numbers of people not only in India but in America and elsewhere. Fanatics of one sect or another heap such ferocious abuse on fellow-Christians of slightly different dogma that they have only feeble terms left for the abuse of those who differ with them altogether.

When it comes to denouncing the vilest criminals they are bankrupt. All their worst phrases have been applied to other preachers.

The effect of this on people of little religious warmth is to turn them away altogether. The effect on races of other traditions is even more repellent.

### MAJOR HUGHES' IDEA OF CHRISTIANITY

He warns Christian bigots that if they wish to stem the inroads of Eastern religion, their worst stratagem is persecution. Says he:

Religions thrive on persecution. It is their manna from heaven.

Besides, it is a little late in the day for any religious body to call upon the Government to keep any other religious body from enjoying the boasted liberty of America.



Above all things, it seems pitiful that those Seattle women can find nothing better to do than to organize insults for a girl from their own city who followed the dictates of her heart and married the man of her choice.

If they feel that she has done wrong, let them receive her with such welcome as the Prodigal Son received in the parable. If anything could convert her and thousands of other backsliders back to Christianity, it would be a little more practice of its fundamental principles.

But unfortunately, by "fundamental principles of Christianity," Major Hughes means the fundamental principles of Christ's own teachings, which are betrayed by every sect.

### RED AMERICA

The *Literary Digest* for April 21, 1928, under the caption "U. S. Redder than Russia," gives a list of forty-three American cities, ranging in population from 36,000 to 3,000,000, which have a worse homicide record than Moscow and Leningrad, the principal cities in Soviet Russia. Dr. Frederick L. Hoffman, an insurance company statistician, says:

Regardless of Baumes laws, increased police activity, national and local crime commissions, and an increase in the number of death sentences, the homicide record of American cities remains the outstanding indictment of our American civilization. . . . In 1926 the homicide death-rate for England and Wales was seven per million, which compares with a rate of 104 per million for American cities!

Dr. Hoffman strikes very close to the root, in the following diagnosis:

. . . The true cause of our crime situation is to be found in the changing character of the American people, for every element of the nation is represented in the long list of murderers, from youth to old age, men and women, black and white, native and foreign, rich and poor. The one trait common to most of them is the want of a character qualified to deal with the stern realities of modern life. The question is properly raised whether fundamentally our system of education is not seriously at fault in over-emphasizing mental development and purely material aims and purposes.

### UNLEARNED LESSONS

A noteworthy sidelight in Dr. Hoffman's report is the revelation that homicide rates have nothing to do with the proportion of aliens in the population of a great city—important because of the great amount of noise made by journalists of the *Saturday Evening Post* school in promulgating the slanderous doctrine that all the ills of America are due to its admixture of foreigners, a claim which is, in fact, directly opposite to the truth.



Meantime also we have at hand a clipping from the *Washington Star*, Jan. 4, 1928, in which Dr. Ales Hrdlicka claims that there is nothing in history, sociology, or ethnology, to substantiate the idea that a merging of races causes a decline of stock. He states that no great race has been of pure blood, but has been rather a political and linguistic unit.

Neither Dr. Hoffman nor other observers and students appear able to do more than point out the alarming facts and tendencies of our present-day American life. The causes ascribed and the remedies proposed are in every case woefully deficient in fundamental perception. Rarely is it seen that science without validity is the real enemy of mankind. Our most intelligent critics, looking outside for alleviation, still see mere effects as primary causes. Enlightened selfishness is regarded as the most that can be hoped for, in spite of the lesson of the Great War. The *fundamental* ethics of Buddha and of Christ are still considered by all alike as impossible of practical application or realization.

#### INTELLIGENCE AND ENVIRONMENT?

Dr. Frank N. Freeman, of the University of Chicago, (*Science News-Letter*, Jan. 7, 1927) gives the result of investigations into the influence of environment upon intelligence. Contrary to the usual opinion, he believes that environment plays a greater part than heredity. Certain children of very bad heredity, he says, when placed in good homes, gained an average of ten points in their intelligence quotient. Ordinarily a child's ability remains at its own level, but a change of homes may change its development.

Now, all such results, of course, are compounds of the Karma of the parents and the Karma of the children. We are all necessarily influenced by the teachings and type of thought all about us. Nevertheless, a characteristic cannot be put into us by environment, although characteristics, good or bad, which would otherwise lie dormant for a lifetime, may be brought out thereby. If a dull child, or one of low morals, is caused to rise in quality by a change in environment, is it not then necessarily true that such a child, given the teaching of personal responsibility and "self-induced and self-devised effort," could of its own accord accomplish the same development? The corresponding phenomenon is seen every day by Theosophists; that is to say, men of poor morals or poor intelligence, or both, literally regenerate themselves as a result of fire struck by the ancient truth that the real inner self is a composite of wondrous powers and experience garnered through many ages, which can be bound by no "environment" or "heredity" *once it knows itself*.



### THE GREAT EARTHQUAKE CYCLE

In *Science*, July 9, 1926, Commander N. H. Heck of the U. S. Coast and Geodetic Survey, remarked that we were now passing through a period of widespread earthquake distribution. It is only in very recent years that science has taken any cognizance of the fact, observed by laymen long since, that major earthquake activities are correlated with similar phenomena over the greater part of the world. Commander Heck's remarks of a year ago have had much point added by the continual series of seismic troubles in wide-spread parts of the earth during the spring of 1928, most serious of which were the destructive earthquakes in Greece and the Balkans. There were also heavy disturbances in South America, and, according to the *Los Angeles Examiner*, March 17, 1928, Director Tondorf, of Georgetown University at Washington, noted on the seismograph an earthquake of greater intensity than any ever before recorded, in a southeasterly direction from Chicago.

The remarkable weather vicissitudes of the corresponding period have certainly gone unnoticed by very few; and the latter, remarkable to relate, have in many cases properly correlated them with the fact that we are now at a sunspot maximum.

### ANCIENT WISDOM ON CATASTROPHES

(From Hermes) "The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of satellites, *are innumerable choirs of genii*. . . . They fulfil the will of the gods (Karma) *by means of storms, tempests, transitions of fire and earthquakes*; likewise by famines and wars, for the punishment of impiety. . . . It is the Sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plentitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures." . . . All these Genii *preside over mundane affairs*, they shake and overthrow the constitution of States and of individuals; they *imprint their likeness on our Souls*, they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance*." (*Secret Doctrine*, 1888, I, 294).

And at what times should such effects be most noticeable? Why, just as indicated in another extract:

Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system. . . . (*S. D.*, I, 541-2).