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Hell was not created by anyone. The fire of the angry mind produces the fire of hell, and consumes its possessor. When a person does evil, he lights the fire of hell, and burns with his own fire.—*Mulamuli.*

Should those who are not with us, O Brethren, speak in dispraise of me, or of my doctrine, or the Church, that is no reason why you should give way to anger.

—*Brahma-jala-sutta.*

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IS THEOSOPHY A PROGRESSIVE SYSTEM OF RELIGION?

THIS question is raised in a communication made to the Editors of THEOSOPHY, signed "A Student". We care nothing for the identity of our correspondent, but we have respect for an honest expression of opinion, and are glad to make answer. Not that we desire to change "A Student's" opinion, but that she (or he) and others of like conceptions, may gain something of an insight into the causes and reasons for the methods pursued by this magazine.

We quote from the communication the following:

"Providing we remember that Theosophy is not a dogmatical presentment of the Wisdom-Religion—a system delivered for once to the Saints—but a progressive system of Religion".

There is some confusion in this statement, for if there is such a knowledge as the Wisdom-Religion, it is the result of the observation and experience of the Masters of Wisdom, and as such stands for itself; it can neither be enlarged nor improved upon by its students. Furthermore, what was named "Theosophy" by Mme. Blavatsky is that same Wisdom-Religion so far as the latter has been promulgated by the Teacher. In regard to the latter statement H. P. B. herself has written:

"The Secret Doctrine (or Wisdom-Religion) is not a series of vague theories or treatises, but is all that can be given out in this century. It will be centuries before much more is given."

A similar statement by Wm. Q. Judge is as follows:

“It (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.”

In the face of such statements and similar ones made by Those who brought Theosophy to us, the assumption that it is a system of progressive religion can only proceed from ignorance of the facts and a false conception which can only lead to confusion on the part of any “student”. Theosophy is not a religion, but Religion itself in the truest sense; even the use of the term “religion” without any qualification is misleading, for Theosophy is not “a belief” as religions are generally, but rather Religious Science, Scientific-Religion, and an all-inclusive Philosophy.

As to “a dogmatical presentment”, Theosophy has never been put forth as a dogma, but as a relation of facts which have been gathered through observation and experience, which anyone can accept or reject without condemnation or praise. One might as well call the only exact science we use, viz., Mathematics, dogmatic or a dogma because it is presented as an assemblage of facts which the student can study, apply and prove for himself. Theosophy stands in exactly the same position: a presentation of Knowledge gained through æons of time; it is not to be confounded with the speculations of *any* of its students, who at best are subject to their personal prejudices, predilections and weaknesses. It should also be clearly understood that every theosophical writer or leader—except Those who brought Theosophy to the world—are students of more or less proficiency in the Science, and are therefore liable to misconceptions and erroneous applications, and that the only possibility of discerning such errors lies in *a comparison with the Science as originally presented*.

In the same communication we are taken to task in the following words, “you are doing no good by ‘barking against the bad’ as Emerson would say, about what is going on in the Theosophical world. I believe you over-emphasize the evil that is being done, while minimizing the good”.

It is admitted that evil is being done. Can it be wrong to point out where and how such evil comes about? How else can any sincere student who desires only to warn against pitfalls, help his fellow-men?

As to the “good” in any presentation, it stands for itself, and is the only reason why error or evil has any possibility of acceptance; it is the mixture of Truth and Error that confuses and misleads the ignorant and the unwary; remove the error and its sequence evil, and the Truth stands out all the more clearly; there is no “minimizing the good” in such a course.

It is an unfortunate fact that there are more misconceptions and misapplications of Theosophy among its would-be students,

than there is of real understanding. Most of this is due to the self-acclaimed leaders of societies who are very prominent in the public eye, and who proclaim and issue their own ideas, interpretations, and speculations as Theosophy pure and simple; one would expect from such exponents the false and misleading idea that "Theosophy is a progressive system of religion", for such a statement beclouds the facts, and serves to draw attention to their own lucubrations as "progressed" Theosophy, and to themselves as having progressed farther and as knowing more than the original Teachers.

No one would have a word to say if these exponents chose some other name under which to promulgate their ideas, but to present the latter as *Theosophy,—the Message delivered to the world by Masters*—is to our mind the greatest imaginable crime against humanity. Every presentation of Truth given to the world in the past has been vitiated in a similar way, being filtered through the minds of the original disciples to the disciples of the latter, and so on for generations, until but little was left of the spirit of the Message, and that little obscured by systems of materialistic concepts under the name of religion. Under the conditions of past periods, this could not be helped, because there existed no way by which the "written word" could be so duplicated as to place it within the reach of every human being who desired it. The present period, however, made it possible for every enquirer to obtain or study Masters' Message as it was written by one qualified to do so. This was done in order that there should be no need of intermediaries between those who would know and the knowledge itself. But, sad to say, many who drew their inspiration and ideas from the delivered Message, and had the great Karmic opportunity of presenting and promulgating that Message pure and undefiled to the world-at-large, turned the eyes of men to their own personalities as "successors" and "teachers" and have not only misled thousands of adherents, but have made the name of Theosophy stand for everything that is undesirable in the minds of humanity at large. H. P. B. and W. Q. J. knew well the probability and the danger of such a sequence, but They could only warn. H. P. B.'s last message to Theosophists in Convention assembled contained the following words: "Never is there greater danger than when vanity, ambition and a desire to lead, dresses itself up in the peacock feathers of altruism".

What is at the root of the schisms that have disrupted the Theosophical Society that H. P. B. left? Personalities every time.

What is the opposite and the corrective of Personality? Nothing less than Impersonality which seeks nothing for itself and everything for the Cause of Theosophy pure and simple. There is no worldly fame, glory or profit in such a course, yet it, and it alone, removes every obstacle that might intervene between the Message of Theosophy and those who desire to study and apply it on its own merits. For that reason, and that reason alone, is the magazine "THEOSOPHY" and "The United Lodge of Theosophists" conducted

anonymously. The mind of the race is still obsessed by the idea that it is important and essential to know *who the active agents are*, whereas the important thing is *the merit of the thing done*. The injunction by the Man of Nazareth, "Let not thy right hand know what thy left hand doeth" is as binding as any other injunction of His, but do Christian peoples follow it, or regard it as of any importance? Do theosophical exponents exhibit a regard for the above injunction, or for the more explicit one that they well know, "And the power that the disciple shall seek is that he shall appear as nothing in the eyes of men"? Let them answer. If they excuse themselves it will be on the ground that men will not listen unless the personality of the speaker is under intimate inspection; but have they tried it? Truth is not dependent upon the one who utters it, but upon its own self-evident nature, and whether spoken by the wicked man or one who is esteemed as righteous, it is neither de-based by the one nor enhanced by the other.

If Theosophists or Christians recognize that the world has gone mad on personalities, can it be made sane by glossing over that madness or pleading expediency? They know it cannot; but they are the creatures of their generation and have not the courage to do that which puts personality out of court in their own cases, and sets the example of a truer, less selfish line of effort. Yet if the change is to be brought about, someone must make the beginning; it is the first step that begins the count, and if the goal is a right and true one, the results can be left to time and Karma. We rest on that.

OCCULT OR EXACT SCIENCE?*

II.

IT has already been remarked that neither the medical faculties, nor the scientific bodies of physicists, could ever explain the *primum mobile* or *rationale* of the simplest phenomenon, outside of purely physiological causes; and that, unless they turned for help to occultism, they would have to bite the dust before the XXth century was very old.

This seems a bold assertion. Nevertheless, it is fully justified by that of certain medical celebrities: that *no phenomenon is possible outside of physiological and purely physical causes*. They might reverse this statement and say *no final investigation is possible with the light of only physiological and physical causes*. That would be correct. They might add that, as men of exact science, they could not employ other methods of investigation. Therefore, having conducted their experiments to a certain boundary, they would desist and declare *their* task accomplished. Then the phenomena might be passed on to transcendentalists and philosophers to speculate upon.

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

Had they spoken in such a spirit of sincerity no one would have the right of saying that they had not done their duty: for they would have done the best they could under the circumstances, and, as will presently be shown, they could do no more. But at present the neuropathic physicians merely impede the progress of real psychological knowledge. Unless there is an opening, however small, for the passage of a ray from a man's higher *self* to chase the darkness of purely material conceptions from the seat of his intellect, and to replace it by light from a plane of existence entirely unknown to the ordinary senses, his task can never be wrought to a successful termination. And as all such abnormal cases, in order to be manifested to our physical as well as spiritual senses, in other words, to become objective, must always have their generating causes interblended between the two spheres or planes of existence, the physical and the spiritual, it is but natural that a materialist should discern only those with which he is acquainted, and remain blind to any other.

The following illustration will make this clear to every intellectual reader.

When we speak of light, of heat and sound, and so on, what do we mean? Each of these natural phenomena exists *per se*. But for us it has no being independently of our senses, and exists only to that degree which is perceived by a sense corresponding to it in us. Without being in the least deaf or blind, some men are endowed with far less acute hearing and sight than their neighbours; and it is a well known fact that our senses can be developed and trained as well as our muscles by exercise and method. It is an old axiom that the sun needs an eye to manifest its light; and though the solar energy exists from the first flutter of our Manvantara and will exist to the first killing breath of Pralaya, still, if a certain portion of that energy did not call forth in us those modifications that we name perception of light, Cymmerian darkness would fill the Kosmos and we should be denying the very existence of the sun. Science makes a distinction between the two energies—that of heat and that of light. But the same science teaches us that the creature, or being, in which the corresponding external actions would cause a homogeneous modification, could not find any difference between heat and light. On the other hand, that the creature, or being, in which the dark rays of the solar spectrum would call forth the modifications that are produced in us by the bright rays, would see light there, where we saw nothing whatever.

Mr. A. Butlerof, a professor of chemistry and an eminent scientist, gives us many instances of the above. He points to the observations made by Sir John Lubbock on the sense of colour in ants. It was found by that distinguished man of science, that ants do not allow their eggs to remain subjected to light, and carry them off immediately from a sun-lit spot to a dark place. But when a ray of *red* light is turned on those eggs (the larvæ), the ants leave them untouched as though they were in complete darkness: they place

their eggs indifferently under a red light or in utter darkness. Red light is a non-existent thing for them: as they do not see it, it is for them darkness. The impressions made on them by bright rays are very weak, especially by those nearest to the red—the orange and yellow. To such rays, on the contrary, as light and dark blue and violet—they seem very impressionable. When their nests are lit partly with violet and partly with red rays, they transfer their eggs immediately from the violet on to the red field. To the ant, therefore, the violet ray is the brightest of all the spectral rays. Their sense of colour is therefore quite the opposite of the same sense in man.

But this contrast is still more strengthened by another fact. Besides the rays of light, the solar spectrum contains, as every one knows, the so-called heat rays (for red) and the chemical (for violet). We see however neither the one nor the other, but term both of them *dark rays*; while the ants perceive them clearly. For, as soon as their eggs are subjected to the action of those dark rays, the ants drag them from that (to us) quite obscure field on to the one lighted by the *red* rays; therefore, for them, *the chemical ray is violet*. Hence says the professor—"Owing to such a peculiarity, the objects seen by the ants must appear to them quite different from what they seem to us; those insects find evidently in nature hues and colours of which we have not, nor can have, the slightest conception. Admit for one moment the existence in nature of such objects as would swallow up all the rays of the solar spectrum, and scatter only the chemical rays: these objects would *remain invisible to us*, while the ants would perceive them very well."

And now, let the reader imagine for one moment the following: that there may be a possibility within the powers of man, with the help of secret sciences, firstly of preparing an "object" (call it *talisman* if you will) which, detaining for a longer or shorter period the rays of the "solar spectrum" on some one given point, will cause the manipulator of it to remain invisible to all, because he places himself and keeps within the boundary of the chemical or "dark" rays; and *secondly*—reversing it, to become enabled to see in nature by the help of those dark rays that which ordinary men, with no such "talisman" at hand, can never see with their natural, naked eye! This may be a simple supposition, or it may be a very serious statement, for all the men of science know. They protest only against that which is claimed to be supernatural, above or outside *their* Nature; they have no right to object to the acceptance of the *supersensuous*, if shown within the limits of our sensuous world.

The same holds good in acoustics. Numerous observations have shown that ants are completely deaf to the sounds that we hear; but that is no reason why we should suppose that ants are deaf. Quite the reverse; for taking his stand on his numerous observations, the same scientist thinks it necessary to accept that the ants hear sounds, "only not those that are perceptible to us."

Every organ of hearing is sensitive to vibrations of a given rapidity, but in cases of different creatures such rapidities may very easily not coincide. And not only in the case of creatures quite different from us men, but even in that of mortals whose organizations are peculiar—*abnormal* as they are termed—either naturally, or through training.* Our *ordinary* ear, for instance, is insensible to vibrations surpassing 38,000 a second, whereas the auditive organ of not only ants but some mortals likewise—*who know the way to secure the tympanum from damage, and that of provoking certain correlations of ether*—may be very sensitive to vibrations exceeding by far the 38,000 in a second, and thus, such an auditive organ,—*abnormal* only in the limitations of exact science,—might naturally enable its possessor, whether man or ant, to enjoy sounds and melodies in nature, of which the ordinary tympanum gives no idea. “There, where to our senses reigns dead silence, a thousand of the most varied and weird sounds may be gratifying to the hearing of ants,” says Professor Butlerof,¹ citing Lubbock; and these tiny, intelligent insects could, therefore, regard us with the same right as we have to regard them—as deaf, and utterly incapable of enjoying the music of nature, only because they remain insensible to the sound of a gun, human shouting, whistling, and so on.”

The aforesaid instances sufficiently show that the scientist's knowledge of nature is incapable of coinciding wholly and entirely with all that exists and may be found in it. Even without trespassing on other and different spheres and planets, and keeping strictly within the boundaries of our globe, it becomes evident that there exist in it thousands upon thousands of things unseen, unheard, and impalpable to the ordinary human senses. But let us admit, only for the sake of argument, that there may be—quite apart from the supernatural—a science that teaches mortals what may be termed supersensuous chemistry and physics; in plainer language—*alchemy* and the *metaphysics* of *concrete* not abstract nature, and every difficulty will be removed. For, as the same Professor argues—“If we see light there, where another being is plunged in darkness; and see *nothing* there, where it experiences the action of the light waves; if we hear one kind of sounds and remain deaf to another kind of sounds, heard, nevertheless, by a tiny insect—is it not as clear as day, that it is not nature, in her, so to say, primeval nakedness, that is subject to our science and its analysis, but simply those modifications, feelings and perceptions that she awakens in us? It is in accordance with these modifications only that we can draw our conclusions about external things and nature's actions, and thus create to ourselves the image of the world surrounding us. The same, with respect to every “finite” being: each judging of the external, only by the modifications that are created in him (or it) by the same.”

*The case of Kashmiri natives and especially girls who work on shawls is given in *Isis*. They perceive 300 hues more than Europeans do.

¹ Scientific Letters, X.

And this, we think, is the case with the materialist: he can judge psychic phenomena only by their external aspect, and no modification is, or ever can be, created in him, so as to open his insight to their spiritual aspect. Notwithstanding the strong position of those several eminent men of science who, becoming convinced of the actuality of "spiritual" phenomena, so-called, have become spiritualists; notwithstanding that—like Professors Wallace, Hare, Zöllner, Wagner, Butlerof—they have brought to bear upon the question all the arguments their great knowledge could suggest to them—their opponents have had, so far, always the best of them. Some of these do not deny the fact of phenomenal occurrences, but they maintain that the chief point in the great dispute between the transcendentalists of spiritualism and the materialists is simply the nature of the *operative force*, the *primum mobile* or the power at work. They insist on this main point: the spiritualists are unable to prove that this agency is that of *intelligent spirits of departed human beings*, "so as to satisfy the requirements of exact science, or of the unbelieving public for the matter of that." And, viewed from this aspect, their position is impregnable.

The theosophical reader will easily understand that it is immaterial whether the denial is to the title of "spirits" pure and simple or to that of any other intelligent being, whether human, sub-human, or super-human, or even to a Force—if it is unknown to, and rejected *à priori* by science. For it seeks precisely to limit such manifestations to those forces only that are within the domain of natural sciences. In short, it rejects point blank the possibility of showing them mathematically to be that which the spiritualists claim them to be, insisting that they have been already demonstrated.

(To be continued.)

FROM THE SECRET DOCTRINE*

... .. "THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, THE BEGOTTEN OF THE PRESENT. AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT, NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF? BEFORE THOU HAST EVEN BEGUN TO SAY 'I AM THE PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST,' THOU HAST BECOME THAT PAST ITSELF. BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THUS, ARE THE PAST, THE PRESENT, AND THE FUTURE, THE EVER-LIVING TRINITY IN ONE—THE MAHAMAYA OF THE ABSOLUTE IS."

* From the Original Edition, Vol. II, p. 446; see Vol. II, p. 466 Third Edition.

FROM THE BOOK OF IMAGES

WHEN the sun was ready for the northward journey and the moon was new the allotments were made to the sudras. The village hotri, having tested the favorable conjunctions of the planets, performed the ceremonies of the sacrifices and recited the traditions of old. For sacrifices and speech are sacred works, and unless the auspicious moment is chosen and the five agents of all works are in harmony, only evil Karma is engendered.

Offerings having been made to the sun and to the moon, to the earth, the air, the fire and the water, the priest gave utterance to the wise sayings which have come down from those of old times.

“It is ever thus, my brothers. The ancient, constant and eternal Spirit is the source of the works and the fruits of all. He enters the earth and the elements feel the germinal impulsion. Thus the spirit migrates from the sun to the earth, from the earth to the plants, from the plants to the beasts of the field. Thus are the three agents quickened.”

“From the moon he quickens the Pitris, the Fathers, and in man are all the agents conjoined in one, that all may prosper. Thus is the primeval transmigration of the one into the many, and thus is the metempsychosis effected, and the return of all souls to the one is hastened.”

“From the beginning the immortal thus becomes the mortal, that experience may be gained; the one becomes the many, each seeking that which is conformable to its own nature. That which was pure becomes impure through tasting of both good and evil experiences. These are the connecting bonds of action. According as the field is tilled so is the harvest, and thence cometh the weeds and the grain, the noxious and the beneficent, both of plants and of beasts and of men, both growing in the same field, both embodying the same spirit.”

“Let your works be a sacrifice of the impure to the pure, of the evil to the good, of the mortal to the immortal, and thus shall the spirit, which shines in all, shine forth in you.”

Then the tillers went forth, each upon his allotment, and each labored according to his own nature, some with fixed affection and others with fixed disliking for the circumstances of his field of action. In some, anger raised rebellions against the weeds which sprang up, sucking the moisture from the soil. In others anxiety bruised the heart as the stones of the field bruised their heels. In others fear chilled their hearts lest the great heat should destroy the tender herbage. In none was there the full performance of his own duty, through the diversion of attention lest the other agents in nature fail in the performance of their duties. None perceived the one spirit present in all their actions whether pure or impure,

but all tasted of the good and evil experiences of life, and thus were the duties of all confused and nature thrown into disorder.

But Kapilavastu, slave of circumstance like the others, performed faithfully his allotment, and by the sweat of his brows kept body and soul together. Thus were the higher and the lower agents united in harmonious action and his field glowed green in the sunlight, and at evening took on the color violet.

But the mind of sudras is dumb through much hearing and little understanding, and circumstances but a harness whereby the soul tugs at the bodily cart. Nevertheless, faith entered through the pores of his understanding as the body became purified through toil without rebellion. Like a stone warmed by the sun, though understanding was absent the warmth of faith was present.

As the hotri wandered through the fields among the sudras he came near the field of Kapilavastu, and seeing the harmony approached this sudra of comfortable mien. Perceiving the priest Kapilavastu made obeisance in respect to the presence of one wiser than himself. Being thus obedient to the distinctions of caste and of nature, faith quickened the dumb mind of Kapilavastu and speech came to him without effort.

“Whence, O wiser than I, cometh the nature of man?”

Answered the priest with a wisdom hardly to be comprehended by those who have no understanding, and Kapilavastu attended with a faith hardly to be acquired by those who rebel against circumstances.

“The nature of man cometh from the acquired experiences of the elements of the earth, from the several natures of the plants, and from the knowledge of the beasts of both good and evil experiences. All these are united in the body of man through the transmigration. The house being thus prepared and ready, enters the ray from the sun and thus is the metempsychosis effected whereby the spirit becomes man.”

Kapilavastu pondered this saying as the buffalo ruminates the food gathered in his journeying. The traditions of old began to germinate and swelled to further questioning.

“Are there, then, two natures in man, both the nature of the sun and the nature of the moon; both the nature of the transmigrations and the nature of the metempsychosis?”

“Verily thus hath it come down from the fathers. In all things are the two natures, but in man they both shine forth, now the one nature and now the other, both the immortal and the mortal, both the good and the evil dispositions of all. From the one nature faith; from the other desires. From the one understanding; from the other, the yoke of circumstances hardly to be borne.”

“What binds the soul to the body, the mortal to the immortal, the evil to the good, O elder brother?”

“Karma binds the soul to the body, seeker of light. Body and circumstances are of the past, fruit of former actions. But the soul

is the sower seeking further fruit according to his acquired wisdom. From this wisdom cometh faith and the necessity of further works. Works breed desires. Desires breed good and evil experiences. Those who are attentive to the traditions of old seek to perform their actions in faith and not from desires, and in this manner is the soul freed from bondage.”

Hearing in this manner from an elder the secret of the transmigration and of the metempsychosis, Kapilavastu clove unto and respected it. He became intent only upon the faithful performance of duty, which makes less difficult and easily to be borne the burdens which fall to the allotment of sudras. In time body and circumstance partook of the nature of Kapilavastu, freeing his mind from necessitous bondage. Thus is the transmigration from the higher to the lower nature accomplished, and body and circumstance become the true sudra, becoming servant to the mind.

The mind of Kapilavastu, freed from the bondage of desire, became like a willing and suitable field for the allotment of soul. Assiduous only upon tradition, the mind of Kapilavastu was enriched in two ways, both the mortal and the immortal. His mind was enriched with the acquired wisdom of the earth, of the air, of the water, and the spirit of the elements, of the plants, of the beasts of the field, so that he knew without reasoning from cause to effect all that is conformable to the several natures. The discrimination which comes from the satva of the transmigrating life illuminated his understanding and he chose without preference the pure rather than the impure, the good rather than the evil experiences of all natures. This is the process of the metempsychosis from the lower to the higher nature, whereby bondage is transformed into union.

This union being accomplished his mind became enriched with the immortal. The traditions of old, germinated by faith, nourished by works in unison with the transmigrating life, took root in the mind of Kapilavastu. They became food for thought to the soul of Kapilavastu, reflecting the acquired wisdom of the Fathers. His mind became the eye of wisdom, seeing without effort both the ascending and the descending life, so that he knew without reasoning upon abstractions suras from asuras, evil spirits from good, the pure in heart from those whose natures are rajasic and tamasic.

Harmony came about in the five principles of being and this being accomplished, that union took place between the higher and the lower nature whereby the Self is seen in all things and all things are perceived in the Self.

Into those sudras who rebelled against circumstance entered the acquired evil experiences of the three elements of the earth, of the air, of the water. The discontent of natures enveloped them. Weeds flourished in their fields, their beasts were unruly, evil desires rose in their hearts. Envying the two distinctions of good and of evil, they observed their enslavement, they reasoned one with another concerning Kapilavastu.

“This sudra is favored of the gods, or else hath some potent magic of evil. His strength surpasses his burdens while we are borne down by our lot. His field shineth green in the sunlight while ours are parching for sustenance. Perhaps a bhikkshu has blessed him or else, as is like, he is compacted with some bhut whose powerful commerce with evil sustains him.”

So they came to Kapilavastu with questions, demanding the mantram spoken by the bhikkshu.

“I know not of bhikkshu or mantram. I but follow upon the tradition of old which the hotri hath told us, and cleave unto and respect it. So also will peace and strength sufficient to your necessities come to you.”

When he had answered them, some went away more certain than ever, desiring within themselves to meet some wandering ascetic and from the bhikkshu gain a mantram of power.

Others, reasoning on abstractions returned again to Kapilavastu in the night and roused him from slumber.

“We know that you have a compact, for you are not sick while we are distempered. It is tonight the dark side of the moon. Come with us to the forest that we also may make compact with the bhut and prosper as thou.”

“Prosperity comes not from commerce with bhuts. I but listen to the voices of the earth, of the air, of the water, to learn the wisdom of the elements, of the plants, of the beasts. Thus may we learn to work with nature and not against her, and the spirit will shine on us all.”

These others went away more certain than ever in their disappointment.

“Of a surety the evil powers protect him and he in recompense holds fast their secrets.”

Thinking thus they went about their ways, alert to advantage themselves one of another, hoping by this means to arouse favorable consideration from the powers of evil and thereby gain good fortune.

The inhabiting soul of Kapilavastu dwelt at peace in the modifications of a mind enriched by both the mortal and the immortal. The mind of Kapilavastu dwelt at peace in a body and circumstance made fruitful by harmony. The satya of spiritual living illuminated the three worlds of the body, of the mind, of the soul.

When the time of the parting came, each went its own way enriched with the harvest of union.

Being but a sudra the body of Kapilavastu received not the rites of the ghat, returning to the elements by the natural dissolution of the particles, blessing the world of the elements like the germ in the rice.

Being but the mind of a sudra, the inner body of Kapilavastu returned to the region of Indra by the stair of the devas, knowing naught but the bliss of the departed according to the tradition of old.

But the Soul which was Kapilavastu returned to its own place in the arupa lokas of the communion of souls, as is written in the commentary on the metempsychosis of the soul. "Swapita," as is written; "Swa," to his own, "apita" is he gone.

From swapita cometh the memory of those who departed in faith after a life filled with works performed in faith, thus enriching the traditions which live in the hearts and minds of men. This faith inspires men in the performance of duty, making less difficult the allotment of souls in the hard path of sudras.

When the great wheel Anupadaka revolves once more He who was Kapilavastu will return once more to the fields of allotment. Verily he will return once more to his own in this varsha of works. Who will recognize Him who was Kapilavastu when soul and mind and body are once more conjoined in the field of circumstance?

SECRET DOCTRINE TEACHINGS*

Yes; "our destiny is written in the stars!" Only, the closer the union between the mortal reflection MAN and his celestial PROTOTYPE, the less dangerous the external conditions and subsequent reincarnations—which neither Buddhas nor Christs can escape. This is not superstition, least of all is it *Fatalism*. The latter implies a blind course of some still blinder power, and man is a free agent during his stay on earth. He cannot escape his *ruling* Destiny, but he has the choice of two paths that lead him in that direction, and he can reach the goal of misery—if such is decreed to him, either in the snowy white robes of the Martyr, or in the soiled garments of a volunteer in the iniquitous course; for, there are *external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two. Those who believe in *Karma* have to believe in *destiny*, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—KARMA.

* From the Original Edition, Vol. I, p. 639; see Vol. I, pp. 700-701 Third Edition.

QUESTIONS AND ANSWERS

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

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

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

CHAPTER X.

Q. Why is it that so many people, the majority in fact, reject the idea of reincarnation?

A. Largely from prejudice, either based upon a materialistic conception of life, or due to belief in a dogma which inhibits the exercise of the thinking powers. The majority of people do not do their own thinking, but accept one or other of the various kinds of ideas formulated and held by others; that which is accepted and held by large numbers of people is to very many *prima facie* evidence of truth. Few go below the surface and enquire into the bases upon which the various beliefs are founded, yet the seeker after truth must prove all things and hold fast to that only which is self-evidently true.

Q. Theosophy teaches that there are other humanities on other planets; is it not possible for an ego to go to some other planet after this life?

A. When we consider that the inherent law of Karma rules all beings; that we reap as we have sown; that our birth and environment in this life is the result of previous lives on this planet, we cannot fail to see that our re-embodiment must be here, where we moved and worked before. The involved entity cannot transfer itself to another scene of action before it has overcome all the causes drawing it here, and without its having worked out its responsibilities to other entities in the same stream of evolution.

Q. On page 80 the chapter says that "Each human being has a definite character different from every other human being". Is not a large part of such character derived from the physical heredity?

A. Man, who now inhabits physical bodies, is also the conscious entity who evolved and established them. Every family trait, tendency and characteristic is due to the use of physical bodies in that line of physical heredity by numbers of egos, and all are kar-

mically drawn to that physical family line which each one had a part in establishing, thus coming into his own inheritance. Karma not only includes our individual sowing and reaping, but also the effects of our thoughts, words and deeds upon others, and especially upon those who are the most closely related. Each ego in incarnation has the opportunity to eliminate family defects in himself, and by so doing benefit the physical line.

Q. Please explain the second paragraph on page 87; it seems a little contradictory to me?

A. Mr. Judge is there speaking of the musician Bach, whose family had none of his genius and pointing to the fact that it was not derived from physical heredity, but was peculiar to the incarnating entity. The coming of idiots or vicious children to parents who are good, pure and highly intellectual is not due to the physical heredity, but to the nature of the Ego incarnating. In such cases there must be some strong karmic connection between the parents and the deficient Ego, a connection incurred during past lives wherein some error of commission or omission had occurred and had contributed to the deficiency of the one so born. Such incarnations fulfil two purposes: (1) they provide a better opportunity for the deficient ego at the hands of those who were contributory to that deficiency, and (2) the karmic effects are felt by the parents, and the opportunity afforded for such adjustment as is possible by them. "Karma is an unerring tendency in the universe to restore equilibrium and it operates incessantly". Karma is made by the Egos, not by the bodies they inhabit.

Q. Why is it that an ego will bring over one particular predominating faculty?

A. Because the attention and effort of the Ego in other lives were exerted in that particular direction. It is well-known that geniuses in many cases are eccentric in character, and occasionally abnormal to a marked degree; this is due to a one-sided development; right development should be all-round and balanced, not special in any one direction and neglectful of others.

Q. On page 86 the chapter says that the old Aryan races will rise again to their height of glory. Does this mean that they will be always in existence?

A. The chapter says, "Of all the old races, the Aryan Indian alone remains as the preserver of the old doctrines. It will one day rise again to its old heights of glory". We are of the Aryan race, but Mr. Judge is speaking of the *Aryan Indian* race which alone has preserved the old doctrines, because of which it will rise again to its old heights of glory. Speaking generally, the Aryan is the Fifth Race; when its course has been completed, the egos composing the present Fifth Race will constitute the Sixth Race.

Q. On page 87 it is said that the bee builds a cell on the rules of geometry, and that its intelligence is the effect of reincarnation

either in the mind or the physical cell. Do the lower kingdoms follow the human kingdom?

A. The statement referred to reads as follows, "And whether we look at the new-born babe flinging out its arms for self-protection, or the animal with a very strong instinctual power, or the bee building a cell on the rules of geometry, it is all the effect of reincarnation acting either in the mind or physical cell, for under what was first laid down, no atom is devoid of life, consciousness, and intelligence of its own". The passage does *not* say that the intelligence of the bee is the effect of reincarnation in the mind or cell. It says that in the new-born babe, the animal, or the bee all that there appears is the effect of reincarnation, either in the mind, or in the physical cell, according to the kind of intelligence expressed and its particular form; "no atom is devoid of life, consciousness, and intelligence of its own". The human kingdom impresses and impels the lower lives for good or for evil.

Q. *On page 80, "Even the doctrine of the survival of the fittest should show this, for the fitness cannot come from nothing, but must at last show itself from the coming to the surface of the actual inner character". Please explain that.*

A. The explanation seems quite clear in the paragraph from which the quotation is taken. Each individual has a definite character, the result of previous lives; whatever "fitness" there may be is due to previous existences. There are assemblages of individuals that we call nations; these nations have their distinguishing characteristics; the individuals composing these nations are drawn together because of similarity of distinguishing characteristics which constitute their peculiar "fitness" for any particular nation. All this is due to karmic affinity, "like attracts like".

Q. *Will those who are killed in this war follow the line of anger and battle when they incarnate again?*

A. "Every human being has a definite character different from every other human being", and this is as true whether in war or peace. As the character and tendencies are in peace, so they will be in war, for both peace and war are *conditions* and do not in themselves change character. The question is, "Does war of necessity change an individual's character?" There is no reason to think so. One of good character and tendencies would be likely to have these strengthened by the trials and self-sacrifice entailed by the conditions of war; another in whom character and tendency were not good, the same conditions might afford opportunity for intensification of evil tendencies. It is all a question of the individual character and motive and the lessons learned, that form the basis for future incarnations.

Q. *Could a savior bring Russia out of the chaos in which she now is?*

A. The chaotic conditions of Russia are an extreme example of the world-wide conditions; in no case is it possible to change

such conditions save by a change of mind on the part of the people involved. A Divine incarnation could do nothing unless the people would be willing to follow the lines such an one laid down. It is apparent that even in our own free country conditions are approaching a condition not so very far removed from that of Russia, for we are beginning to experience the results of selfish class interest, the sole basis of which is money and the power that it gives its possessors. Those who have, desire to hold and increase possessions; those who have not, would take from the present possessors and become in their turn the possessors of the future; in both cases the rank principle of personal selfishness prevails; there is nothing to choose between them.

Q. Surely, the intelligence of our people will prevent any such catastrophe as that which has befallen Russia?

A. Intelligence, based upon high principles and true knowledge cannot fail to make for justice and right living, but intelligence founded upon personal selfishness can go to any lengths in the way of destruction. Ignorance and selfishness have brought Russia to her present pass. Intelligence and selfishness can do much worse. The question really is, "Upon what is the intelligence founded?" Is it a material, a moral, or a spiritual conception? It is very evident that the prevailing idea among Western peoples is material in conception and practice; the more intelligence used along this line the more certain, rapid and destructive the results.

Q. But Western peoples have the Christian religion to guide them; they believe in the Fatherhood of God and the Brotherhood of Man?

A. There is no doubt that the principles enunciated by Jesus of Nazareth would make the world a better and a happier one, but who among all the people follows them in his daily life or in his dealings with his fellow-men; we profess "belief" in those principles and promulgated ethics, and daily and hourly contravene them; of what avail is our religion or our belief, if we do not live it? Ancient history affords us examples of the same principles and ethics promulgated by divine incarnations in the ages gone by, but the people of those times professed acceptance of the teachings and following the path of materialism went down to extinction. Unless we change our ideas of life, and live according to the eternal verities, our Western nations with their materialistic civilizations will die out and disappear.

Q. What is meant by "The Eternal Verities"?

A. "The Eternal Verities" are based upon the Spiritual nature of Man; his evolution under Spiritual Law from the lowest form of intelligence to the highest; that the Law is inherent in each being and that each reaps what he sows without possibility of evasion; that physical existence is the lowest and least permanent of all the forms and is conditioned by Man himself in accordance with his recognition or denial of His Spiritual and Moral nature as the true basis of all life.

Q. *You mean an understanding and living of Theosophy?*

A. Just that. Man must save himself; no one, however high in intelligence and spiritual power, can do it for him. He must learn and exercise his Spiritual perceptions and powers and make the material expression of them conform to that Spiritual nature. In fact, he will have to learn even if through untold lives he brings upon himself inexpressible suffering; for when he has suffered enough he will see the error of his ways, and then, perhaps through many lives, make restitution for wrongs done, or duties left undone.

Q. *If the entire world today adhered strictly to Theosophy, would there be competition?*

A. There would be *emulation*, not competition. The latter is an endeavor to benefit at the expense of others, while emulation is an effort to excel so as to be of greater benefit and service in the world of men; this service, however, must be based upon the needs of the Soul and not upon the imaginary physical requirements born of materialistic conceptions.

THE MANIFESTATIONS OF INTELLIGENCE

IN the fourth chapter of the *Bhagavad-Gita* Krishna speaks of spiritual knowledge as an exhaustless, secret, eternal doctrine. In the thirteenth he proclaims that it is wisdom itself, the object of wisdom and that which is to be obtained by wisdom, and affirms that "in the hearts of all it ever presideth." In the ninth chapter he calls it at one and the same time the "royal mystery" and yet "clearly comprehensible and easy to perform."

Although he declares its enduring and changeless nature he nevertheless speaks of the doctrine as becoming "lost." In another place he describes how this knowledge may be "gained" and there prescribes certain efforts on the part of the one seeking to gain it which, being performed, will result in "the wise who know the truth communicating it" to the seeker, and follows by saying that the student will "find spiritual knowledge springing up spontaneously in his own heart."

It is very difficult for the Western mind to grasp the fundamental statements of the Wisdom-Religion and to apply them to the external and internal operations of his own consciousness, although Krishna says they are "clearly comprehensible and easy to perform." Why is this?

It is because of our partiality. All prejudice and preconceptions arise because of our ignorance of the whole of our nature and of the whole of great nature. Seeing and experiencing only a part, we assume that what we see and experience is all. When other and hitherto unknown parts of our own nature are aroused,

either from within or from without, we do not endeavor to understand, relate and unite the known to the unknown, but habitually and therefore unconsciously endeavor to unite the unknown to the known, if agreeable, or to reject it if disagreeable.

This is the path of separateness and as the basis of our acceptance or rejection inheres in our present likes or dislikes, and not in any permanent standard of choice, our growth in intelligence is always Kamic. Our desires constantly increase, our dislikes constantly become stronger. Human intelligence is vastly greater than that of any of the animals, but its basis is the same—the desire for “life, more life” of the kind with which we are presently familiar; for power, more power with which to accomplish our desires and escape our dislikes; for more and more “creature comforts.”

Desire is the ruling principle in four planes of nature because it is the basis of choice for the four kingdoms of beings who compose those planes. Desire in the form of affinities governs alike the elemental beings and the entities which make up the mineral, vegetable and animal kingdoms. It makes no difference whether we use such words as attraction and repulsion, affinities, instincts or impulses, to describe the basis of the action of the intelligences which are not self-conscious, Kama, or likes and dislikes, governs the formation of their bodies, their use of those bodies, the employment of their energies. The differences are all those of degree, not of kind. In no one of these kingdoms does any entity govern his desires. Instead, he is ruled by them. Throughout them all Intelligence is dominated by Kama. Ethics is unknown to any entity in the four lower kingdoms. There is neither morality nor immorality in any of them. Their intelligence is limited to external objects. There is no sense of self.

The human being has in him all the intelligence that pertains to any of the entities of the four Kamic Kingdoms, but he is able to enormously extend the range of desire. This extended horizon and field of action in Kama does not constitute self-consciousness, but its misuse and perversion. Man is aware of himself and of other selves both as subject and as object, and in some degree of the relation between subject and object. It is this awareness which constitutes self-consciousness, not its employment. Self-consciousness can be employed within the field of elemental consciousness, of the mineral, vegetable and animal fields, or all of them combined. It can use Kamic consciousness as a substance, as an energy, as an intelligence, or as a basis. In every use he makes of the lower kingdoms man imparts to them something of his own nature and assimilates something from them, whether as substance, energy, intelligence or basis of further action. All action of every kind is a transfusion and transformation of nature, a partial or complete unification of subject and object. Chemical combinations, organic combinations, vital action, the processes of waking, eating, breathing, sleeping, of thought, desire and feeling, of speaking, the use of the senses, birth and death—all these are forms of metempsy-

chosis, the transfusion and transmigration of soul or intelligence, for they are all manifestations of Intelligence, whatever the form, range or variety. They all tend slowly or rapidly to the Evolution of the Soul—the increase of the Intelligence in the understanding of Action or the understanding of Self.

We have so far undergone this evolution that our knowledge of action (which includes its fruits) is very great indeed in that part of nature and ourselves with which we are now engaged. Man is a creator, a preserver, and a destroyer on a colossal scale and is for the most part as satisfied, and in a similar fashion, as the lower Orders of intelligence are satisfied with their works and the field in which the work is carried on. For the present our self-conscious intelligence is quite attached to Action, and to action here and now, as if both that kind of action is the most important conceivable, and as if there were no other or better basis for action here than the basis we employ—Kama, or desires of every kind.

Now this knowledge spoken of by Krishna—spiritual knowledge—is in fact another basis for action. It is much more than that, but that is as far as our imagination can reach at the beginning. Krishna's words are not addressed to the Kama in us, though Kama in us hears them. They are addressed to our self-consciousness, that is, to the highest Intelligence in us, because only the highest intelligence in us can imagine the possibility of an altogether different basis of action from the one we know. Any lower degree of Intelligence in us than the very Highest will at once imagine that Spiritual Knowledge means a vast enlargement of our present basis of action to other worlds and states of being, quite in the same way that our range of action in Kama is vastly larger than that of any being in the kingdoms below us.

It is not merely interesting and informative but illuminating in the highest degree if we will take it so, to observe the methods and actions of that part of Great Nature which transcends our own knowledge and experience, once we imagine—for it can only be imagination to us until we know it for ourselves—that all nature is conscious, and that therefore there is no action without Intelligence behind it. Then the motions of the stars in space, the shining of the sun, every cosmic phenomenon as well as the minutest change in relations of any thing, or every faintest and most fleeting variation within ourselves—all are manifestations of Intelligence. What kind and nature of beings or souls are those which are the "immediate agents" in the production of "fire, water, air and earth?" What infinite Orders of Intelligence are manifested in the generation or genesis, the existence, the dissolution, of everything that is? What kind of Intelligence is that which causes the sun to "shine alike upon the just and the unjust"? What superior Souls are those which in their actions (or manifestations) "show neither hatred nor favor"?

It is impossible to assume this attitude, even in imagination, and not immediately feel a quickening, a germinal impulsion

throughout our whole nature. We seem to partake even if only of the crumbs, yet the crumbs of another life; to breathe an infinitely subtler, more stimulating, more ennobling atmosphere. A kind of largess dowers our whole being; the noblest souls of history and tradition seem to draw near to us. We understand them as they understand us. An infinite rain of compassion bedews us and we yearn to be a beneficent power like unto Them, we are anhungered and athirst to give food and drink to all alike who stand in need. It is not then a prayer or a formula, but the outpouring of that with which we are suddenly filled which causes us to feel, perhaps to utter to the Presence within and about us: O Thou who givest sustenance to the universe and to ourselves, Thou from whom all proceeds and to whom all must return, unveil that face of the true Sun which is now hidden by a vase of golden light, that we may see the Truth and do our whole duty on our journey to Thy sacred seat.

In such high moments can we catch a glimpse of what is meant by such words as "spiritual knowledge," for it is in very truth a partial fusing of our Intelligence with that of an Order of Being higher than our own, a transmigration, a metempsychosis upwards, not downwards. We are for the time being "transfigured," impregnated with the feeling, the thought, the will—the nature—of pure spiritual beings. "All beings," says an ancient scripture, "live on the fragments of this bliss," and tells the high seeker further: "The own nature of spirit is pure being, pure knowledge, pure bliss. It possesses all because it is all. Its expression is divine compassion."

Any man may have these manifestations of Higher Intelligence within himself by taking this attitude in imagination toward Nature. By degrees as he uses this power in this way it becomes something very much more than imagination. Everything responds to treatment and always according to the treatment as it understands the treatment. "All beings act according to their natures." We may expect differing responses from differing beings, even differing responses from the same being to the same attitude and action toward it at one time and another. This is because of the Kama in them or in us, or in both.

But this viewing Nature in our imagination as conscious, as made of endless series of hierarchies of intelligent souls; this endeavor in imagination to understand their nature rather than their actions and thence to view their actions as the manifestations of their intelligence—this is to enter into the "communion of all souls" instead of communion in one form of action or another. The communion of souls goes on all the time in us and in all others, for every action, being the expression of a degree of intelligence, is by just so much a communion, or transformation, or metempsychosis of soul, whether we are aware of it or not; whether we falsely or truly attribute it; but it may be upward or downward; it may be toward

“union” or toward “separateness;” it may be creative of something higher or something lower; it may be preservative of the good or the evil in us; it may be destructive of all lesser and more ignoble transformations, or of all greater and nobler metempsychoses. It depends for each being on his attitude and action, not on those of any other.

The moment we assume the basis of any order of Being high or low, that instant we begin to see as they see, to feel as they feel, to think as they think, and by consequence, to act as they act. We, self-conscious beings, therefore of a high order of soul or intelligence, assuming Kama as a basis, degrade ourselves and the four lower Orders. We are older brothers corrupting our younger brothers and finding our enjoyments in so doing, and suffer because “nature”—their combination and interactions—practices back on us what it has learned from us. “Does not the whole of creation,” says Saint Paul, “groan in travail because of the iniquities of man?”

Equally, the moment we assume the basis, or take the attitude, of spiritual beings, turning our self-consciousness in that direction, we begin to feel, to hear, to see, to partake of the communion which is “untouched by troubles, works, fruits of works, or desires.” We experience in ourselves contact and the fruits of contact with Orders of Being whose knowledge “includes all actions without exceptions.” Their Intelligence is manifested in us; it becomes our intelligence. Now what shall we do with the fruitage of this divine communion?

Shall we employ it as They employ it, or shall we make ourselves and others drunken with the sacramental wine—use it for the aggrandizement of our desires or for the help and the elevation of the race? There is no mediate path. “The self of matter and the Self of Spirit can never meet. One of the twain must disappear. There is no room for both” in us henceforth.

How shall we manifest our intelligence?

ANSWERS TO CORRESPONDENTS

CHRISTIAN SCIENCE PRACTICES AND “CURES”

Q. Mr. Judge said that Christian Science forced a disease back to the incarnation it was caused in. Then in a case of Sarcoma of karmic origin, why would its possible cure by Christian Science be wrong, when the excision by a surgeon’s knife is quite the proper thing?

A. We would like to know where Mr. Judge made that statement? What he did say was that “the thoughts of the preceding life are the causes for the troubles and joys of this, and therefore those troubles are now being exhausted by the proper channel—the

body, and are on the way *down and out*. Their exit ought not to be stopped. But, by the attempt to cure in the way of the healer (metaphysical) they are stopped often and sent back to the place they came from (the mind) as *unexpended causes* sure to come out again whether in this or some other life. This is one of the greatest of dangers. It will in many cases lead to insanity."

The question raised is really, "Why is it wrong to effect a cure by one system or method, and not by another?" There is no wrong *providing a cure is really effected*, but if the assumed cure is the result of a method which causes the external evidence of the inner disease to disappear and will have far-reaching and disastrous subsequent results, as the Christian Science system does, it is wrong. Christian Science "cures" have not been followed up yet in a scientific way; when they are the statistics will tell the story.

Christian Science "cures" are brought about by adopting certain "modes of thought"; are primarily brought about by "the mind" so-called, which is merely saying "a congeries of ideas adopted by Man, the Thinker, as a basis for action." "Many men; many minds" is an old saying. It simply means many men with different ideas. The same power to choose exists in all, but the choice is different because of ignorance or desire.

Diseases are the results of wrong ideas of the nature, purpose and destiny of Man, and consequently a misuse of bodily functions. The seat of the disease lies in the erroneous ideas generally held; unless these are changed to correct ideas, no matter what is done to the body, the root of the disease still exists and will sprout again at the first favorable opportunity. So all attempts to "deny" what exists, and "affirm" ideas that do not account for things as they are, and also which cannot be proved, are on the face of them ignorance and folly.

The surgeon does not call for nor care about the particular form of belief of his patient; his work is purely physical and is based upon observation and experience of bodily conditions. His cures are brought about by the employment of *physical means for physical things*, which is the proper way to deal with them. He does not seek to interfere with the workings of his patients' minds, but performs what his science permits him to do in the way of bodily alleviation.

SECRET DOCTRINE EXTRACTS*

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition.

* From the Original Edition, Vol. I, p. 39; see Vol. I, p. 71, Third Edition.

SOCRATES TEACHES A YOUNG MAN*

"Indeed, Socrates," I said, "your views are not practical. Such manners as you teach might be good in that good age called the golden, but are ill suited to this evil time in which we live. For my own part, when I am struck I must strike back, as best I may with tongue or steel, even as my ancestors have done before me."

"And did your ancestors do no wrong?" he asked,— "so that for you it is enough to be like them."

"Truly, Simonides was right," I cried. "It is not possible for any man not to do evil."

"In politics, at least," said Socrates, "and if he values life more than right."

"To be squared in every angle like the builder's marble is not human," I persisted. "I will not give my life to an idle ideal."

"You will give your life for Athens. Theramenes," he said very gently, "your soul is truer than your tongue—and this I have told you before."

"The end," I asked,— "is it now so near?" And my heart was suddenly sad.

"I think it is not far away," he answered.

"Oh, Socrates!" I exclaimed, earnestly, "I have found her—Gorgo, whom the voice promised me. She is now my own, my wife—and you tell me that the end of all is near."

"Did you not find her," he said, "in the path of duty? Still keep in the path of duty, and all shall be well with you at last."

"But Gorgo? I care nothing for the rest without Gorgo."

"Though you should lose your Gorgo for a season, if that be true and of the soul itself which binds you in one, the great circle of time will bring her back to you."

"You believe it, Socrates? I shall see her again—after death?"

"I believe it," he answered.

But I pondered upon my doom as the voice had once spoken it—my doom, that was now so near—and of all those weary cycles of waiting, and of the brand of infamy upon my name. And my heart wept within me, and my soul rebelled.

"Tell me, Socrates," I demanded, "can any man do otherwise than as it is fated?"

"If he could," he answered, "it would not be fated."

"Then," I said, "we but act our parts, and our lives are but a tragedy written by fate; we but seem to be punished, like the tyrant of a play, for crimes that we feign to commit because it is so written down for us. There is neither good nor evil, nor joy nor pain, but only fate and feigning. It is all a delusion that we truly do or suffer anything, and Apteryx was right, and the gods are useless."

*The following dialogue is an extract from the book "Gorgo", by Charles Kelsey Gaines (Lothrop Publishing Co.). The title here given is ours.

Then he said, "You have been in Syracuse, Theramenes."

"It was fated so, I suppose: I could not choose."

"And you have doubtless heard of Arethusa, who from a maid became a fountain, as they say."

"I have heard the tale: what of that?"

"I am old, and perhaps grow dreamy and fanciful. But let us suppose a strange thing. Let us fancy Theramenes changed in that same fashion to a fountain, yet still alive and conscious of his course, and then consider how it would seem to him."

"It is, indeed, a strange fancy, Socrates. But we will suppose it so."

"Suppose, then, you were the spirit of yonder fountain. Would you not leap up with joy because of some power within you that prompted you to leap, so that it would be your choice to leap in the sun?"

"It would seem so."

"And when you had leaped to your limit of strength, you would fall back, like one weary, and wish to rest in the quiet of the pool."

"I suppose so, Socrates."

"And in doing this you would act according to your nature, as being a fountain, and nothing except your own nature and the force within you would compel you to it; yet you could not do otherwise."

"So it seems, in truth."

"And now observe the little rivulet that flows from the fountain, and let your spirit flow within it. Does it not say to itself, 'I will here run swift and straight, because the slope is plain and easy,' and does it not in this obey its own impulse and do its pleasure? But yonder it hesitates before a rock, and ponders on which side to pass, and presently chooses the easier way because its mood is soft and yielding; yet in another place, because it is there more full of energy, it does not pause or turn at all, but rushes upon the stones and breaks over them. And both times, being alive, it would think, 'I do my will, as nearly as my strength and the rocks and the ground permit;' yet all the while, how could it do otherwise, being what it is? And so might not one who knew well its nature, and the ground over which it must flow, know also what course it would take, yet constrain it in nothing?"

"And is it so, Socrates, that the gods foresee our fate, and even warn us with voices, yet have not ordained it thus nor doomed us to that fate?"

"Can you doubt it, Theramenes? Is not all that is true of the spirit of the stream true also of the soul that is within you? That, too, obeys its impulse and does its will according to its strength, and even chooses its course according to its nature, yet being what it is cannot do otherwise than as it does. For to do otherwise would be to violate its own nature, and no longer to do its will. So, and so only, the soul is subject to fate."

"Then," I said, "how can any give help or guidance to another?"

"It would be little use," he answered, "if the soul were forced. Yet another might well remove obstacles, and clear the path and make it straight, so that the rivulet will choose to follow it; and by adding to its waters he might swell the stream and give it greater strength; or he might hinder and choke it with sand or mud, as some make foul the souls of others."

"Yet once—do you not remember, Socrates?—you told me that no other could truly harm the soul that in itself is good and pure."

"The waters of the soul may ever run clear and sweet again," he said, "despite all the mud that can be cast upon them, unless their own nature is brackish and bitter, like the soul of the Aptyryx, as I fear. A soul like his indeed lives in a world of phantoms, but all its delusions are in itself and not in the things that are. Such a man as Aptyryx walks amid realities yet lives in dreams—ill dreams—and his soul can never be awakened till the body sleeps. I grieve for Aptyryx."

"But the gods? What of them, Socrates?"

"Do you think, Theramenes, that in your body there is a soul, which alone gives it life and keeps it from dissolution, but that in all this universe, so instinct with life and full of the shapings of thought, there is no soul to dwell in it and make use of all its forms as the soul within you uses the body? Do you not know that without the soul, which animates its every part, and which men call God by many names, this strange and splendid universe would speedily dissolve into the mindless chaos of its elements, even as the body falls to formless dust when the soul has left it?" And as he spoke these words, it seemed to me as if that very spirit were speaking by his lips. None other but Socrates, of all I ever knew, could have spoken so.

"Do you think," he went on, "that your eye can see to the limits of heaven, and your thoughts can leap in an instant from Syracuse to Babylon or from deep Tartarus to high Olympus, and yet that the eye of God cannot see all in a single glance, and his mind know all that is or was or ever shall be? Know, too, that he lifts the souls of men, as many as will look upon him, as the sun draws up the waters from the earth; and that which rises thus is but their purest essence, for the slime and the salt and the bitterness are all left behind. Even the soul of that unhappy Aptyryx, when the evil body that cases it has fallen away, may see this light that shines down from heaven, and at last be sweetened in its rays."

And so, all day, we talked of these and other things, with the cry of the birds above us and the spraying of the fountain spreading its whisper around us. It was late, and the firmament hung low with stars, when I went back to home and Gorgo. And she met me jewelled like the drooping sky.

ON THE LOOKOUT

The Occult Review for June contains a curious article by C. G. Sander on Reincarnation. Together with much that is philosophical and reasonable, the writer adduces three vagaries: higher celestial beings, of the type of the spirit guides or controls of the seance-room, who impart knowledge of one's former births; former incarnations ascertained through hypnosis; sympneumatics, or the theory that the human being is a "half-soul," the other half being the "affinity" of the opposite sex. The first of these ideas is very ancient—that of the "familiar spirit;" the second is of more modern development, that of the schools of the Salpêtrière and Nancy, where the experiments of the hypnotizers with their subjects were influenced by the prevalent ideas of the French Spiritists, notably Allan Kardec, regarding the survival and subsequent reincarnation of the same *personality*; the last is the teaching of Thomas Lake Harris. All these many varieties of after-death theories are founded on mediumship in one form or another, modified by a hodge-podge of ideas gathered from Hinduism, Spiritualism, Besantism, witchcraft, demonology, and some personal experiences due to derangement of the inner but still physical sheaths of the complex constitution of man. Through them all runs the corruption of the sex *motif*; the phallic ideas of all exoteric religions and all necromantic and *left-hand* "magic." Those who attempt to "break through and steal" the "mysteries of the kingdom of heaven" will invariably be found obsessed with the idea that sex is spiritual and not merely physical. Ralph Shirley, the editor of *The Occult Review*, follows Mr. Sander's article with a Note of caution to the reader, suggesting that belief in the validity of the theory of reincarnation must rest upon a philosophical basis, and not upon personal testimony.

The New Age Magazine, the official organ of the 33rd degree of the Scottish Rite, one of the chief Masonic publications, quotes largely in its leading article for April from Professor H. T. Edge, including an extract from H. P. Blavatsky's *Key to Theosophy*. The May number of the same magazine begins a continued article on Cagliostro with material largely drawn from W. R. H. Trowbridge's volume on that "Master of Magic." Since the days of General Albert Pike many of the more thoughtful Masons have been drawn more and more in the direction of a study of the meaning of the symbolism of their Order. With the widespread revival of interest in comparative religion and the attention now being given to "psychic research," it is not beyond the bounds of possibility that Masonry may some day have its share in a genuine recrudescence of the spiritual, as once and for a long period it was the bulwark of freedom of thought and of conscience. Particularly in *Isis Unveiled* there is much matter that ought to be extremely quickening to Masons with any mystical trend of thought.

THEOSOPHY has received Volume 1, No. 1 of the *Liberal Catholic Quarterly*, edited by Charles Hampton, and published at Hollywood, Los Angeles, California. The publication is an organ of "Bishop" Wedgewood's "Old Catholic Church," a "church" and a "bishop" which have been so thoroughly exposed as mere cuckoos and theological pilferers that the name has been perforce changed to "The Liberal Catholic Church." No one should object to the free action of another's mind, nor to the propagation by any one of ideas that to him seem worthy. But every decent man is bound to protest against the misuse of names and terms, the parading under false banners, the attempt to mislead the public, and the wrong done those from whom the

goods were stolen. And of all these "bishop" Wedgewood and his "Old Catholic Church" have been guilty in the past. And the *Liberal Catholic Quarterly* is no less Jesuitical, as witness the attempt on pp. 38-39, to make out H. P. B. as a supporter of the "principles" (*sic*) of Catholicism, Roman, or "Liberal." It would be of value to every reader of the *Liberal Catholic Quarterly* to read the entire article in *The Theosophist* for June, 1884, pages 222 and 223, from which Editor Hampton makes his brief quotation and his comment: "Our *Statement of Principles* has no doubt warmed the heart of H. P. Blavatsky, as it has warmed the hearts of all progressive Catholics." Fortunately, H. P. B. has herself left on record numerous statements over her own signature as to what "warms her heart," as against the forged fervor of "Rev." Hampton, speaking without license in her name.

Thus, in the Preface to the second volume of *Isis Unveiled*, H. P. B. writes:

"An analysis of religious beliefs in general, this volume is in particular directed against theological Christianity, the chief opponent of free thought. It contains not one word against the pure teachings of Jesus, but unsparingly denounces their debasement into pernicious ecclesiastical systems that are ruinous to man's faith in his immortality and his God, and subversive of all moral restraint.

We cast our gauntlet at the dogmatic theologians who would enslave both history and science; and especially at the Vatican, whose despotic pretensions have become hateful to the greater portion of enlightened Christendom."

And this from the *Secret Doctrine*, Volume II, page 503:

(The *Left-Hand Path*) "having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the '*hoi polloi*' and the ignorant, for ritualistic pomp and the materialization of the ever-immaterial and Unknowable Principle."

The Philadelphia *Record* of April 28, prints the following special despatch under the title of "Christianity Obsolete."

"The 'Church of the Messiah,' Park Avenue and 34th Street, by a vote of its members, has adopted a new 'statement of purpose' from which mention of Christ and Christianity is omitted. Rev. John Haynes Holmes, the pastor, announced that henceforth the church will recognize neither 'sect, class, nation nor race.'

'We are taking a step that will put our church abreast of the times,' said Dr. Holmes. 'A spirit of progress is awakening in all religions, although it has not yet manifested itself in most churches. We believe the day of denominationalism is gone. I myself am a Christian, but I believe the best in Christianity and the best in Judaism are identical. We already have about 50 Jews and some Hindus in our membership. Chinese will be welcome, regardless of their faith. You will notice that Christianity is not mentioned in our new statement of purpose.

The 'Statement of Purpose,' as adopted by the members reads: 'This church is an institution of religion dedicated to the service of humanity. Seeking truth in freedom it strives to apply it in love for the cultivation of the character, the fostering of fellowship in work and workshop, and the establishment of a righteous social order, which shall bring abundant life to man.

'Knowing not sect, class, nation or race, it welcomes each to the service of all.'

And the press reports of May 25 give summaries of the address at the Northern Baptist Convention at Denver by Doctor Harry Emerson Fosdick of Union Theological Seminary, New York. Dr. Fosdick is the author of the article in the January *Atlantic Monthly* on "The Trenches and the Church at Home," which was referred to in *Lookout* for February and May. In his Denver address Dr. Fosdick again "speaks out in meeting," as follows:

"Many men have reached the place where they will not listen to light-hearted chatterers talk about 'Christian faith and hopes.' They cannot tolerate some Pippa singing 'God's in His heaven; all's right with the world.'

All is not right with the world. The world is monstrously wrong. I for one will not live any longer in a fool's paradise, repeating sweet nothings about everything coming out well. I hear a great voice lifted out of ancient time: 'Woe unto you, Chorazin, woe unto you, Bethsaida. More tolerable for Tyre and Sidon in the day of judgment than for you.'

This material civilization is not all clear gain. It may turn out to be a Frankenstein which our hands have made and which will now turn and rend us.

There is just one hope—have we enough moral idealism? Have we enough spiritual power? Have we enough of those things Christ stands for, so that we can handle this power for good and not for evil?"

Then Dr. Fosdick shows the limitations of even the earnest and devout mind when cramped by the fetters of a theological education, for he goes on to say:

"Our problem on earth today, like a hub, holds the spokes of every other problem; power, magnificent power, coming into the hands of men. Who is going to handle it? Pagan ill-will or Christian goodwill—which? Heaven or hell upon this earth hangs on the answer."

Who made this world "monstrously wrong"—more so today than even in the night of the dark ages,—for man's misused powers are greater today? Who prate of "God in his heaven, all's right with the world?" Who has made this Frankenstein civilization? Who has robbed us of our moral idealism, our spiritual power, of "the things Christ stands for?" *Who has handled this power for evil?* Is not the answer to every one of these questions one answer only—the Church and the Churches with their dogmatic, bigoted, ignorant and depraved ideas of God, of Nature, of Man and his responsibility? Does Mr. Fosdick imagine that if the world had been imbued with the ideas of Buddha, of Jesus, of Plato, of H. P. Blavatsky—all *pagans* from the standpoint of the actual teaching and practice of the Churches—does he imagine that then the world would be "monstrously wrong?" Dr. Fosdick and every other sincere and earnest churchman will do well to "come out from among them"—and the sooner the better. The churches are spiritual *corpses*, one and all. Does he expect to *raise the dead?*

Along similar lines William Austin Smith, editor of the *Churchman*, delivered an address at the Church Congress of the Protestant Episcopal Church in New York City on April 29. The address is reproduced in *The Nation* of May 10, with the title "The War and Religion." Dr. Smith says:

"There is an infallible test of how far our emotions are Christian—how much love is there in our hearts, love of friends and enemies, countrymen and aliens, such love as Christ felt upon the Cross.

The Church would do well to leave war in the unpretentious category where General Sherman placed it.

No body of Christians is so nauseated by the emotional finery with which the Church has decked the carcass of war as the soldier himself.

The war has forced the professors of Christianity to see the new issues and to take sides. What shall be the way of life for men here on earth.

The most tragic heresy of the ages is to teach the Incarnation while in practice we deny the brotherhood of man. The real test of our churchmanship, of our theology, and of our services is, Do they give us the mind of Christ?

I have small hope of Christian unity without a revolution in the churches. No plan with the face of Christ in it can live under the hostile glances and inhibitions of those who guard the faith. Have we faced the implications of the fact that Jesus Christ did not get on with religious people?"

All these things are indications of which way the winds of inquiry are blowing. The significance is not so much in what the preachers and their orthodox laity are saying and doing, as in that silent but potent fact that the great majority of educated and thoughtful adults have no longer any use for "organized religion." The churches have always had a listening ear for the majority; deaf only to the minority. The real burden of the ministerial thought is not in fact, How can the people be saved; but rather, How can our church be saved. The Churches will adopt and preach anything whatever that the "*vox populi*" demands or will follow. The present attitude of even the best of the clergy is singularly like that of the freezing school-boy who breathed vigorously on the thermometer, hoping thereby to raise the temperature. Otherwise, why do not men like Dr. Fosdick and Dr. Smith recognize the logic of their own inexorable questions and postulations? Each of them must answer to himself, if he really aspires to face the facts: *The Churches have failed; the Churches are a failure. They have been abundantly weighed in the balance and found wanting.* The fanes are deserted because the worshippers have found out for themselves that the gods are false.

Unity of the Churches of the Christian denominations, even were it accomplished, would be sterile and useless of any good results for the simple reason that the basis is false and the fundamental principles of *all* the churches unsound, exclusive, proscriptive of the dissenter and the unbeliever. One does not produce food by gathering all the wind-fall and scattered rotten apples into one basket. Any church with anything short of a *universal* and all-inclusive basis system of principles, ethics and practices, is of necessity not a religion at all, but a sect. The same with the "League of Nations" of which so much is hoped and expected. The League of Nations is but a "preventive" and does not present any real basis for Unity. *Self-interest* is the basis of a league of nations or a league of churches. So long as self-interest is the ruling motive any "League" is but an armistice which, while it may for a time abate offensive action, does not remove the underlying causes of war or of sectarianism. So long as self-interest obtains as the real basis all such efforts will prove abortive, for they contain within themselves the elements of their own disintegration and destruction. "Theosophy and Theosophy alone can save the Western world from sinking into that mere luxurious materialism in which civilizations have perished." For in Theosophy alone are found the true universal principles that underlie the relations of individuals and of nations, with each other and with the whole of Nature.

In all the Saharas and the Dismal Swamps of spiritualism and pschical research the oases and the little spots of *terra firma* are few and far between. One such, we are glad to note, is "A new form of Matter," written by J. D. Beresford and published in the May *Harper's*. It approaches the phenomena of the "spirit hand," "levitation," and "materialization" from the nearest point of view to Ocultism yet in evidence. Though the tone throughout is purely and frankly materialistic, it is none the less truly scientific because, first, it deals with *facts*, and secondly, deals with them open-mindedly. It does not set up its hypothesis as anything but an hypothesis; it is not a labored effort to establish the theory taken, either by discrediting or ignoring any of the facts; but, on the contrary, the writer is true to his own good faith, and uses his hypothesis simply "to narrow the field of issue," as he says. The theory taken is that the phenomena in evidence are the result of the activities of "*a form of living matter at present unrecognized by chemist or physicist.*" If the inquiry "is to be successfully undertaken," he says, "we require both the services and the influence of the physicist and the chemist." Mr. Beresford refers to Sir Oliver Lodge and his belief in immortality, Professor Crookes and his experiments in spiritualism with D. D. Home and others. He takes up the experiments of Dr. W. J. Crawford, to which reference was made in the article "Spirit Levitation," in THEOSOPHY for April. He goes into an extended consideration of these and other experiments with mediums to prove that there is here manifested material "properties and potentialities . . . of a kind for which we have no precedent, nor even a parallel." He shows this unknown form of matter to be "amazingly discrete, mobile, and plastic, yet . . . capable of a rigidity and power enormously greater in proportion to its mass than that attainable by any known form of muscular energy." He says it has been "photographed, handled, weighed, and analyzed. Nevertheless the scientific world has up to now* steadily refused as a whole to consider its existence." This does not, however, discourage the writer, for he cites the British Royal Society as sneering at and refusing to admit the proofs of electricity when submitted by Benjamin Franklin.

Mr. Beresford thinks that men like Lodge, Crookes and others have been swept off their feet by the "overriding theory regarding the possible function of discarnate spirits in the production of this new form of matter." He sees in its manifestations neither necessary proof or disproof of spirit intervention, discarnate communications or survival after death, and thinks that this overriding assumption has been largely responsible for the distaste of scientific men in general for the subject. Nor does he see any reason to be alarmed over the repeated cases of fraud or suspicious phenomena. He argues: "If we approach this most delicate of all inquiries in a spirit of blind prejudice we cannot expect to get results. Should we have ever flown if the Wright Brothers had begun their work in order to *disprove* the possibility of constructing a heavier than air machine?" Mr. Beresford sums up:

"We have here, then, what is surely the profoundest problem that was ever posed to physicist or chemist. If the testimony of these observers is confirmed by further research, we shall require an explanation of the fact that here is a form of matter, visible, tangible, ponderable, analyzable, and exceedingly powerful in its actions on grosser material, conforming in these and various other respects to all the other presentations of matter with which we are familiar; yet with a difference so great that it transcends the points of likeness. as the conception of God transcends our knowledge of man. For this new form is free from those limitations that have through all time posed the idea of matter as the contradiction of spirit. It is the pliable, primitive basis of creation; *able to take any form at a wish, yet in its essence untransformable.*"

And what seems to amaze Mr. Beresford most is just that "this mobile, ethereal substance is *subject to command*. Whether this command is given by the wish (will) of the operators or by an unknown exterior agency is not of present importance. What we have to consider is that the substance, whatever it is, is drawn temporarily from a living body, and takes a special, experimental shape at will, before returning to its place of origin. In that return, indeed, we seem to find the one drastic law to which this new matter invariably conforms."

We consider Mr. Beresford's article of primary importance in that it takes the whole subject of the subjective production of physical phenomena out of the region alike of religious superstition and dogmatic science, and puts it where it belongs: on the plane of pure scientific investigation, the same as any other phenomena in nature. We think perhaps Mr. Beresford would be not only surprised, but pleased, with what he might find on the subject of this "new form of matter" in *Isis Unveiled*, published in 1877, and in *The Ocean of Theosophy*, published in 1893. For the "new form of matter" is the "astral matter" of Theosophy, and the mysterious phenomena are those of the "astral body" of theosophical teachings. And in the powers, properties and functions of astral matter and the astral body are the explanations of all the phenomena adduced. And this matter is physical and molecular in its constitution. There is nothing sacred or holy or spiritual about it, though it certainly has possibilities quite beyond and at variance with the three states of matter known to the physicist and the chemist. It might, from the standpoint of the materialistic be called *biological* matter, but still matter. Once it is studied in a genuinely scientific manner and our modern great names in chemistry and physics dignify it with their attention and influence, it will kill all the present theories of spiritualism and psychical research, together with many of the hard-and-fast theories of dogmatic religion, "miracles" and the "laws of matter." But it will not solve the problem of survival after death, nor any of the many mental and moral problems with which humanity is confronted. To find the solution of these, the real "mysteries of life," students will have to go to the same source that explains mediumship and the phenomena of the "new form of matter"—that is to say, to the old Wisdom-Religion as presented in the writings of H. P. Blavatsky and William Q. Judge. Students of Theosophy will do well to read Mr. Beresford's article, and to compare it with an article by H. P. B. now being reprinted in THEOSOPHY, "Occult or Exact Science?" We believe it is not too much to say that Mr. Beresford's article is the first direct step in the fulfilment of H. P. B.'s prophecy that in the "twentieth century the Secret Doctrine will become the text-book of science."