

A U M

Among all causes, wisdom is the only cause of perfect Freedom; as cookery without fire, so perfect Freedom cannot be accomplished without wisdom.

—SHANKARACHARYA'S ATMA BODHA.

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STUDY AND COMPARISON

WHAT Theosophists must come to understand and to take to heart is that we are all subject to race Karma. Not only have we the bodies of the race, but the instincts, the tendencies, the desires and mind of the race. Human Nature is one and not many, and each human being is but a modification of the combined four lower principles. As human beings we differ among ourselves as the animals, the plants, the minerals, the chemical and energetic elements differ. Yet each constitutes a distinct Kingdom in that greater Nature which includes all the seven Kingdoms. Not only are these Kingdoms, then, distinct, each in itself, but each interacts with and is interdependent on all the others. More: each individual Being in the vast assemblage is dependent upon his inter-relations with all the others, not only of his own Kingdom, but of all.

Here is the fact of Universal Brotherhood patent to all who look. Here is the eternal verity of the three fundamental propositions of the *Secret Doctrine*—not of one of them, or two of them, or of the three regarded from this or that point of view, but their actuality as the one unvarying fact in all existence and Existences. As a race, as Human Nature, we are not inclined to study this fact so as to understand its inclusive meaning, hence not inclined to rely upon it, to base our thinking and our conduct on it, even when we give our adherence to some theosophical society and call ourselves Theosophists.

Actually to become a Theosophist, let alone to *be* one, calls for vastly more than mere membership, however devoted and active,

in any theosophical association; vastly more than mere familiarity with theosophical doctrines, however accurately our memory of what we have read may serve us. Both these may be useful to ourselves and others; indeed are natural and necessary incidents to finding and following the Path which all the sages have trod, but these are mere ways and means: they are neither the Path nor the Journey's End. Every sincere Christian, Buddhist, Hindu, what-not, does the same things. They, as well as the Theosophist, reap as they sow, and receive the results of their mutual association, their sincerity, their memorial and other activities. Their joint and several efforts do not bring them to wisdom: to the realisation of Unity, to the enjoyment of their own immortality, to the understanding of Brotherhood. All these efforts may yield at best but a *Satvic* existence on earth, a *Satvic* existence after death, and a return to Incarnation no *wiser* than before, but with only the tendency and the environment to lead the same kind of existence over again—as other men repeat the round of *Rajasic* or *Tamasic* earth-life and after-death states.

It is easy for Theosophists to construct a new philosophy, a new science, a new religion—many of them—out of the material so abundantly provided us by H.P.B. and *her* Masters. That is what human nature has always done with the material provided by the mission and the message of former Great Teachers. But this is to fail utterly to understand the meaning of the Theosophical Movement. We do, indeed, exist in it, as we exist in the ocean of knowledge called the Wisdom-Religion—but they do not exist in us.

It requires but the slightest study and comparison for any sincere Theosophist applying and contrasting the common Verities taught by all the great Messengers, to see how human nature has invariably misconstrued and misapplied those common Truths to partisan, sectarian, personal ends and aims. That we might see this for ourselves was and is the constant purpose of the Second Object of the Parent theosophical society. That we might, each and all of us, apply this common perception to ourselves, was the hope of H.P.B. and *her* Masters. Then the danger that the *Satvic* quality in Theosophists would lead them unwittingly into the path of religion would be avoided. Equally the study and comparison inculcated by the Third Object would *educate* the sincere Theosophist so that the awakening psychic nature would be observed and understood as the activity of the *Rajasic* quality in him-

self, and so escape the pit of mediumship and psychism, which has engulfed so many in the ages past—has swallowed up so many in the brief half century of the Theosophical Movement in our own cycle.

The second and third Objects of the Parent theosophical society are of value only as soap and water are of value to soiled garments. They are to be used and applied to the constant cleansing of our minds—our common mind, or human nature—to the one end, aim, and purpose of the First Object, the formation of a nucleus of Universal Brotherhood, *common* brotherhood. Unless we fit ourselves by study and comparison of the *common* verities, how is any Theosophist to know for himself what is true from what is false in his association, in the claims made, in the ideas presented—in the path pursued by his fellows and himself?

Truth does not go by opinion or belief, by claims or by votes, by majority or minority rule or authority. Were this the case all mankind would long since possess, realise, the Truth which is *common* to all alike—if they Will, but on no other terms soever. Theosophy has no two doctrines on any subject. All Theosophists know or should know that this is the fact. Only study, comparison, application of those doctrines can lead one to the Path, can keep him on it, can make him a *theosophist*.

Is this easy? No, but it is easy to try, and in so trying the Student begins to make Theosophy a living power in his life. The Higher Self begins to live in him as he awakens to the common Life. "What is there, that is here; what is here, that is there. He goes from death to death who sees a difference."

DO WHAT YOU CAN!

O, what a groan Nature gives to see the heavy Karma which man has piled upon himself and all the creatures of the three worlds! That deep sigh pierces through my heart. How can the load be lifted? Am I to stand for myself, while the few strong hands of Blessed Masters and Their friends hold back the awful cloud? Such a vow I registered ages ago to help them, and I must. Would to great Karma I could do more! And you! do what you can.—*W. Q. J.*

“LEST WE FORGET”

THERE are men and women living today who can recall a home life impregnated with the fire of patriotism. Then, the Constitution of the United States was discussed within the family circle; the Declaration of Independence was quoted, and the great principles of human liberty underlying it were dwelt upon; nor were the patriot souls of this country in its early days forgotten, but frequently referred to with veneration. Through such home atmosphere, the ideals of our Republic were kept living and vital. Even the careless child, heedless perhaps of dates and data, breathed in the spirit of love and loyalty to his native land. To those strengthened and ennobled by such high sentiments, the duties of citizenship became sacred and solemn. Some of the fathers in those homes had seen and loved Lincoln in their early manhood, and had responded to the call of “Father Abraham.” The great emancipator had his own firmly-established place at many a fireside in those days when national ideals were constantly dwelt upon.

Those days are not so far past, measured by mortal years, but how remote when viewed from the standpoint of present standards! The swirling procession of events, the rush of shift and change, seems to have covered those ideals of the past. Reference to the lofty themes that once so enriched home and school and so strongly influenced all the activities of the nation now frequently meet with deaf ears and cold eyes, when not with caustic resentment and ridicule. Whole-hearted, fiery patriotism is regarded as “old-fashioned.”

Yet, the very swiftness of the era might easily have brought different results—indeed, can do so yet! The swifter the traveling, the sooner is destination reached. Had the noble plan and altruistic purposes for which this nation was established never been lost sight of, how mighty in spiritual power, how great in honor, and how rich in wisdom would the United States of America be today! Her material opulence might well have been no less; but her Soul wealth would have far exceeded it. Her cycles of activity would have been sweeping on, ever crescendo, along the true lines of human unfoldment even as was intended, and for which all favoring conditions have been present in this *free* land.

Now, speed-driven and spiritually aimless, many of its populace living but to get, to go, to have, to see, and to tire of it all only

to rush on in greater frenzy, seeking further and different excitement; our fair country seems reeling, as one in a drunken revel. Too much has statesmanship given place to politics, the tentacles of which are gripping every department of the national life, governmental, educational, economic, and social; the while, home fires burn low. Few indeed of those who think at all but are exclaiming with utmost seriousness, "Whither are we tending; where is all this going to end?" Even the reveller, in his more sober moments, feels vague apprehensions for that future which he is helping to risk. Then he rushes forth once more to wine and to dine and, above all, to *forget*. Perhaps "it may not come" in his day! Yet others, sober though they be, seem never to have considered that for which this country stands; careless of all save their own desires, they continue to give impetus in directions diametrically opposed to the national ideals—conniving politically, profiteering financially, greedy for gain and avid for power.

Yet, many there have been in the past—and many there are in the present—at least partially discerning of the wrong causation. Honestly concerned and deeply solicitous, they have warned of the dangers now besetting the whole world, now literally infesting this new country, which was to have been set aside in trust against the hour of trial and need for the benefit of the entire Race. Wherein have we failed? Is it only a subtle line of deflection that the youth of today hear at their graduation exercises, the stirring words of Kipling's "Recessional":

—
"Lord, God of Hosts! be with us yet;
"Lest we forget, lest we forget!"

Whatever Kipling's conception of the "Lord, God of Hosts," nevertheless, the heart of every true Theosophist must cry out, "Oh, that all men might forever forget all that this term stands for in the minds of our young people!" And this, whether in "The Recessional" or in the martial strains of our national hymns, into most of which has crept this false idea of God. For it is right there—in the *Personal-God idea*, that the source and origin of our failure stands revealed. Here, in this land, the effort was made to establish the true idea of Nature's God, and true possibilities for Humanity, for the healing of all nations.

Loudly may priest and preacher proclaim this to be a "Christian country"! It was never so intended by the founders. The recorded facts are to the contrary, including the written words of George Washington, himself. In the attempt to *make* this a Christian country lies the secret of its failure, so far, to move on strongly

towards the standards set in the beginning, a high degree of which should already have been attained.

The United States of America is dedicated to no sect or religion. It was designed to be non-sectarian, in the broadest sense of that term; whereas Christianity is strictly sectarian. In an article entitled "The Adepts in America in 1776," printed in *The Theosophist* for October, 1883, and reprinted in THEOSOPHY for February, 1916, it is pointed out that "dogmatic theology has no foundation in any part of the Declaration of Independence or Constitution" this, at a period strongly Puritan. The Declaration refers to "Nature and Nature's God"; and the signers thereof stated: "We mutually pledge to each other our lives, our fortunes, and our sacred honor." No oath this, taken to a Personal God! The prevailing influence that brought this nation into being was Masonic; and the power behind it was the true Free-Masonry—based upon the Spiritual Identity and Soul Unity of all beings; perceiving and acting with Universal Law and its inherent *Ideal of Human Progression and Perfection*; cementing all men together in the common bond of recognized innate Brotherhood; teaching Man his unavoidable moral responsibility, the while lifting him with Hope that is based on understanding of Life. Let us never forget that behind the founders of this Republic stood, and still stand, the Great Master Masons of this earth—the Elder Brothers of Humanity.

Then, shall this Cradle of the New Race be destroyed by false teachings, political chicanery, and a broken home life? The answer will depend upon how well Theosophists remember. They know the facts; but facts to bear fruit need to be pondered and their relations seen. Masters need the help of "the companions." He is no companion who forgets Them and the Goal toward which They point. He who would strive to reach that Goal for himself alone is as a thief. True citizenship is one of the student's primary obligations to the great Emancipators.

Our nation needs to get back to its fundamental principles of government, to dwell upon the constitutional platform and the ideals for which independence was declared. It needs to become quickened with gratitude and high respect for those men of old who pledged *all* that this nation might come to birth. It needs to *stop forgetting* Thomas Paine, its benefactor and friend, to whom in large measure it owes its independence—let theologians slander him as they may!

But such constructive thinking will have to be re-established upon a different spiritual basis than that of a few generations ago. Then was worshipped a Personal God, in sincerity though in ignorance. Though the religious ideal of the Republic was misconstrued, yet fire behind the words and events of the nation's inception were felt. But this is a different era. The country is now far too sophisticated for the faith of its fathers, though it suffers the aftermath of the father's innocent, but ignorant, worship in the present irresponsibility and self-indulgence.

Only when the light of Theosophy is thrown upon those epic-making documents—the Constitution and the Declaration of Independence—will their true significance be revealed. Such understanding even on the part of a few is sure to be mighty in its effect; but let there be comprehension by a goodly number, and the whole nation soon would become permeated, cleansed, and rendered increasingly open to the voice of Truth. It is through Theosophy alone that all may "become true citizens of a Republic of Brotherhood in this land, and brothers to all men and nations throughout the world." The founding of these United States of America was an integral part of the Theosophical Movement. To forget this, would be to break faith with Masters, Their Messengers, and with ourselves. So let us keep a constant eye to the object of our alliance—*lest we forget*. "Eternal vigilance is the price of liberty!"

A TRANSITION AGE

Masters have said this is a transition age, and he who has ears to hear will hear what has thus been said. We are working for the new cycles and centuries. What we do now in this transition age will be like what the great Dhyan Chohans did in the transition point—the midway point—in evolution at the time when all matter and all types were in a transition and fluid state. They then gave the new impulse for the new types, which resulted later in the vast varieties of nature. In the mental development we are now at the same point and what we do now in faith and hope for others and for ourselves will result similarly on the plane to which it is all directed.—W. Q. J.

ANCIENT LANDMARKS

INDIA . . . "THE ALMA-MATER"¹

III

HISTORY AND MYTHS

WE must start with the primary division of all knowledge into three compartments: (1) Sruti—Revelation; (2) Smriti—Laws and Tradition; (3) Itihasa and Purana—History and Mythology. Sruti contains the Vedic lore; Smriti is composed of codes of laws; the third consists of the Epics and the Puranas. However, it will facilitate our work to survey them in the reverse order, beginning with the third compartment.

The main divisions of this third class are two: (a) Itihasa—History; (b) Puranas—Myths; both contain stories innumerable. These are mostly allegories of cosmical and psychological facts especially meant for the less educated portion of the community unable to read the Sruti (Vedas, etc.), or the Smriti (Law-Codes.) In every Indian village, even to-day, stories are told under the shady tree. Many are the favourite tales of the peerless Sita, of the devoted Savitri, of the sin of Kaikeyi, heard by the girls, while their brothers enjoy tales of the playfulness of Krishna, the Divine Cowherd, the prowess of Arjuna, the degrading destruction of the evil-minded Duryodhana.

The art of story-telling (actually telling by word of mouth) is almost perfect among the illiterate, but by no means uncultured, villagers, and especially among the women-folk. This has given rise to a very rich folk-lore, and there are stories short and long which give not only mundane but also spiritual knowledge—every one of them is aptly adorned with a moral. In these folk-lore tales Indian proverb-stories should be included. All of these are full of wit, humor and charm and have proven a veritable grace which purifies and uplifts the heart of the simple men and women. A special department of this should also be referred to in passing. Wandering Sadhus and others, especially those gifted with a voice for song and a quick wit perform *kalakshepams* and *Hari-Kathas*—speak of Hari the Great Lord in story and song. This is the only form of drama and concert which Indian villagers in their

¹*Isis Unveiled*, II. p. 30.

millions ever hear or know about. Their educative value is greater than is ordinarily suspected, for among such workers are sometimes servant-chelas of Great Masters.

(a) Itihasa or History consists of epics in which are narrated actual historical events and happenings and in which also, the psychological, the mythical, and the philosophical moral of each is well and carefully drawn. The epics are the well-known *Ramayana* and *Mahabharata*, most likely the originals of the *Iliad* and the *Odyssey*. Myths represent the living soul of history; the former help men to image forth the future, as history enables them to visualize the past. Myths deal with the whole man, history only with the visible part of him. Therefore has Myth the power to prognosticate. Myths may be rightly regarded as records of souls, and in India their practical application is constantly sought and made.

The *Ramayana* deals with the historical period of the first King of the Divine Dynasty. Says the *Secret Doctrine* (II, p. 495) :

The whole History of that period is allegorized in the *Ramayana*, which is the mystic narrative in epic form of the struggle between Rama—the first King of the *divine* dynasty of the early Aryans—and Ravana, the symbolical personation of the Atlantean (Lanka) race. The former were the incarnations of the Solar Gods; the latter, of the lunar Devas. This was the great battle between Good and Evil, between white and black magic, for the supremacy of the divine forces, or of the lower terrestrial, or cosmic powers.

But both history and myth are intermingled and the latter aspect also is dealt with in the *Secret Doctrine* (II, p. 163) :

In the *Ramâyana*, when Hanuman is reconnoitering the enemy in Lanka, he finds there Rakshasas, some hideous, "while some were beautiful to look upon," and, in *Vishnu Purâna*, there is a direct reference to their becoming the Saviours of "Humanity," or of Brahmâ.

The allegory is very ingenious. Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many. At all events, the absence of self-consciousness and intellect will make of man an idiot, a brute in human form. Brahmâ is *Mahat*—the universal Mind—hence the too-selfish among the Rakshasas showing the desire to become possessed of it all—to "devour" Mahat. The allegory is transparent.

Similarly, the *Mahabharata* deals with the historical event of the Great War on the battle-field of Kurukshetra, which event is allegorized as the Psychological War on Dharmakshetra, the field of Duty. This *Mahabharata* War marked the closing epoch which the *Ramayana War* opened, for "the Aryan races had never ceased to fight with the descendants of the first giant races." This last war coincided with Kaliyuga which began 5000 years ago.

Both these Epics are wonderful spiritual treatises — "every line of which has to be read esoterically" says the *Secret Doctrine*. They disclose "in magnificent symbolism and allegory the tribulations of both man and soul." (*Secret Doctrine*, II, p. 496.) But let them not be regarded as unscientific; says the *Secret Doctrine* (II, p. 680) :

The Evolutionists stand firm as a rock on the evidence of similarity of structure between the ape and the man. The anatomical evidence, it is urged, is quite overpowering in this case; it is *bone for bone*, and *muscle for muscle*, even the brain conformation being very much the same.

Well, what of it? All this was known before King Herod; and the writers of the *Ramayana*, the poets who sang the prowess and valour of Hanuman, the monkey-God, "whose feats were great and Wisdom never rivalled," must have known as much about his anatomy and brain as does any Haeckel or Huxley in our modern day. Volumes upon volumes were written upon this similarity, in antiquity as in more modern times.

Whence all this knowledge of physiology, psychology and anthropology, not to mention astronomy, mechanics and mathematics? The *Secret Doctrine* tells us (II, p. 426) :

It is from the Fourth Race that the early Aryans got their knowledge of "the bundle of wonderful things," the *Sabha* and *Mayasabha*, mentioned in the Mahabhârata, the gift of Mayâsur to the Pândavas. It is from them that they learnt aëronautics, *Viwân Vidya* (the "knowledge of flying in air-vehicles"), and, therefore, their great arts of meteorography and meteorology. It is from them, again, that the Aryans inherited their most valuable science of the hidden virtues of precious and other stones, of chemistry, or rather alchemy, of mineralogy, geology, physics and astronomy.

(b) The Puranas are eighteen in number. The attention of the student of Occultism may once more be drawn to this oft-recurring number — 18 Chapters of the *Gita*, 18 days of the Great War, both of which form part of the 18 books of the *Mahabharata*, etc., and now the 18 Puranas. The name Purana means

"Ancient"² signifying that it is the ancient lore which is re-told in a new form. The birth and dissolution of the Cosmos with its many systems; the numerous marvels of anthropogenesis; the appearance and actions of Great Incarnations, Avataras; the intimate relation between the Invisible worlds of Devas and Dhyan-Chohans and their creatures the Devatas or Elementals on the one hand, and the visible earth on which men live and labour affecting and affected by crystals and metals, by giant trees and flowering shrubs, by the bird, the beast, the reptile, on the other; the sage advice of Deva-Rishis, the example of sacrifice of the Raja-Rishis—all this and more is to be found in the Puranas. These Chronicles are certainly more valuable than they are given credit for, generally speaking.

H. P. Blavatsky reiterates the value of the Puranas to the student of esoteric science, pointing out that they are but attempts at the repetition of the tenets of the esoteric doctrine under exoteric form of national symbols, for the purpose of cloaking these tenets. (*S. D.* II, p. 455.) We cannot do better than give her own words, selecting only a few from the many passages on the subject:

By the scholar who studies the Hindu religion from the Purânas, one thing is to be especially noted. He must not take literally, and in one sense only, the statements therein found; since those which especially concern the Manvantaras or Kalpas have to be understood in their several references. (I. p. 369).

It is evident that, taken in their dead letter, the Purânas read as an absurd tissue of fairy tales and no better. But if one reads chapters I., II. and III. from Book II. (Vol. II.) of Vishnu Purâna and accepts *verbatim* its geography, geodesy, and ethnology, in the matter of Priyavrata's seven sons, among whom the father divides the seven *Dwipas* (Continental Islands); and then proceeds to study how the eldest son, the King of *Jambu-dwipa*, Agnidhra, apportioned Jambu-dwipa among his nine sons; and then how Nabhi *his* son, who had a *hundred sons* and apportioned all these in his turn—then the reader is likely to throw the book away and pronounce it a far-rago of nonsense. But the esoteric student will understand that, in the days when the Purânas were written, the true meaning was clear only to the Initiated Brahmins, who wrote those works allegorically and would not give the *whole* truth to the masses. (II, p. 320).

... in the *Purânas* one may find the most scientific and philosophical "dawn of creation," which, if impartially analyzed and rendered into plain language from its fairy tale-like alle-

²Midrashim of the Hebrews, who in so many respects, especially in mystical and ritualistic, have copied ancient Brahmanas, but invariably corrupting and animalizing them.

gories, would show that modern zoology, geology, astronomy, and nearly all the branches of modern knowledge, have been anticipated in the ancient Science, and were known to the philosophers in their general features, if not in such detail as at present!

Purânic astronomy, with all its deliberate concealment and confusion for the purpose of leading the profane off the real track, was shown even by Bentley to be a real science; and those who are versed in the mysteries of Hindu astronomical treatises, will prove that the modern theories of the progressive condensation of nebulae, nebulous stars and suns, with the most minute details about the cyclic progress of asterisms—far more correct than Europeans have even now—for chronological and other purposes, were known in India to perfection.

If we turn to geology and zoology we find the same. What are all the myths and endless genealogies of the seven Prajâpati, and their sons, the seven Rishis or Mânus, and of their wives, sons and progeny, but a vast detailed account of the progressive development and evolution of animal creation, one species after the other? Were the highly philosophical and metaphysical Aryans—the authors of the most perfect philosophical systems of transcendental psychology, of Codes of Ethics, and such a grammar as Pânini's, of the Sankhya and Vedanta systems, and a moral code (Buddhism), proclaimed by Max Müller the most perfect on earth—such fools, or children, as to lose their time in writing *fairy tales*; such tales as the Purânas now seem to be in the eyes of those who have not the remotest idea of their secret meaning? What is the *fable*, the genealogy and origin of Kasyapa, with his twelve wives, by whom he had a numerous and diversified progeny of *nagas* (serpents), reptiles, birds, and all kinds of living things, and who was thus the *father* of all kinds of animals, but a *veiled* record of the order of evolution in *this* round? So far, we do not see that any Orientalist ever had the remotest conception of the truths concealed under the allegories and personifications. (II, p. 253.)

Just as in old alchemical works the real meaning of the substances and elements meant are concealed under the most ridiculous metaphors, so are the physical, psychic, and spiritual natures of the Elements (say of fire) concealed in the Vedas, and especially in the Purânas, under allegories comprehensible only to the Initiates. Had they no meaning, then indeed all those long legends and allegories about the sacredness of the three types of fire, and the *forty-nine original fires*—personified by the Sons of Daksha's daughters and the Rishis, their husbands, "who with the first son of Brahmâ and his three descendants constitute the forty-nine fires"—would be idiotic verbiage and no more. But it is not so. . . . Science has no speculations to offer on fire *per se*; Occultism and ancient religious science have. This is shown even in the meagre and

purposely veiled phraseology of the Purânas, where (as in the *Vâyu Purâna*) many of the qualities of the *personified* fires are explained. . . . the writers of the Purânas were perfectly conversant with the "Forces" of Science and their correlations; moreover, with the various qualities of the latter in their bearing upon those psychic and physical phenomena which receive no credit and are unknown to physical science now. Very naturally, when an Orientalist,—especially one with materialistic tendencies—reads that these are only appellations of fire employed in the *invocations* and rituals, he calls this "Tantrika superstition and mystification"; and he becomes more careful to avoid errors in spelling, than to give attention to the secret meaning attached to the personifications, or to seek their explanation in the physical correlations of forces, so far as known. So little credit, indeed, is given to the ancient Aryans for knowledge, that even such glaring passages as in *Book I, chap. ii, Vishnu Purâna*, are left without any notice. (I, p. 520-21.)

. . . the Hindu Purânas give a description of wars on continents and islands situated beyond Western Africa in the Atlantic Ocean; if their writers speak of *Barbaras* and other people such as Arabs—they who were never known to navigate, or cross the *Kala pani* (the black waters of the Ocean) in the days of Phœnician navigation—then their Purânas must be older than those Phœnicians. . . . (II, p. 406.)

The Puranic lore has remained unexplored. However late the era in which they were transcribed to writing, the Puranas are ancient historical records which deal with the "story of creation" of stars and souls, of gods and demons, and finally of humans, separating into men and women. We cannot close this instalment more fitly than by repeating the advice H. P. Blavatsky gave to young Indians, which has not yet been accepted. She wrote (I, p. 522-3) :

Truly the young Brahmin who graduates in the universities and colleges of India with the highest honours; who starts in life as an M.A. and an LL.B., with a tail initialed from Alpha to Omega after his name, and a contempt for his national gods proportioned to the honours received in his education in physical sciences; truly he has but to read in the light of the latter, and with an eye to the correlation of physical Forces, certain passages in his Purânas, if he would learn how much more his ancestors knew than he will ever know—unless he becomes an occultist.

MASK OF THE SUN

BY his own Karmic effects of prior lives, Karyl had a lowly birth. His family were ignorant of the principles of things, performing the duties of life from the hope of reward and making sacrifice to God with material things that they might enjoy rest in heaven throughout Eternity. They bowed submissively to the inevitable "will of God;" questioning not his mysterious ways. So when Karyl questioned regarding now one mystery of life and again another, as souls do during the childhood of the body whilst yet the desires of this world have not shut out the memories of the other world, he received no answer. Such questions come of unwisdom, he was told. To excite curiosity is the work of the Devil, they said, and gave warning in solemn tones lest the anger of God had already been roused. Thus are souls often silenced.

Time went by and Karyl, wrapt in a cloud of ignorance and superstitious fear, came to believe that the manifold mysteries of life must ever remain unknown. His growing intelligence refrained from questioning for he believed that none could give answer, not knowing God's will. Thus is the mind made to become a blind instead of the mirror of the soul.

When the field of Karma widened and Karyl went to other places, he was always surrounded by those as ignorant as himself, for the nature of the Karma had not changed. He lived amid the noise and fumes of cities and labored for many years to sustain the body acquired by Karma. His mind, mistaking the fires of lust for the sunlight of life, became the playground of the senses, and unquenchable desires multiplied beyond all possibility of fulfillment. In their wake followed disappointments and disillusionment, for those enjoyments which arise through the contact of the senses with external objects are verily wombs of pain, since they have a beginning and an end.

But ignorance which, for a time, obscures the knowledge of the soul is far better than false-learning which distorts soul-knowledge. So, although he questioned not the meaning of life, Karyl was uncomplaining and found no fault with others. Grateful to have seen the error of his ways, he sought forthwith to mend them. And, persisting in the effort, he awakened to soul-perception. He realized that the Witness of deeds is separate from the deeds.

Then the cords of the Karma of ignorance began to loosen, and Karyl had a strange forboding of a change of destiny. It was an

echo from the glorious Past and it stirred the Divine spark, so feebly alight, in his heart.

Accordingly, and in no long time, Karyl met with a familiar-seeming Stranger who took him to an unknown quarter almost within the heart of the smoke-filled city with its mountain-like structures of stone and steel, and its unabating roar. Here, in the midst of life decadent, was ever-living Nature; sweet smelling earth and many trees, some in bud, some in bloom, and others already bearing harvest of wholesome fruits, and birds clothed in plumage brilliant as the stars sang their songs in tones celestial. Above, stretching as far as eye could see, was expanse of cloudless blue and, deep-set within, like a jewel, was the Sun shedding its radiance on all this beauty and on all who entered here. It was verily like a spot mirrored from another and higher world. Further, the Stranger said, was a road that led to yet other beauties glorious beyond compare. Among them, a lake, in whose crystal-clear and untroubled waters whatsoever was reflected would be seen as it truly is, not as it appears to be. But that road, he said, was with difficulty trodden by mortals.

Inside the entrance of this enchanting spot, Karyl, unconsciously to himself, picked up a small brightly flashing stone of many colours which somehow had a drawing power that he could not resist. When he looked at the stone later, at home and alone, the colours were no longer bright and shining. It was only faintly opalescent and looked not unlike a moonstone, but the drawing power was still there.

In his enthusiasm Karyl showed the stone to many, telling where and how he came upon it. They listened with interest. But when he told them of the drawing power it possessed, they laughed. Some said that it was not different from ordinary stones. Others said there were many such, and they related stories of supposedly wondrous stones to show that his was not uncommon. Bewildered, Karyl only held the stone more closely.

When troublous times befell, Karyl's friends said it was because of the stone and urged him to part with it. They reminded him of its mysterious drawing power, saying its influence was evil. Many and various were the misfortunes that precipitated themselves, but Karyl bore them with fortitude. Mistaking his patience for obstinacy, the friends left one after the other. Then, one day, while showing the stone to yet another, an iciness came over Karyl and his heart sickened, for the stone had a peculiar dullish hue. Memories of the superstitious fear of other days had stirred in him, and

now began to grow and take shape. Dark as night was Karyl's heart, but he doubted not his heaven-born intuition. In secrecy and in silence, he set to work to polish the stone hoping to restore its lustre, for now it was dearer to him than his heart's blood. At length, when wearied almost beyond endurance, his arduous efforts were rewarded. Within the heart of the stone he perceived a light, not less brilliant than the sun. Within the heart of that light, in letters of fire, he perceived the ancient mystic phrase "That Thou Art." Then a peace hitherto unknown, like an indefinable Presence, enveloped Karyl and in a moment of clear-seeing, that seemed like a waking dream, he had vision of an impending battle which, till now, he had only sensed. And in the secret chamber of his own heart, Karyl vowed that, come what may, he would keep the light shining in the heart of the stone.

Scarcely had the vow been made when memory, like an entity, confronted Karyl. It was as though the memory of superstitious fear, already evoked by him, had roused and gathered together every phantom of himself, some only less ugly than others. Grasping the stone tightly, and with determination fixed, he advanced eagerly to the combat. But memory obscures the light of imagination as clouds obscure the sun, and, of a sudden Karyl saw nothing but darkness ahead, and in every direction. The only light was the light in the heart of the stone. Between encounters with this self-created enemy, Karyl would gaze intently on that light. Then, in the thick of the fight, the memory of that light would sustain him. Finally, weak with exhaustion and unable to give battle any longer, Karyl clasped the stone to his breast, prepared to die.

Thus, tested in the crucible of experience, Karyl had not lost faith. Presently, he became conscious of a light that seemed not to come from anywhere, a light born of the darkness, as dawn is born of deepest night. Looking about, Karyl saw that he was alone. He was resting where the battle had ended, on the brink of a crumbling precipice. Immediately beyond lay a chasm, so wide that the straight smooth cliff on its further side could be but dimly discerned. And spanning the chasm was a narrow bridge that rested insecurely on the crumbling ledge, almost at Karyl's feet. He summoned strength and started across fearlessly, his step light but firm, his mind free of all memories of the past.

Karyl had re-entered the enchanting land that lay so completely hidden from view within the great city, and he sat down to contemplate all that had transpired during the seven long years since the Stranger had brought him here. As he rested and pondered,

a new life seemed to flow into him. Beside him stood the Stranger. And the look in the Stranger's eye seemed to tell Karyl that he had been expected.

It was now some time since Karyl had looked at the stone with which his fate had been so strangely, and yet so inseparably linked. It no longer gave forth its light and he was puzzled. He looked at the Stranger who, though he did not speak, seemed to say, "Look within." And, as he looked, Karyl perceived the truth: the light shining in the stone had been only a reflection of the fire which was burning in his own heart.

Karyl bowed his head in awful reverence, and he marvelled at the exceeding beauty of familiar things, and at the mighty magic of Nature whereby a stone masks the Sun.

Rousing himself, Karyl realized that he was alone. Behind him lay the yawning chasm. Ahead . . . a path as narrow as a razor's edge, and as undeviating as a ray of light. Farther than eye could see, it stretched. And in the distance, the voice of the familiar-seeming Stranger resounded, "Upward and Onward!"

Karyl's feet were once more firmly planted on the road which is with difficulty trodden by mortals.

PATIENCE

Patience is really the best and most important thing, for it includes many. You cannot have it if you are not calm and ready for the emergency, and as calmness is the one thing necessary for the spirit to be heard, it is evident how important patience is. It also prevents one from precipitating a thing, for by precipitation we may smash a good egg or a good plan, and throw the Karma, for the time, off and prevent certain good effects flowing. So, keep right on and try for patience in all the very smallest things of life every day, and you will find it growing very soon, and with it will come greater strength and influence on and for others, as well as greater and clearer help from the inner side of things.—W. Q. J.

MANAS, THE LIBERATOR

IT is *Manas* or mind which distinguishes Humanity from the lower Kingdoms; and once we fathom the mystery of mind, we fathom the Mystery of Man. It is when *Manas* comes on the scene that the course of evolution undergoes a profound and revolutionary change. With *Manas* comes knowledge *plus* self-consciousness; and between knowledge with, and knowledge without, self-consciousness lies an abyss so deep and so wide that it divides the whole Kosmos into two poles—the pole of Spirit and the pole of Matter. The supreme effort of all evolution is to span this abyss and to unify the dual aspect of the manifested Kosmos. Desire in its *highest spiritual sense* is the only power capable of bridging the gulf between Spirit and Matter. Says the *Rig Veda*, “Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity,” or *Manas* with *Atma-Buddhi*. (See the *Theosophical Glossary* under *Kamadeva*). Just preceding this quotation in the *Glossary* we read: “Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE.”

Mind is the out-pouring of Divine Compassion and its source must be sought in the Heart, rather than the head. It is written: “As a man thinketh in his *heart*, so is he.” Our scientists have never thought to ponder this statement, though on reflection they might contend that the organ of thought was in the head and nowhere else. Yet they, the same as other men, are moved by the light of *Higher Manas*, or that part of the mind having affinity with ATMA, the Higher Self—the Heart of Man as of Nature. The *Secret Doctrine*, or Theosophy, can never be truly understood except through *Higher Manas*; and *Buddhi-Manas* can find no expression in the body except through the exercise of Altruism. Until this is recognized the gulf between the “profane” and the occult sciences must remain forever impassable.

Theosophy is a *Message* in addition to being a body of Knowledge. Its aim is to make man a *free* being through spiritual knowledge. It is *Manas* which is the Liberator of Man, by making him a responsible being with the power of choice.

And now it stands proven that Satan, or the Red *Fiery* Dragon, the "Lord of Phosphorus" (brimstone was a theological improvement), and *Lucifer*, or "Light-Bearer," is in us: it is our *Mind*—our tempter and Redeemer, our intelligent liberator and Saviour from pure animalism. Without this principle—the emanation of the very essence of the pure divine principle *Mahat* (Intelligence), which radiates direct from the *Divine mind*—we would be surely no better than animals. (*S. D.* II, p. 513.)

Theology has made a devil out of the *manasic* principle, and the sacerdotal caste has ever been the implacable enemy of all who chose to think for themselves. The prototype of the sectarian attitude might be seen in those jealous *Elohim* who at the very dawn of the "creation," of self-conscious Man, objected—"lest man become as one of us, knowing good from evil."

Man's first step on the path which leads to final liberation is to awaken from his state of passive bliss through a knowledge of both good and evil, for neither one of these states can be truly understood except through a knowledge of the other.

A Dhyan Chohan has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown angel. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher, superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind. Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned. Gods, created as such, would evince no personal merit in being gods. Such a class of beings, perfect only by virtue of the special immaculate nature inherent in them, in the face of suffering and struggling humanity, and even of the lower creation, would be the symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. (*S. D.* I, 221-222.)

The following extracts from the *Secret Doctrine* throw additional light on the Mystery of *Manas* and Self-Consciousness:

No Entity, whether angelic or human, can reach the state of Nirvana, or of absolute purity, except through æons of suffering and the *knowledge* of EVIL as well as of good, as otherwise the latter remains incomprehensible. (*S. D.* II, p. 81.)

Had not the "sons of Mahat," speaking allegorically, skipped the intermediate worlds, in their impulse toward intellectual freedom, the animal man would never have been able to reach upward from this earth, and attain through self-exertion his ultimate goal. The cyclic pilgrimage would have to be performed through all the planes of existence half unconsciously, if not entirely so, as in the case of the animals. It is owing to

this rebellion of intellectual life against the morbid inactivity of pure spirit, that we are what we are — self-conscious, thinking men, with the capabilities and attributes of Gods in us, for good as much as for evil. Hence the REBELS are our saviours. Let the philosopher ponder well over this, and more than one mystery will become clear to him. It is only by the attractive force of the contrasts that the two opposites — Spirit and Matter — can be cemented on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity. (*S. D.* II, p. 103.)

There was *no* "EVIL thought" that originated the opposing Power, but simply THOUGHT *per se*; something which, being cogitative, and containing design and purpose, is therefore finite, and must thus find itself naturally in opposition to pure quiescence, the as natural state of absolute Spirituality and Perfection. It was simply the law of Evolution that asserted itself; the progress of mental unfolding, differentiated from spirit, involved and entangled already with matter, into which it is irresistibly drawn. (*S. D.* II, p. 490.)

The curse of *life* is great, yet how few are those men, outside some Hindu and Sufi mystics, who would exchange all the tortures of conscious life, all the evils of a responsible existence, for the unconscious perfection of a passive (objectively) *incorporeal* being, or even the universal static Inertia personified in Brahmâ during his "night's" rest. (*S. D.* II, p. 244.)

In its final revelation, the old myth of Prometheus — his *proto-* and *anti-*types being found in every ancient theogony — stands in each of them at the very origin of physical evil, because at the threshold of human physical life. KRONOS is "Time," whose first law is that the order of the successive and harmonious phases in the process of evolution during cyclic development should be strictly preserved — under the severe penalty of abnormal growth with all its ensuing results. It was not in the programme of natural development that man — higher animal though he may be — should become at once — intellectually, spiritually, and psychically — the demi-god he is on earth, while his physical frame remains weaker and more helpless and ephemeral than that of almost any huge mammal. The contrast is too grotesque and violent; the tabernacle much too unworthy of its indwelling god. The gift of Prometheus thus became a CURSE — though *foreknown* and *foreseen* by the HOST personified in that personage, as his name well shows. It is in this that rests, at one and the same time, its sin and its redemption. For the Host that incarnated in a portion of humanity, though led to it by Karma or *Nemesis*, preferred free-will to passive slavery, intellectual self-conscious pain and even torture — "while myriad time shall flow" — to inane, imbecile, instinctual beatitude. Knowing such an incarnation was premature and not in the programme of nature, the heavenly host, "Prometheus," still sacrificed itself to benefit

thereby, at least, one portion of mankind. But while saving man from mental darkness, they inflicted upon him the tortures of the self-consciousness of his responsibility—the result of his free will—besides every ill to which mortal man and flesh are heir to. This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them which was still unachieved at that period of formation. (*S. D.* II, 420, 421.)

Spiritual evolution being incapable of keeping pace with the physical, once its homogeneity was broken by admixture, the gift thus became the chief cause, if not the sole origin of *Evil*. (*S. D.* II, p. 421.)

It is *Manas* which is the Liberator of Man. The process of liberation only *commenced* with the “lighting up” of *Manas* in animal man some eighteen million years ago. The process is a continuing one, and the “lighting up” must go on until the final conquest of Matter is attained. It is the Mission of the Theosophical Movement to further this end, an end which can only be achieved through self-induced and self-devised efforts. There is no *outside* way. The conflict is not between science and theology. It is between science *and* theology on the one hand and Theosophy on the other. H.P.B. boldly challenges both the scientific and the religious outlooks on life. To the blindly believing theologian she declares: “Man can and must inquire—if he is to be saved.” To the skeptical scientist she asserts: “Man can and must know Self—if he is not to be engulfed in despair.” His salvation lies in Himself. It is through *Manas*, Mind and Self-consciousness, that he will be finally SELF-REDEEMED.

GOD-HOOD, “UNCONSCIOUS” AND “CONSCIOUS”

The *Monad* is impersonal and a god *per se*, albeit unconscious on this plane. For, divorced from its third (often called fifth) principle, *Manas*, which is the horizontal line of the first manifested triangle or trinity, it can have no consciousness or perception of things on this earthly plane. “The highest sees through the eye of the lowest” in the manifested world; *Purusha* (Spirit) remains blind without the help of *Prakrit* (matter) in the material spheres; and so does *Atma-Buddhi* without *Manas*.—*S.D.* II, p. 123, *fn*.

STUDIES IN REINCARNATION

V

AFTER-DEATH MEMORIES

PERHAPS of those details of the reincarnation cycle dealt with by Theosophy so briefly and abruptly — so mechanically, due to the limitations of the language — the Devachanic period is one of the most intriguing to popular mind. In this world of Kali Yuga, where is found no joy unadulterated, no rest untainted by anticipation of future labor; and where, alas, there is much human sorrow unameliorated by hope — no wonder that a purely halcyon sojourn of blissful oblivion should draw the hearts of Theosophists even as the glitter of the “New Jerusalem” dazzled the eyes of the old-time Christian. For this very reason, perhaps, antagonists have found in the Devachan merely a substitute for the Christian Heaven, introduced into the “new” system for the same reason that it existed in the old; a counterbalance to that “hangman’s whip,” Hell, whose prototype is found in Theosophy and named Avitchi.

But when the whole nature of man is considered, the *rationale* of mental action and the complex nature of consciousness understood, these states are seen to be anything but artificial. They are philosophical; they are more than philosophical, they are natural. And they are more than natural: they are inevitable. It is the incapacity of Western language to describe states which differ for every individual, and in which every individual passes through limitless shadings of sensation, good, bad and indifferent, that brings about this “cut-and-dried” seeming. It is also the crude theological habit of considering those states in the light of rewards and punishments, rather than as what they are — inevitable sequences to causes set in motion — that interferes with flexibility of understanding.

Theosophy teaches that the whole trend and tenor of the after-death states is directed by the last dominant thought in the consciousness of the dying man; and some have felt this determining factor of too light calibre to befit the aftermath. Yet it could not be otherwise; for at the last dire extremity all things except those which seemed to the man during life of first importance, necessarily fade far into the background; and the last clinging represents a concentration and intensification of the *underlying* passion of a

lifetime. Thus, in the man devoted to family, the last thought is of loved ones, and the substance of it is too ethereal for full flowering before the spiritual and immortal memories are freed from impurity by the series of disintegrations of consciousness which follow physical death. So, until those disintegrations are nearly complete, he must needs slumber, with but an occasional drowsy stirring in his Akashic lethargy. And so for any altruistic or affectional activities that may have ruled the thoughts.

But it is far otherwise with the unfortunate who perishes in terror or reluctance; in the midst of unsated lusts and unquenched hates; such a man, drawing together by emotional automatism the substance of all his unhealthy past, creates therefrom an ambulatory hell of inescapable terrors and insatiable longings. Inescapable, because they exist in, and are formed from, the substance of his own mind; insatiable, because it is only the *external* organs of sensation that have perished, the inner and real being freed to a more intense activity than before. And if a man, in the midst of saving distractions during life, has been unable to free himself from his basenesses already half-defeated by their clogging material vehicles, what hope has he after death—until Nature shall have run her full purging course?

The key to the after-death states lies in the fact that each type of conscious action in a man works through an appropriate substantial vehicle, in which the impressions and memories characteristic of that type of thought are stored; for the most part stored in oblivion until the end of life, because the hasty nature of Occidental life permits but a brief and cursory scanning—if any at all—of the stream of memory pouring ever into the abysses of the “subconscious.” But when the physical body is stripped off, every possible contact—we speak now of normal death—with the world of externalities, is lost therewith. The contents of mind then become objective to consciousness, exactly as they become objective in dreams; they now constitute the individual’s entire universe, the sole reservoir of sensation upon which he may draw. He has lost the balance-power to compare states of consciousness; it would be as impossible to convince him that he is dead as it would be to convince a dreaming man of the reality of waking life, could one enter that state to speak to the latter. His first vehicle of consciousness after bodily dissolution is the *kama-rupa*; the passion principle fused with that form of matter—just beyond the physical, and in some circumstances physically visible—called the “astral body.” But this vehicle is responsive only to impacts from the

crudest, lowest motions of consciousness. In it can take form only the worst of the man's life-time storage of experience, whether of lust or hate or terror—or merely of intense mental concentration on an effort or an emotion; much as men weary to death, instead of falling asleep, sometimes torture themselves all night long in vain dream-repetition of their labors. In such manner the *unreconciled* murderer rehearses over and over his crime, his trial, his execution up to the crash—his last physical sound—that signifies the parting vertebrae. A physician-suicide—a man of keen intelligence and some philosophical knowledge—spoke through mediums to a friend; being still "*undead*" he could be reached until the natural life-term of his complex of "principles" should be reached. And the story that he told was that he found himself hopelessly in the grasp of the chain of events ushering in his end; the dark meditation leading to the fatal resolves; the shot; oblivion; then the weary round over; and over and over again. Self-conscious enough to be aware of his condition, he nevertheless could do nothing to halt the remorseless repetition of events in his own consciousness; for that set of events had now become his objective world, its wheels moving on the momentum of the power put into them by himself while living, and fated so to move until the power had become dissipated by internal friction. All this is realistically portrayed under the guise of fiction in the first of the "Nightmare Tales," by H. P. Blavatsky.

It is possible for a man while living to create for himself a Kamaloka condition where there is no more chance of thoughts of hope, or cheer, or love to enter than there is possibility of physical sight or sound reaching him through the vanished organs; nor in such a state can there be any conception or perception of the fact that it must end. For him it is eternal hell indeed. If the truth were known about these states—and *they are no idle dreams or speculations*—men would not dare suicide even on the rack; men would save their worst enemies from sudden death at any cost; and capital punishment would be seen for what it is—a mass crime of unparalleled evil consequence.

But with the disintegration of the principles or vehicles in which such mental experiences inhere, they gradually become impossible; and in the case of the grossly sensual or completely materialistic, blank unconsciousness supervenes until the new-born child wakes for the first time. The extreme of Kamaloka becomes an astral Avitchi—Avitchi being confined to no particular state, but capable

of being experienced on any plane. In the astral form it may and often does endure for centuries or milleniums. In the case of the successful sorcerer, it is a conscious state, a basis of action and creation of fresh Karma; such an Avitchee affects the mind of the race intentionally for ill, working behind the scenes, even as the Nirmanakaya—or deceased Adept of the Right Hand—affects it for good.

But for the man who, however bad in his lower qualities, has nevertheless felt impulses of love and unselfishness, has been moved unsensually by art and beauty, has had aspirations for the better, the fading of Kamaloka due to the decomposition of the passional vehicles, ushers in the dawn of a self-contained period of ineffable glory. Every noble impulse or memory, unlocked from its repository by the rotting away of the Kama-rupa, becomes the seed of a tree of thought whose ramifications are limited only by the plastic power of the man's imagination—a power comparatively vast indeed in even commonplace men, when released from matter. The Devachanee is master of a world exactly as he would have it, considering him as one now divested of all evil tendency for the nonce. There are no other beings there; he creates them for himself as he would have them. There are no glories of natural beauty there; he creates them as he would have them, from the plastic substance which is his present soul-vehicle. The faintest germ of noble desire is realized instantly, for nothing hinders. The faintest struggle of mental effort becomes instantly the full-fledged conception; the attempt to solve a problem engenders at once the full solution before his mind—self-proving, because there is none to contradict. And no doubt there are in that state many *emotional, religiously devotional* Theosophists, whose ambitions centered upon “communications with Masters,” now in blissful hallucination undergoing *chelaship as they have imagined it*; reaching the feet of Masters—as they have imagined Them; becoming themselves Adepts, Mahatmas, Dhyani, Planetary Spirits, “Logoi,” and what-not; all as they have imagined such states and powers. How long they will thus slumber in blissful delusion—who can say? The average for the race is 1200 to 1500 years; it may endure for tens of thousands of years. But in all cases where experienced, no trouble or misgiving can reach there, because all vehicles of thought capable of carrying or transmitting such feelings are dead and dissipated. Nor can there be any conception that the state must end.

Until at last in all cases, whether after a short time or a long, there supervenes a rise of spiritual entropy; the spiritual energy

stored in the preceding life is gradually decentered to all parts of the Devachanic vehicle, assimilated and absorbed to a dead level. The spiritual imagination gravitates to a standstill; the images pale, droop, fade out and die; a deep lassitude, a peaceful slumber falls upon the exhausted soul. And ere long there comes to earth another new-born babe, "trailing clouds of glory," his eye dimmed with a tear, and his vocal chords alive with dismay over a reminiscent glimpse of the somber contrast between what was and what is about to be. . . .

It is not wise to dogmatize or to lay down hard and fast conceptions of these states and combinations of states, which are as complex as human nature, as variable as human vagary. In a very old book, the Tibetan Bardo Thödol, the after-death states are described in great detail, and there is an elaborate ceremonial designed to help the deceased pass through them in full consciousness and so avoid their snares. In this book, the glories come first, immediately after decease, and, agreeable with the Theosophic teaching about Devachan, in mind-images dictated by the religious affinities of the dead. Afterward set in lower and lower stages, leading finally to rebirth. Is this a delusion or perversion? Or is perchance Theosophy wrong in transposing the states? Neither, we think. The Bardo Thödol carries inferentially the explanation in itself, and to those for whom it is written the states may actually come in reverse order. It is, to begin with, a book under the auspices of the Dugpa, the Red-Cap or sorcerer school of occultism. The practices enjoined upon the believer both before and after death are purely Dharmakayic in purport, the whole object being *to avoid rebirth and to enter a purely personal state of selfish bliss*. The life of the Red-Cap Lama is devoted—when not to worse ends—to such practices as will bring this about. He dies—carefully and with premeditation—with his mind concentrated upon the heavenly visions immediately to follow, and with determination to make use of them for individual escape from the pangs of rebirth. Thus "the ruling passion strong in death," coupled with a high degree of self-conscious introspection, must infallibly bring what he expects just after death. But failing of his whole object, and becoming victim to the states, inevitably the dying desire and its results become outworn, and the vices of his nature, not conquered, but suppressed for a selfish purpose, are finally uncovered and have their day. All his religious desires, being the motive power of his life, his hourly concern, produce his first states.

His purely human nature, submerged in life, produces the secondary states — and rebirth. With the Occidental the opposite is the case. Beyond a doubt the ceremonial of the Red-Cap sects is closely analogous to the Hindu practices spoken of in Theosophy, whose object is to produce a prolonged Devachan, and whose outcome, if successful, is a birth out of time and place, equivalent to "a sojourn in hell," as recompense for a robbed Nature and robbed duties.

But the West has its religious manias, its personal selfish aspirations, its idolatries, conducive to the same result.

DO WE REMEMBER?

When the children come to visit me, they love to dress up in my clothes, and "play lady." One day, Betty May had spent an unusually long time in my room, and finally came out in a long dress, with a scarf wound round her head. She said,

"Look, Grannie! This is the way we dressed when we were Indians."

"Oh, were you an Indian?" I queried innocently.

She looked at me with surprise in her eyes, and said,

"Of course. And you too, Grannie. Don't you remember? What is the name of that country where we lived when we were Indians?"

I asked if it were India, maybe, but she said, no, that wasn't the right name.

Then I asked, "Were the babies Indians, too?"

Quickly she answered, "Oh, no. Not Jackie. Jackie was another kind of man. Jackie looked like this"—and she drew herself up very straight and folded her arms across her chest.

"How about Jim and Sue? Were they Indians?"

She looked very serious for a minute, and then said,

"I don't remember, Grannie."

Then someone came in, and we were never able to pick up the thread again, until several weeks later when she told me, "Mother doesn't know all the things we know, Grannie."

"Why doesn't she, dear?" I said.

"Because, she hasn't been to our country."

"But how do you know, Betty May?" I asked.

The only answer I could get was, "You know, Grannie."

And then we say, we don't "remember."

YOUTH-COMPANIONS' FORUM

OUR teacher at school says we have no imagination. Can we develop our imagination—how?

Imagination is usually thought of as synonymous with mere fancy, or day dreaming. It is more than that. The *Theosophical Glossary* says, (page 153):

In Occultism this is not to be confused with fancy, as it is one of the plastic powers of the higher Soul, and is the memory of the preceding incarnations, which, however disfigured by the lower Manas, yet rests always on a ground of truth.

And the *Ocean of Theosophy* gives additional information, (page 46):

On the material and scientific side of occultism—the use of the inner hidden powers of our nature—if this principle of desire be not strong, the master power of imagination cannot do its work, because though it makes a mould or matrix the will cannot act unless it is moved, directed, and kept up to pitch by desire.

If the imagination is one of the plastic powers of the higher Soul, its development could come only through right thought and action in daily waking life. We know very well that all too often our days are mere successions of thoughts and desires revolving around our bodies which we identify with ourselves. Will is moved by the principle of desire, and if we employ desire in its higher sense, and desire to know ourselves as we really are, Souls, then imagination would *naturally* develop.

You say everything we see came from an egg. That lamp-shade did not come from an egg. How could it?

The egg is a universal symbol, its form representing the universe and the cycle of eternity. The egg really is the same as the seed and contains within it the manifestation of all life. Thoughts and ideas in the mind are as seeds which, given the right environment, break forth into some form or other visible to our eyes. And so, beautiful pictures, architecture, and even “lamp-shades” were in the seed or egg state of idea, that is, in the mind before they were brought forth. Someone had to have the *idea* of the lamp-shade before it could be made.

Why do people go over and over the same experience without learning?

(a) We might well ask, why do we have to take over the same studies we had last term at school, again the next term? Perhaps

we know too well that our time was spent in play or inattention and the reason for our being in school was forgotten. Life is a school too, and "the purpose of life is to learn." When we have failed to learn either through ignorance or indifference to that Law of evolution, we must of necessity go over and over again the same experiences until the lesson is learned.

(b) People go over and over the same experience without learning because, perhaps, they do not *want* to learn, or do not think about it. You can read a lesson ten times over, but if you are thinking that you would much rather be out playing, or you hate to study, or the subject is too hard, and you just *can't* get it, you will not learn the lesson very fast, will you? But if instead you know that it is *your lesson to get*, and that no one but you can get it, and you stop thinking about whether or not you *like* or *want* to do it, the lesson is soon learned.

We often fail to get the significance of an experience because we forget our true nature, what we truly are, and think that we are our bodies, and that life is for the purpose of satisfying our pleasures, and desires. It is not until we realize that we are souls, and that all life is for the purpose of the evolution of the soul that we really learn. Meeting every event as a soul gaining experience is the true knowledge, and then we stop thinking that we are a separate, selfish, all-important person, and remember that the life in us is the same life that animates everything we see, everywhere.

If the effect of good thought and action is to bring back good to us, and we know it is so, would we not be acting selfishly to put our good thought into action?

This question is based on the false supposition that we are separate little personages without a connection in the world, and absolutely different from all of the rest of life. "To bring back to us" —well, what makes up that "us" if not the *whole* of life? Of course, it is selfish to act with the thought of bringing back good to yourself *as a person* so that people will be nicer to you, and so that *your way* will be easier. But how noble to control our thought and action by the remembrance that all we think, say, and do affects the *whole* of life—life in its myriad forms in the rocks, the plants, the animals, and in other men. That is truly "acting for and as the Self of all creatures," and the little petty personal aspect vanishes.

“THE MYSTERIOUS MADAME”

THIS centenary year of the birth of H. P. Blavatsky has produced a renaissance of devotion among Theosophists of every degree, and equally a recrudescence of the forces arrayed against her Mission.

“The Mysterious Madame—the Life & Work of the Founder of The Theosophical Society,” by C. E. Bechhofer-Roberts, discloses upon examination but scant reference to the Work of H.P.B. Her writings are conveniently and contemptuously dismissed as a mere rehash, and attention centered upon her “Life,” which to Mr. Roberts as to so many others means only the personal equation. And in dealing with the only part of her nature within his range of vision, he has further limited that range by selecting for his authoritative witnesses only those persons whose interests were adverse both to her Life and to her Work. All else is ignored or discredited.

The book will doubtless be appreciated as a new text-book in the modern “School for Scandal,” by all the many professors and pupils of that school. Press and public alike are ever ready to exploit the sensational, whether true or false. Who or what the subject is of small moment so that it prove diverting, and leave us with the agreeable sensation that heroes, heroism, and the heroic in history may be all very well for the nursery but have no real existence in the actual world: sophistication is knowledge to those who are wise in their own conceit.

Mr. Roberts’ book has been extensively reviewed, as is natural, and the reviews are for the most part quite in keeping with his views—as also is natural, since reviewers and authors, quite as much as readers, take their views as well as their information mostly at second-hand. Here and there, however, is to be found a slight sprinkle of saving grace, as for example, in the *New York Herald-Tribune*, whose reviewer quotes Mr. Roberts’ modest self-commendation that his is the first “critical and unbiassed biography of Madame Blavatsky,” and comments:

“I should hardly call it that. In the last chapter he says that ‘no one can regard her without pity and admiration.’ I did not notice either attitude in his narrative. . . .

“What was the secret of her power over the able men and women whom she brought into her camp? Why do her writings still command such respect?”

This reviewer, however, makes no attempt to answer his own questions, nor does he call attention to the essential immorality of such books as Mr. Roberts has produced. He merely calls it "an amused and amusing story." Thus is the line between fact and fiction slurred. What could be more immoral than this? It is certain that for every one who may read Mr. Roberts' book, thousands will read one or another review of it, and thenceforth consider that they are informed on the subject.

Turning to the book itself, Theosophists will note that it makes no new charges against H.P.B., brings forward no additional facts to those already of record. All that Mr. Roberts has to say has been said many times before. His sole credential to uniqueness is that he finds nothing extenuating in her whole life. Her admitted virtues of courage, of indomitable perseverance, of unfailing humor, of sincerity, of incredible endurance of the hardships incident to her career—virtues which not all his black paint can hide, even from himself—are by him construed as vices, since they served to make possible such an iniquitous Life and Work as he depicts.

Otherwise, all that Mr. Roberts' book contains is a remarshaling at long second-hand of wholly one-sided testimony. From first to last the book is a stark example of *ex parte* treatment. From first to last the reader is afforded no opportunity to hear the other side. For the author, manifestly, there is no other side to the case—H. P. B. and those deluded unfortunates who, because of their own first-hand knowledge, may have some little faith in her and her Work, simply haven't a leg to stand on. His readers must therefore perforce either blindly adopt or as blindly reject Mr. Roberts' delineation. Yet, strange and disconcerting as it may be to Mr. Roberts and his kind, the patent fact *is* that today as in the past untold thousands of men and women regard H. P. B. as Teacher, Example, Benefactor, Martyr, in the great cause of Humanity; the fact *is* that her Work is firmly planted, deeply rooted and vigorously growing in the mind and heart of that Humanity. And amongst her devoted disciples are some at least, incredible as it may appear to him, who are more informed than Mr. Roberts on all the facts, real and putative, connected with the "dark and bloody ground" of theosophical history. Believing with H. P. B. herself that "there is no Religion higher than Truth," they have become her disciples because they have found Light where Mr. Roberts has found only blackness.

Upon what testimony does Mr. Roberts rely for the conclusions he labors to impress with all the ardor and all the arts of the spe-

cial pleader? On the *Proceedings* of the Society for Psychical Research, Volume III, which embodies the detailed report of its agent, Richard Hodgson, whose star witness was Madame Cou lomb; on Solovyoff's "Modern Priestess of Isis," an abridged English translation of which was published on behalf of the same Society; on Daniel Dunglas Home, the one-time famous medium; on the "Memoirs" of Count Serge Witte, a cousin of H. P. B.; on Mabel Collins and her confederate, Professor Elliott Coues; on the behavior of certain Theosophists of the past and of the present.

All of the charges and all the evidences adduced and reiterated by Mr. Roberts were long ago exhaustively dealt with in "The Theosophical Movement" and in other publications still extant. It is unnecessary here to do more than to refer the student to these sources for a consideration of *all* the facts, but attention is called to certain inaccuracies and omissions of great moment to those who may otherwise accept Mr. Roberts' biography of H. P. B. at his own valuation.

The first of these has reference to D. D. Home. Mr. Roberts makes it appear that Home knew H. P. B. personally and intimately, and was so closely connected with her prior to her theosophical career that he sponsored her in her "mediumship" and used her as his own medium. The simple truth is that *Home never even met H. P. B.* Home's own popularity and profit as a widely heralded medium were eclipsed, first by the vogue among spiritualists of the writings of Allan Kardec, and secondly by the injudicious notoriety given by her followers, against her will, to the phenomena of H. P. B. The venom of Home is spread in his every published reference to Allan Kardec and his doctrine of "reincarnation of 'spirits,' " and in everything he had to say of Theosophy, Theosophists, and the Theosophical Society. Home gave original publicity to circumstantial stories of H. P. B.'s alleged "immorality"—stories repeated by Madame Coulomb, by Professor Coues and the *New York Sun*, by Count Witte and others in Russia, where Home had once been a prime favorite at Court, as he had been at the French Court, and in titled English circles and seances.

Count Witte is another case in point. A soured and disillusioned man, in his edited "Memoirs," lends his name to every scandal circulated in Russia against his cousin, H. P. B. What are the actual salient facts? These: H. P. B. was a grown woman before he was born. He never even saw her till he was a stripling and she in middle age; he never met her even casually more than two or three times; his own Mother, nearly of H. P. B.'s own age, and who

had known H. P. B. intimately from childhood, remained, devout Greek Catholic though she was, the staunch and devoted friend of H. P. B. to the day of her own death. Put these facts against Count Witte's "testimony," so much relied upon by Mr. Roberts, and it becomes, like Home's, the shameless repetition of irresponsible gossip and slander where not the progeny of his own diseased imagination. Does this condemn the victim—or the purveyor?

Solovyoff, like Witte, *habitué* of Russian titled society, astute, dissolute in approved Continental fashion, gives, eight years after the event, from memory and imagination, verbatim reports of conversations, garnishes them with literary ribaldries—and Mr. Roberts calls this "testimony." He is as hard put to it as was Solovyoff himself to minimize and gloss the cold fact that, *at the time*, Solovyoff made a detailed report over his signature to the Society for Pyschical Research, which gives the lie point blank to his own later reminiscent romancing. Like the S. P. R. before him, Mr. Roberts is constrained to admit that Solovyoff's statements are "untrustworthy."

The Coues-Collins material is also freely drawn on by Mr. Roberts—though he does not mention Professor Coues by name. Coues recounted at great length in the *New York Sun* all the charges against H. P. B. to be found in Mr. Roberts' book. The *Sun*, which had no good word for Theosophy or any Theosophist, editorially endorsed the Coues interview as "an amused and amusing story" for its readers. Both H. P. B. and Mr. Judge, also maligned, promptly sued the *Sun* for libel. The case dragged for two years while the *Sun's* lawyers searched the globe for substantiation of the slanders. Meantime H. P. B. died and the *Sun* was freed. Nevertheless, to the honor of the *Sun*, that newspaper editorially apologized, and disowned the calumnies it had circulated. In amends it published a long article on H. P. B. written by Mr. Judge and entitled "The Esoteric She." There is the same correspondence between Mr. Judge's "Esoteric She" and Mr. Roberts' "Mysterious Madame," as there is between the *Life* of H. P. B. and Mr. Roberts' biography—that is to say, the correspondence existing between the substance and the shadow. The case of the *New York Sun* constitutes a complete moral, as it would undoubtedly have constituted a legal, vindication of H. P. B. had she lived to carry out the suit to final judgment. Yet Mr. Roberts' "critical and unbiassed biography" waives the whole issue aside with the airy remark that "Mr. Judge's ambition was further increased by the successful outcome of his libel action against the

Sun, which unable to prove its wilder allegations against him and H. P. B. (whose suit however, had been terminated by her death) published an apology."

Although major use is made by Mr. Roberts of the report of Mr. Hodgson to the Society for Psychical Research, he finds himself compelled to regard Madame Coulomb, on whose "testimony" Mr. Hodgson mainly relied, much as he finds himself compelled to regard his other witnesses—he trusts her not, while freely availing himself of her ammunition: he says that in her threats to the Council of the Theosophical Society just before she was expelled from that body, she "came very near to blackmail."

Mr. Roberts' crowning achievement, however, like that of Mr. Hodgson before him, is in finding a "motive" actuating H. P. B. which will comport with his opinion of her and her work. Mr. Hodgson concluded she was a "Russian spy" whose purpose was to undermine British rule in India. Mr. Roberts finds this "ridiculous," and attributes her career, with all that it involved for her, to "vanity"—a theory which Mr. Hodgson also had entertained and dismissed. Yet, according to his own words, she might easily have enjoyed an existence wholly to be envied by her "critical and unbiassed" biographer himself. That she did not choose this, mystifies Mr. Roberts despite his discovery of her real "motive"—as well it may, for of all the thousands who knew H. P. B. personally, and of all the hundreds who were close to her during long years, there is not one, not a single one, who has left of record that he was impressed by any sign of vanity in her or in her writings. That conceivably H. P. B. might have been inspired and sustained throughout her self-immolating Life and Work by simple love for Mankind—this is *beyond* Mr. Roberts' range of perception.

May it not be well worth while for any reader of any biography to bear in mind that it is age-attested sound practice to investigate the credibility of any witness before accepting his one-sided testimony; that it is age-attested sound principle to examine any pleader on his own *voir dire* before yielding to the blandishments of his one-sided opinions? This applies to any subject and to any biographer—even to Mr. Bechhofer-Roberts.

What is the credibility of his witnesses? What is his own purpose? Straws show which way the wind sets, for *motives* are no more affected by facts, than good or bad motives can affect the facts, whatever they are. This is certain with respect to *all* the witnesses who have ever testified against H. P. B.: without exception their own statements show ill-will; not one but displays his

own prejudices in recounting his alleged facts. What is Mr. Roberts' own motive in writing an *ex parte* biography of a woman who, by his own tale, should have been buried in oblivion while alive, let alone at her death? What is his motive in discarding all but the testimony of ex-beneficiaries who turned ingrate and traitor to their own professions, and those who had a professional hatred of their own to gratify? What is his motive in deriding, where not ignoring, with a flourish of his pen all the many who knew H. P. B. at first-hand through long years and who because of their direct *knowledge* of her Life and Work, became her devoted friends and disciples? What is the *object* inspiring any biographer whose own witnesses are, by his own say-so, all more or less dubious; who does not give his readers a chance to hear the other side, if any? Who, while claiming to give them a "critical and unbiassed" biography, gives them not a chance to form a critical and unbiassed judgment of their own? These questions are well worth pondering by any decent man who desires to learn the truth, the whole truth, and nothing but the truth in regard to H. P. B., as to any other.

The cover flap of Mr. Roberts' book contains as part of the Publishers' notice, the statement that he has been "kissed by Rasputin." Perhaps this kiss has left its moral impress, as well as its advertising one, on Mr. Roberts.

That H. P. B. knew beforehand what storms her Work would cause to beat upon her own head and human heart is explicitly set forth in the *Preface* to "Isis Unveiled," written in 1877. Among the other classes which would inevitably be arrayed against her, she listed, perhaps before he was born, writers like Mr. Bechhofer-Roberts. In critical and unbiassed words indeed, she wrote what Mr. Roberts and many others have subsequently proved to be their own classification:

"The mercenaries and parasites of the Press, who prostitute its more than royal power, and dishonor a noble profession, will find it easy to mock at things too wonderful for them to understand; for to them the price of a paragraph is more than the value of sincerity. From many will come honest criticism; from many—cant."

ON THE LOOKOUT

THE MONITOR WITHIN

Methods have been developed for "Recording the Sound Picture" whereby a play to be reproduced may be photographed in motion picture with speech or music simultaneously recorded in a "sound camera." There is a staff of workers, a specially prepared stage, and a monitor room from which the whole production may be seen, heard and directed through the "channels" of a complex communication system. "In the monitor room above and behind the cameras, sound insulated from the stage and constructed to simulate theater acoustics, sits the monitor, observing the action through a bay window and listening to the sounds presented him by the monitor horn. It is from this position that he performs and directs all activities, before and during recording, for which he is responsible."

Also, communication by sound and sight over wire and called "television" has now been demonstrated by the Bell Telephone Laboratories and others. It is described as "a method of communication in which the parties engaged not only speak with each other, but at the same time see each other."

A CRUDE COPY

What a crude and soulless copy of that which takes place right in man! The hidden Perceiver, the real man himself is the true Monitor within! Is not the whole of life a stage and all beings actors in it? Whatever may be seen through the eyes or the windows of the soul, whatever may be heard through the ears, is in some way recorded in memory through these channels of communication. There may well be more subtle memory records from bygone experience buried deep within the inner nature of man and partially manifesting as the "voice of conscience" and power of intuitive or direct perception of fundamental truths. Theosophy aims to reawaken more fully these faculties in man through right direction of self-effort. Then he may learn the truth about immortality. And if the monitor in the room is responsible for the production, what may be the nature and extent of the responsibility of the eternal undying Monitor within through successive reincarnations under the law of Karma? Only a working knowledge of these ancient doctrines could show it, and at the same time point out where lies real hope for man.

ADEPT TELEVISION

It is worth while to record here what was written by H. P. Blavatsky on television more than half a century ago:

The Hermetic philosophers taught . . . that the disappearance from sight of a flame does not imply its actual extinction. It has only passed from the visible to the invisible world, and may be perceived by the inner sense of vision, which is adapted to the things of that other and more real universe. The same rule applies to sound. As the physical ear discerns the vibrations of the atmosphere up to a certain point . . . varying with the individual, so the adept whose interior hearing has been developed, can take the sound at this vanishing point, and hear its vibrations in the astral light indefinitely. He needs no wires, helices, or sounding-boards; his will-power is all-sufficient. Hearing with the spirit, time and distance offer no impediments, and so he may converse with another adept at the antipodes with as great ease as though they were in the same room.

Fortunately, we can produce numerous witnesses to corroborate our statement, who, without being adepts at all, have, nevertheless, heard the sound of ærial music and of the human voice, when neither instrument nor speaker were within thousands of miles of the place where we sat. In their case they actually heard interiorly, though they supposed their physical organs of hearing alone were employed. The adept had, by a simple effort of will-power, given them for the brief moment the same perception of the spirit of sound as he himself constantly enjoys.

If our men of science could only be induced to test instead of deriding the ancient philosophy of the trinity of all the natural forces, they would go by leaps toward the dazzling truth, instead of creeping, snail-like, as at present. (*Isis Unveiled*, 1877, II, 605-606.)

DR. MILLIKAN'S ADDRESS

In a recent address given by Dr. Robert A. Millikan before the American Association for the Advancement of Science, occurs the following:

"If atom formation out of hydrogen is taking place as it seems to be doing, it may be that the hydrogen also is somehow being replenished there from the only form of energy that we know to be all the time leaking out from the stars to the interstellar spaces, namely radiant energy. Here, perhaps, is a little experimental finger pointing in the direction of a Creator still on the job."

An editorial writer in the *Los Angeles Times* comments on the foregoing as follows:

"The narrowing influences of one-sided education and overspecialization have caused some scientists to rule a Supreme Being out of the cosmos. It is inspiring to note the body blow Dr. Millikan gives to the theorists who would have us believe that the universe has been self-creating and self-activating. His argument to the contrary is supported by ten different scientific discoveries in recent years, to which he has added the weight of logical reasoning."

Who really knows what the word "Creator" means to Dr. Millikan? The very spirit of enquiry which led him to try to verify his theory of atomic creation would undoubtedly lead him to question in his own mind the origin of the "Supreme Being" accredited to him by his *Times* interpreter. A "Creator" in the sense of the power to create, is certainly indicated by Dr. Millikan's discoveries—as also by the evidence of every objective form we see about us. Even though some minds insist upon a "Supreme Being," what could *this* be except a "self-creating and self-activating" being, the same thing, once removed, as a self-created and self-activating universe, except (and here is the root of all the evils that beset mankind), this idea of a *personal god* makes of man a creature, therefore essentially irresponsible.

THE THEOSOPHICAL CREATOR

The fact that continuous creation is now going on directly confirms the age old teachings of Theosophy. Motion (Life) is eternal. Ceaselessly it pulsates throughout the cosmos. From That into which no man or mind however high may enquire, the breath of Life comes forth, and universes, worlds and men appear. Upon its recession forms and forces disappear like the rays with the setting of the sun. This ebb and flow of fundamental Life *causes* the phenomena we see about us. Everything is Life, continuously performing its triple function of creating, preserving and destroying—forms.

"Something," we may well know, exists within Millikan's cosmic ray; "Something" which animates the atom as also the radioactive products of atomic disintegration. What is this mysterious power that first discloses itself to our consciousness clothed in "radiant energy," which runs the gamut, and forms the basis of, our chemical elements, and then is lost (apparently) in the spontaneously emitted energy of radium and its products?

Consider carefully the following passages from H. P. Blavatsky's *Secret Doctrine*. Not only Millikan's discoveries, but the

facts uncovered by every true scientific investigator, confirm the Theosophical proposition, namely, that the motivating force behind that which we call "matter" is essentially Intelligence.

But what are these "ELEMENTS" whose compound bodies have now been discovered by Chemistry and Physics to contain numberless sub-elements . . . ? The four Elements were fully characterized by Plato when he said they were *that* "which composes and decomposes the compound bodies." (I, 460).

. . . matter, which is truly homogeneous, is beyond human perceptions, if perception is tied down merely to the five senses. We feel its effects through those INTELLIGENCES which are the results of its primeval differentiation. (I, 601).

. . . Kosmos, besides its objective planetary inhabitants, its humanities in other inhabited worlds, is full of invisible, intelligent *Existences*. (I, 611).

Draw a deep line in your thought between that ever incognizable essence, and the, as invisible, yet comprehensible Presence . . . from which evolve the numberless hierarchies of intelligent *Egos*, of conscious as of semi-conscious, *perceptive* and *apperceptive* Beings, whose essence is spiritual Force, whose Substance is the Elements and whose Bodies (when needed) are the *atoms*. (I, 629).

THE SCIENTIFIC FLAW

No scientist, physicist, or philosopher has been able to reconcile the perceptible phenomena of objective matter, with the known attributes of "blind force." The very qualities of the observed actions of forms, from the motions of the planets to the selective action of chemical atoms, show undeniably the operation of Intelligence. The "experimental finger" points indeed in the direction of a Creator, but it points *within*, not outside everything in Nature. At the root of every form and force in this Universe is the Perceiver, the Power to Create, and Intelligence, and *that* Divine Triad is the cause and sustainer of ourselves, Dr. Millikan, and the "radiant energy" which he brought to our attention.

A "SCOFFER"

. . . Here is a voice from England. "None of the twelve apostles was ever a bishop or thought of founding an order of bishops. Christ was a layman and in the inner circle of his followers there was not a single priest. Fanatical churchmanship has been the worst foe of Christianity, the Devil's master stroke against the Revelation of Christ." Whence all these rough assertions? From what scoffer? From what doubter? From what irreverent? From a scoffer, perhaps, but a revered one, to wit: Dean Inge. (*Life*.)

Meantime, the State of Arkansas, in flat defiance of the word and intent of the Constitution, has added a new course to the curricula of grade and high schools—"Reverent Reading of the English Bible."

Fortunately, reading the Bible is not apt to draw the pupil in the direction of the set of concocted superstitions upon which the churches exist and which passes for religion in Christendom—or at least in that part of it found within the borders of Arkansas and like States. But it will have the disastrous effect of engendering contempt for all religion, and by identification, for all spiritual thinking, in the minds of said pupils. The Bible is at the base of most of the materialistic thinking of the day.

According to press dispatches of Jan. 2, 1931, Dr. George R. Mursell, of the Ohio State Department of Public Welfare, investigated the religious affiliations of 600 boys in a reform school, as compared with those of 400 outside. He found that both groups averaged about the same in religious knowledge. Whereupon he remarked that "there is no significant relation between religious training and delinquent or non-delinquent behavior."

When the truth hurts a bigot, there is never anything wrong with bigotry; the iniquity must be in the truth itself. Dr. Mursell was sharply attacked in several quarters. A police chief said that "children who attend church and know something of the Bible and still go wrong do so not because of their religious training but in spite of it. A Catholic vicar-general replied: "The church is at the very root of character, and it is impossible for me to believe it has failed to guide a child away from the wrong." Similar ideas were expressed by several Protestant clergymen and a rabbi. The beliefs erroneously called "Christianity" not only have not helped the moral state of man but have helped in his disintegration.

CRIMES OF THE OCCIDENT

Probably no greater feat was ever accomplished by any nation than the elimination of opium by China between the years 1906 and 1912; our so-called "prohibition" attempts are pitiable by comparison. China, it is taught, is a dying race. Is it not possible that that great effort, carried to a permanent success, might have saved the day, and China might again have had a time of glory as is predicted for India?

Most educated people are familiar with the fact that the opium traffic was forced upon China by England for England's benefit

by the infamous "Opium War."

What they do not know is that after that almost-successful effort of this century at liberation, China has fallen back to her old slavery. According to the *Literary Digest* of March 7, 1931, opium was reintroduced to the extent of three thousand chests "through betrayal by a high Chinese official." *Betrayal under what influence?* In any case, it set the old addiction aflame. China now raises 21,000,000 lbs. and imports 1,560,000 lbs. per year.

WORD FLAGRANTLY VIOLATED

Mr. Snow, an ex-Editor in China, says:

Although Japan and the European Powers pledged as signatories to the Hague Opium Convention of 1912 (and to numerous conventions since) have given their word to take effective measures for the complete suppression of opium and kindred drugs except for medicinal purposes, the vow is openly, flagrantly, laughably violated. . . .

Against morphine, heroin, cocoain, none of which is produced by Chinese, it is completely powerless; for these the foreigners are responsible.

Until Japan and the European nations—chiefly Germany, France, Holland, and Switzerland—now manufacturing in quantities far, far in excess of the legitimate medical need, control their output, there will be no relief for China, into which is dumped approximately 70 per cent. of the surplus . . . if the British, French, and Dutch delegates follow precedent, they "may offer their ancient arguments against prohibition, make inquiries in regard to the traffic permitted by other nations, and say little about the enormous income derived from their own opium monopolies. . . ."

Government monopolies of opium have been treated as absolutely requisite to the exploitation of the East, asserts this authority. Yet, in England, he recites, statesmen have admitted more than once that the traffic is "morally indefensible."

And, declares Mr. Snow, "there is no doubt that opium has been a prime factor in the subjugation of millions of Orientals to the will of Western nations." . . .

Nor can one fail to perceive why for the Chinese mind the Western impress seems to derive too largely from illicit opium, foreign gunboats, and extra-territorial rights in regard to narcotic drugs.

What is the Karmic repercussion? That untold millions of Anglo-Saxons have fallen and are falling victim to the drug habit; it is rotting the heart out of important social classes in England

particularly. The growing menace in America—well, the Britons who were responsible for the “Opium War” have had time to get reincarnated! That may be the explanation.

THE TRADE SITUATION

Approximately 10 per cent of American trade is foreign. This small proportion has been taken by the unthinking to indicate that the United States does not depend upon it in any important way. In actual fact, this tenth is the part which governs the prices of the remaining nine-tenths; it is the safety-valve of trade, and any serious fluctuation in it brings ruin to our domestic as well as to our foreign trade; in other words, the foreign percentage controls the prices of the whole, because it governs the surplus of domestic production over domestic consumption.

In the greedy reaching for foreign trade in which we have engaged for the past decade, without regard for the fortunes of those whom we sought to displace, we have rendered ourselves especially vulnerable.

Admittedly it is not merely overproduction and unequal distribution within our borders which has paralyzed business; it is the general depression of the world. We have contributed heavily to that by our tariff, which lays down as a principle that we shall sell to all and buy from none—with the inevitable reaping of an economic whirlwind.

SILVER AS A FACTOR

A major factor is the sudden stoppage of buying power in India, China, Mexico, and some other countries, due to their money now being worth only a quarter of its value in the Occident, compared to what it was in 1926. How did this happen? Simply that they are silver basis countries: and that in 1926 the British Government of India forced that country to adopt a gold-bullion standard instead. This of course in no long time reduced silver everywhere to its intrinsic metallic value instead of its coinage value. It made the Occidental gold-standard countries very wealthy in comparison with the silver countries; and in immediate Karmic sequence, made the latter too poor to buy Western goods. The situation is getting worse.

In the *Literary Digest* for March 7, 1931, is found an interesting chart showing the close relation existing between silver prices

and commodity prices. In March, 1931, silver was lower than at any time since 1913, and commodities lower than since 1916; both were still falling. Thus a selfish and arbitrary deed of the West against the East has contributed heavily to a collapse of the Western economic system.

The fact is either minimized or overlooked. The most that bank authority has to say is that "it might be a good idea to go more slowly in pushing Eastern nations toward the gold standard," and that "in helping the East we will also be helping ourselves!"

The unimportant fact that Western tactics to date have resulted in the starvation of millions and in well-nigh wrecking China politically as well as economically seems not to register at all. Perhaps it will by the time we have reaped sufficient of the consequences. Up to date, the Occident seems not to have developed even plain international business sense, to say nothing of international ethics.

THE TRIBE OF CANUTE

That the United States is the most criminal nation in the world, a condition aptly described by President Hoover as a "subsidence of our moral foundations," is denied by no one. It is not necessary to prove that fact. Barely a decade ago, prisoners in Illinois penitentiaries numbered 3,500. At the present time, twelve years later, it is over 8,000. What is more, the numbers of the insane are greater than the patients being treated for physical ailments in the entire State! Illinois may be taken as typical of the country as a whole. It would seem that anyone who could not see in all this, the proof that there is something drastically and fearfully wrong with our whole way of looking at life, should himself be a grave object of suspicion as to mental integrity. But it is hard to say whether the actual condition is more disquieting than the spectacle presented by our "authorities" in their discussions. Their minds seem totally unable to rise from petty and puny collateral causes and mere effects, to the gigantic nucleus of this evil causation.

FIDDLING WHILE ROME BURNS

Dr. Brandon, an official of Illinois, who presents the above information, calls for "a broader curriculum and more industrial education"; also for more psychiatrists, who, he says, are as necessary to the happiness of the people as the doctor and surgeon. One may concede the point. Physicians have a diagnostic accuracy of perhaps one-third per cent. No other profession on earth would

be tolerated, let alone considered "authoritative," on the strength of such records. What Mr. Brandon, like all his colleagues, seems to miss, is that the need is not more education in the sorts of pseudo-knowledge which pass for social wisdom; but instead an energetic though humble approach to a totally different kind of social understanding.

CRIME AND GLANDS

Dr. R. A. Reynolds, after investigating conditions in San Quentin Prison, issues therefrom with an illuminating evangel which ought forthwith to create a crime-free paradise on this continent. Every murderer, actual or potential—and just how does the wise physician discern the latter?—has an abnormal thyroid gland. Every forger has an abnormal pituitary gland. Every social misfit displays malsecretion of some gland.

We respectfully suggest that Dr. Reynolds now investigate the glands of the average citizen. He will find some surprises—precisely as Lombroso did; who, after meticulously classifying the characteristics of the "criminal type," discovered that the "criminal type" was also typical of the rest of the people who were not criminals at all!

As to the logic of Dr. Reynolds' assumption that the glandular derangements are the cause of the criminality: it is precisely as though one were to say that a man was fatigued as the result of panting. Anyone can alter and abnormalize the action of his glands in five minutes by engaging in a disturbing emotion. And what is *an* "abnormal" gland anyway? It is common medical knowledge that no gland functions apart from the others.

POWER AND RESPONSIBILITY

A weird sidelight is thrown on the attitude of some public bodies by an incident reported in the *New York Times* of Sept. 26, 1930. At Edgewater, New Jersey, the Board of Education had to deal with an incorrigible boy of dangerous character. Treatment by a psychologist proving futile, the Board authorized a physician to undertake gland treatment, *but without liability to the Board*. Power without responsibility has been the *longed-for ignis fatuus* of the human race ever since it lost the consciousness of its own divinity. To the irresponsible man it is as desirable as "perpetual motion"—and the possibility of achieving it is on the same plane.

It does not even hold good in human law—far less under Karmic causation.

As a matter of fact, the removal of certain physical conditions sometimes results in an *apparent* amelioration of character; for the same reason that a good citizen is likely to become a bad one for the time being when his inhibitions are broken down by a hornet sting or a trodden toe. The condition in itself merely brings out things which would otherwise remain hidden—to emerge perhaps more disastrously in some other time. To remove the active symptom does not cure the latent defect. Only self-discipline, based on understanding of the purpose of life and the nature of duty, can do that. One does not object so much to “reformatory” operations because of their dangers and futilities, as on the score of the materialistic and dangerous thinking which necessarily precedes and accompanies them. Every “successful” operation of this kind is an eloquent excuse for, condonation of, and encouragement to crime. One of the prime reasons for the comparative lack of crime in other countries is that such maudlin, sterile, and materialistic thinking is not allowed to run riot there.

DR. BARNES' VIEWS

A striking example of the manner in which true altruistic and merciful impulses get perverted, and are made to serve very bad ends, is shown in Dr. Harry Elmer Barnes' *Story of Punishment*. He deals mercilessly with the gruesome record of man's inhumanity to man through the ages—totally oblivious to the fact that even under the simple law of the conservation of energy, our present sufferings from criminality must trace directly back to *our own* part in that red past. His principal theme is the setting forth of a proposed system of handling crime, the nature of which is largely indicated thus:

Our entire system of criminal jurisprudence is wrong-headed and unscientific because, in the first place, it rests upon the fundamental assumption of the primary importance of detecting guilt and adjusting punishment to the crime. . . . Our modern knowledge of the nature of criminal conduct renders the whole conception of punishment archaic. It is as futile and foolish to punish a criminal as it is to punish a person suffering from a physical or mental disease. . . . The diagnosis and treatment of the criminal is a highly technical medical and sociological problem for which the lawyer is rarely any better fitted than a real estate agent or a plumber. (*The New York Times Book Review*, Aug. 31, 1930).

"TREATMENTS" FOR CRIMINALS

His "treatment" of crime consists in juvenile courts, child guidance clinics, better living conditions, and sterilization of "those manifestly unfit to reproduce."

Juvenile courts? Without judges who by comprehension of the *Ego* could understand the obscure motivations which cause children to act as they do? In fact children often misbehave from ill-directed good motives, and on the other hand assume the appearance of righteousness to cloak something else entirely. To understand these phenomena one has either to be clairvoyant, or to be able to apply a knowledge of the action of the seven principles of man on the basis of a broad understanding and perception of circumstances.

Child guidance clinics? When all the "guides" know is to teach children, not how to be selfless, but how to be selfish in the same way that others are, rather than in their own fashion, and thus to be "moral" in the legalistic sense of the term?

Better living conditions? When under our very eyes all this wave of crime took its rise in the midst of "the highest standard of living in all history?"

NO REAL UNDERSTANDING

Sterilization? When it is a simple matter of Mendelian equations to demonstrate that every individual has in him the heredity of all the races with which his stock has been in contact, and that no human power can predict their emergence or non-emergence, or can separate "heredity" from "environment?" In fact, any adequate understanding of the relation between heredity and individual traits must await the popularization of a science of reproduction totally outside the ken of modern times. Yet the presence among us of individuals of character so foreign and inferior to what we have come to regard as the nature of our stock, ought to show well enough that our present troubles come from egos "born out of time and place" as the result of "birth control" methods pursued in the past—so late, perhaps as Roman times.

There are many excellent ideas and recommendations in Dr. Barnes' book. But at best it is a footless scratching at an unyielding wall. The underlying cause of this futility is implied in the criticism of the *Times* reviewer:

The aspect of his work might have been more engaging if

he had not been quite so scornful of ideas that are not respected in mechanistic society, such, for instance, as the idea that man is or can be in any degree a free moral agent, an idea that, after all, is still held by some thinkers who are intellectually quite reputable.

The repudiation of individual and collective responsibility is a teaching which inevitably produces "seven devils" to every one apparently exiled by methods based on it. Of course no one has any freedom of choice after he accepts the doctrine that he hasn't! It is an extremely palatable doctrine to the fortunate criminal who foresees himself in the soft hands of the gullible psychiatrist, rather than the grim clutch of the old-time arm of the law. It has often been noted that those who suffer from the "uncontrollable" temperament manage to control it well enough when the other fellow is bigger. The criminal temperament is much the same matter. Not, of course, that "punishment" in the sense of revenge can either be moral or effective. On the other hand, it is not bodies but souls which have to be cured; and any observant man knows that oft-times it is the sharp lancet of bodily suffering which cures the corruption of a spiritual boil. Our mistake is in considering that lancet as one with the dagger of a revengeful enemy.

OPPOSING CURRENTS

The school represented by Dr. Barnes bases its philosophy upon assumptions which when followed to the end lead to nihilism, and to complete paralysis of the moral will: there could be no more effective crime-breeder.

It is opposed by one of savage severity, to which Mr. Wickersham of President Hoover's Law Enforcement Committee seems to lean in his suggestion that the whip may well be employed in the war against gangsters and racketeers. He hedges, however, by saying that such an adoption should be preceded by a careful inquiry into the subsequent careers of flogged criminals and into the effect of such floggings upon the volume of crime in those sections where they have been employed. It would have been more seemly to have made such an inquiry before suggesting a return to savagery at all. It requires only an elementary knowledge of human nature to know that a flogged man can only be from that time on one of two things—a martyr or a beast. In the first case, he must have been a willing martyr in some cause; in the latter, he will be either a permanent seeker for revenge upon society, or a broken creature worthless except as a burden-bearer. Is it ani-

mals we seek to make of what might have been men?

What is disturbing in the case of crime-preventers of all schools is their smug, oblivious hypocrisy. There is no moral distinction whatever between the ordinary criminal and the man who manipulates stocks to his profit and the loss of others; the man who deliberately, under the cover of honest commerce, produces, advertises, and sells vicious, deleterious, or useless products; the executive who deliberately forces a rival to the wall by trickery and chicanery; the politician who thinks himself to hold in fee simply the people's money for his own profit. Yet whoever dares to point out and name such as these is immediate recipient of scorn, abuse, and worse, from the victimized populace itself, which idolizes such "successful" men and pictures itself in their place. One never hears psychiatrists propose gland operations upon financial magnates; their success is their exoneration. We cannot get rid of criminality until we stop being criminals ourselves; that is the finality of it.

A REAL LESSON

With all its griefs, and the contempt and resentment which the present debacle has brought upon modern civilization, it has nevertheless carried with it perhaps the first real, ineluctable, and crushing lesson in practical brotherhood which American industry has ever received.

Business executives of all calibres and in great numbers are burning brain-tissue and midnight bulbs in the attempt to keep their men employed under difficulties. The cynic may see in this nothing more than the solicitude of the dairyman for the cow, the master for the slave. In point of fact, however, many whose personal fortunes are not actually concerned have had their hearts penetrated, the interdependence of mankind driven into their understanding to a depth beyond mere self-interest.

The great panic not merely saved the soul of the nation from an orgy of materialism and sensuality from which it might not have recovered; it has gone farther than any event for many years to open minds to practical Theosophy—by whatever name it may be called. We can wish for the nation no better fortune than that something of this nature should befall each time that it gets into the frame of mind prevailing in "boom" days.