



The Universe is the combination of a thousand elements, and yet the expression of a single spirit — a chaos to the sense, a cosmos to the reason.—*Isis Unveiled, Vol. I.*

He, being One, rules over everything, so that the universal germ ripens its nature, diversifies all natures that can be ripened, and determines all qualities.—*Svetasvatara-Upanishad, 5th Adh.*

# THEOSOPHY

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## MASTERS AND THEIR MESSAGE

SOME CHAPTERS FROM THEOSOPHICAL HISTORY.

### THE ESOTERIC SECTION

Yet you must not think that the gods are without employment, or that their descent to this earth is perpetual. For they *descend according to orderly periods of time*, for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently through one man pays attention to and affects countless multitudes of men.

For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns. . . . This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature.—Synesius: *Wisdom of the Egyptians*.

Now as a fool, now a wise man; now as a great and wealthy king; now as a wanderer, now a sage; now dwelling like a serpent, solitary; now full of honor; now rejected and unknown: thus the sage walks; though not like others, yet seeming as the rest; bodiless, though possessing a body, this Knower of the Eternal, whose Self is real Being, they behold as though bound to a body, while he is in truth freed forever from the body, and they are deluded by the mere seeming of the body.—Shankaracharya: *The Crest-Jewel of Wisdom*.

To put it still more clearly, such an invisible Entity may be bodily present on earth without, however, abandoning its status and functions in the supersensuous regions. . . . Many are those among the Spiritual Entities, who have incarnated bodily in man, since his first appearance, and who, for all that, still exist as independently as they did before, in the infinitudes of Space.—H. P. Blavatsky: *The Secret Doctrine*.

And the neophyte may meet an adept in the flesh, may live in the same house with him, and yet be unable to recognize him, and unable to make his own voice heard by him. For no nearness in space, no closeness of relations, no daily intimacy, can do away with the inexorable laws which give the adept his seclusion. No voice penetrates to his inner hearing till it has become a divine voice, a voice which gives no utterance to the cries of self.—*Light on the Path*.

It would require a greater knowledge and more skill than the writer possesses to portray truly the nature of the one who lived among us under the name of William Q. Judge. Yet there is knowledge of him and of his work for, and relation to, the Theosophical Movement, which is of moment to every student of Theosophy.

It may seem to some readers of this magazine that its Editors err in so constantly speaking of H. P. Blavatsky and William Q. Judge; that it is the laying of too great stress on a personality, a fault to which humanity is prone and in regard to which not a few have learned to be fearful. But it is hoped that it may be perceived by some that while a person is indicated, the real object is to point to a Source in which personalities play a necessary part as Messengers to the world of men: having determined the real Messengers, we are then in position to obtain the Message of Theosophy pure and simple, and can begin its study on a sure basis.

There are many Theosophical organizations in the world today, with different exponents at their head. The tendency of all these is to consider the heads of the *organizations* as the true exponents of *Theosophy*, without much, if any, attempt being made to ascertain what Theosophy is, and whether the various assumptions and claims made are justified.

The basic enquiry, therefore, would lie in the triple question: What is Theosophy; whence came it; who brought it?

The answer to the first part of the question can be stated generally in the following terms:

"Theosophy is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man."

The second part of the question is answered by a consideration of Evolution, the law of growth of all beings; which is to say, that all beings of every grade have evolved, and will continue evolving. This implies that all beings below man will some time reach his status, and that all beings above man have at some time in the incalculable past, evolved through similar conditions to those in which humanity finds itself. This presents the fact in nature that there are super-men, a line of Elder Brothers, who continually watch over the progress of the less progressed, preserve the knowledge gained through aeons of trial and experience, and continually seek for opportunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul. As races evolve and intelligence increases, periods arrive when direct and special efforts can be made by these Elder Brothers. Such a period arrived in the last

quarter of last century, and was marked by that expression of the Theosophical Movement known as the Theosophical Society.

The answer to the last part of the question: "Who brought it?" is as important as any other part. For Theosophy, in name at least, has been before the world for over a third of a century, and there have been many self-elected exponents who may, for all the student knows, have exploited it, obscured it, perverted it, and diverted its channels for personal ends. It is certain that strange things have been said and done in the name of Theosophy. Therefore the facts as to "Who brought it," are of vital importance if we would know *what was brought*.

Mankind never received anything from higher sources except through some human being; every so-called "revelation" was voiced by some living man among men. There have been prophets and false prophets; the truth or falsity is not determined by the claims of the prophet, but by the nature of the "revelation." Some person or persons brought Theosophy to the Western World, and in bringing it one of them said and wrote, "it is not a treatise, nor a series of vague theories, but contains *all* that can be given out to the world in this century. It will be centuries before much more is given." Another said and wrote, "Promulgate; do not speculate."

Find the right persons and you have the presentation of Theosophy pure and simple. Then, and then only, is one in the position to know whether any claim or statement affirmed to be Theosophical, is so or not.

The history of each great world religion shows at its starting point a personage who was credited with divine knowledge, and upon whose teachings the subsequent form or forms of religion arose. The founder of Christianity appeared as a man among men; he was of lowly birth among a sect despised by the majority of the people of the time. He was accused of many transgressions. His followers do not judge him by these things, but by the message that he brought; and by that message we are enabled to see that many of the transgressions of which he was accused, were protests against the cant, hypocrisy and inhumanity of the time. But who or what was Jesus? Was he not one of many such divine incarnations with a special message to the people he came to? That people, except a handful, neither knew nor understood him; and even among his chosen disciples he was betrayed and denied. Verily, history repeats itself.

What is Theosophy? It shows itself to be as divine a message as was ever given to the world of men, and a more complete one. Who, then, would be its Messengers? Who but those of that great Brotherhood of perfected beings who, out of Their great compassion, ever work for the ideal progression of humanity.

We cannot question the veracity of H. P. Blavatsky without questioning Theosophy which she brought; Theosophy proves itself to be true and confirms her truthfulness. If, then, H. P. Blavatsky

and William Q. Judge mutually record their recognition of each other, and their relation in the work, the meaning is plain. The nature and mission of William Q. Judge are confirmed in many ways and at different times by H. P. Blavatsky in printed and written records. His writings and his work stand in unbroken relation and consistency with the work and writings of H. P. B.

When H. P. Blavatsky left America, the land of her and his adoption, and the birthplace of the Theosophical Society, she left her colleague, William Q. Judge, to carry on the work in that country which she declared was the cradle of the new Race, and held the crest wave of advancing civilization. It must be apparent that for such a task there would be selected the one best fitted to lay down the lines needed for the great end in view. Error cannot be charged in a matter of such great importance without practically denying the existence of Masters, Their knowledge, and Theosophy itself, for they all stand or fall together.

H. P. Blavatsky and W. Q. Judge, in their capacity of Messengers, cannot be separated; They stand or fall together. Those who are found belittling one, will be found belittling the other: and for the same reasons. The writings of these two are mutually corroborative and complementary. Studied together, they embody the noblest religious ideal, the highest all-inclusive philosophy, the most practical application; giving the science of life, the art of living, the very knowledge that humanity stands in crying need of.

Let those, then, who would understand the Theosophical Movement, Theosophy, and its Messengers, consider that it might be true that the persons known in the world as H. P. Blavatsky and William Q. Judge, were but the mortal garment assumed by beings of a higher order; let Their writings be studied from this point of view, and it is certain that a great light will dawn, where before there was darkness and confusion.

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

The Theosophical Movement can only be understood by understanding and applying the teachings of Theosophy. It can then be seen that the Theosophical Movement began far back in the night of Time, and has since been moving through many and various peoples, places and environments. Its source is in that long and unbroken line of Elder Brothers of Humanity, Beings who were perfected in this and former periods of Evolution. They have always existed as a body, all knowing each other, no matter in what part of the world they may be, all having a single doctrine, and all working for the race in many different ways. All who love Brotherhood are parts of that great whole denominated the Theosophical Movement. Its unity throughout the world does not consist in the

existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it, and he who can, to any extent, assimilate the Master, to that extent he is the representative of the Master, and has the help of the Lodge in Its work.

Whatever of authority pertains to H. P. Blavatsky and William Q. Judge must rest upon the Message that They brought; its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis*, a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic. Equally, whatever of authority or of succession may obtain among Their associates, followers and students of every degree can only be truly determined in the same way, and not by claims, use or misuse of sacred names, pretensions, or any externalities whatever. If the Message is not comprehended, if the nature of the Messengers is not grasped, if the lines laid down are not followed; there is darkness where there should be light, self-delusion instead of illumination; ingratitude and disunion where there should be loyalty and union.

Certainly, if we accept the principles of Theosophy and apply them, it must be clear that none of those who have been actively drawn into the Movement is so allied for the first time. The lessons learned in former lives and in former trials have infallibly operated to attract once more all those who are in incarnation at this epoch. So, too, the old mistakes, the ancient errors, the barriers and pitfalls we failed to surmount or to avoid in other days, must still lie in the way, ready to bar or to engulf us, if we do not keep our eyes fixed on the goal and follow in the Path of the Teachers.

It should be apparent to all that, no more than Krishna or Buddha or Jesus, did H. P. B. and W. Q. J. incarnate or work or write or do anything for their own pleasure and amusement or in idleness or ignorance. As of old, so also did They speak much in tale and parable to point the moral and apply the lessons They imparted. Sometimes over their own signatures, sometimes unsigned, sometimes over signatures fictitious to us, They published in the old magazines hints and indications, clear enough for those students who were interested in learning, hidden for those who were driven by self-interest, by curiosity, by thirst for powers and phenomena. Thus, such students can read between the lines in "Nightmare Tales." Thus, such students can read within the words of the allegories published in the *Path* over the signature of "Bryan Kinnavan." So read and studied, we think every prominent character in the Theosophical Society can be recognized, for character changes but little from life to life, and those who in one way and another were active in the period from 1875, were assuredly active before. "The Telltale Picture Gallery," "The Wandering Eye," and "The Serpent's Blood," for example, when read

as episodes and events in former lives, are sign manuals of well-known persons in the period of which we write. For we may have gained information, indeed, but no knowledge, if we do not recognize *continuity* in character and tendency as well as life, and that men are *Karmic Agents*, with all that the words imply.

Certain living persons are, in the eyes of the world and of the vast majority of students, the authoritative exponents of Theosophy. What they write, what they say, what they do, what they claim, are accepted without doubt or question by the world and by their followers, as a correct presentation of teaching, an accurate statement of fact, a true recital of history, an illustrious example to be followed.

There is no more question or investigation to determine the truth or falsity of what is propounded, than exists among Catholics, for instance, as to the dicta and example of priest and pope. No more doubt than there is in the world that present day Christian sects are truly promulgating the doctrines of Jesus. No more question than there is among the miserable millions of Hindûs that the brahman and the pundit are the living oracle and mouthpiece of the Vedas and the Shastras.

And if, here and there, some open minded and independent thinker presumes to search the scriptures for himself, and raises questions of inconsistency and contradiction in fact and philosophy, he is straightway branded with the brand of Esau. It is pointed out that the priest and the pope, the brahman and the pundit, are men of the most pure lives, that they are the "successors" of the Teachers, that the inconsistencies are expansions of the original teachings, the contradictions are corrections and more up-to-date revelations, and, finally, that the questioner is an outcast and worse than an infidel. But the questions themselves are never squarely faced or replied to, any more than were the questions of fact, of teaching and of philosophy that were raised by H. P. B. The only reply ever attempted to her was in the nature of epithet, abuse and slander, ostracism and silence. These are the only weapons possible to those who have usurped the place of the Teachers and those who rely on forms and formulas. Thus, little by little, the spirit is lost and the letter only remains of the great Messages of the past. Thus, little by little, during the last twenty years, theosophical societies have been substituted for *Theosophy*, and the voice of the leaders of these organizations for the *Voice of the Masters*; all of which is directly opposed to the everlasting truth that:

*"Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great Theosophical Movement is to be discerned."*

For what did Krishna teach his disciple, if not to burst the chains of the priesthood of his time? What was Buddha's mission if not to destroy the fetters riveted by sect and caste? Why came

Jesus of Nazareth if not to oppose spiritual ideas to the forms and dogmatism which in the name of religion enslaved the souls of men? What good can come to Humanity from the great Message brought by H. P. Blavatsky and William Q. Judge, if Their followers and students set up the old forms under new names, impose a new fetichism, a new priesthood, a new theology, a new vicarious atonement, a new letter of the law in place of the old?

Every student of Theosophy has come by perception, inference, and evidence, to believe that every great world religion was in its origin a presentation of a portion of the anciently universal Wisdom-Religion by some Master of the Great Lodge, some Elder Brother of Humanity, who incarnated among men, became in all things as one of us, delivered his Message, struck the key-note for the succeeding centuries, set an example to all mankind, taught a chosen few, and departed to his own place.

Every student knows that these Messengers came in various guises, were bitterly opposed by the religious and scientific authorities of their day, whose pretensions, claims and dogmas they set at naught. And the student knows that in time the old forms and dogmas apparently died and were replaced by the new teachings, but that what in fact took place was that little by little the Message was subverted and perverted and all that was achieved for humanity was the imposition and reincarnation of the old darkness in the nomenclature of the new light. In the name of Krishna is taught and believed all that he opposed. In the name of Buddha is taught and believed all that he opposed. In the name of Christ is taught and believed all that he opposed. In the name of Theosophy is taught and believed all that H. P. Blavatsky and William Q. Judge sought to destroy.

Yet any present day believer in Hinduism, Buddhism or Christianity has only to divorce his mind from the influence, the claims and the ideas of the self-styled exponents of those systems, and study what record remains of the teachings and examples of the Founders to discern that what is taught and done in Their names is in fact the opposite, the shadow, of the true teaching and the true example.

Theosophy has been before the world less than half a century and history is already repeating itself. For the most part the original writings of H. P. B. and W. Q. J., although extant and accessible in their entirety, have fallen into desuetude, and what is being studied and followed is the writing and example of students who have in nearly every case drifted far, very far, from the precepts given and the lines laid down. Claims are made on every hand at utter variance with the teachings and with each other. The most preposterous assumptions of knowledge, coupled with the wildest vagaries in practice, are proclaimed, heralded and accepted as being Theosophy and Theosophical, without any concern or regard as to consistency or inconsistency with the teachings or with

each other. The great ideas propounded by H. P. B. and W. Q. J., and these great Names, are used as cloak or as bait, accepted or rejected, praised or belittled, as may best serve the claims, the convenience or the necessity of the self-styled leaders and organizations which assume to speak for Theosophy and Occultism.

When the Esoteric Section of the Theosophical Society was formed, H. P. B., as we have shown, declared that after fourteen years of trial the original Society had proved itself a *dead failure* on all those points which ranked foremost in its foundation, even while it had accomplished great, even stupendous results on the utilitarian plane. From the standpoint of the real Founders and the real purpose, it had gone so far astray that a new effort became imperative if the work was ever to be restored to the original lines.

We have read well-nigh countless statements of students made during that period but nowhere have we found any remark indicative of any such feeling on the part of the members of the Society. On the contrary, the students, from Col. Olcott down, felt that a great success had been achieved; happy and hopeful prelude to a greater.

The Society was not a failure because of H. P. B.'s statement to that effect, any more than the philosophy she promulgated was true because she promulgated it. In both cases she proclaimed what was true, and what requires but the slightest genuine investigation to confirm to anyone. And here, it may be remarked, the everlasting true test of fact, of philosophy, or person, must rest. The greatness of H. P. B. lies in the greatness of what she proclaimed, the consonance of her life and her Message with the facts of experience.

A great philosophy was brought by her. Students had no doubts of their entire comprehension and accurate understanding. A great Society was founded by her with clear and well-defined Objects. Students had no doubts but that those Objects were being achieved. She declared the reverse to be the fact. If students could not recognize their failure in the work of the Society, how could they recognize their failure in the philosophy, of which the Society was a practical application?

The failure lay in their self-complacent adjustment of the philosophy to their own ideas; in reducing the Society to the level of their own actual daily objects. If the philosophy was truly presented, if the Society was truly founded, success could only be approached by the individual or the aggregate in measure as they raised their ideas to the level of the philosophy, conformed their daily lives to the requirements of the three Objects. As a body, the students during fourteen years exemplified the statement in *Light on the Path*: they fancied they had removed their interest from self, but in reality only enlarged the limits of experience and desire, and transferred their interest to the things which concerned their larger span of life.

To epitomize by way of recapitulation, the mistake at the threshold was in a misapprehension of the fundamental principles of the philosophy, the fundamental purpose of the Society, and a misunderstanding of the nature of the Messenger, with consequent failure.

Out of the many thousands of students not all failed. Some corrected the mistake at the threshold and for these the Esoteric Section was formed for their help and guidance, that they might become the throbbing heart of the T. S., and if possible restore it to the original lines. We have now to consider this second attempt, which was stated by H. P. B., in the Preliminary Memorandum sent to all Applicants, to be "probationary" and its general purpose "to prepare and fit the student for the study of *practical* Occultism or Raja Yoga." The Memorandum opens with the sentence: "One object of this book is to give timely warning to any applicant, should he feel unable or unwilling to accept fully and without reserve the instructions which may be given, or the consequences that may result, and to do the duties whose performance shall be asked." The statement was made that "the value of the work of this Section to the individual member will depend entirely upon: 1st. The person's power to assimilate the teachings and make them a part of his being; and 2nd. Upon the unselfishness of the motives with which he seeks for his knowledge; that is to say, upon whether he has entered this Section determined to work for humanity, or with only a desire to benefit or gain something for himself alone." And she added, "Let all members, therefore, take warning in time, and seriously examine into their motives, for to all those who join this Section certain consequences will ensue."

Compare with these statements the stern sentences of the Master in *The Occult World* in the letter written in reply to the proposals on the behalf of Mr. Sinnett and his friend to form a new Society according to their own ideas, and to go to the Brothers for guidance, knowledge and help. Compare the sentences from *Light On The Path*:

It is said that a little attention to occultism produces great Karmic results. That is because it is impossible to give any attention to occultism without making a definite choice between what are familiarly called good and evil. The first step in occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance. He goes on, either on the good or on the evil path. And to step definitely and knowingly even but one step on either path, produces great Karmic results. . . . He may seem to make great progress, but some day he will come face to face with his own soul, and will recognize that when he came to the tree of knowledge he chose the bitter fruit and not the sweet.

Much of the instructions and communications in connection with the Esoteric Section of the Theosophical Society, and much regarding its history, are necessarily of such a pledged or sacred character that they cannot be made public. But enough is believed

to be of public record to make possible a clear tracing of the lines of cause and effect for the benefit of all students, and definite indices for all who may come in touch with the private papers of the Section.

Let us try to get before us clearly and accurately the essential facts in regard to the Theosophical Movement, exoteric and esoteric.

1. Three persons were publicly concerned from the beginning and throughout the remainder of their lives. These were, H. P. Blavatsky, who came to America for the third time in 1874, met Col. H. S. Olcott at the Eddy farmhouse, and a few months later met William Q. Judge in New York. These three launched the Theosophical Society at New York in 1875. Public efforts and propaganda under one or another of the Three Objects of the Society began at once. Other Societies were formed in London; in the Ionian Islands, India, Ceylon, and throughout the world. H. P. Blavatsky and Col. Olcott went to India early in 1879. Six years later, in 1885, H. P. B. went to Europe, settling finally in London, where she remained till her death in 1891. Mr. Judge remained in New York, never leaving there except on visits to Mexico, Venezuela, India, Europe, and to the various parts of the United States, until his death in 1896. Col. Olcott remained in India till his death in 1907, never leaving there except on official voyages on the Society's affairs throughout the world.

2. H. P. Blavatsky was the Teacher, and from 1875 to 1891 her writings constituted the Message of Theosophy to all the world. These public writings began with *Isis Unveiled* which was published at New York late in 1877, continued in the pages of many newspapers and magazines, and in *The Secret Doctrine*, the *Key to Theosophy*, and *The Voice of the Silence*, which were published at London in 1888-89. The Theosophical writings of Col. Olcott were few in number and never constituted anything but reiterations, studies, interpretations and speculations regarding subjects and matters first presented by H. P. B.; and he was, by his own statements, taught by her and her Masters. As shown by his own statements, confirmed by the Masters in letters to him, and confirmed by both H. P. B. and W. Q. J., he never understood the nature of H. P. B., never grasped the character of her mission, never had anything whatever to do with the esoteric side of the Movement, save in his capacity as President of the exoteric Theosophical Society, and was never a member of the Esoteric Section. He was invaluable on the exoteric and utilitarian plane, and to him is chiefly due the credit for those results achieved during the first fourteen years of the Society, results acknowledged by H. P. B. in the Preliminary Memorandum, even while pronouncing the Society a dead failure from the Esoteric standpoint. William Q. Judge, as shown by his own writings and statements, confirmed and corroborated by the Masters, by H. P. B., and by those who afterwards became his enemies and accusers, was from the beginning, and for ages before, asso-

ciated with H. P. B. in the esoteric as well as exoteric side of the Movement, was pledged to Masters' work from the beginning, possessed the same knowledge and the same powers as were manifested in H. P. B.; was, from the beginning, in charge of the Movement, exoteric and esoteric, in America, where the work was begun because it is destined to be the home of the Sixth Race, whose fore-runners are already here. Mr. Judge was the *sole representative* of the Masters in America, as was H. P. B. in the world. Through H. P. B. and W. Q. J. directly or indirectly, in this sense, was and is the only channel for communication from or to the Masters concerned in the Theosophical Movement of the century. These vital facts are overlooked, ignored or derided by nearly all students today because of the assumptions, claims, and perversions of fact and philosophy set up and imposed in the name of Theosophy and the Masters by present day leaders and exponents of one and another of the sects and followings masquerading as *the* Theosophical Society and the "successors" of H. P. B. and W. Q. J.

3. The Masters, Their Messengers, Agents, and Chelas of every degree constitute the Lodge and the Esoteric School of Theosophy, and this Lodge and this School has existed throughout the ages. Attention was directed to it in the first sentence in *Isis Unveiled*, and repeatedly throughout that work and all the subsequent writings of H. P. Blavatsky and of William Q. Judge. The Theosophical Society from the standpoint of the Lodge was never more than or other than a temporary instrument and vehicle through which humanity as a whole might be reached, and through which those men and women who chose to do so might come in contact with Their School. The Esoteric Section was in actual existence from the commencement of the Theosophical Society as shown by the statements of H. P. B. and W. Q. J., and as indicated in *The Theosophist* for April, 1880. The Esoteric Section was not made publicly available to the membership of the Society until 1888, through the announcement made in *Lucifer* for October of that year. Some of the reasons for its formation were stated by H. P. B. in the Preliminary Memorandum from which we have quoted. Some of the hidden reasons may be discerned in the growth of the American section of the Society, in the foundation of *The Path*, in the Letter addressed by H. P. B. to the first American Convention, in 1888, and, finally, in the fact that *William Q. Judge was ready*, for it was he who directly brought about the formation of the E. S. through his letter to H. P. B. dated 18th May, 1887. He it was, also, who wrote the *Rules* of the Esoteric Section at H. P. B.'s request and with her aid and suggestion. He also it was who was stated by H. P. B., over her Master's seal and signature under date of December 14th, 1888, to be her only representative and sole channel for America and that full faith, confidence and credit were to be given him in that regard.

4. The Esoteric Section of the Theosophical Society was never more than or other than a *probationary* degree of the School

of the Masters. Neither H. P. B. nor W. Q. J. ever took the pledge of the Esoteric Section, but on the contrary all pledges signed by Applicants were sent to W. Q. J. in America and to H. P. B. for the rest of the world. From the beginning H. P. B. and W. Q. J. were in sole charge and direction of the Esoteric Section, whose membership received their papers on trust and in confidence to be returned on request. The Esoteric Section so continued until the death of H. P. B. in 1891, when the entire Council of the E. S. joined in a statement to the Membership reciting the position in which the Section and Council had been placed, and defining the course to be followed. From this Statement we shall have occasion to quote in due order and relation.

5. *Names are things.* The actual names of the Masters have never been given out and are not known to any but Themselves and Their pledged Disciples. To be a pledged Disciple of the School of the Masters is quite another matter from being a member of the Esoteric Section, which is probationary and whose members are *lay chelas*. The actual names of H. P. B. and W. Q. J. and of pledged Disciples are unknown and have never been given out, nor is the actual name of the School of the Masters used by any of the so-called esoteric sections of the now numerous Theosophical Societies.

6. Like the numberless religions and religious off-shoots throughout all time, and like the numberless schools of the mysteries, secret societies, occult orders, of the past and of the present, the various theosophical societies and esoteric sections of the day are in no sense representative of the School of the Masters or the Theosophical Movement. They represent merely claimants to the mantle of the prophet and those who accept those claims. They rest upon personal assumptions, personal claims and followings, personal psychological experiences of one kind and another. They are subversive of freedom of thought, separative and disintegrating in their very nature, set up forms and formulas, confer no real knowledge, and are the shadow and imitation of the real, deluding and deceiving the ignorant, the unwary, and all those who seek to find and enter the small old path by any other road than that of self-induced and self-devised efforts for the good of Humanity along the lines laid down by the Founders, whether of Brahmanism, Buddhism, Christianity, or The Theosophical Society.

7. The Anciently universal Wisdom-Religion, the School of the Masters and the Theosophical Movement are in unbroken continuity of existence to-day as always. They are spiritual, and not physical or psychical; are invisible, save in effect. Now, as always, they have their representatives and agents among men, who cannot be found out by any but those who have earned the right to know them. In all Societies and in all religions are earnest, sincere and devoted men, not seeking to find the Masters except by doing Their work, and all these are helped unknown to themselves, and to them only, *when they are ready*, the Master will appear.

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## A STUDENT'S NOTES AND GUESSES\*

### LIFE CENTERS.

(Continued from January Number.)

**B**EHIND Form lie Will and Idea. When we study the forms and laws of sun and planet and comet, we are learning something of the outermost showing of the life of the whole, and in the crystal we see the most elementary form of a living thought, which sleeps in the stone, in geometrical rest, locked in the law of numbers.

A drop of fluid forms a quivering sphere with a feeble cohesive force, a type of that balance of fluidic forces which lies between the fixity of the solid on the one hand, and radiant expansion on the other. The fluid as a solvent is the vehicle of the solid. The crystal may dissolve, but potential form is not lost; the peculiarities of that crystalline type will reappear as the crystal is reborn. It recrystallizes the same and yet another.

Water, then, or the fluid state, is the type of the astral plane of being, that into which form disappears, but from which it is reborn. The astral plane is the solvent and storehouse of form, of idea, of the memory of man and nature, and of all habit and heredity. It is the vehicle of energies which may be either vague and undirected, or may be polarized by Will and guided by Idea.

The point and circle symbol signifies really the point and the sphere. The point is the focus, both radiant and reflective, of an Akasic or ethereal sphere. Within this sphere there may be forms, both actual and potential, manifest and unmanifest; also radiant energies which in like manner are both manifest and unmanifest. The manifested energies are those which the scientist studies as light, heat, electricity, etc., while the corresponding inner space potentialities, the noumena of these, cannot be measured by spectroscope or galvanometer.

Considering, then, this dual aspect of space, inner and outer, noumenal and phenomenal, Akasic and ethereal, we may understand how each living center, formed on a "laya" or balancing point, is a doorway and focus of both the inner and outer, through which the radiant energies play and interchange.

An apt illustration is that of the landscape which is pictured on the wall of a dark room, by the light passing in through a single tiny opening, from all parts of the landscape without. The whole picture passes in through a pinhole, yet nothing is lost or confounded.

Now consider that these phenomenal pictures, which we perceive with our physical senses and call reality, are built up by degrees in this aspect of space which is peopled with physical

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images, and we will come a little closer to the truth. The photographic plate before development contains an invisible impress of a complex image which is brought out by degrees, when fed, under suitable conditions, with proper chemicals. The invisible picture appropriates that which it needs from the nutritive solution applied to it, and the image is built up, first in rude outline, finally in all finished details.

Although this takes place on a plane surface, it may serve to illustrate the law of reproduction and growth of plant and planet; of personal man, and all that surrounds him. The pinhole camera will bring to mind the relations of the noumenal world of "inner" space to the "outer," in which we seem to dwell; but in this case the *inner* corresponds to that which to the camera would be the *outer* landscape, with its simultaneous realities.<sup>1</sup>

Through the laya-point, the germinal center, the pinhole, between the two aspects of space, an image is impressed, at first invisible, like the pattern or astral body impressed on ethereal substance; finally visible and tangible, as appropriate nutritive material is supplied to it.

Plato compares our sense-perceptions to those of a man who sits in a dark cave with his back to the entrance, and sees the images (*idola specus*) of external objects projected on the back wall of the cave. This is simply the "camera obscura" (dark chamber) just referred to, for our word "camera" is but a shortening of the older phrase, and whether it is a little box, with a pinhole or lens in one side, or a dark chamber or cave large enough to get into, the principle is the same. A lens simply enables us to use a larger opening and make a brighter image, without confusion.

The eye is in fact such a camera, with a lens covering a small opening into a dark chamber which is painted black within, to absorb reflections. At the back of the chamber is a sensitive screen, the retina, composed of myriads of little cells, minute lives, each one receiving a tiny portion of the picture. The character and intensity of the light which falls upon any one cell, according to its position in the picture, color its consciousness accordingly. The whole forms a mosaic of consciousness, which, simultaneously perceived and coördinated in the brain, gives us what we call a picture. Each cell of the retina can but transmit its simple unit, while the picture is perceived on a higher synthetic plane of consciousness.<sup>2</sup>

Returning now to the conception of space as dual, or inner and outer, we may conceive of a pinhole, a cranny, a focal center, a lens, a laya point, through which the images of the inner may

<sup>1</sup> The word "simultaneous" is used advisedly, for, bearing in mind the fact that a photographic image is not necessarily visible to the eye, but may require time and successive stages of development to become so, in like manner the events of a cycle may be simultaneously present in an inner sphere, while their images may be successively developed in the outer sphere of time. This does not lead to fatalism, but to the reaction of the outer upon the inner or timeless world; but this would bring us to deeper waters than the writer cares to venture upon at present.

<sup>2</sup> Masons will do well to remember the blazing star and the tessellated pavement, the full meaning of which is but one of the many "lost words" of the order.

pass into the outer, and vice versâ. But here our camera simile is imperfect, for it leads us to think of a right and left of the same space, as we are in front of or behind the dividing wall; whereas inner space extends in all directions from a laya center, as does also outer space, or that in which we find our sense images.<sup>1</sup>

The sun as a cosmic and radiant center is a laya point which forms the gateway between that inner space, which to us is dark and unknown, and this outer space filled with those radiant vibrations which we partly see or feel, which are built into circling globes and the myriad forms of life which people them; the phenomenal vibrations we call light, heat, electricity, etc.

The plant builds these energies into its structure, selecting and absorbing those which it needs. From the storehouses of plant-life the animal economy is supplied, and finally the physical transformations accompanying thought and motion are accomplished by means of energy originally derived from the sun. Science has illustrated this in many ways.

The circle and the point form the symbol of the sun, the life-center of the particular spot of the Kosmos in which we find ourselves. The circle is the sphere, and the point its focal center or laya point, the eye of Osiris, the lens, the window in the Ark of Life as it floats on the waters of space and looks upward to the creative light of the firmament above (within).

Let us double the circle, let the point radiate into a cross, and the cross become a Chakra, signifying rotation, and the symbol tells us more of the secret.

But as the "Root of Life is in every drop of the Ocean of Immortality," the symbol of the sun applies to each life-center, however small, to every cell in animal or vegetable life, to every radiant life-point in both the microcosm and macrocosm.

But radiant vibrating energy is the principle of Fire or Light, and our ideas must not be narrowed down by these words as used in the ordinary way. The eye perceives less than an octave of the "music of the spheres," and the mechanism of the body translates but an insignificant fraction of the vast range of vibrations into the sensation we call heat. The spectroscope sifts and sorts the vibrations which fall within the range of its capacity, presenting to the eye, in orderly array, all to which the cells of the retina can respond, and many others to which they are inert. It is a mistake to think that different rates of vibration, or "rays," are inherently light, heat, or "chemical" rays, as was supposed by earlier students, for these qualities are purely relative. That which is "light" to us is darkness to other creatures. Vibrations are refracted, reflected, or absorbed by different bodies in various ways and in different proportions. Rates of vibration which set up chemical combinations

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<sup>1</sup> As suggested before, the terms might be inverted to make the words "inner" and "outer" correspond with the camera or cave illustration, but we would then be in confusion elsewhere. If the idea is clear we can phrase it as we choose.

or decompositions in one substance, fail to affect another, and vice versa.<sup>1</sup>

The sun thrills this outer sphere of space with an almost infinite range of tones and overtones, with chords and harmonics of etheric vibration. The plant spreads its leaves to the sunlight, takes what it will from the radiant giver, translates and crystallizes the melodies of space into the beauties of form. The special rays which it needs are absorbed, as an imponderable food, and used in building the ponderable elements of earth, air, and water into the living structure. The force which lifts the matter of the forest tree from the soil, and condenses it from the atmosphere, is not created or evolved from nothing: it is transformed sunlight, and the energy of sunlight is measurable by the instruments of science, like that of a waterfall.

### THE TREE.

We have seen that the outgoing pulsations are of infinite variety, and that each living thing takes from this radiant ocean of life that special force-food which it needs, complex it may be, yet but a fraction of the celestial gamut.

The sap is drawn up to the leaf, laden with the cruder matter in solution. The leaf absorbs atmospheric food and ethereal vibrations; the directive influences of the cells, or life-centers of the plant, mould and fix the fleeting and fluidic. The sap is transformed in the factory of the leaf, elaborated and combined into a finer life, and sent down to the bark and the inner wood and the growing twigs, a veritable river of life, freighted with the needs of each part.

The leaf is essentially a surface organ. It is spread out, and it selects and rejects what it will from its supply of etheric and aerial food. It also receives the sap from below and within, laden with cruder affinities. These are guided into combination with that which is received from above and without. Earth and Heaven are married in the leaf, not in a blind amalgamation, but with that special limiting and directive intelligence which belongs to that individual life.

*But the leaf is the fundamental type of the whole plant.* Botanists tell that all parts are but modified leaves, changed in one way or another, according to special requirements, and that even the whole form of a tree has a special relation to that of the leaf.

An animal is a more highly differentiated plant. His structures are more complex and divided, and thrill with a finer life; but the fundamental unities are the same, and from the simpler structure of the plant we can more easily understand them.

What, then, is the function of an expanded surface composed of life-centers?

In the leaf we find it: first, absorbing ethereal vibrations, selecting and rejecting such as it will. Second, we find it absorbing

<sup>1</sup> The ultra-violet radiations were called "chemical" rays in the older books, because they affect the salts of silver which had been so much used in photography; but rays at the other end of the spectrum, or beyond it, cause changes in other chemicals which do not respond to the vibrations which decompose silver compounds.

aërial food, selecting the fit, rejecting the unfit. Third, we find it assimilating the watery elements and the cruder earth-food and combining them with the finer forces.

In the human organization we have that expanded and convoluted surface of the brain which is especially related to the production of definite thought. Science has shown us that substances which are opaque to those special vibrations called light, may be transparent to many others. The skull does not screen the brain from those higher etheric vibrations to which its cells are attuned. Its gray outer surface lies open to them, as the green upper surface of a leaf to the sunlight. These cells are fed by the blood, sent up from below, with its kamic affinities. The radiance of the Manasic is married to the Kamic, and the highest function of the leaf has its parallel in that which takes place in the gray matter of the brain.

But the leaf is also the lung surface of the plant. In the lungs the life blood, or animal sap, is supplied with aërial food through extended surfaces which select and reject; while the consciousness of the unit lives which form these surfaces finds its representative and federal head in a special plexus, or brain.

In like manner the digestive surface carries on, throughout many convolutions, with their extensions and appendages, the process of selecting and rejecting, and of transforming food into blood; and this special form of intelligence and consciousness we find functioning through another special plexus, or brain.

The triple function of the leaf surface is in the human organism differentiated, as pointed out. The channels and centers of consciousness appear in the highly-organized nervous system, while even the plants which approach most nearly to the animal plane show but a trace of a nervous system.

The characteristic of the leaf surface, or extended tissue of coördinate life-centers, is that of selection and rejection, of discrimination between the fit and the unfit.

But this selection is not only that which the monadic, or amœbic, life of each cell would make for itself alone, but that which it *must* make as it feels the needs of a greater self of which it forms a part.

This vegetative life, complex, yet with a triple simplicity, when differentiated and touched with the dawning light of a higher consciousness, becomes the animal.

When the highest of the differentiated seats of consciousness is touched with the Promethean fire, with the sunlight of the Gods, the animal-tree has become a Thinker, and the Manasic being has assimilated to himself the Tree of the Knowledge of Good and Evil: the God of the Garden becomes a *Pilgrim*.<sup>1</sup> X. R.

<sup>1</sup> In the northern myth, the three Gods (aspects of consciousness on a higher plane) are walking by the shores of the ocean. They find Ask and Embla, the Ash and the Alder, washed up by the waves, and to these pale cold prototypes of the first human pair, each God gives something of his own nature. In some respects this symbolic story is more suggestive than the old Kabbalistic narrative.

## NAMES AND THINGS\*

IN the imagined extent of our knowledge we often overlook entirely the character of such knowledge as we possess. Such knowledge as we possess serves only to reveal our own ignorance. We have ideas that are at best phantasms, and we clothe these ideas in words that masquerade like puppets in a play, and this phantasmagoria we imagine to be real knowledge, actual existences. Men talk learnedly of the discoveries of science, of the progress of science, as though there were any such thing as science. Science is, at best, man's *idea* of nature, what it is, and how it works; what makes the wheels go round. But Nature itself is another thing entirely. The greatest revelation of so-called science, to the greatest of its advocates and followers is the revelation of his own ignorance, how little, after all his searching, he really knows. If so-called civilized man were at one stroke swept from the earth, how long would science remain? There would indeed remain Nature and her laws, which to a new race of men would appear to be a very different thing indeed from what it seems to us. There might, however, arise a new science as different from ours as the habits, thoughts, and occupations of the Orient now differ from the Occident. It is true that what we call the Force of Gravitation would still exist, and its laws and relations, whatever they really are, would remain unchanged; but the new race would call this law by a different name, representative of different ideas, of greater or lesser discoveries, of more or less knowledge, and yet this knowledge, unlike our own boasted science, would still be a phantasm, as compared with "the thing in itself," viz., Nature. In our conceit and ignorance at the extent of our knowledge we thus continually overlook the character of our knowledge. This conceit it is that puts us to open shame, for in this apotheosis of ignorance is our progress toward all real knowledge barred. How is that individual to be taught, or to make any real progress in knowledge, who imagines that he already knows enough? A knowledge of our own ignorance is to the mind what a healthy appetite is to the body, viz.: the demand for sustenance. A mind filled with conceit and ignorance is like a stomach filled with wind; it increases hunger and unrest, but destroys appetite, and ends in atrophy. Unmask and analyse that which to-day is called the "authority of science," and it will be found to be far less dignified, less consistent and less beneficent than the authority of the church that science so much despises. That which is called science to-day is a very different thing from what it was yesterday, or what it will be to-morrow. A few facts have indeed been verified and recorded, and a few laws have been approximately formulated; but all this is subject to revision or even reversion to-morrow. Give to so-called science the largest extent and most liberal meaning claimed for it, and still it has no existence

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outside of man. It in no sense stands for Nature, but is, at best, Nature reflected in the beclouded and contradictory mind of man. Nature deals with realities; man with shadows and phantasms.

The same is true also of religion and philosophy. We are apt to look upon these as real entities; but neither science, philosophy, nor religion have any existence outside the mind of man, though the real substance of which these are a passing shadow, exists in Nature. This existence in Nature is the Gnosis, but it is not split into fragments, inharmonious, contradictory, fighting for supremacy, cutting each other's throats. All this discord arises solely from man's ignorance. The Gnosis is *One: silent: perfect harmony, and perfect peace*. If Great Mother Nature were what the ignorance of man has ever imagined her to be, the crack of doom would long ago have sounded the knell of creation. Even Nature's cataclysms are modes of her larger beneficence. When Nature turns destructive and sinks a continent, or burns a world, she but ploughs the field of matter for richer harvest of spirit. Brahmâ, Vishnu, and Siva are one, not three. To create, to preserve, to destroy, is for Nature but the conjugation of the verb, *to be*. The lower *manas*, the animal-human mind, never rises above names, and deals with these as children play with toys. When they seek to discover what makes the wheels go round the toy is broken, yet the mystery unsolved; then more toys and new mysteries! Is it any wonder that life is a cheat, a delusion, a snare? How many are ready to put away childish things? Alas! how few! Man builds a hut to cover his head and straightway imagines that he has intercepted the sun in his orbit because he is himself in darkness. Superstition builds an altar to fear and self-conceit, erects an idol of stone, or wood, or brass, christens it Jove or Jah; and lo! man has compassed religion, and is ready to cut throats to maintain it. The phantasms of a discordant imagination mingle with the dispirited speculations of the mind; these, bedecked with the pride of the peacock, and seasoned with animal greed, are labelled philosophy, and straightway man imagines that he is wise. 'Tis thus that man walls himself in, mistaking names for things, shadows for substances, ignorance for knowledge, and becomes incapable of enlightenment. Never until man tears down his walls, gets rid of his conceit and greed, and begins to hunger and thirst after truth and righteousness will his enlightenment begin to dawn. Then will he indeed be ashamed of his nakedness, and learn to know good and evil.

With the first flush of the new dawn will come a new danger that has already wrecked many, who, with great enthusiasm, born largely of curiosity, have joined the T. S. They now begin to find faults in others, and to discover flaws in their brothers. They allow carping criticism to root out the young and tender shoots of brotherhood. They are ready to dissect everybody but themselves, and are as ready to criticise and condemn a Mahatma as a mountebank. It requires no spirit of prophecy to discover the outcome. Utterly unmindful of the beam in their own eye, they allow themselves to

be overwhelmed by the motes in the eyes of others. All along the toilsome way which for the past fourteen years the T. S. has come, may be seen these wrecks. Some are carping still. One cannot help feeling sorrow for these stranded souls, because they are often too conceited and blind to feel sorry themselves. Had these deluded ones sought out the cause of evil *within their own souls*, they would not only have found no time to condemn others, but they would have learned charity for faults which were in no wise greater than their own. They would have learned to appreciate, and to approve and seek to emulate, many noble examples of courage, fortitude, and self-sacrifice.

These lessons are continually being repeated. So has it always been; so will it ever be. These are the earliest and the easiest trials that beset the neophyte when he mistakes persons for principles, names for things, shadows for substance, folly for wisdom. Many are to-day dissatisfied at their own slow progress through just these causes. These are jealous of favours which they imagine have been shown to others, when in truth these others have worked for years without thought of reward, and been rewarded by suspicion and abuse by their fellows. They have heard it repeated again and again, "No favours are shown to *anyone*," and yet these carpers are foolish enough to seek for masters whom they credit with lying! These unhappy ones cry out against "authority," when they have been told repeatedly that *there is no authority for anyone* save their own judgment and intention; the authority of their own higher selves. Pitiable as is the case of these individuals, the greater burden is borne by the Society itself; that suffers detraction, and has to carry such a dead weight, and is credited with so many casualties. Every possible effort has been put forth by the leaders and the few earnest workers to help, to encourage, to explain, and to enlighten.

Many have come to the very entrance of the "golden gates," and turned away because the gate was not what their fancy had painted it. The gates have stood wide open, and while these deluded ones have stopped to inspect its date, its armorial bearings, and take accurate measures of its dimensions, lo! it has closed to them for ever. These have indeed grieved the spirit, their own *Atman*, and it cannot again be drawn down in the present incarnation, for the re-bound has sent them to find out husks and to wallow with the swine. The door may be still open, but their curiosity is satisfied. Even so passes the bridegroom, and so sleep or wake the foolish and the wise virgins.

Many will still mistake names for things, for as Huriel puts it:

"Man only understands that of which he has the *beginnings* in himself."

HARIJ, F. T. S.

# COSMICAL RINGS AND ROUNDS\*

BY A STUDENT OF OCCULTISM.

**N**O. VII of the Fragments raises a difficulty for me and others, which we should be glad to have explained.

A Lay Disciple says—

“This fact is that while the earth, for example, is inhabited as at present, by Fourth Round Humanity.....there may be present among us some few persons..... who, properly speaking, belong to the Fifth Round. Now in the sense of the term at present employed, it must not be supposed that by any miraculous process, any individual unit has actually travelled round the whole chain of worlds once more often than his compeers.....this is impossible. Humanity has not yet paid its 5th visit even to the Planet next in advance of our own;” and he then proceeds to explain that these 5th Round men, are really only 4th Round ones, who either through an abnormal number of incarnations, or by processes of Occult Training have reached the status, that humanity *en bloc*, can *only* attain in its 5th Round.

No doubt his last sentence is obscure. It is not clear from the sentence itself what he means by the “planet next in advance of our own,” but it is presumably the one to which we pass after leaving this earth, and if so—“5th visit” is probably a misprint for *fourth* visit. If so his view is clear enough. If not, and if he really *means* 5th visit, and refers to the Planet next *before*, ours in the cycle, then this is inconsistent with his entire explanation, which represents the whole of humanity, running its entire local cycle of root races, with their races and minor races on each Planet, on which obscuration begins to set in as soon as humanity has left for the next, and he clearly says the human life-wave can be on only one Planet at a time, and that when it reaches the 7th all the other 6 must be in obscuration.

As I said, if 5th visit is a misprint for 4th, and “next in advance” means as it certainly ought to mean that Planet next higher up in the scale than Earth and to which we next proceed after quitting Earth, then the whole of “Lay Chela’s” exposition is intelligible and consistent with itself.

But then it is not consistent with other teachings of the Brothers themselves. For instance one of these writing to me says—

“And now as man when completing his 7th ring” (*i.e.*, having worked through his 7th Root race) “upon Planet A” (*i.e.*, the first of the cycle series) “has but begun his first on Planet Z; (*i.e.*, the last of the series) and as globe A. dies, when he leaves it for B,

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and so on, each Planet—Z, included—falling into inertion after his passage; and as he must also remain in the intercylic sphere after Z, (as he has to do between every two Planets) until the impulse again thrills the chain of worlds into renewed life for the next Round—the conclusion is clear; the differentiated individual however swift his evolution, can therefore be but one Round ahead of his kind \* \* \* \* \* We have now men of the 5th Round among us, because we are in the latter half of our septenary earth ring (*i.e.* in the latter part of the 5th Root race). Were we in the first half this could not have happened. The countless myriads of our 4th Round Humanity who have outrun us and completed their seven rings on Z have had time to pass their intercylic period, begin their new Round, re-appear on globes A, B, C, and reach the earth (D)".

From this it is quite clear, 1st, That the wave of humanity may just when reaching Z, be on all the Planets at the same time; and 2nd, that some at any rate of the 5th Round men on earth are normal 5th Rounders, who *have* outstripped us here, by a whole round of the cycle; and 3rd, that Lay Chela who says the globe immediately preceding ours is in obscuration is wrong, since 5th Round men are there as well as on the two preceding ones.

Again, in another passage, the same brother says:—

"The obscuration of the Planet on which are *now evolving* the races of the 5th Round men, will of course be behind the few avant couriers that are now here."\*

Showing clearly that the 5th Round *has* already commenced, which would not be possible under Lay Chela's explanations.

It is quite true that another brother writing says of men:

"On their 5th Round after a partial Nirvana, when the grand cycle is reached they will be held responsible henceforth in their descents from sphere to sphere, as they will have to appear on this earth as a still more perfect and intellectual race. *This downward course has not yet begun, but will soon.*"

According to him, therefore, the 5th Round has *not* yet begun, but as it *soon* will, humanity of the 4th Round must, at any rate some of it, be in its partial Nirvana, after passing the last planet of the cycle; which is still equally impossible under Lay Chela's explanations.

I conclude that Lay Chela must have misconceived the instructions he received, and we who have studied carefully the original letters from some of which I have quoted, shall be grateful if you will clear up the question for us.

As to the apparent discrepancy between the statements of the two brothers, I do not think we need attach much importance to it, for the brother last quoted is no English scholar and has to use

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\*We hope we will not be accused of attempting to reconcile entirely the difficulty between the early and later teaching, by suggesting, in this particular instance, that the word *full* inserted between—"The" and "Obscuration"—might perhaps remove a portion of the apparent contradiction. Having been taught that the earliest and latest races of humanity, evolved and died out during, and with, the dawn (or end) and the twilight (or beginning) of every Obscuraton, we see no contradiction in this particular sentence, as quoted.—Ed.

imperfect implements for the transmission in English of his views, and is moreover not inclined (if I may be permitted to say so) to take the trouble to see that his enunciations reach us in a perfectly accurate form, but the brother first quoted is as good an English scholar as any of us, and scrupulously careful in *his* enunciation, and where Lay Chela's statements are distinctly at variance with these, as they seem to be in the present case, Lay Chela, I conclude, must be wrong.†

But there may be (there often is in Occult Philosophy) a mode of reconciling these apparent distinctly contradictory statements, and it is chiefly in the hope of eliciting this, if there be such and so getting a really firm hold on this fundamental question of evolution that I write on my own behalf and that of others.

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*Editor's Note.*—"Lay Chela" received from a *regular* and "accepted Chela" the explanations and instructions that led him to develop in *Fragment VII* the last theory objected to, and most decidedly it seems to clash with previous notions. Under these circumstances we do not feel justified in stepping in to make the two theories agree. Nevertheless, we have no doubt that both, however discrepant they may seem now, would be found to agree charmingly together, were the "Student of Occultism" and the "Lay Chela" given the *whole* doctrine and explained the great differences between the seven Rounds instead of being taught so spasmodically, and receiving small stray bits at a time. But such is the will and pleasure of those who know better than we do as to what it is fit to reveal, and what has to be kept back for a time. As much as (or perchance, from the little) we know of the doctrine, the two statements show neither a gap nor a flaw in it, however conflicting they may seem. The "apparent, distinctly contradictory statements" are no more so than would be a description of a human being emanating from two different sources, supposing one teacher would say that "the being called man crawls on all fours," . . . and the other that "man walks erect on his two feet" and later on, that—"he walks supported on three legs;" all these statements, however conflicting for a blind man, would nevertheless be perfectly consistent with truth, and would not require an Œdipus to solve the riddle. Who of the "Lay Chelas" can say, whether there is not as much danger for our MASTERS in giving out at once the whole doctrine as there was for the Sphinx who had to pay for her imprudence with death? However it may be, it is not for us to give the desired explanations, nor would we accept the responsibility even if permitted. Having, therefore, submitted the above article to another regular and high Chela, we append hereto his answer. Unfortunately, instead of clearing the horizon, it overclouds it with fresh and far more tremendous difficulties.

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In reply to the aforesaid note, I beg to state that it is impossible for me to give any satisfactory explanation of the difficulties pointed out therein, until the "BROTHERS" are pleased to

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†We believe not; only that the 5 Rounders have several significances. The "Student of Occultism" is only fairly entering upon the path of difficulties and most tremendous problems and need not as yet complain. Difficulty (1): the CHELA who instructed the writer or "LAY CHELA"—last, and gave him the new version about the 5th Rounders, is a regular and "accepted Chela" of several years standing of the "Brother" who "is no English scholar." On the other hand the latter is the very *guru* who taught us the doctrine, and it coincides certainly more with that of "a student of occultism," and as he understands it than with its version as given now by "Lay Chela." Speaking but for ourselves *we know* that (new version notwithstanding,) THERE ARE "normal" 5th Rounders, and we told so repeatedly. But, since the instructor chosen to explain the doctrine would *not* give out the key to the problem, all we could do was to submit. Evidently our MASTERS do not choose to give out all.—Ed.

give a complete statement of the whole doctrine regarding the progress of the human life-wave on our planetary Chain. The MASTERS have as yet but indicated the general outlines of their theory as regards the subject in question; and it is not their intention to explain the whole teaching in all its details at present. Those who are not their Regular Chelas cannot reasonably expect such explanations from them as have close connection with the secrets of initiation, especially as these explanations are to be given out to the world. Those to whom the information embodied in the *Fragments* has been given, are expected to use their own intuitional powers and determine with more or less definiteness the details of the theory which are not communicated to them.

It will not be easy to understand the doctrine under consideration completely, until the nature of the Obscurations and the periods of duration of the different races of the planets are clearly ascertained; and inasmuch as I am not in a position to divulge any thing about these questions unless so ordered, I cannot offer any solution of the difficulty pointed out. Nevertheless, I can state here that a planet may be said to be in a state of Obscuration when a small portion of it is inhabited. I will now proceed to notice the objections raised by your correspondent and the difficulties pointed out.

I. I agree with the "Student of Occultism" in supposing that the "5th visit" is a misprint for "4th visit" in the Fragment VII. This is evident and needs no explanation. Again, the general theory about the progress of the human life-wave indicated in the said article is, no doubt, *apparently* inconsistent with what is contained in the passages cited from the letters received from the two MASTERS. Probably other passages contained in the letters received by "Lay Chela" produced a different impression on his mind. Let us suppose, however, that neither theory contains the *whole truth* about the esoteric doctrine in question. It is certainly much more complicated in its details than is generally supposed. The law of human progress is not as simple as is made to appear in "Lay Chela's" "Essay," and the passages quoted by your correspondent. All that is yet to be thoroughly comprehended and digested by the *lay* students of Occult Science with the help of the facts which the Brothers have revealed, before they are pleased to reveal more.

In support of the foregoing remarks I shall suggest certain difficulties in connection even with *the* theory accepted by your correspondent submitting them for his careful consideration.

(a.) According to this theory (see his quotation No. I.) the progress of the human life is precisely similar to that of the other kingdoms. This theory may be briefly stated as follows: suppose A, B, C, D, E, F, G are the 7 planets of our chain in their natural order. Human life first manifests itself as the 1st race on planet A. When the 2nd race commences on A, the 1st race commences on B, and so on; and lastly, when the 7th race begins to evolve on A, the 6th, 5th, 4th, 3rd, 2nd and 1st commence their life on the planets B, C, D, E, F, G, respectively. Now it may be easily

seen from the general character of the process of evolution, that nature provides a definite number of stages for the descent of spirit into matter and equal number of steps for its gradual re-ascent and purification.

The various number of incarnations in the successive races of each planet are so many stages of descent or ascent which the nature of that particular planet admits: and the nature of the law of evolution seems to imply that every differentiated spiritual monad should, save under exceptional and extraordinary circumstances (which again are very numerous in their turn) incarnate itself in all the races. The first differentiation of the spiritual monad seems to take place on the first planet of the chain; for, by its very constitution, it supplies conditions for the first descent of spirit into matter. The theory under consideration supposes that when the 2nd race of the first round begins to evolve on A, the first race commences its career on B. Now two suppositions are possible regarding the monads that begin to incarnate in the first Race on B. *First*. They are the monads that have already incarnated on A in its first race, or they are newly evolved from the original source on B. It will easily be seen that the same alternatives are presented in the case of the other planets and the other rounds. If the first supposition is accepted, the inference *seems* to be inevitable that a particular number of monads incarnate themselves only in the first races of all the planets in all the rounds. If all the races in all the planets have the same characteristics this inference is proper; but such is not the case, and the difference in races must serve, though in a minor degree, the same purpose which is intended to be accomplished by the difference in the material constitution of the various planets of the chain. And besides, there is another difficulty to be encountered on this supposition. If, as is supposed, the monads that have incarnated themselves on the first planet moved on to B, the monads that begin their incarnations on the 1st planet in its second race, must necessarily be such monads as are newly evolved. If the 1st race on the first planet has a definite use and purpose in the scheme, this conclusion must clearly be wrong. And moreover, nothing is really gained by supposing that some monads begin to incarnate themselves in the 2nd race of planet A, and that the remainder migrate to B.

We shall arrive at conclusions equally unsatisfactory if the 2nd supposition above stated is accepted. Looking at the general nature of the scheme, it will be unreasonable to suppose that a monad may commence its career as a human being on any planet. And besides it will follow from this supposition that certain monads incarnate themselves on planet A only, some on B only, and so on. On either supposition, a portion of the machinery provided by nature becomes superfluous or useless. These difficulties are not to be met with in "Lay Chela's" theory, but however after reading it with the greatest care—I am not prepared to say that the said theory is *quite* correct; least of all is it complete: the Chela

though, my colleague, could give only *as far as permitted*, and ought not to be blamed for it.

(b). Just as a planet has its period of obscuration or sleep, and as the whole solar system has its period of rest, the planetary chain also must, by analogy, have its time of inactivity. This supposition is strengthened by the words contained in the passage quoted by your correspondent to the effect that "the impulse again thrills the chain of worlds into renewed life *for the next round*." And, moreover, the words above referred to seem to imply that this period of inactivity or sleep of the whole planetary chain would occur *when a round is completed*. If this supposition is correct, it will be seen, by tracing the progress of the human "life wave" (which expression seems again to have been misunderstood by "Lay Chela") from its commencement up to the present time according to the theory under consideration, that planet A *is now in a state of obscuration* as its 7th race of the 4th Round has completed its course when the 4th race of our planet has completed its course; and it will be further seen that the 7th, 6th, 5th, 4th, 3rd, and 2nd races of the 4th Round are running their courses on planets B, C, D, E, F, G, respectively. Thus, having seen that the 5th Round has not even commenced on the first planet, we are forced into the conclusion that the 5th Rounders now appearing on this planet are not *normal* 5th rounders. Even if the planet A had passed through its period of obscuration, still there would be no 5th rounders on planets B, C, D according to this theory. Consequently the conclusions to be drawn from this theory are as much opposed to the facts stated by the MASTERS as the theory expounded by their "Lay Chelas." But, it would not be quite clear according to their theory whether planet A has passed through its period of obscuration. The 7th race of the present Round was running its course on planet A when the 4th race was flourishing on this planet. If A had passed through its period of obscuration, it must have done so in the interval between the commencement of the 5th race on this planet and the present time. If so, there could not have been a period of obscuration for the whole chain before the commencement of the 5th Round, as is implied in the words cited above.

(c). There is another difficulty in the theory under review, to which I beg to invite your correspondent's attention, and one that I am permitted by my Master to suggest to him. According to this theory the condition of the planets will be as follows, when the last planet of the chain has the 7th race of the 4th round on it. The 6th, 5th, 4th, 3rd, 2nd and 1st races of the 5th round will be running their courses on A, B, C, D, E, F. Now if the teaching *was correctly understood*, it is difficult to see what becomes of those that constitute the 7th race on planet G at the end of its period of activity. If they move on to A they must incarnate themselves in its 7th race of the 5th round without the necessity of going through the other races of the said round; or if they begin incarnating themselves in the 1st race of the 5th round, we shall

have to suppose that the 1st race of the 6th round will commence a second time on A when it has the 7th race of the said round.

If they were to remain on G, it will be easily seen that they will have to remain there till Mahapralaya, as the same difficulty will have to be encountered at the end of every race they get through.

The other difficulties connected with the theory in question may be easily noticed by our "Lay Chelas" if they would only trace the progress of the current of human life on the basis of the said theory. I merely point out these difficulties to your correspondent in order to show that *the complete theory regarding the subject under discussion is not yet explained by our MASTERS, and that it would be premature to draw definite inferences from stray passages contained in the letters received from them. It is in my opinion wrong to do so before all the facts given to him by the "Brothers" are thoroughly examined and sifted.* No Lay Chela can ever hope to have the whole secret doctrine revealed to him. Debarred from regular initiation, he has either to get at the *whole* truth through his own intuitions or content himself with waiting. We do not think that "Lay Chela" is completely wrong in saying that planet C is now in a state of obscurity. We beg to inform our correspondent that, in fact, the whole theory regarding the present subject is very complicated. The law of evolution in any one Round is never altogether similar to that of the next Round; the periods of activity of the different rounds and races on different planets vary, and the periods of obscurity on different planets are likewise different, consequently it will be unwise to set up some particular theory as the correct one before the whole subject is carefully scrutinized. As I have already stated, the MASTERS cannot reveal to the public the whole truth as regards these rings and rounds, and your readers must feel grateful to them for what little has already been given for their guidance. They will always be prepared to give such help and information as they can without infringing the rules of secrecy, to those who are anxious to study the subject with earnest care and attention, but they can do no more. I cannot but think that the "Lay Chela" is rather imprudent in having made certain *too* sweeping statements regarding the present subject as if they were final and authoritative, knowing as he well does that the MASTERS have not yet given him the whole doctrine. The doubts and difficulties herein noticed can of course be satisfactorily explained by the light of the real esoteric doctrine on the subject, and every advanced Chela has it. But inasmuch as the sacred numbers and figures are not to be given except to Regular Chelas under initiation, we can help your correspondent only by telling him wherein he is wrong, not by giving out that which he has to find out for himself. Even "Lay Chela" must try to discover as much as can for himself by using his intuitional and intellectual faculties.

PONDICHERY, May 17th.

S. T. K. \* \* \* CHARY.

# THE BHAGAVAD-GITA\*

## CHAPTER VII.

*(Continued from January.)*

**A**LTHOUGH the strength of the devotee's devotion and faith for any God or object is due entirely to the Supreme Self, no matter if the faith be foolish and the God false, yet the reward obtained is said to be temporary, transitory, sure to come to an end. But unlike Western religious systems this is declared to be a matter of law instead of being determined by sentiment or arbitrarily. The sentences in which I find this are as follows:

But the reward of such short-sighted man is temporary. Those who worship the Gods go to the Gods, and those who worship me come to me.

Man, made of thought, occupant only of many bodies from time to time, is eternally thinking. His chains are through thought, his release due to nothing else. His mind is immediately tinted or altered by whatever object it is directed to. By this means the soul is enmeshed in the same thought or series of thoughts as is the mind. If the object be anything that is distinct from the Supreme Self then the mind is at once turned into that, becomes that, is tinted like that. This is one of the natural capacities of the mind. It is naturally clear and uncolored, as we would see if we were able to find one that had not gone through too many experiences. It is moveable and quick, having a disposition to bound from one point to another. Several words would describe it. Chameleon-like it changes color, sponge-like it absorbs that to which it is applied, sieve-like it at once loses its former color and shape the moment a different object is taken up. Thus, full of joy from an appropriate cause, it may suddenly become gloomy or morose upon the approach of that which is sorrowful or gloomy. We can therefore say it becomes that to which it is devoted.

Now "the Gods" here represent not only the idols of idol-worshippers, but all the objects and desires people run after. For the idols are but the representatives of the desired object. But all these Gods are transitory. If we admit the existence of Indra or any other God, even he is impermanent. Elsewhere it is said that all the Gods are subject to the law of death and rebirth—at the time of the great dissolution they disappear. The vain things which men fix their minds on and run after are of the most illusory and transitory character. So whether it be the imaginary Gods or the desires and objects the mind is fixed on, it—that is, those who thus act—has only a temporary reward because the object taken is in itself temporary. This is law and not sentiment.

Pushing into details a little further it is said that after death the person, compelled thereto by the thoughts of life, becomes fixed in this, that or the other object or state. That is why the intermediate condition of kama-loka is a necessity. In that state they

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\* This article was first printed by Wm. Q. Judge in *The Path* for December, 1895.

become what they thought. They were bigots and tortured others: those thoughts give them torture. Internal fires consume them until they are purified. The varieties of their different conditions and appearances are as vast in number as are all the immense varieties of thoughts. I could not describe them.

But those who worship or believe in the Self as all-in-all, not separate from any, supreme, the container, the whole, go to It, and, becoming It, know all because of its knowledge, and cease to be subject to change because It is changeless. This also is law, and not sentiment.

The chapter concludes by showing how the ignorant who believe in a Supreme Being with a form, fall into error and darkness at the time of their birth because of the hold which former life-recollections have upon the mind. This includes the power of the Skandhas or aggregates of sensations and desires accumulated in prior lives. At birth these, being a natural part of us, rush to us and we to them, so that a new union is made for another lifetime. In the other life, not having viewed the Self as all and in all, and having worshipped many Gods, the sensations of liking and disliking are so strong that the darkness of rebirth is irresistible. But the wise man died out of his former life with a full knowledge of the Self at the hour of death, and thus prevented the imprinting upon his nature of a set of sensations and desires that would otherwise, upon reïncarnation, lead him into error.

This is the chapter on Unity, teaching that the Self is all, or if you like the word better, God: that God is all and not outside of nature, and that we must recognize this great unity of all things and beings in the Self. It and the next chapter are on the same subject and are only divided by a question put to Arjuna.

WILLIAM BREHON.

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## THEOSOPHICAL QUERIES\*

**T**HE first object of the Theosophical Society being to promote the principle of the Universal Brotherhood of Humanity, how can it be reconciled with the aim that, at the same time, it presents in life to every individual being:—the duty of developing his Higher Self, by the sacrifice of every selfish desire, by the conquest of all material interest, for the mere purpose of attaining a higher spiritual perfection, in order that this perfection should transform our *faith* in the spiritual world *into sight and knowledge*, and give us “life everlasting.”

How can one practise altruism and philanthropy, when one devotes one's life to the cultivation of the inner spiritual being and the attainment of total indifference to the physical world?

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\* This article was first printed by H. P. Blavatsky in *Lucifer* for March, 1889.

Can there be a compromise? Can one divide one's existence, and serve two principles at once? Now if the first, which is the altruistic principle, be taken as a beacon for one's activity, which is the right way to apply it? If neglecting all personal interest, one works for the welfare of people, by trying to give them a happier earthly existence, may not the accusation be raised against one that it is too materialistic to work *only* for the practical welfare of people, as if men were born merely for enjoyment?

This reproach will be evaded if one holds to the theory that presents the reign of the moral law as the aim of an altruist. . . . But what is the right criterium for one's judgment? . . . Can anybody be certain enough of possessing the real knowledge of truth, to demand blind submission to it from others? and what right has anyone to believe that his opinion must be accepted on authority—when he himself can err? If the Christian principle of giving away everything one possesses to the poor were universally practised, there would be no poor in this world to be benefited; or rather there would be nobody who would want to possess any worldly goods, and so the benefit of civilisation would be lost? This seems very irrational. If, by a firm conviction in one's spiritual immortality, and complete indifference to all practical benefit in this world, a certain calmness of mind, can be attained, but through moral suffering, has one a right to impose it upon others? To try to show them that all that makes the enjoyment of life is but temporary and illusive; that we are on the eve of losing everything we love; would not such thoughts darken the existence of the majority, and deprive it of all energy for action in practical life? In such a case, what is the use of our faculties and talents, which must have a physical plane to act upon? Must they be neglected and stifled in order to give the spirit the liberty and the means to devote itself to the attainment of self-perfection, and the study of the higher spiritual knowledge that gives immortality?

BARBARA MOSKVITINOFF.

5/17 February, 1889,  
Petersbourg, Petite Morskaia.

THE questions asked and the difficulties propounded in the foregoing letter arise mainly from an imperfect acquaintance with the philosophical teachings of Theosophy. They are a most striking proof of the wisdom of those who have repeatedly urged Theosophists to devote their energies to mastering, at least, the outlines of the metaphysical system upon which our Ethics are based.

Now it is a fundamental doctrine of Theosophy that the "separateness" which we feel between ourselves and the world of living beings around us is an illusion, not a reality. In very deed and truth, all men are one, not in a feeling of sentimental gush and hysterical enthusiasm, but in sober earnest. As all Eastern philosophy teaches, there is but ONE SELF in all the infinite Universe, and what we men call "self" is but the illusionary reflection of the ONE SELF in the

heaving waters of earth. True Occultism is the destruction of the false idea of Self, and therefore true spiritual perfection and knowledge are nothing else but the complete identification of our finite "selves" with the Great All. It follows, therefore, that no spiritual progress at all is possible except by and through the bulk of Humanity. It is only when the whole of Humanity has attained happiness that the individual can hope to become permanently happy,—for the individual is an inseparable part of the Whole.

Hence there is no contradiction whatever between the altruistic maxims of Theosophy and its injunction to kill out all desire for material things, to strive after spiritual perfection. For spiritual perfection and spiritual knowledge can only be reached on the spiritual plane; in other words, only in that state in which all sense of separateness, all selfishness, all feeling of personal interest and desire, has been merged in the wider consciousness of the unity of Mankind.

This shows also that no blind submission to the commands of another can be demanded, or would be of any use. Each individual must learn for himself, through trial and suffering, to discriminate what is beneficial to Humanity; and in proportion as he develops spiritually, *i. e.* conquers all selfishness, his mind will open to receive the guidance of the Divine Monad within him, his Higher Self, for which there is neither Past nor Future, but only an eternal Now.

Again, were there no "poor," far from the "benefits of civilisation being lost," a state of the highest culture and civilisation would be attained, of which we cannot now form the faintest conception. Similarly, from a conviction of the impermanence of material happiness would result a striving after that joy which is eternal, and in which all men can share. Throughout the whole letter of our esteemed correspondent there runs the tacit assumption that happiness in material, physical life is all-important; which is untrue. So far from being the most important, happiness in this life of matter is of as little importance in relation to the bliss of true spiritual life as are the few years of each human cycle on earth in proportion to the millions and millions of years which each human being spends in the subjective spheres, during the course of every great cycle of the activity of our globe.

With regard to faculties and talents, the answer is simple. They should be developed and cultivated for the service of Humanity, of which we are all parts, and to which we owe our full and ungrudging service.

## PROBATION\*

IN a certain country there once lived a youth whose name was Ernest. The mountains closed about the little village which was his home, and the beauty and mystery that dwell on the mountains had folded him in from his childhood. When the sun rose he knew it first by the pale gleam that grew into light on the highest peaks, and when it set at the day's end it wrapped those peaks again in purple and violet mists through which the level rays pierced like spears of gold. Far below lay the valley, where the herdsmen took their droves in winter-time, and beyond that again lay the great world of cities and ships and palaces. Sometimes travelers, crossing the mountain, would bring some word of how life went in that other world. Now it was a war, and now it was a famine, and now it was a great rejoicing or a wonderful triumph. Ernest listened and wondered, till wild longings came into his heart to be himself a sharer in that keener life, and then the rock-bound steeps of his home seemed like prison walls to him. But chiefly he loved to hear the tales that came with others of how some man had arisen to right the wrongs of the people or to sacrifice himself for the salvation of his country.

"Who was the man? His name?"

The answer was always the same.

"He was one of the Brothers of the Silence. We did not know his name."

"But who are the Brothers of the Silence? Tell me more of them."

And the answer was always:

"Who they are no one knows unless he is one of them. They keep their secret bond. It is said that men about the king, in the very heart of the court, belong to the Brotherhood, but no one knows who they may be. And it is certain that humble artizans are of the brotherhood also, and scholars and travelers and artists and men who toil with their hands. They work together for a common end, but they work in secret and each in his own way. Only this marks them all, that they work not for themselves. They have vast wealth, but it is used for the furtherance of their common aim; and great learning, but no display is made of it; and power greater than a monarch's, yet it is never shown save when there is need."

"But why are they unknown, and why do they work in secret?"

"Because they work against the king," was the guarded answer. "The king does not rule righteously. Evil is done and suffered, and wrong is uppermost. Those who serve the king seek to break their power. Therefore they have banded themselves together in secret and do their work so no man knows it. But a time will

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\*This article was first printed by Wm. Q. Judge in *The Path* for May and June, 1892.

come, and then the king will learn his weakness and the people will learn their friends. They can wait as well as work."

And Ernest would wander off into the solitary places of the mountains and look out over the level land that stretched away before him, with his heart so full of passionate ardor to share the work of those unknown men that he could not put it into words,—hardly into thoughts.

But the travelers with their tales came more and more seldom, for the mountain pass was dangerous and men mostly chose to take the long way that led past the foot-hills. In the gorge above the village ran a swift stream that had never been bridged, and more than one adventurer, essaying the passage in the rude skiffs of the mountaineers, had been caught in the fierce current and carried down helplessly over the precipice below. Often the villagers talked together of throwing a bridge across the torrent, but they were men of many little cares, and each season was too full of its own work to leave room for a larger task. But one spring, when the melting fields of snow upon the mountains had made the gorge impassable for weeks, they agreed that the work should be no longer delayed. Each man must bring his share of timber, and Ernest, who was skilful and strong, would construct the bridge. Soon tall trees were hewn to solid beams and lay ready piled on either bank. Pins for fastening, and planks and framework, were made ready. One day, as Ernest worked, a stranger stood beside him. It was long since he had seen a man from the outer world, and he questioned him eagerly.

"What of the king? Does evil still have power in his kingdom?"

"It still has power, alas."

"But the Brotherhood? The men who live for the good of their fellows! Do they still work?"

"Yes, and ever will while there is need."

"I dreamed once of joining them," Ernest said wistfully.

The stranger gave him a kindly glance.

"Well, why not?"

"Could I?"

"Why not?"

"But no one knows where to find them."

The stranger smiled oddly.

"They are never far. One of them was even today at the foot of this mountain of yours."

He waved his hand in farewell, but long after he had passed out of sight the youth sat pondering over his words. One of the Brothers had been at the foot of the mountain that day! Then he could not yet be far away. Ernest flung his axe to the ground and took the path towards the valley from which the stranger had come.

He wandered far and long. Wherever he went there were rumors of the men he sought, but nothing more. One who might

have been of the brotherhood was here a fortnight since. It was said another was even now in the next village. Nay, they had all gone to the war on the borders. Or, their secret places of meeting had been discovered by the king, and they had all been scattered or buried in dungeons. Well, it was not so certain that they had ever existed. There had been much talk, but who could make proof? So the rumors flew, and Ernest's zeal blew hot and cold as he listened. It would have been well worth living, truly, if one might have lived and worked as one of such a brotherhood, but if the Brotherhood were chimerical,—why, it was worth living still in a world which held such wonders as the palaces and pageants and festivals he saw. The months came and went, and ever as he traveled some new wonder put the last out of mind. The first object of his search had almost been forgotten when one day a stranger accosted him in the streets of a city.

"You have traveled far."

"I do not recollect you," Ernest said.

"A year ago you were building a bridge over a dangerous gorge in the mountains. You asked about the Silent Brothers then."

"True. And I left the mountains to seek them."

"Have you found them?"

"No. Tales fly about, but many are idle and some are false and all are fugitive. It is impossible to find the Brothers."

"It is not impossible," said the stranger, with a searching glance, "but vague desires bear no fruit unless they grow into will and blossom into action." He lingered a moment as though he would have added more, then turned and was lost in the crowd.

But his words had vividly recalled to Ernest the hopes and purposes with which he had left his home, and in a rush of passionate self-reproach he blamed himself for losing sight of that aim in the allurements of novelty. Faithless and vacillating, how could he hope to be trusted with the work of those who first of all were faithful and steadfast?

Someone touched him on the shoulder.

"Well, will you join us?"

"Who are you?" Ernest asked, drawing back in astonishment.

"Do you not know. We know you. We are men who work to overthrow the power of the king. Will you join us?"

"Are you then the Brothers of Silence?" Ernest demanded eagerly.

"Who knows anything of them? Have you found them?"

"No."

"Yet you have been seeking a whole year! You are a fool if you trust such shadows. There must be a revolution. It will be a thousand years before the Brothers bring it about with their cautious measures. We know a shorter way. We shall bring it to pass ourselves, and then we shall govern instead. Come, are you with us?"

"Yes," cried Ernest. "Why should I wait?"

He plunged at once into a labyrinth of plots and conspiracies which grew day by day more inextricable. There were secret meetings and goings to and fro and mysterious ambassadors on mysterious errands, all of which at first seemed the signs of a most ardent activity in the cause he had at heart. But gradually, as he became more familiar with the details, an uncomfortable doubt came into his mind and lodged there. It was a revolution they contemplated,—true; and the government was evil. But was the object of the conspirators to establish a better rule? Little by little he came to see with fatal clearness that they only sought to overthrow the established order to place themselves in power. Not for the sake of their country, not for the sake of better laws or for the good of the oppressed people were they banded together, but only that they might drain their country of wealth for themselves and make laws that would protect them in their rapine and oppress the people still more bitterly. It grew upon him like a horror, and as he came to feel himself bound with them, entangled in their plots and smirched with their baseness, he loathed himself and hated all who had had part in leading him into these underground ways. A year had gone by when one day the stranger whom he had met twice before sought him out.

"You have allowed yourself to be deluded," the stranger said with grave directness. "You must free yourself once and forever from these entanglements if you hope to ever share in the work pursued by the Brothers of the Silence."

"The Brothers of the Silence!" Ernest exclaimed bitterly. "It is because I sought them that I am where I am now."

"No, it is because you sought them in the wrong way."

"Tell me, then, do they exist?"

"Yes. I am one of them."

"Then why did you not set me right?"

"Because each member must earn his own entrance."

"I may be misled again."

"Why? The test is a very simple one. The Brothers do not work for self-interest, but for the good of humanity. That is the beginning and the end of their mission. Yet each one has a task of his own to perform, and each must find it by searching his own heart. Use your clearest judgment, your highest ideals, and the best of your faculties, for the work deserves all. In a year I will seek you again."

The year went by. Ernest had cut himself free from his old associations and joined the army that was fighting on the frontier. He had fought bravely, for the words of his unknown guide remained with him, and the thought that in serving his country he was surely doing the work of the Brothers gave him courage. He had a hope too that his probation might at last be done, for had he not won distinction as a soldier and more than once saved the

field from disaster? All the land was ringing with his praise. He waited impatiently for the day when his friend had promised to return. It came.

"Have I won entrance yet?" Ernest demanded confidently. He could hardly credit the gravely spoken answer.

"No."

"How then? Is not the work I have done good work?"

"It is good work and deserves a reward. You will have it. But you have not won entrance to the Brotherhood. That does not come to those who seek it for themselves, even though they seek it by the path of service. There may be selfish ambition even in self-sacrifice, and the Brothers, remember always, are not concerned with the advancement of themselves, but with the good of the whole. Yet,—courage for another trial!"

The reward came, for the king was graciously pleased to recognize Ernest's heroism on the battlefield by making him governor over a small province. He entered upon his duties with high hopes. Here at last was a fitting opportunity! He would govern his people so well that poverty and ignorance and wrong-doing should be banished from his province, and the Brothers should know that in one corner of the country at least there was no need for their oversight. But he found that the task was harder than he had thought. There had been bad governors before him, and the abuses could not all be corrected at once. The people were ignorant and cunning, and thwarted his efforts for their own welfare. He was inexperienced, and measures which he designed for good sometimes proved so ill-advised that their effect was worse than the old. When the end of the year came and he looked back at the great things he had planned and the small things he had accomplished, it seemed to him that his work had been all a failure. He stood with downcast eyes when the stranger who had grown his watchful friend found him again.

"What of the year past?" the Brother asked, and his voice was kinder than before.

"You know," said Ernest moodily. "At least you know what I have done. You cannot know what I meant to do."

"Why have you failed?"

Ernest paused.

"Because of my own ignorance, largely," he said at last. "I did not know how to deal with the conditions I had to meet. I see it now."

"Then do you see, too, why you have not yet gained entrance to the Brotherhood?" he asked gently. "In their work a mistake may be fatal. Well-intentioned effort is not enough. It must be wisely directed."

"Yes, I see," Ernest said patiently. "Well, I will study and wait."

His friend smiled as though well-content.

Ernest gave up the governorship of his province to plunge into study. With a mind disciplined and strengthened by the work of the last ardent years, he applied himself to assimilating the knowledge that is stored in the wise books of the world. He studied with humility, for his errors had revealed to him his own lack of wisdom, and he worked with ardor, for he felt that a greater undertaking awaited him when he should be fit. In the outside world the old throbbing life beat on, and ever and anon calls came to him to join in it as before. Some upbraided him with indifference in thus shutting himself apart, but he knew the scope of the task before him and followed it without pause or faltering. Then one morning, when the first rays of the sun put out the light of his lamp, he lifted his eyes from his books and remembered that the year of study he had set for himself had gone by. What had he gained? New ideas of life in many ways; new ideals and firmer judgment and deeper reverence for the men who in the past had thought their way into the deep places of nature. Strange that so few should come to share it! Strange that the world should go on and men live and die as though this legacy of wisdom from the greatest of earth's sons had been forgotten of all!

"Knowledge stored away and unused is like grain sealed in a granary," said his friend, who, unseen, had come to stand beside him. "The millions on the plain outside may starve for lack of it, and the grain itself will mildew—if it be not unsealed."

"I understand," said Ernest with a smile. "That, then, shall be my further task."

He shut up his books, left his room and returned to the world, this time as a teacher. Here a disappointment awaited him at the outset, for the people, busy with their own interests and quite content with their own ideas, were not as eager to listen as he to teach. Some laughed and some doubted, and of all that heard few heeded, but the burden of speech was laid upon him and he dared not keep silence. Sometimes the children listened, and in their earnest eyes he read a reassurance that the coming years might see the fruit from the seed he planted. And sometimes a youth who reminded him of what he had been in earlier years came and listened and went away with a new purpose. And sometimes old eyes, ready to close wearily upon a world that had yielded many cares and little content, brightened with a gleam of comprehension as he spoke. "Ah, that then was the meaning of the riddle!" Yet when the year had gone by the results seemed meager.

"I had hoped to bring to all men the truths I had found," he said to the friend who came as before, "but they do not heed them."

"They will in time, and your efforts will bring the time nearer," was the serene answer. "One who works for humanity must never lose faith in the ultimate triumph of good. Yet he may not cease to work as though the salvation of all rested with him alone."

"Am I fitted yet to do the work of the Brothers?" Ernest asked after a pause.

The other gave him a kindly look.

"One task remains. I leave you to find it."

Six years had gone by since, an eager boy, he left his home in the mountains, and a yearning came into his man's heart to rest again in the high, pure solitudes where he had dreamed as a child. All places are alike to him who holds himself ready for service, so he turned toward the mountains. Steadfast and tranquil as of old, the white peaks lifted themselves above the purple mists as he had always seen them in memory. The dawn softened but could not melt them; the sunset illumined but could not stain them. Down the gorge as of old the mountain torrent tumbled in foamy wrath, and the little village beside it was no older than on the day he had turned his back upon it to seek the world. He went to the pass above where the bridge was to have been. The hewn timbers lay heaped on either bank as he had left them, only that a creeping vine with gay blossoms had twined about the beams which were gray with the weather and green with moss. His unfinished work reproached him, and with a blush for the impatient boy he had been he set himself to complete it. The villagers were busy as of old, therefore he worked alone. Through fair weather and foul he kept to the task, planting the foundations deep and making each part strong and true. The summer went by while the work was yet unfinished. The winter fettered the wild stream and on the ice he crossed from shore to shore, still carrying the work forward. The spring came and it was done, and when the freshets came down from the ice-fields above, the bridge stood firm and unshaken above the whirlpool. In the absorption of his work he had forgotten what day it was till all at once he saw the stranger of that old spring morning, the guide and friend of all the years between, standing on the bank.

"You found the task."

"This?"

"It was yours. No other could do it."

They stood in silence a moment gazing at it, and then the Brother spoke again.

"Do you see now how the way has led through all the years? First steadfastness, for without that no effort can avail. Then clearness of vision, to prove all things and hold to the good. Then the conquering of passion, and the devotion of all faculties to the service of man and the training of self to the end that others may be enlightened. Lastly, to crown all, the simple duty that lay at your hand at the beginning."

"Is it done?" asked Ernest doubtingly. "Am I worthy to become one of you?"

The smile of the other was an illumination.

"You *are* one of us."

LILY A. LONG.

## THE BLESSINGS OF PUBLICITY\*

**A** WELL-KNOWN public lecturer, a distinguished Egyptologist, said, in one of his lectures against the teachings of Theosophy, a few suggestive words, which are now quoted and must be answered:—

“It is a delusion to suppose there is anything in the experience or wisdom of the past, the ascertained results of which can only be communicated from beneath the cloak and mask of mystery. . . . Explanation is the Soul of Science. They will tell you *we cannot have their knowledge without living their life*. . . . Public experimental research, the printing press, and a free-thought platform, have abolished the need of mystery. It is no longer necessary for science to take the veil, as she was forced to do for security in times past,” etc.

This is a very mistaken view in one aspect. “Secrets of the purer and profounder life” not only *may* but *must* be made universally known. But *there are secrets that kill* in the arcana of Occultism, and unless a man *lives the life* he cannot be entrusted with them.

The late Professor Faraday had very serious doubts whether it was quite wise and reasonable to give out to the public at large certain discoveries of modern science. Chemistry had led to the invention of too terrible means of destruction in our century to allow it to fall into the hands of the profane. What man of sense—in the face of such fiendish applications of dynamite and other explosive substances as are made by those incarnations of the Destroying Power, who glory in calling themselves Anarchists and Socialists—would not agree with us in saying:—Far better for mankind that it should never have blasted a rock by modern perfected means, than that it should have shattered the limbs of one per cent. even of those who have been thus destroyed by the pitiless hand of Russian Nihilists, Irish Fenians and Anarchists. That such discoveries, and chiefly their murderous application, ought to have been withheld from public knowledge may be shown on the authority of statistics and commissions appointed to investigate and record the result of the evil done. The following information gathered from public papers will give an insight into what may be in store for wretched mankind.

England alone—the centre of civilization—has 21,268 firms fabricating and selling explosive substances.<sup>1</sup> But the centres of the dynamite trade, of infernal machines, and other such results of modern civilization, are chiefly at Philadelphia and New York. It is in the former city of “Brotherly Love” that the now most famous manufacturer of explosives flourishes. It is one of the well-known respectable citizens—the inventor and manufacturer of the most

\* This article was first printed by H. P. Blavatsky in *Lucifer* for August, 1891.

<sup>1</sup> Nitro-glycerine has found its way even into medical compounds. Physicians and druggists are vying with the Anarchists in their endeavours to destroy the surplus of mankind. The famous chocolate tablets against dyspepsia are said to contain nitro-glycerine! They may save, but they can kill still more easily.

murderous "dynamite toys"—who, called before the Senate of the United States anxious to adopt means for the repression of a *too free trade* in such implements, found an argument that ought to become immortalised for its cynical sophistry:—"My *machines*," that expert is reported to have said—"are quite *harmless to look at*; as they may be manufactured in the shape of oranges, hats, boats, and anything one likes. . . . Criminal is he who murders people by means of such machines, not he who manufactures them. The firm refuses to admit that were there no supply there would be no incentive for demand on the market; but insists that every demand should be satisfied by a supply ready at hand."

That "supply" is the fruit of civilization and of the publicity given to the discovery of every murderous property in matter. What is it? As found in the Report of the Commission appointed to investigate the variety and character of the so-called "infernal machines," so far the following implements of instantaneous human destruction are already on hand. The most fashionable of all among the many varieties fabricated by Mr. Holgate, are the "Ticker," the "Eight Day Machine," the "Little Exterminator," and the "Bottle Machines." The "Ticker" is in appearance like a piece of lead, a foot long and four inches thick. It contains an iron or steel tube, full of a kind of gunpowder invented by Holgate himself. That gunpowder, in appearance like any other common stuff of that name, has, however, an explosive power two hundred times stronger than common gunpowder; the "Ticker" containing thus a powder which equals in force two hundred pounds of the common gunpowder. At one end of the machine is fastened an invisible clock-work meant to regulate the time of the explosion, which time may be fixed from one minute to thirty-six hours. The spark is produced by means of a steel needle which gives a spark at the touch-hole, and communicates thereby the fire to the whole machine.

The "Eight Day Machine" is considered the most powerful, but at the same time the most complicated, of all those invented. One must be familiar with handling it before a full success can be secured. It is owing to this difficulty that the terrible fate intended for London Bridge and its neighbourhood was turned aside by the instantaneous killing instead of the two Fenian criminals. The size and appearance of that machine changes, Proteus-like, according to the necessity of smuggling it in, in one or another way, unperceived by the victims. It may be concealed in bread, in a basket of oranges, in a liquid, and so on. The Commission of Experts is said to have declared that its explosive power is such as to reduce to atoms instantly the largest edifice in the world.

The "Little Exterminator" is an innocent-looking plain utensil having the shape of a modest jug. It contains neither dynamite nor powder, but secretes, nevertheless, a deadly gas, and has a hardly perceptible clock-work attached to its edge, the needle of which points to the time when that gas will effect its escape. In a shut-up room this new "vril" of lethal kind, will *smother to death*, nearly

*instantaneously*, every living being within a distance of a hundred feet, the radius of the murderous jug. With these three "latest novelties" in the high season of Christian civilization, the catalogue of the dynamiters is closed; all the rest belongs to the old "fashion" of the past years. It consists of hats, *porte cigars*, bottles of ordinary kind, and even *ladies' smelling bottles*, filled with dynamite, nitroglycerine, etc., etc.,—weapons, some of which, following unconsciously Karmic law, killed many of the dynamiters in the last Chicago *revolution*. Add to this the forthcoming long-promised Keely's vibratory force, capable of reducing in a few seconds a dead bullock to a heap of ashes, and then ask yourself if the *Inferno* of Dante as a locality can ever rival earth in the production of more hellish engines of destruction!

Thus, if purely material implements are capable of blowing up, from a few corners, the greatest cities of the globe, provided the murderous weapons are guided by expert hands—what terrible dangers might not arise from magical *occult* secrets being revealed, and allowed to fall into the possession of ill-meaning persons! A thousand times more dangerous and lethal are these, because neither the criminal hand, nor the *immaterial*, invisible weapon used, can ever be detected.

The congenital *black* magicians—those who, to an innate propensity towards evil, unite highly-developed mediumistic natures—are but too numerous in our age. It is nigh time then that psychologists and believers, at least, should cease advocating the beauties of publicity and claiming knowledge of the secrets of nature for all. It is not in our age of "suggestion" and "explosives" that Occultism can open wide the doors of its laboratories except to those who *do* live the life.

H. P. B.

## THE SACRED VEDIC VERSE\*

VEDA JANANI—THE MOTHER OF THE VEDAS.

"Aum,—the light of the Universe, the omniscient and omnipresent; the all containing, in whose womb move all the orbs of heaven; the self-effulgent, from whom the sun and stars borrow their light; whose knowledge is perfect and immutable, whose glory is superlative; who is deathless, the life of life and dearer than life, who gives bliss to those who earnestly desire it, and saves from all calamities his genuine devotees, and gives them peace and comfort; the all intelligent, who keeps in order and harmony all and each by permeating all things, on whom is dependent all that exist, the creator and giver of all glory, the illuminator of all souls and giver of every bliss, who is worthy to be embraced; the all-knowledge and all-holiness,—we contemplate and worship that He may enlighten our intellect and conscience."

\*This article was first printed by Wm. Q. Judge in *The Path* for August, 1890.

## A HINDU CHELA'S DIARY\*<sup>1</sup>

**I**N the month of December he arrived at Benares, on what he hoped would be his last pilgrimage. As much as I am able to decipher of this curious manuscript, written in a mixture of Tamil—the South Indian language—with Mahratta, which, as you know, is entirely dissimilar, shows that he had made many pilgrimages to India's sacred places, whether by mere impulse or upon actual direction, I know not. If he had been only any ordinary religiously disposed Hindu we might be able to come to some judgment hereupon, for the pilgrimages might have been made in order to gain merit, but as he must long ago have risen above the flowery chains of even the Vedas, we cannot really tell for what reason these journeys were made. Although, as you know, I have long had possession of these papers, the time had not until now seemed ripe to give them out. He had, when I received them, already long passed away from these busy scenes to those far busier, and now I give you liberty to print the fragmentary tale without description of his person. These people are, you know, not disposed to have accurate descriptions of themselves floating about. They being real disciples, never like to say that they are, a manner quite contrary to that of those famed professors of occult science who opportunely or inopportunely declare their supposed chelaship from the house top.

\* \* \* “Twice before have I seen these silent temples standing by the rolling flood of sacred Ganges. They have not changed, but in me what changes have occurred! And yet that cannot be, for the I changeth not, but only the veil wrapped about, is either torn away or more closely and thickly folded round to the disguising of the reality. \* \* \* It is now seven months since I began to use the privilege of listening to Kunâla. Each time before, that I came to see him, implacable fate drove me back. It was Karma, the just law, which compels when we would not, that prevented me. Had I faltered then and returned to the life then even so far in the past, my fate in this incarnation would have been sealed—and he would have said nothing. Why? Happy was I that I knew the silence would have not indicated in him any loss of interest in my welfare, but only that the same Karma prevented interference. Very soon after first seeing him I felt that he was not what he appeared exteriorly to be. Then the feeling grew into a belief within a short time so strong that four or five times I thought of throwing myself at his feet and begging him to reveal himself to me. But I thought that was useless, as I knew that I was quite impure and could not be trusted with that secret. If I remained silent I thought that he would confide to me whenever he found me worthy of it. I thought he must be some great Hindu Adept who had assumed that illusionary form. But there this difficulty arose, for I knew that

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\* This article was first printed by Wm. Q. Judge in *The Path* for June, 1886.

<sup>1</sup> The original MS. of this Diary as far as it goes is in our possession. The few introductory lines are by the friend who communicated the matter to us.—[Ed.]

he received letters from various relatives in different parts, and this would compel him to practise the illusion all over the globe, for some of those relatives were in other countries, where he had been too. Various explanations suggested themselves to me.

\* \* \* I was right in my original conception of Kunâla that he is some great Indian Adept. Of this subject I constantly talked with him since————although I fear I am not, and perhaps shall not be in this life worthy of their company. My inclination has always been in this direction. I always thought of retiring from this world and giving myself up to devotion. To Kunâla I often expressed this intention, so that I might study this philosophy, which alone can make man happy in this world. But then he usually asked me what I would do *there* alone? He said that instead of gaining my object I might perhaps become insane by being left alone in the jungles with no one to guide me; that I was foolish enough to think that by going into the jungles I could fall in with an adept; and that if I really wanted to gain my object I should have to work in the reform in and through which I had met so many good men and himself also, and when the Higher Ones, whom I dare not mention by any other names, were satisfied with me they themselves would call me away from the busy world and teach me in private. And when I foolishly asked him many times to give me the names and addresses of some of those Higher Ones he said once to me: 'One of our Brothers has told me that as you are so much after me I had better tell you once for all that I have no right to give you any information about them, but if you go on asking Hindus you meet what they know about the matter you might hear of them, and one of those Higher Ones may perhaps throw himself in your way without your knowing him, and will tell you what you should do.' These were orders, and I knew I must wait, and still I knew that through Kunâla only would I have my object fulfilled. \* \* \*

"I then asked one or two of my own countrymen, and one of them said he had seen two or three such men, but that they were not quite what he thought to be '*Raj Yogs*.' He also said he had heard of a man who had appeared several times in Benares, but that nobody knew where he lived. My disappointment grew more bitter, but I never lost the firm confidence that Adepts do live in India and can still be found among us. No doubt too there are a few in other countries, else why had Kunâla been to them.

\* \* \* In consequence of a letter from Vishnurama, who said that a certain X\* lived in Benares, and that Swamiji K knew him. However, for certain reasons I could not address Swamiji K directly, and when I asked him if *he* knew X he replied: "If there be such a man here at all he is not known." Thus evasively on many occasions he answered me, and I saw that all my expectations in going to Benares were only airy castles. I thought I had gained only the consolation that I was doing a part of my duty. So I wrote again to Nilakant: "As directed by you I have neither let him

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\* I find it impossible to decipher this name.

know what I know of him nor what my own intentions are. He seems to think that in this I am working to make money, and as yet I have kept him in the dark as regards myself, and am myself groping in the dark. Expecting enlightenment from you, etc." \* \* \*

The other day Nilakant came suddenly here and I met Sw. K. and him together, when to my surprise K at once mentioned X, saying he knew him well and that he often came to see him, and then he offered to take us there. But just as we were going, arrived at the place an English officer who had done Kunâla a service in some past time. He had in some way heard of X and was permitted to come. Such are the complications of Karma. It was absolutely necessary that he should go too, although no doubt his European education would never permit him to more than half accept the doctrine of Karma, so interwoven backward and forwards in our lives, both those now, that past and that to come. At the interview with X, I could gain nothing, and so we came away. The next day came X to see us. He never speaks of himself, but as 'this body.' He told me that he had first been in the body of a Fakir, who, upon having his hand disabled by a shot he received while he passed the fortress of Bhurtpore, had to change his body and choose another, the one he was now in. A child of about seven years of age was dying at that time, and so, before the complete physical death, this Fakir had entered the body and afterwards used it as his own. He is, therefore, doubly not what he seems to be. As a Fakir he had studied Yoga science for 65 years, but that study having been arrested at the time he was disabled, leaving him unequal to the task he had to perform, he had to choose this other one. In his present body he is 53 years, and consequently the inner X is 118 years old. \* \* \*

In the night I heard him talking with Kunâla, and found that each had the same Guru, who himself is a very great Adept, whose age is 300 years, although in appearance he seems to be only 40.\* He will in a few centuries enter the body of a *Kshatriya*,<sup>1</sup> and do some great deeds for India, but the time had not yet come."

(To be Continued)

\*There is a peculiarity in this, that all accounts of Cagliostro, St. Germain and other Adepts, give the apparent age as forty only.—[Ed.]

<sup>1</sup> The warrior caste of India.—[Ed.]

## ON THE LOOKOUT

Those who read the letter from a Turkish Effendi that was reprinted in a recent issue of *Theosophy* would do well now to read an article in the December *Forum* by Sheykh Achmed Abdullah entitled "Through Mohammedan Spectacles." The Sheykh does not write with quite the philosophic calm of the Turkish Effendi but his utterances are no less ominous. He complains that Christendom does not understand Mohammedanism, not because it cannot, but because it will not. India to Christian eyes is the land of plague and cholera and famine and wretched sanitation and cruelties unspeakable. The Christian finds it impossible to believe that he has reformed nothing when he institutes railroads and telephones and automobiles, and that the Hindu looks with silent contempt upon all these things. The Hindu thinks that the cholera is a far lesser evil than the noisy and meddling officialism that would remedy it, and that economic improvements are a curse instead of a blessing because they promote greed and the restless discontent that ever seeks for something new to the neglect of the things that are old and good. "But," says the writer, "I discovered that it is a titanic, heart-breaking task to prove the absurdity of anything which the Christians have made up their minds to accept as true." Material progress has been accepted by Christendom as the one and only gauge of values, the sole guaranty of permanence, "but there is not even the shadow of an excuse for such an assumption, unless it be the fact that the Christian mind is diseased with racial and religious megalomania. There is not a single historical parallel which justifies your pleasant superstition that your present leadership, which after all is of very recent birth, will show greater stability than any of those many alien, ancient civilizations which long ago came from the womb of eternity, to go back whence they sprang." Actually, says the author, there is no such thing as an original racial superiority. The pendulum swings to and fro. To-day to me, to-morrow to thee.

For was it not from the east that we obtained everything we have that is worth the possession, even the seeds of our material greatness? Says the Sheykh, "We taught you to read, to write, and to think. We gave you your religion and your few ideals. We have done more for you than you can ever do for us. We freed you from your ancient bondage of superstitions and idolatry. We gave you the first sparks of science and literature. We paved the way for your material progress. Without our help you would still be tatooed and inarticulate barbarians. But you have been getting out of hand, and are sinking back into the old slough of ignorance and crass intolerance. And so perhaps some day, after we Mohammedans have finished converting Asia and Africa to the Faith of Islam (and we are doing steady work in that direction), we may send another Tamarlane into Europe, reinforced by an army of a few million Asians who laugh in the face of death, and finish the job."

If the rule by sword and flame is actually the Christian ideal, and it seems so, then so let it be. Mohammedans, being warriors, can understand and appreciate. But do not mingle militarism and piety. Drop the mask of consummate beatitude in the contemplation of spiritual joys and sanitary plumbing. Stop being liars and hypocrites, and "you will cease being what you are to-day, the most hated and the most despised men in the length and breadth of Asia and North Africa."

The Sheykh reminds us in conclusion that altruism and the virtues are not Christian monopolies. "In reality the teachings of Jesus are not a particle more apt to lead his followers in the golden path than are the sayings of the Lord Buddha, the laws of Moses, the wisdom of Confucius, or the words of the Koran. True tolerance, true altruism

teaches us that what is right in Peking may be wrong on the shores of Lake Tchaad, and what is wrong in a Damascus bazaar may be right at a Kansas ice-cream social. Such true tolerance is far broader than the limits of professing Christianity, than the limits of any established, cut-and-dried creed. It is as broad as the Seven Holy Rivers of Hindustan and as vast as time. The creed of mutual sympathy is a very old creed: even among the troglodytes chosen spirits must have known it, the red-haired barbarians of Gaul must have heard of it, and amongst the lizard-eating Arabs of pre-Islamic days it must have found adherents. It is a human truth, a human principle which is the common property of mankind East and West; but Christian hegemony in worldly affairs has killed it, has blighted it with the curse of the cross."

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Mr. Daniel Conrad Phillips in *The Rediscovered Universe* (Sherman French & Company) makes an effort to rescue Christianity from the creeds that have ruined it. It is an ambitious task, but he may at least be congratulated on some few steps in the right direction. For example he gives us a chapter on "Occultism" that is unmarked either by profound thought or by real knowledge but that none the less contains some recognition of the truth. For example he tells his readers that if they would understand the wisdom of Jesus they must know that "In each of these lesser worlds, or divisions, especially in central and western Asia, remote from Judaism and Paganism, remote from all worship and idolatry...there were found still existing little bands of men, brotherhoods who knew no selfishness, cherished no ambition, recognized no fact, sought no wisdom, knew no knowledge as the world knows them; they are occultists who seek only understanding of fact—the hidden secrets of Truth's commanding power. Before what height they attain, what purposes they accomplish, in view of what abundance they draw from the realm of universal plenty, what multitudes they feed from meager supply of loaves and fishes, mere intellect must stand in wild astonishment. They are the men, the truth seekers, to whom we so often allude and reverently call the ancient sages. These are the men we are proud to acclaim as our ancestors, these are the men to whom we are indebted for many helpful, restful, beautiful precepts and maxims that they succeeded in introducing into the Bible as it was unfolded down the ages."

These men, says the author, were the Essenes, and the youth who would be taught by them "must come to them with spotless mind and prove by a trial year that he can keep his vows of absolute chastity and penniless poverty unsullied by thought of evil before he will be admitted as a novice or receive his first lesson of a six-year term". It was from the Essenes that Jesus received his wisdom, and the same wisdom is available to-day to all those who will comply with the conditions. But there must be devotion and there must be faith. "We have eyes to see, but we do not see; we have ears to hear, but we do not hear because we have allowed ourselves to be lured away from the center of being, and we can only retrace our steps by struggle."

Mr. Phillips tells us that his book is the result of sixty years of effort and meditation. They have been years well spent. Perhaps he has not yet "rediscovered" the universe but he has certainly laid his hand upon some of the threads that lead to the goal.

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Heated discussion as to whether the United States shall turn herself into an armed camp is occupying some of our Publicists. Two logical positions are available in the premises: Either we shall arm so completely that no other nation dare look upon us with aggression; or every pretense at armament whatever shall be abandoned forthwith. Any middle course is begging the question, nor as a matter of fact can

it possibly prove effective. The results of militarism have been spread in very large type indeed in the book of life since August last, but the eyes of agitators are notably weak when directed toward the chilling facts of experience. Place a pistol under your pillow nightly and you will inevitably get your burglar in the course of time. Prepare for war as a nation and war is what your nation will inevitably acquire. Cause brings effect. Like breeds like. Armament rouses the military spirit in any people and the true name of this spirit, an entity clothed in red, is "War." What will follow lack of preparation, under like reasoning? That which flows from Peace—could anything else follow? For action and re-action are equal, and in opposite directions, "Statesmen" and Publicists to the contrary notwithstanding.

Another element in the situation which our aggressive friends have overlooked is this: the *Manifest Destiny of these United States*. Our War of the Revolution was not won by the people of the "Old Thirteen" Colonies, but *in spite of them*. England was otherwise engaged with a war closer at hand, and possession of the poverty-stricken Colonies was not of sufficient value to withdraw her complete attention from the more important issue at home. Was this a *chance* situation—in a Universe of Law? Nor in 1812, wonderful as was the initiative and swift-ness of our struggling little nation, was England free to devote herself to our issue. A gentleman named Napoleon was otherwise engaging her attention. Again, was this *chance* or coincidence? Not at all. *The Manifest Destiny* of the coming great nation determined in fact the outcome of events.

So today let our Country listen to the half inaudible, half heard warning of a nation's soul. Move forward peacefully, as citizens of all the world. Set the example of confidence, of serenity, of the conscious power of Soul itself. "Men follow whatever example they set", said Krishna in the old *Bhagavad-Gita* five thousand years ago. They will follow it today, if the leaders are not arrogant, not Pharisaical; even if by them alone our *Manifest Destiny* is seen and felt.

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When we consider the recent utterances of Sir Oliver Lodge and of Mr. Maeterlinck we seem to detect a certain reversal of the roles ordinarily played by the scientist and the philosopher. From the scientist we expect caution and conservatism, while to the philosopher we are willing to concede a speculative and even a poetic liberty that is both decorative and necessary. But in the present discussion on the possibility of communicating with the dead these parts have been exchanged. It is Sir Oliver Lodge the scientist who advances with a certain headlong impetuosity toward conclusions that are unjustified by evidence, and it is Mr. Maeterlinck the philosopher who recommends a heedful caution and implores us to avoid a "narrow and pitiful interpretation." And it is safe to predict that the stars on their courses will fight for the philosopher rather than for his distinguished contemporary.

But the discussion is an important one if only as indicating the long road that we have travelled since the time when materialism and theology were the only gladiators in the arena. Imagine the fate that would have befallen the popular newspaper of forty years ago hardy enough to say that a scientist spoke with more than "forty parson-power" and that he would "command an attention which the entire faculty of a theological seminary could not inspire." That is what the *New York World* says of Sir Oliver Lodge, and on a topic that for two thousand years has been the exclusive and unchallenged domain of the church. We may wonder how the parsons like it, and by what tremendous methods they have attained to a prudent silence. On the other hand we may also regret that Sir Oliver Lodge should thus lay himself open to the inevitable rejoinders of time, and that he should allow his

enthusiasm to outweigh both logic and evidence. For when he says that he has "positive proof" of the possibility of communicating with the dead he is employing a language that he would certainly not allow himself to use in his class rooms and that he would sternly reprove in his pupils.

We could wish that the *World* had given us a similar estimate of the "parson-power" of Mr. Maeterlinck whose new book "The Unknown Guest" may be said to be the last word of psychic research. Mr. Maeterlinck has no doubts at all about immortality, but he is inclined to look a little superciliously upon the efforts to prove it in the seance room. For immortality proves itself. If we are driven to the conclusion that there is a vast area of consciousness that is not yet incarnated in human brains we must necessarily assume that consciousness in general is continuous, and that the evolution of a human being must be measured by vast cycles rather than by years. Mr. Maeterlinck would have us think largely about ourselves, and as creatures of eternity and not of time. And if he wishes to describe these great areas of abnormal consciousness by the surprising terms favored by the researcher we must be as patient as we can under the infliction. And we must also be patient when we see an impudent raiding of the Theosophical philosophy and the proud display of the plunder as the product of modern science and modern intellect.

Take, for example, Mr. Maeterlinck's description of the subliminal self. He pictures it somewhat as an immense and divine consciousness of which some inferior ray has found access to the human brain and has there become the human mind. Evolution means the gradual incarnation of this consciousness which "alone knows the long past that preceded our birth and the endless future that will follow our departure from this earth." It has neither beginning nor end, and nothing touches it, nothing moves it, which does not concern that which it represents. "It has been likened to an immense block of which our personality is but a diminutive facet; to an iceberg, of which we see a few glistening prisms that represent our life, while nine-tenths of the enormous mass remain buried in the darkness of the sea. According to Sir Oliver Lodge, it is that part of our being that has not become carnate... William James saw in it a diffuse cosmic consciousness and the chance intrusion into our scientifically organized world of remnants and vestiges of the primordial chaos. Here are a number of images striving to give us an idea of a reality so vast that we are unable to grasp it. It is certain that what we see from our terrestrial life is nothing compared with what we do not see."

Now here we have a quite obvious, but pitifully adulterated, version of the Higher Self of the Theosophical philosophy. It will be hard to persuade the student that it was not deliberately filched from its source and wofully damaged in the process of modernization, and it may be said that the student will not be lacking in admiration for the imposing grandeur of impudence that attributes to Sir Oliver Lodge the philosophy of the Bhagavad Gita and the Mahabharata. Presumably we shall presently be told that "according to Sir Oliver Lodge" the pure in heart shall see God, and then Sir Oliver Lodge may be expected to return the compliment by attributing the Golden Rule to Mr. Maeterlinck.

But why does the researcher so resolutely use the terms of inferiority in describing a subliminal self to which he now attributes most of the attributes of deity. Why is the prefix *sub* so persistently used, and why must we regard it as "buried in the darkness of the sea"? And what shall we say to such a term as "superior subconsciousness" and "superior psychism"? We may pass over the theory attributed to William James of a "chance intrusion" of consciousness into the world, since William James never said anything so silly.