

A U M

If you see an intelligent man who tells you where true treasures are to be found, who shows what is to be avoided, and who administers reproof, follow that wise man; it will be better, not worse, for those who follow him. —DHAMMAPADA.

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THEOSOPHISTS AND ROBERT CROSBIE

ROBERT CROSBIE enlisted in the ranks of the Theosophical Movement in 1887. From that time until his death in 1919 Theosophy permeated his nature as the living power in all his relations and activities.

His contact with Mr. Judge began with his first attendance at a Theosophical meeting in Boston, at which Mr. Judge gave an address. On Mr. Judge's suggestion he wrote direct to H. P. Blavatsky, and until the departure of the two Teachers the connection thus established was unbrokenly maintained.

In time Mr. Crosbie became Secretary and then President of the Boston T.S. When the E.S.T. was formed late in 1888, Mr. Crosbie became one of its earliest members, was first Secretary, then President of the Boston Group, and, after the death of H. P. B., was placed by Mr. Judge in charge of all the New England Groups.

How deeply his relation with the Teachers affected him is witnessed by the undeviating devotion with which he was imbued—for their teachings, for their pre-eminent place in the Movement, for the stream of inspiration which flowed from their Presence and their example. He recognized the prime need for Theosophical education and set himself to the task of acquiring first hand knowledge of Theosophical philosophy and history. Recognizing also the like need of others, he was diligent in all possible means of furthering the self-instruction of all who might become interested in the Theosophical life.

He appears from the very first to have had no doubts respecting the unique Occult status of H. P. B. and Judge, and placed his

trust in them unreservedly. He regarded them as one and inseparable in aim, purpose, and teaching, and looked upon them as the true and visible representatives of the two Masters of Wisdom directly connected with their mission in the world. So, he studied himself and observed all others in that light. The continuous breaches in the solidarity of the ranks affected him not at all in his own unwavering constancy to the lines laid down by the great Messenger and her Colleague.

Thus, when H. P. B. died, he looked to Judge as being what H. P. B. herself had declared—the “Link” between East and West. When the storms, which had raged around H. P. B. during her lifework, burst with the accumulated force of repression upon Judge’s devoted head, Mr. Crosbie had no doubts. He saw with sorrow, but without repining or bitterness, the uncertainties, the bewilderments, the cleavages thus precipitated, for he had long since fought them out within himself and so, stood on the sure ground of self-knowledge. Along with the three-fourths of the Western Theosophists he stood with Judge, as before he had stood with H. P. B. and Judge, undisturbed and undisturbing. “The moment of choice” had come to the Society at large. As Theosophists one by one exercised their right of eminent domain over their own conduct in this hour of trial, so also he chose, without variableness or the shadow of turning, to follow in the path of the Predecessors.

When “eloquent, just, and mighty death” removed Judge to the company of the immortals as before it had removed H. P. B., Mr. Crosbie had no need to look for a Successor. The “Secret Path” their feet had trod remained visibly present to him as to a few others among the many. What invisible tie made them still living, still the guiding light across the gulf of death, who shall say? But certain it is that Mr. Crosbie knew from philosophy and history that the stage of growth had been reached when each student had to stand upon his own feet, had to be his own Successor, had to stand or fall without vicarious assistance.

There came a rehearsal of the scene that followed the death of the Buddha, the Christ—“Guides” in plenty, confusion worse confounded as the latter-day disciples re-enacted the several roles of former times: “That it might be fulfilled which was spoken by the prophet, they parted my garments among them, and upon my vesture did they cast lots.”

Let Theosophists looking for light to-day observe the many

successors and societies "doing business" under one name or another, theosophical and otherwise, whose whole "stock in trade" consists of "garments" and "vesture" in which the Mission and the Message of Theosophy were clothed—and draw their own conclusions. Then let them consider two questions:

Was Mr. Crosbie mistaken in his estimate of the Occult nature of H. P. B. and Judge, of the necessity for each student to assimilate that Nature through the assimilation of their Theosophy without intermediaries?

Was he in error in his judgment of the course he should pursue when he was faced with the fact that Madam Tingley had been saddled upon the T.S. in A., and its E.S.T. in the West, as three years earlier Mrs. Besant had been saddled upon the Eastern Division—as Successor?

The two questions go together, for the one represents the esoteric as the other represents the exoteric phase of the Theosophical Movement, and the devotional choice of each Theosophist in his own hour of trial. "By their fruits shall ye know them". No phrase is more often repeated; none, perhaps, less meditated upon. What alternative course was open to Mr. Crosbie? Should he do as was being done on every hand, "set up shop" for himself and pose as a Successor on his own account? Should he do as so many did, "retire from the field" and go his own way alone, leaving his fellow-soldiers to their fate? Or should he follow the Great Example set amidst the like alien and confused surroundings, "point out the 'Way'—however dimly and lost among the host?" Should he go on, as Judge had gone on for five years after the death of H. P. B., working with those who had betrayed the Teacher and were betraying the Teaching, both consciously and unconsciously, until Time should bring "the hour of the separation" of the wheat from the tares, the sheep from the goats?

In this as in all things Mr. Crosbie acted upon the sure and certain choice to follow in the footsteps of the Predecessors. He trusted the true Teachers on his own acquired knowledge, not on any claims made by them or for them. He went on, working with his fellows of any and every degree of sincerity and devotion, not on the basis of what they thought of themselves or of what others thought of them. Successor and satellites, leaders and led, he knew that time would disclose the harvest. So he passed no judgments on others, fighting for the Cause and not for a flag. He claimed no infallibility for himself, expected no infallibility in others. Even as he had learned by dear experience, so also would they, as Time

showed the gulf between professions and practice, between promises and performance. That he kept sure hold of his own discriminative faculty, that he saw and knew what "was for to come" is briefly but unmistakably recorded in the article on Judge contributed by him to *Theosophy* (the re-named *Path* magazine) for May, 1896. What he there wrote shines among all the other contributions with the same light that inspired Mr. Judge's memorial article following the death of H. P. B. Mr. Crosbie's article closed with these words:

"The lines have been laid down for us by H. P. B., W. Q. Judge and Masters, and we can take again as our watchword, that which he gave us at the passing of H. P. B., 'Work, watch and wait'. *We will not have long to wait.*"

So, he worked, he watched, he waited the propitious hour. Nor did he "have long to wait", as time measures the centenary face of the clock of Karma. Between 1896 and 1904 a septenary cycle had been completed, and "an hour of destiny" come. The once strong Army built up by Judge had shrunk and shriveled, by false leadership, by disease, and by desertion, to a palsied handful stranded on the sand-bank of Successorship.

Mr. Crosbie neither assailed others nor defended himself when paths diverged. He was content to work, "with malice toward none, with charity for all", but himself indomitable in doing the right thing at the right time and in the right way as his own knowledge and judgment indicated in all the varying phases of the Movement. Never did he set himself up, nor permit others to set him up, as a Teacher, but he was always willing—and determined—to learn the lesson of all experiences, to serve the Cause in any and every way open to him. Never at any time nor in any way did he take any other attitude than that of a humble student of a great Teaching, a humble disciple of great Teachers—and he advised all others that this loyalty to the Cause itself is the "Great Sifter".

When his turn came to "stand alone" he proved neither disheartened, condemnatory of others, nor recreant to the great Trust transmitted to all Theosophists alike. His own Theosophical life had been builded upon the rock, so he fell not when the storm came upon him in his effort to rebuild the fallen fabric of the Movement. His works testify his labors, now that he is gone these seventeen years to his repose. The United Lodge of Theosophists, the magazine THEOSOPHY, the thousands upon thousands of students and inquirers the world around who have found help and

encouragement in this friendly philosopher—these know him of their own experience as himself a true Occultist imbued with the spirit which he testified to in Judge—“the ability to turn seeming evils into power for good.”

Is there no inspiration here for all true Theosophists of every country and of every race, no increment of value to be utilized and added to by any and every sincere student wherever and however situated? The future of the Theosophical Movement until 1975, its readiness then for the uses of the next great Messenger—do these depend upon Successors, sectarian societies, divided teachings, claims and counter-claims of pre-eminence? Or on the number and solidarity of those who have the fidelity, the will, the devotion to make themselves true comrades-in-arms, soldiers in the common Cause?

Mr. Crosbie had no ambition to add another tree of his own to the petrified forest of self-seekers in the arid region of dogmatism and exclusiveness. He loved Theosophy, he revered the Teachers, he longed and labored for fraternity among Theosophists on the only basis of Universal Brotherhood—Unity of aim, purpose, and teaching; unity of thought, will, and feeling.

In that love, that reverence, that longing, that labor, all Theosophists can share, and, so sharing, fulfil the great First Object. What he wrote in 1908 at the commencement of his own self-induced and self-devised efforts to restore true orientation to the Movement, may well be repeated here and now. And so, we republish the Appeal then sent out by him addressed

TO ALL OPEN-MINDED THEOSOPHISTS

When the Messengers departed from this scene, all that was left here was the *Message* (exoteric and esoteric), and its students of more or less proficiency in the assimilation of that Message.

With the altruistic example of the Messengers and the inspiration of the Message, *the Theosophical Society should have been able to stand alone and united.*

Unfortunately, history tells another story; disintegration began at once, and still goes on, and a grand opportunity to impress the world with the spirit and life of the Message has been lost, through neglect of the essentials and pursuit of non-essentials.

The First Object—the most important of all—the others being subsidiary—has been lost sight of in its direct bearing upon all the changes and differences that have occurred. “To form a nucleus of Universal Brotherhood without any distinctions whatever” *was,*

and *is*, the key to the situation. Let me quote a few sentences from H. P. B.'s *last message* to the American Theosophists in April, 1891:

"The critical nature of the stage on which we have entered is as well known to the forces that fight against us, as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T.S. to lay to heart the old parable of the bundle of sticks than it is at the present time; *divided, they will inevitably be broken, one by one*; united, there is no force on earth able to destroy our Brotherhood.* * * After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart: 'BE THEOSOPHISTS, WORK FOR THEOSOPHY.' "

These were prophetic words—but the warning was not taken.

It now remains for those who are able to take the words that express the never-dormant wish of her heart as the key-note of the present and future: "Be Theosophists, work for Theosophy," and get together on that kind of a basis; for these are the essentials.

The unassailable basis for union among Theosophists, wherever and however situated, is SIMILARITY OF AIM, PURPOSE, AND TEACHING. The acceptance of this principle by all Theosophists would at once remove all barriers. A beginning must be made by those *whose minds have become plastic by the buffetings of experience*. An agreement between such is necessary; an assembling together in this spirit.

To give this spirit expression requires a declaration, and a name by which those making the declaration may be known.

To call it The Theosophical Society would be to take the name now in use by at least two opposing organizations. To even call it a Society has the color of an "organization"—one of many, and would act as a barrier. The phrase used by one of the Messengers is significant, and avoids all conflict with organizations, being capable of including all without detriment to any. That phrase is:

THE UNITED LODGE OF THEOSOPHISTS

Members of any organization or unattached, old and new students, could belong to it without disturbing their affiliations, for the sole condition necessary would be the acceptance of the principle

of *similarity of aim, purpose, and teaching*. The binding spiritual force of this principle of brotherhood needs no such adventitious aids as Constitution or By-Laws—or Officers to administer them. With *it* as basis for union, no possible cause for differences could arise; no room is found here for leader or authority, for dogma or superstition, and yet—as there are stores of knowledge left for all—the right spirit must bring forth from “Those who never fail” all necessary assistance. The door seems open for those who *would*, but cannot see a way. Any considerable number, *living, thinking, acting, upon this basis*, must form a spiritual focus, from which all things are possible.

Local Lodges could be formed using the name and promulgating the basis of union, recognizing Theosophists as such, regardless of organization; open meetings; public work, keeping Theosophy and Brotherhood prominent; intercommunication between Lodges, free and frequent; comparing methods of work of local Lodges; mutual assistance; furtherance of the *Great Movement* in all directions possible; the motto: “Be Theosophists; work for Theosophy.”

THE WAY TO UNITE IS TO UNITE — NOTHING PREVENTS IF THAT IS THE DESIRE.

THE FUTURE OF THE T. S.

Its future will depend almost entirely upon the . . . knowledge and wisdom possessed by those members on whom it will fall to carry on the work . . . the great need which our successors . . . will have of unbiassed and clean judgment. . . . If the Theosophical Society survives and lives true to its mission, to its original impulses . . . earth will be a heaven in the twenty-first century in comparison with what it is now!—*H. P. B.: Key to Theosophy*.

“THE HEAVENLY MAN”

STUDENTS are given due and proper notice by the Teachers that Theosophy is a synthetic science—a warning which is in general accepted by Theosophists. Then, despite their attempt to understand Theosophy, and even to apply its teachings practically, they proceed by the method of analysis. In the light of this undeniable fact, is it any wonder that so few—so very few—learners ever become Knowers; that harmonious and constructive relations among students are everywhere so rare; that the question, “What is the difference between this and that” is a study-class mantram, rather than “What is the *relation* of this to that,” — the natural question were synthesis the guiding principle of thought and study.

That Theosophy is a philosophy, or science, of *unity* is accepted by all thoughtful students *symbolically*. Yet it may be laid hold of in a factual, realizing sense, as with the following simple considerations:

There is but One Life. *My* life, then, is the One Life; *your* life, the same One Life; the Life of all Nature, the One. This is literally true—not mere symbolism, a metaphysical abstraction. Nor is Life that: Life is substantial, says the Teacher. It is *both* subject and object, as also every conceivable relation between the two.

There is but One Knowledge. *My* Knowledge, then, is the One Knowledge; *your* Knowledge, the same One Knowledge. All the limitations in Knowledge to which we are subject, aware or unaware, are due to imperfect and unsynchronized instruments of perception or transmission. But the Knowledge of which we *are* aware, so far as it goes, is the One Knowledge.

There is but One Mind. *My* Mind, then, is the One Mind; *your* Mind, the same One Mind; Mind in Nature, as Knowledge in Nature, is the One—just as our own faulty segmentation of mind-stuff is the One; the limiting inhibitions are of instrument only.

There is But One Fire of Life. *My* “Passion and Desire”, then, is my fire: *yours* is yours, the same fire, and the fire-pot fashioned from the same clay. The hot drive in Nature, expressing itself throughout the kingdoms, is a radiation from the blaze of the One Fire—partly the Fire of knowledge, partly the Fire of friction; but all *fire*, for Fire is One.

There is but One Principle of Form. *My* form, then, is the One Form, my own invocation of that Principle; *your* form, likewise.

All forms, varying with the knowledge of the in-formed, and on whatever plane of being, are constructed of the same underlying Substance, in varying degrees of differentiation, by the invocation, conscious or unconscious, of the Principle of Form. The essential fact is their One-ness; varieties are incidental to the intelligence.

There is but One Physical Body. *My* body, then, is that One; *your* body, likewise; the whole of physical nature is represented in each. Our attitude towards what we call “Myself” is the very acme of separateness, because we view ourselves from outside-in, instead of from inside-out. It is as if we tried to comprehend one circle from a point on its circumference, not knowing that such point but becomes centre of another circle. All circles must be viewed from the centre if they are to be comprehended.

There is just One Being, expressing itself in various ways—One Being, the sum of all beings. We are That. In our “ways” we consider ourselves separate and apart from all the other “ways” and “aspects” of the One Being; yet we *are* the One Being.

Can we not now get some living realization of the term “Heavenly Man”? So far as this Earth is concerned, a Being who *knows* the Earth is his body; who *knows* that all its finer substances are his instruments, all its fires of consciousness his fires; all its mind and knowledge his very own—not symbolically, but actually his, and for his use: such would be “the Heavenly Man”.

Extend this perception to include our Solar System—the Universe. But, even that “Heavenly Man” is no “finality”, for even a Universe resolves ultimately into itself for a “night of rest”—to re-emerge in its integrity, on a higher basis, owing to the experience assimilated. Even the glory of knowledge and conscious power in such a Universal Being is no finality. “In an infinite Universe, infinite possibilities.” Synthesis, and not analysis, is the only path to this perception.

“All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them.”

“This soul is the Self of all that is, this is the Real, this the Self.

THAT THOU ART.”

GREAT THEOSOPHISTS

JESUS, THE CHRIST

(Concluded)

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JESUS had been driven out of Judea in his early youth because of his initiation into the secret wisdom of Israel. During his stay in Egypt he had augmented this knowledge through his initiation into the Egyptian Mysteries. This initiation had proved to him that the secret wisdom of the Jews and the Egyptians was identical. As Eliphaz Lévi says: "He had divined the occult theology of Israel, compared it with the wisdom of Egypt, and found thereby the reason for a universal synthesis." But as Jesus' mission was particularly to the Jews, it became necessary for him to return to his native land as soon as possible, in order to carry on his chosen work.

Both the New Testament and the *Sepher Toldos Jeshu* agree that Jesus returned to Judea after his stay in Egypt. The Gospel of Matthew says that he remained in Egypt until after the death of *Herod*, so that the prophecy might be fulfilled: "Out of Egypt have I called my son." The *Sepher Toldos Jeshu* reports that he returned to Judea after King *Janneus* had ceased his persecution of the Initiates. But the Jews, knowing of his experiences, complained bitterly against him, declaring that he had discovered the secrets of their Temple and was profaning them by giving them out to the common people. Jesus, however, was not disturbed by these accusations, and so, according to the Gospel of Matthew:

He came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophet: He shall be called a Nazarene.

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In those days a *Nazarene* meant something far more important than an inhabitant of the city of Nazareth. The word *Nazar* is an ancient one, and is found in many languages. The *Nazars* were the *Magi*, or Wise Men; their great prophets were initiated members of that Fraternity of Adepts known to every Theosophist, their doctrines re-statements of the ancient Wisdom-Religion. These *Nazars* lived in Judea long before the time of Moses. They had built the ancient city of Nazara, where they held their secret rites of initiation. In Jesus' time the name of the city had been changed to Nazareth, and it was evidently to this city that Jesus repaired. There he continued his study of the Chaldean Secret Doctrine, compared it with the wisdom of Egypt, found further proofs of their identity, and began his work of synthesis.

The synthetic quality of Jesus' teachings is apparent to every one who is acquainted with the different sources from which he drew his knowledge. One of those sources was the great stream of Pythagorean lore which had affected the occult schools for many centuries. Five hundred years before Jesus was born, Pythagoras had gone through experiences similar to those through which Jesus was then going. He had studied with the *Brachmanes* in India, had been initiated into the Chaldean Mysteries, and had spent twenty-two years in Egypt before returning to his native land to found his school. Pythagoras had left a strong impression upon every religious and philosophical movement that he contacted, and Jesus had come under this influence in several different places, principally among the Essenes. Therefore, as H. P. Blavatsky says: "All his sayings are in a Pythagorean spirit, when not verbatim repetitions." A few illustrations will prove the truth of this statement:

From Sextus, the Pythagorean

"Possess not treasures, but those things which no one can take from you."

"It is better for a part of the body to be burnt than to continue so in another life."

"Use yourselves as the Temple of God."

"The greatest honor which can be paid to God is to know and imitate His perfection."

From the New Testament

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

"And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed than to go to hell."

"Know ye not that ye are the Temple of God?"

"Be ye therefore perfect, even as your Father in Heaven is perfect."

Jesus' true position as a Teacher and Savior of humanity can never be fully appreciated without an understanding of the doctrine of Avatars. An Avatar is one who through his own efforts continued for many ages has finally reached the place where reincarnation is no longer a Karmic necessity. He has gained the right to freedom from rebirth, but deliberately chooses to return to earth for the benefit of suffering humanity. As Krishna says in the *Bhagavad-Gita*:

I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for

the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

The great Avatars appear in definite cycles, and each of the *larger* cycles includes and influences several smaller ones. The *great* cycles are those marked by the appearance of Rama, Krishna and Buddha in India, of Menes in Egypt and of Zoroaster in Persia. The Buddha was the last of the great Avatars, and the cycle in which Jesus appeared was one of the smaller ones within the great Buddha-cycle.

The legends surrounding the lives of all Avatars are similar. All of them have a symbolical meaning and should be so interpreted. As Jesus was an Avatar, it is natural that the legends with which we are all familiar should correspond in every way with those of his predecessors.

The mothers of Krishna, Buddha and Jesus are said to have been Virgins. "In the early years of the Kali-Yuga shall be born the son of a Virgin," says the *Vedanta*. The Gospel of Matthew states: "Behold a Virgin shall conceive and bear a son."

Krishna descended from a royal family, Buddha was the son of a King, and Jesus is said to have come from the royal line of David. Krishna was brought up by shepherds, the first disciples of Buddha were shepherds, and Jesus was worshipped by shepherds at his birth and is called the "Good Shepherd."

Buddha and his cousin Ananda were born at the same time. The visit of Buddha's mother to the mother of Ananda and the mutual greeting of the unborn children is repeated in the Christian story of Mary and Elizabeth.

Krishna was persecuted by the wicked tyrant King Kansa who, hoping to destroy the new prophet, ordered the destruction of all the male children in his realm. According to the Gospels, the same thing happened in Jesus' day.

As a child, Buddha astonished his teachers with his great learning. It is said that Jesus discussed philosophy with the Jewish doctors, "and all that heard him were astonished at his learning."

Buddha went through the temptation of the world, the flesh and the devil as personified by *Mara*. The Gospel of Matthew records: "Again the Devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the earth, and the glory of them, and saith unto him: 'All these things will I give thee if thou wilt fall down and worship me.' "

Krishna, Buddha and Jesus were friends of the poor and humble.

Each of them is said to have washed the feet of his disciples. All three are credited with miraculous cures.

Krishna is said to have died on a cross, nailed to it by an arrow. Buddha is represented in many temples as sitting under a cruciform tree, or with a cross on his breast. The crucifixion of Jesus is accepted by all Christians. After his death, Krishna is said to have ascended into *Svarga*, Buddha into *Nirvana*, and Jesus into Paradise.

These few legends alone are enough to prove that Jesus' life was not in any way unique. No orthodox Buddhist or Brahman would deny the Christian incarnation, for the very corner-stone of their religion is the fact of the periodical incarnations of the Deity. If the Christian world had understood the law of Cycles, and had realized Jesus' position in the Buddha-cycle, it would have seen that the mission of Jesus was to continue the work commenced by the Buddha, and to spread the same doctrines that the Buddha had taught many centuries before.

It was an easy matter for Jesus to acquaint himself with these doctrines. Three hundred years before his time Asoka, the great Indian King, had sent messengers to Asia Minor, Greece and Egypt carrying with them the doctrines of the Buddha. The Esenes, the Pythagoreans and the Nazarenes had recognized the practical and ethical import of this message, and had incorporated Buddhism into their own systems of thought. The Nazarenes of Jesus' day were Buddhists, as their own Scripture, the *Codex Nazaraeus*, informs us, and Jesus, in becoming a Nazarene, had automatically become a Buddhist:

Jesus is the founder of the sect of the new Nazars, and, as the words imply, a follower of the Buddhist doctrine.—*Codex Nazaraeus*.

Jesus taught nothing that had not already been given out by the Buddha, as every student of Buddhism knows. His Sermon on the Mount begins with definitely Buddhistic precepts, and every word of this Sermon is simply an echo of monastic Buddhism. The Ten Commandments of the Buddha, found in an appendix to the *Prâtimoksha Sûtra*, are fully elaborated in the Gospel of Matthew. The writers of the four Gospels, (whoever they may have been) were well acquainted with the Buddhist stories, for these Gospels contain pages taken almost literally from Buddhist narratives. For example:

Whosoever, with a purely believing heart, offers nothing but a handful of water, or gives drink therewith to the poor and

needy, this meritorious action will not be exhausted in many ages.—*Buddhist Canon.*

Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.—Matthew x:42.

As Jesus came in the Buddha-cycle, the motive which prompted him to incarnate at that particular time must have been determined by the Buddha's own special work. The mission of the Buddha was to produce a religious reform based upon a system of pure ethics; the real mission of Jesus was identical.

At the time that the Buddha was born, the religion of his country had become narrow and dogmatic, and all real knowledge had been usurped by the priests. At the time of Jesus' birth, the same conditions were present in Judea. Both of these great Teachers determined to break down this spirit of dogmatism which was threatening to overthrow pure religion. They both saw the intolerance and hypocrisy of the priests, the futility of their senseless ceremonials and prayers, the outward show of piety that covered their lack of true spirituality. As the Buddha took up arms against the Brahmanical priests, so did Jesus declare war against the proud Pharisees and Saducees. Both of them were *reformers*. Both of them pointed to *ethics* as the only secure foundation upon which any true system of religion can be reared. The Buddha called himself *Tathagata*—"he who follows in the footsteps of his predecessors." As Jesus followed in the footsteps of *his* great predecessor, he, too must be called *Tathagata*.

The study of Jesus' life, even in the fragmentary way that it has been presented, should give us a much broader view of the position occupied by this great Teacher than the one that is presented by the Church. It shows, for one thing, that Jesus was not a small provincial character with no particular education, but on the contrary was a man of profound learning, who had gathered his knowledge in some of the most powerful occult schools of the day. It shows, furthermore, that Jesus was not a narrow bigot whose knowledge was confined to the Hebrew Scriptures, but was a man fully acquainted with the philosophical systems of Egypt, Greece, Chaldea and the Far East. As he is known to have instituted reforms among all the different sects that he contacted, he no longer appears as the "meek and gentle Jesus" of the Sunday-school, but as a man of power and authority.

THE GREAT HERESY

THE Wisdom-Religion recognises but One Heresy—SEPARATENESS. It is the *Great Heresy* because it is the direct negation of Unity—the Fundamental Law of Life. The lives and histories of men and nations are dominated by this heresy and have been so dominated ever since the Dark Age set in, some 5,000 years ago. It is the strident note underlying religious sects, political parties, national policies and intellectual philosophies. What in Occultism is regarded as the greatest of all weaknesses—the glorification of self—is looked upon by humanity at large as the outstanding mark of the strong, and a virtue to be striven after and emulated by all men.

The effect produced on a student of Theosophy who acts from a separative basis is far more drastic than the effect of such action upon another in the midst of a world where all are pursuing similarly selfish ends. In the latter case one is swimming with the general tide and so encounters no immediate opposition. Disaster will come to such a one, but chiefly at cyclic times and in connection with the general disaster which must inevitably overtake the mass, with whose ideals he is identified.

The disciple of Divine Wisdom having been inspired in some degree by the path of sacrificial action cannot be recreant to his vision without suffering an immediate setback. Should he act against his better knowledge, the student is caught betwixt two opposing currents—the broad stream of personal, selfish ambition, and the divine current of unselfish service. In such a precarious position the student is buffeted by the breakers from both streams, until too often exhaustion and despair end the struggle. Compromise between the Self of Spirit and the self of matter is not possible.

An article entitled “Practical Occultism”, by H. P. Blavatsky, refers to the necessity of each disciple’s attaining complete unity with his co-aspirants before any progress can be made. The following are two of these rules:

The *upasaka* while studying must take care to be united as the fingers on one hand. Thou shalt impress upon their minds that whatever hurts one should hurt the others, and if the rejoicing of one finds no echo in the breasts of the others, then the required conditions are absent, and it is useless to proceed.

None can feel the difference between himself and his fellow-students, such as “I am the wisest,” “I am more holy and

pleasing to the teacher, or in my community, than my brother," etc.,—and remain an *upasaka*. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

The ideal of Unity presented by these rules must guide all workers and associates of the Theosophical Movement, if that Movement is to be preserved for the world at large along the lines laid down by the Great Teachers of all times.

In the *Voice of the Silence*, the same idea is graphically portrayed in the following precept:

Disciples may be likened to the strings of the soul-echoing Vina; mankind, unto its sounding board; the hand that sweeps it to the tuneful breath of the GREAT WORLD-SOUL. The string that fails to answer 'neath the Master's touch in dulcet harmony with all the others, breaks—and is cast away. So the collective minds of Lanoo-Shravakas. They have to be attuned to the Upadhyaya's mind—one with the Over-Soul—or break away.

Those who thus "break away" are referred to in the next precept as the "Brothers of the Shadow—the murderers of their Souls, the dread Dad-Dugpa clan." This is the grand finale of those disciples who harboring the seed of the Great Heresy in their hearts are finally carried away from the small and narrow path. The brothers of the Dad-Dugpa clan are the leading proponents of the Great Heresy, just as Masters of Wisdom are the representatives of the Law of Unity. The former are behind all movements based on some creed or any other form of separateness; the Buddhas of Compassion are the never-failing support of all those who inspired by their Philosophy have begun in some measure to serve Their Humanity.

The great Heresy is overcome through the purification of desire. We quote from a short article entitled "Desire Made Pure" printed by H.P.B. in her magazine *Lucifer*. It sets forth the steps which lead to the complete eradication of all sense of separateness.

When desire is for the purely abstract—when it has lost all trace or tinge of "self"—then it has become pure.

The first step towards this purity is to kill out the desire for the things of matter, since these *can* only be enjoyed by the separated personality.

The second is to cease from desiring for oneself even such abstractions as power, knowledge, love, happiness, or fame; for they are but selfishness after all.

ON OLD MONUMENTS

IN many parts of the world gigantic stone monuments have been discovered; also numerous ancient rock-cut caves and tunnels. Pyramids, too, are a universal form of ancient architecture. What these old structures signify is not to be expressed in the definite and limiting terms so admired by the exponents of "exact" science. While the symbolism of ancient architecture contains much that we can understand in the light of Theosophy, the complete meaning of true symbols is revealed only to the universal being. Indeed, it is with a view to the attainment of this state for all men that the Teachers of Humanity caused these enduring—and to some, entirely enigmatic—records to be constructed.

Temples found at Uaxactun, in northern Guatemala, show that their builders had an accurate knowledge of certain astronomical cycles. This site is believed by modern archaeologists to be the oldest Maya city, and it is in the general area of the Usumacinta river where the cradle of the Maya race seems to have been. As described in the *National Geographic* for July, 1931, three temples were discovered at this city which, when viewed at morn from the center of a pyramid some distance away, indicated the cycles of the seasons. When the sun rose behind a corner of one of the temples the time was June 21; when it emerged behind the middle of the second March 21 or September 23, had arrived, and its coming up behind the corner of the third marked December 22. Thus, "the priests of Uaxactun were able to tell the inhabitants of the city when the equinoxes and solstices fell. This information was used by the agricultural population in regulating the different activities of their agricultural year, the felling and burning of the bush, planting and harvesting, with the ceremonies appropriate to each season." Possibly, if modern research would direct its attention more to the meaning and inner significance of such ceremonies of ancient peoples, it would discover the unmistakable traces of an archaic doctrine, of which "agricultural" applications were but an outer form. For among the ancients, knowledge of astronomy was but an accessory to the greater science of true astrology. And perhaps the real cause of the decline of the Maya race was the degradation of this *secret* doctrine, inherited from their Atlantean forebears.

In Egypt the Great Pyramid demonstrates the deeper knowledge of the sidereal year. Says H. P. Blavatsky:

Now it is claimed that it is by means of the cycle of 25,868 years (the Sidereal year) that the approximate year of the erection of the Great Pyramid can be ascertained. "Assuming that the long narrow downward passage was directed towards the pole star of the pyramid builders, astronomers have shown that . . . Alpha Draconis, the then pole-star, was in the required position about 3,350 B.C., as well as in 2,170 B.C. (Proctor, quoted by Staniland Wake.) But we are also told that "this relative position of Alpha Draconis and Alcyone being an extraordinary one . . . it could not occur again for a whole sidereal year" (*ibid*). This demonstrates that, since the Dendera Zodiac shows the passage of three sidereal years, the great Pyramid must have been built 78,000 years ago, or in any case that this possibility deserves to be accepted at least as readily as the later date of 3,350 B.C. (*S.D.* II, 432).

Not tombs, were these inspiring symbols of stone, but many meaninged monuments, and the long passage downwards led to an initiation chamber. The astronomical knowledge of these builders served a deep purpose, for, according to *The Secret Doctrine*—

. . . it is on this "knowledge" that the programme of the MYSTERIES and of the series of Initiations was based: thence, the construction of the Pyramids, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven. The cycle of Initiation was a reproduction in miniature of that great series of Cosmic changes to which astronomers have given the name of tropical or sidereal year. Just as, at the close of the cycle of the sidereal year [25,868 years], the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the inner man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation. (I, 314).

It is through the foresight of ancient wise men that the "wonders of the past" exist for us today. They knew that a time would come when the inner message of these symbols would find an answering chord in the inquiring soul of man, for the language of the soul is a symbol tongue.

In Asia are the giant Bamian statues, reminders of the man-form of other days, the tallest of which exceeds in height the figure of "Liberty" standing in New York Harbor. Four others, also, whose lessening sizes represent the gradual decrease in height of the human races, down to the present man, were sculptured ages ago from the living rock of Afghanistan.

What of the prehistoric monoliths of France and England?

. . . there are records which show Egyptian priests—Initiates—journeying in a North-Westerly direction, *by land, via* what became later the Straits of Gibraltar; turning North and travelling through the future Phoenician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan) they turned to the West again and arrived, *still travelling by land*, on the North-Western promontory of the New Continent.

What was the object of their long journey? And how far back must we place the date of such visits? The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of *menhirs* and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptacles for the ashes of generations to come. When was it? The fact of their crossing from France to Great Britain *by land* may give an idea of the date when such a journey could have been performed on *terra firma*. (S.D. II, 750).

Writing of "that 'Great Dragon,' whose tail sweeps whole nations out of existence in the twinkling of an eye", H. P. B. quotes the COMMENTARY:

"The GREAT DRAGON has respect but for the 'SERPENTS' of WISDOM, the Serpents whose holes are now under the triangular stones," *i.e.*, "the Pyramids, at the four corners of the world." (S.D. II, 351).

She explains that the Adepts of the Third, Fourth and Fifth Races all "dwelt in subterranean habitats, generally under some kind of pyramidal structure, if not actually under a pyramid. For such 'pyramids' existed in the four corners of the world and were never the monopoly of the land of the Pharaohs, though until found scattered all over the two Americas, under and over ground, beneath and amidst virgin forests, as in plain and vale, they were supposed to be the exclusive property of Egypt."

The teaching speaks of a "Sacred College" of Adepts, which to this day is located on an oasis protected from the inquisitive profane by "the dreadful wildernesses of the great Desert, the Gobi—whose sands 'no foot hath crossed in the memory of man.'" In ages past, when a vast inland sea covered northern Asia, the only ingress to this hallowed spot—then an island—was by subterranean passages, communicating with it in all directions. H. P. B. suggests that the cave temples of Ellora, Elephanta, Karli, and Ajunta were connected by such underground labyrinths, perhaps with the Sacred Island itself.

There were numerous catacombs in Egypt and Chaldea, some of them of a very vast extent. The most renowned of them were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended towards the Lybian desert, and were known as the *Serpent's* catacombs, or passages. It was there that were performed the sacred mysteries of the *kuklos anagkes*, the "Unavoidable Cycle," more generally known as "the circle of necessity"; the inexorable doom imposed upon every soul after the bodily death, and when it has been judged in the Amenthan region. (*S.D.* II, 379).

Practically every student is familiar with the stories told by H. P. B. and Mr. Judge of the underground passages of South America. In *Isis* (I, 595) H. P. B. writes of "The ruins which cover both Americas, and are found on many West Indian islands". All these she attributes to the submerged Atlanteans.

As well as the hierophants of the old world, which in the days of Atlantis was almost connected with the new one by land, the magicians of the now submerged country had a network of subterranean passages running in all directions.

The secrets of the past gradually unfold before our eyes, as the rising cycle gains momentum toward the great days of the future. We may turn, from time to time, to the inspiring record of what has been, when "long gone Gnanis" walked the earth, lived in their serpent holes, and taught mankind: thus to gain a vision of what has been, and feel the rush of hope to the heart that, some day, when the yuga of darkness has been dispelled by the energies of aspiring men of the present, the Gnanis will return, and a brighter morrow be born—for all.

IN A CYCLE OF TRANSITION

The age is black as hell, hard as iron . . . the gods are asleep for awhile. But noble hearts still walk here, fighting over again the ancient fight. They seek each other, so as to be of mutual help. We will not fail them.—*W. Q. J.*

IS KNOWLEDGE SIN?

KNOWLEDGE: . . . in Christian Science, human theories; that which is not divine; the origin of sin, sickness, and death.
—1930 Edition, *New Revised Webster Dictionary*.

IN the conduct of the affairs of mundane life, every man recognizes that it is knowledge, coupled with his ability to apply it, that determines his ultimate success or failure. Yet curiously enough, the moment this same man lifts his gaze to something beyond physical existence, he is likely to conceive that “the higher life” requires the throwing away or reversing of all the powers and faculties upon which he here depends for existence.

If the above definition is true, human life is a travesty, has no place in the scheme of things and should not exist at all. The irony of the situation is that physical life to most is *absolutely all*, and from birth to death is an incessant striving for knowledge of one kind or another. What is this vast struggle for survival we see in the lower kingdoms but an attempt to “know” the facts on which their existence depends? What is our own daily life but a continuous “knowing” of experience?

Theosophy asserts that the same powers and faculties which we so successfully use in our pursuit of material well being, turned in a different direction, will result in wisdom, *i.e.*, knowledge of Deity, Action, and Being—mysteries which the purely human man throws aside with “I don’t know, and he who thinks he does is either a religious crank or a charlatan”.

True knowledge is not gained by denying its existence. Neither is it acquired by a timid peeking around corners. Let us see how one of those who showed super-human wisdom approached what most men regard as an unsolvable mystery. H. P. Blavatsky in the preface to *Isis Unveiled* makes the following statement:

When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where, WHO, WHAT is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man’s immortality?*

Did ever a scientist approach a problem of chemistry or physics in a more practical manner? We all might find that the same honest inquiry, pressed in the direction of understanding ourselves, would result in the conclusion she reached. To quote further:

Man-spirit proves God-spirit, as the one drop of water proves the source from which it must have come. Tell one who had

never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit*; prove the soul of man by its wondrous powers—you have proved God!

In each of us there exists something that is changeless, that does not depend for its existence on the emotions, on memory, on reason, upon any or all of our faculties. We may call it the Perceiver. If we can realize this fact in regard to ourselves, we inevitably see that everything *we* perceive, is in itself a Perceiver. Could true Deity be any less than the one universal changeless Power to Perceive? That power in the most glorious god would be no different than the same power in ourselves or in the atom. The difference would lie in the way in which it is exercised. Once we grasp the fact that the Power to Perceive is limitless, infinite, immortal, and that we essentially *are* that power, we can confidently step upon the path of knowledge, serene in the conviction that since we are one with the highest, all conditionings whatsoever are subordinate to ourselves.

The starting point to an understanding of the factors limiting our power to perceive would depend on our perception of a basic truth, *i.e.*, *everything is under immutable law inherent in itself*. If this were not true, what use is study? How could knowledge or understanding be gained? Unless effort produces results, unless an effect follows each cause, action is meaningless. Indeed, upon consideration we shall find that it is impossible for us to conceive of action except in terms of cause and effect. When we say that life is energy, we are only aware of that energy in terms of the effects it produces. Even chance in its ultimate consideration depends on law, since our perception of the effects produced by what we call "chance" in every case demand some kind of cause to produce them. We call them "chance" simply because we can evolve no *reason* for their production. Just because, no matter where we look, we can find nothing that is not the result of something that

has gone before, our second step toward wisdom is the recognition of this law of cause and effect, action and reaction, periodic motion, cycles—call it what we will but best of all perhaps, Karma. Perception exercised is in itself an act, the reaction being the things perceived. Whether we look externally or with reverted sight we find the eternal opposites. Their universal presence confirms the Theosophical proposition that this is the fundamental law of Life.

This conception of law brings other things. If effect follows cause, the very mind with which we are reasoning must be the effect of past causes. It is certainly our ideas which limit *our* power to perceive, just as in the animal it is sensations, and in the vegetable and mineral, the embryonic senses. And in our own case are we not increasingly aware of the vast depths and heights to which our minds have access—a field of perception which transcends anything that the combined emotions and sensations could possibly present to us? What else could experience result in than a superior degree of consciousness? Just as we see that the Perceiver through the human mind is capable of wider and deeper vision than the perceiver now limited by the mineral form—would not these facts alone lead us to conclude that there are perceivers in a state of consciousness as much superior to the human mind as mind transcends bodily sensation? These perfected men are the Christs and Buddhas of every race, and by their own statements the consciousness through which *They* perceive is Self. True self-consciousness would be to have the universe grow “I”. Why may we not conclude that the purpose of the strife and struggle of this complex existence is to reach the realization that—The Self is one; all things are the Self, and differ only in degree.

PATIENCE, FORTITUDE AND—HELP

Console yourself with the thought that others have been in the same place and have lived through it by patience and fortitude. . . . Fix your thoughts again on those Elder Brothers, work for Them, serve Them, and They will help through the right appropriate means and no other.—*W. Q. J.*

YOUTH-COMPANIONS' FORUM

IT is stated in "The Theosophical Movement" (page 1) that Luther's Reformation must be counted as a part of the Theosophical Movement. In view of the fact that Protestantism as we see it today has merely added a great number of sects to existing religious organizations, what are we to understand by this statement?

(a) H. P. Blavatsky speaks of the early movements within the church in the *Key to Theosophy*, p. 17:

"These were one and all but attempts to derive and explain the deeper meanings and original import of the Christian Scriptures, and to illustrate and unfold the Theosophic life. These works were soon forgotten, and are generally unknown. They sought to reform the clergy and revive genuine piety, and were never welcomed. That one word, 'Heresy', was sufficient to bury them in the limbo of all such Utopias. At the time of the Reformation John Reuchlin made a similar attempt with the same result, though he was the intimate and trusted friend of Luther."

Luther rejected the traditional claims of the Roman Church and taught a new principle by which, he contended, a truer and higher life of the soul might be lived. The doctrine of Justification by Faith broke the binding dependence of the people upon the Pope and clergy and threw responsibility upon the individual. It was the faith of the individual that would enable him to contact God. The clergy was not needed to establish the connection.

Far from the truth, we may say, but still it was a great step forward from the black ignorance of the middle ages. Any effort to raise man from the position of an irresponsible and originally sinful creature to a responsible being is a struggle to establish truth or Theosophy.

It is true that the dividing and subdividing of sects followed, but has this not often been the outcome of any idea that tends to freedom? Unless the *principle* of freedom is always borne in mind, the idea of separateness will slip in and scatter the union created by the original high ideals. H. P. B. referred to this pitfall when she said that it were better to do away with the society rather than destroy Brotherhood. Form must always be sacrificed to the ideal; the petty differences of sects show a failure to recognize the importance of the ideal over all personal opinions and differences.

Luther gave back to man some of his rightful responsibility. Could H. P. B. have come and told how man is a completely responsible, creative and immortal being if the seeds of the idea had not been planted earlier? The Theosophical Movement works in harmony with Nature and, as we know, Nature never jumps. Luther was one of those who prepared the way and his work was analogous to laying the lower steps of a staircase without which one could not climb and establish the higher steps.

“The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme’s work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther’s reformation must be reckoned as a portion of it . . . ” THEOSOPHY, Vol. XIV, pp. 535-6.

(b) The Lutheran movement must not be judged by what has happened since then. The fact that now we have so many added religious sects in Protestantism is no proof that the original purpose was not fine and noble. We have examples in our present day theosophical movement of groups that have not held to the lines laid down; yet, because of this, we would not condemn the teachings of H. P. B. and W. Q. J.

There was a certain work to be done at the time, that is, the old domineering mold of Catholicism had to be broken and Luther did it. It started people thinking rather than accepting on blind faith all that the church commanded. It directed the people’s attention back to the source of their religion, the Bible, which was made accessible to all.

Does the following not sound like good clear thinking and a far cry from the current way of thinking at the time? “The good man shall live by his own faith; . . . There is goodness which is not in any institution, which is antecedent to all institutions. All men have access to this Goodness, and they can live without the church.”

Luther’s Reformation was one of the stepping-stones to pave the way for the present Theosophical Movement. All such are very necessary and important; for there must be a general clearing away of the old before the new can even be presented. One link is as important as the other, and let us hope that we shall make the present link of U. L. T. everlasting.

How should the student of Theosophy regard such trends as Christian Science and the Oxford Movement? As there is evidence to show that "results" are often obtained in their methods—in the case of the latter, actual personal reforms effected—should we deny that they are in any way of benefit to the race?

Unity, diversity, unity, diversity, followed again by unity has been and will be the world's eternal way. It is the divine method and plan for the evolution of all beings of every grade in order to gain the greatest amount of experience and perfection. Earth life reflects this divine plan with many man-made modifications. Any collection or group of beings constituting a religious cult may be called "a unity," which is the result of many diversified lines in coalescence. Fifteen hundred years ago we saw a commingling of many different religious groups into one—the Roman Catholic Church, which became a powerful influence in the world, her supremacy lasting for a thousand years. Then began the period of declination, starting with Luther's Reformation and continuing till now when the religious cults and sects in the West under the name of Christianity run into the several hundreds.

In the present era we find indicated a repetition of this previous religious cycle—from diversity to unity, which will probably result in the establishment of a new world religion. The rapid growth of Christian Science, a combination of Protestantism and the Psychism practised in secret in Catholic monasteries, parallels the growth of the Christian Church in Rome in the Fourth and Fifth centuries. Christian Science, together with numerous New Thought, Mind Cure, and "Spiritualistic" cults will probably be absorbed in the Oxford Movement, if it continues to expand at its present rapid pace, since here is a movement that conveniently combines the attractive features of both Protestantism and Catholicism. Will another thousand years of complete spiritual and intellectual darkness follow as it did with the ascendancy of the Church? The answer lies in the hands of Theosophists, for such a condition could never arise unless Theosophists fail to remain true to the lines laid down.

There is not a religion or "ism"; not a cult or creed, a psychology or mind-cure, diet or fetish extant in the world today that does not claim, and truthfully so, that such system does have "results"; that cures are effected, "miracles" performed, souls saved, and desires fulfilled. Like a mother, painfully aware of the "results" to her child interested only in the consumption of a bag of sweets, so Theosophy watches with saddened eyes those who joyfully rush to

obtain ephemeral results, their eyes willfully closed to any possible after-effects — the real “results” garnered — physically, mentally and morally.

Briefly, what are the physical “results” that the practices established in Christian Science bring about? Diseases of the body are but the sloughing off from the mental and psychic planes of deleterious elements working themselves out through the natural gateway of the body. The Christian Science practitioner simply checks this natural process, pushes the disease back to the plane of mind and replants it there plus the additional Karma, due to the selfish desires which lead to the practice. There is procrastination of payment due, but sometimes the physical and astral structure is unable to stand the strain of this checking process and the disease is sent back to the body with such force that insanity or violent diseases result. Mentally the dangers are tenfold greater. In order to obtain a successful absentee treatment, the patient must become wholly dependent upon the practitioner, giving up the use of his own reason and discrimination; the practitioner must have a passive instrument to work through. This very easily could and does result finally in the dangers of hypnotism, especially if the healer be selfish or mercenary.

There is nothing new or unique about the Oxford Movement. Like all other cults it originated in the “personal revelation” experienced by its founder, Mr. Buchman, who henceforth considered himself to be the messenger of God—an office which, of course, confers upon him the power of infallibility. His purpose is to bring about a world-wide religious revival. His method is individual conversion rather than mass conversion. This is the key to the large-scale success enjoyed by the movement. Each one who is converted must convert others by intimately revealing to them his personal successes and “experiences”. What is the reward for conversion? One is absolved from all previously contracted sins by confessing them. All sincere followers are promised that they shall receive “direct and specific instructions from God himself for every detail of daily speech and life.” Profound “experiences”, similar to those had by the founder are also promised in addition to promises of “health, wealth and happiness”, not only in heaven but right here on earth. With such inviting terms for enlistees, is it any wonder that personal reforms are brought about?

What is the “rationale” behind such methods? In order to obtain a successful “experience”, one has to merely cast aside for the time being all use of reason and discrimination; how can one gain

benefits from God if one questions his methods? They are the same methods employed by those who enter into trances, or "go into the Silence" and result in, according to a Master of Wisdom, "the utter paralysis of the Soul." In a foot-note in the *Voice of the Silence*", H.P.B. speaks of the plane contacted through such practises—"The astral region of supersensuous perceptions and deceptive sights—the world of mediums . . . No blossom plucked in those regions has ever yet been brought down on earth without its serpent coiled around the stem. It is the world of Great Illusion."

A realistic view of American history shows little if any social progress of late: yet it is said that a glorious future awaits the race developing here. How may these ideas be reconciled?

The saying is familiar to all that "Nature never leaps", nor does she on the other hand ever cease to progress. For, is not the motivator of Great Nature "Man", ever acting and ever experiencing the effects of his actions? Mr. Judge in the "Echoes from the Orient" tells us why little social progress is evident.

"We are, as yet, only preparers, much as we may exalt our plainly crude American development.

"Herein lies the very gist of the cycle's meaning. It is a preparatory cycle with much of necessary destruction in it; for, before construction, we must have some disintegration. We are preparing here in America a new race which will exhibit the perfection of the glories that I said were being slowly brought to the surface from the long forgotten past. This is why the Americas are seen to be in a perpetual ferment. It is the seething and bubbling of the older races in the refining-pot, and the slow coming up of the material for the new race."

H. P. B. informs us:

"Thus the Americans have become in only three centuries a 'primary race,' *pro tem.*, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics."

Recall the amazingly rapid strides in science and invention during the past few decades in America. Couple this with the recurring phenomena of children born with abnormal psychic faculties. Is it difficult to realize that these events prognosticate the coming of the new race? Social progress will continue slowly till the old order of races have been more or less replaced by the new.

MISTAKEN LOYALTIES

OFTEN, on slight excuse, the walls of flesh and of custom are allowed to fold again about the Light of Truth, and the glimpse of the years, if not of incarnations, is wasted.

Love, loyalty, and duty are all the same thing, having the same basis. They are all rays of a perception of the Unity of life. The Karmic pattern that runs through all ties sets the channels of Duty. Closest is the family; then community, nation, and world. Unless the nearest duty be first performed, all further reaching out is poisoned by confusion of understanding and inadequacy of action. The rule runs all the way; unless full duty by *Self* is performed, the obligations to family cannot be correctly discharged; and much, if not most, of the world's high-flown altruism, that ever fails of its object is poisoned at the outset because tainted with a secret desire for escape thereby from the rigor and monotony of small plain duties nearer home.

For every spiritual principle there is a material twin; the light that shines on every object of perception throws a dark likeness of that object upon the veil of Space; a likeness often so true as to be indistinguishable by those who see *form* alone. Thus the rule of duty, the radiation from Self to family to community, to nation, and world, is faithfully copied on the dark side, everywhere in the world today. With us, the family subserves the comfort of the individual; the community exists for the profit of the family. The community sets its hand against the nation; the nation cloaks its wrong-doing with the keynote of "My country first." The swelling circle of duty, radiating from Self, is thus transmuted into a radiation of greed centering upon *self*; the centrifugal force metamorphosed into centripetal, sacrifice into savagery. Loyalty to Self is *not* loyalty to the needs, the greeds, the desires of the personal self. Loyalty to family is not loyalty to the weaknesses, the irresponsibilities, the frivolities, the time-wasting of family. Loyalty to community is not loyalty to the provincialisms, the prejudices, the commercialisms and narrownesses of community, and loyalty to country is not obsession by the emotional hypnoses spread by self-seeking demagogues, would-be conquistadors, and apostles of international greeds. Least of all is loyalty to the spiritual welfare of our circle of souls loyalty to the perversions and corruptions, the rituals and ceremonials, the prejudices and darkness of their sectarian churches. It is *through* these things that troubles come about

and it is no loyalty to help them perpetuate their chains merely because *we* have become so attached to those bonds as to feel lost without the weight.

But a negligible number of men can be forcefully moved by open evil. Men go wrong by the evils that are mistaken for good, go astray through their *false* loyalties, and by motives of self-interest hinged upon those mistaken loyalties. Thus our national lives are poisoned everywhere by men going through the forms of religions which they have outgrown, clinging to mistaken teachers from memories reaped in past association; by men traveling along with old associates in the wrong direction because they cannot face the pang of parting; by men deliberately hypnotizing themselves into a mutilation of their moral perceptions under the sacred name of patriotism. Hardly less crippled in their ways are the syncretists, those who quietly take their leave of old loyalties seen as false, without "hurting people's feelings;" traveling for indefinite periods on two roads at once, letting the old ties rot instead of cutting them cleanly. And many a man poisons his whole being by following outwardly some formal oath of allegiance which his soul has long outgrown.

Loyalty of any degree often requires great courage. But a greater courage is required to abnegate a lesser loyalty for a greater. There is no more bitter word on the tongue of man than "traitor." George Washington had the courage to endure it; no man calls him that now. And so with many another. But when these men changed allegiance, they did not so in silence, or by degrees. Having come to the end of a road, they took another in the sight of all men.

Suppose that every man who outgrows a church had the courage to resign openly and directly, setting forth in full his reasons? Would not many a congregation be shocked out of its spiritual coma, many a soul be awakened to a new day? Suppose that every man who joined a so-called "patriotic" organization, only to find it a cloak for reaction, oppression and fanaticism, should forthwith resign and proclaim his reasons aloud—would not the cause of true patriotism be speedily clarified? Suppose that every man finding an "Order" to which he belonged become a mere mask for social diversion, for self-indulgence, greed, and immorality, should proclaim his revolt to high heaven: would not the social air in which we smother, quickly become purified?

The great majority of those who would label themselves Theosophists either belong to no Theosophical body or belong nominally and inactively. In great part they have been paralyzed by un-

Theosophical and anti-Theosophical "leaders" and "teachers" exploiting the ancient and sacred name, and so have quietly become inactive, resigning by desuetude.

If the matter arises, they proclaim themselves "members of no organization but friendly to all." Friendly—and futile. Suppose all such should do as many a courageous soul actually has done—make a clean-cut break, make their reasons as clear and as public as possible? Would not the broken fragments of the *shell* of the Theosophical Movement have long since been buried, so that the flowers of a new spiritual growth would not now have to fight, as they do, with the poisonous weeds that spring among the broken stones and mortar?

DO WE REMEMBER?

My sister was born and married abroad. On arrival in England she and her husband set off to an old manor house in Wiltshire in response to an invitation from his family.

On entering the lodge gates, my sister turned to her husband and said, "Why, this is my old home," and to his surprise, she pointed out landmarks on the way.

The experience was related at dinner, and the host, somewhat incredulous, playfully said, "Perhaps you will discover the Priest's Hole!" It was mentioned in the history of the place that one had existed in Tudor times, but it had never been discovered.

After dinner the guests adjourned to the gallery to see some old pictures, and it was noticed my sister was missing. They found her in a room nearby, counting the panels on the wall, and looking somewhat dreamy. Suddenly she exclaimed, "This is the one," and asked her husband to press a leaf in the carving very hard as she could not manage it.

He did so, the panel moved stiffly, and a tiny room was revealed, dusty with age, and empty save for a broken piece of pottery and a pallet. which had evidently been used for a bed.

[Re-printed from *Vancouver Sun Magazine*, Nov. 16, 1935.
The experience there given is signed, with address of writer.]

THE MYSTERY OF MEMORY

IN a former paper an attempt was made to present the general principles and elements involved in "memory"; its universal spiritual and material characteristics; the intermingling of the two sets of qualificative aspects in man, the human being—call them, for convenience sake, Spiritual memory; Physical memory; and their partial mixture or mergence as in man, Psychic memory. They correspond with and are analogous to the three fundamental states of consciousness, Waking, Sleeping, Dreaming, in the order named.

To whatever degree any Being is "awake", it is "asleep" to all else, but since that "else" does actually exist just as much as that to which the being is "awake", and is separate only in consciousness, not in fact, it follows that there is a border-line between that of which one is conscious and that of which he is, for the time, unconscious. This horizon of consciousness between the "known" and the "unknown" is "memory". Memory is, therefore, not merely the *Antaskarana*—the bridge, or path, or link—between subject and object, between mind and matter, but between mind and spirit. In all its five-fold so far developed characteristic qualities in the human being, we have not as yet learned even to distinguish one characteristic quality of memory from another, let alone to distinguish memory itself from its modifications. In every direction to which our consciousness is turned we confuse the powers employed with the fruits or results of the exercise of those powers.

Why is this? It is because we have not yet gained "clean and clear mental perception and conceptions" of *self*. Do we not identify self with what is done; with what is sensed—experienced; with what is remembered; with what is imagined; with what is thought; with what is desired or disliked? Have we *any* clear conception of self as dissociated from, independent of, all and any of these results and accruals from the conscious or unconscious exercise of *our* "power over space, time, mind, and matter"?

Yet the most casual use of the power of *self*-introspection will show us clearly that matter does not remember us: we remember it. And so with all other "objects of perception", physical, metaphysical, or "spiritual": they exist in us; we do, but we do not need to, exist in them. One and all they exist to *us* only as our consciousness is turned upon them; they cease to be, to *us*, the instant our attention is withdrawn from them. What all these "subjects" and

“objects” are, *in themselves*, we no more know nor dream than we know or dream what our very self is, in itself.

It was hinted, in the form of a dual question, at the conclusion of the former article on this mystery of memory, that our “mind” is composed of two utterly distinct sets of impressions: those consciously and determinedly made, and those unconsciously or passively acquired. The solution of the mystery of memory, and therefore of the mystery of self, lies in finding the answer to these two questions for and in one’s own being. And since innumerable other men are “prisoners of fate”, *i.e.*, of memory, the same as ourself, our labor should be undertaken for the sake of all. No amount of individual or personal effort for one’s own sake can ever untie this Gordian knot of human consciousness—for the simple, self-evident reason that memory enmeshes us with others and with all kingdoms of nature, so that the more we twist and turn in our attempts to escape the “common lot”, the more “memories” we acquire, the more we are entangled. The most that we can achieve in the way of withdrawal is called in the most ancient of all treatises on psychology “meditation with a seed”—which means *Soul*-insanity or unbalance. Our birth, with all its attendant circumstances and environment, was precisely due to and a result of “meditation with a seed”; so will our death be, and so also will be our states after death; and while we are “alive here on earth” it is still “meditation with a seed”, for by far the greater portion of our experiences of good and of evil are equally due to “meditation with a seed”.

What is “meditation with a seed”? *It is memory, the concentration of self upon one single “germ” or “mental deposit”, out of the measureless “storehouse” called Buddhi in theosophical nomenclature. This condition is that of Manas, the personal Ego, in Avitchi or Devachan, in the insane asylum or rapt in self-contemplation. Its various stages or degrees, up or down, constitute the gamut of before birth and after-death existence as well as the merely mundane career of the man we are and are acquainted with. It is the nadir and the zenith, perihelion and aphelion of human consciousness. This Manas is, in its turn, the “storehouse” of all the impressions acquired in a single life-time, one in the whole series of life-times that together comprise “the Cycle of Incarnation (or ‘Necessity’) in accordance with Cyclic and Karmic law, during the whole term”—unless the individual man or Manas “makes up its mind” to undertake, “by self-induced and self-devised efforts (checked by its Karma),” to reverse the course hitherto traveled.*

How is this to be done? It cannot be done along the road pointed out by religion, science, metaphysics, and so on, as embraced by mankind—for all these are themselves but the abstract designations of different kinds of “meditation with a seed”. Any of these can be made the path to endless varieties of experiences, here and hereafter, some “good”, many evil indeed. They all spring from unconscious memory, they all end in unconscious memory, they all lead to further repetitions of that vast “Wheel of Change”, as Buddha named it, “the Cycle of Necessity or Karma” as H. P. Blavatsky calls it.

Here on earth, because of the intermingling of the three fundamental forms of memory, because of the waking state of consciousness induced thereby, conscious as well as unconscious communication with the whole of nature is possible to any man. Putting the matter as graphically as possible, any and every man has it in his power to make his every expression and impression *will-intended*. Not till he begins to make essays, trials, experiments in that direction will any man be able to realize to what a ghastly extent he has allowed himself to become a mere automaton. Then, and then only, will he become aware of what lies within and behind H. P. B.’s phrase, “*checked by his Karma*”.

Every impression in the vast store house of the personal mind, in the Egoic mind, in the Mind of Nature—Buddhi—has to be *consciously* encountered, awakened, sifted, *put in its own proper place*, if either of the “three vestures of the Path” is to be woven for himself by the *Nirmanakaya-to-be*, the man who becomes a “Disciple”.

Is this possible? One and all the Great Teachers answer, Yea. Is this easy? No; but it is easy to try. And who shall give us direction, guidance, re-adjustment and aid, help and consolation “along the weary Path”? Who but these same Elder Brothers who have preceded us—preceded us in our human estate, in our gropings and stumblings, in our sins and failings, till by “trial and error” They gained the *Paramitas of Perfection*, “the Virtues six and ten in number”, by means of which They “crossed the gate of final knowledge”. One and all these Great Teachers have “returned back from the other shore” to tell us that as we are, They once were; that as They now are, we may become, by the self-same steps.

Our mind, our conception of self, being what they are, the great Scriptures speak two languages, that of man and that of Man; that of self and that of Self: that of the “Eye Doctrine” and that of

the "Heart Doctrine". The first will enable a man to purify, elevate, and strengthen his personal existence to that point where the "Heart Doctrine" will become more than a dream, a vision, a longing and an aspiration; it will enable a man to begin sifting his impressions and expressions, his inner and outer walk in life where he is and as he is—to begin living on the assumption of Will and Intuition, in one word, to live and act as a self-reliant and self-responsible being.

The contact with the "Heart Doctrine" begins at once this position is assumed, this effort made. "Great *Sifter* is the name of the Heart Doctrine", the would-be disciple will find. What says on this immediate subject the greatest of all Scriptures, *The Voice of the Silence*:

The light from the ONE MASTER, the one unfading light of Spirit, shoots its effulgent beams on the Disciple from the very first. Its rays thread through the thick, dark clouds of Matter.

Now here, now there, these rays illumine it, like sun-sparks light the earth through the thick foliage of the jungle growth.

Vain is the attempt to explore the Mysteries on a mortal basis, on a personal basis, on a selfish basis, however named, however sanctified. They but lead a man to the world of Images at best, to the world of Shadows at worst. Only the Heart Doctrine can lead to the world of Eternal Light itself.

More as the Disciple divorces himself from *all* those considerations which pre-determine and rule human "meditation with a seed", more he realizes that not one passing fancy, one fleeting thought, but will one day become a "seed of meditation" determining a whole life or series of three lives. More he places his sole reliance on the Law and Laws which govern *all* Life, more he will lose that dreadful sense of personal isolation which is the primal curse of all separative, selfish existence. More the personal is replaced by the Egoic, the Egoic by the Divine, sense of Self, more he enters "into the free spaces of the spiritual Life", because he becomes step by step, stage by stage, Master over "space, time, mind, and matter".

This is Universal Brotherhood, consummated in and by the Individualized Spirit or Atman: He neither "forgets nor remembers"—because He is the All.

THE "THREE WORLDS"

IN truth there is only one world—the ever-existent. This is the world of Self, the perceiver—whether with or without a spectacle. This is the formless world.

Of spectacle worlds there are two, the images internal to the perceiver, the world of the Mind, and the world external to the perceiver, the world of the senses. The one is the world of the creator. The other is the world of the creature. These are the worlds of action, of cause and effect. Both these worlds exist within the formless perceiver, but It does not exist in them. They are the pre-existent and phenomenal worlds.

Mind precedes matter and mind survives matter, but Self precedes and survives both these worlds which have no being apart from the perceiver, while the Soul is, in its own nature, independent of both mind and matter which are but the under and outer garments of the Self in action.

The two worlds depend, the one upon the other, mutually and inter-dependently. Their duration is periodic, their causation is both spontaneous and induced, their field of space self-limited and self-extended. They are both germinal and geminal, the two horizons of perception—what is seen and what is not seen. Duality is the basis of both the seen and the unseen, the pre-existent and the phenomenal. When this duality is seen for what it is, Self is perceived by SELF as its mirror and its reflections.

Sense-perception is co-existent with the phenomenal world. To the senses there is no other world than this. The mind-world includes the world of the senses, the pre-existent, the phenomenal. The sense-world is the shadow of the mind-world, as the mind-world is the image of the ever-existent world of the perceiver.

The ever-existent cannot be perceived through the mind, which is but the instrument of internal perception, nor can the mind be perceived by means of the senses which are the instrument of external perception. Mind-perception and sense-perception constitute the two worlds of form. By direct perception, vision without an instrument, by this alone is Self to be seen, is Self to be known, is Self to be realized.

ON THE LOOKOUT

"WAR A PSYCHOSIS"

It is with true courage, and must be with some true sense of spiritual responsibility for the results of scientific progress, that 339 of the leading psychiatrists of the world signed a manifesto calling war exactly what it is—no normal human activity but a true "psychosis"—a literal insanity such as in the individual results in his being deprived of the control of his personal affairs. (*Science News Letter*, Oct. 26, 1935, Nov. 9, 1935).

Subsequently many others who read the manifesto sent in their names to be added. A typical opinion is thus expressed by one of them:

I am in full accord, and feel that there should be as much publicity as possible given to this statement. The one paragraph, "We psychiatrists declare that our science is sufficiently advanced for us to distinguish between real, pretended, and unconscious motives, even in statesmen," should be brought to the attention of all intelligent peoples.

This is a hopeful and heartening sign that modern psychology is progressing, even though erratically, in the right direction.

HOMO SAPIENS?

There has been gaining currency for a long time in the minds of psychologists a theory that man is not necessarily *homo sapiens*—"reasoning man"—at all, but that there are many individuals, and perhaps whole classes, who literally do not understand the meaning or the use of the power of reason.

According to a report by Prof. George W. Hartmann, psychologist of Pennsylvania State College, made to the New York Academy of Science, (*Literary Digest*, Feb. 1, 1936) a group of investigators put the matter to the test in co-operation with a minor political party. Two pamphlets were written as arguments on the same subject. One set forth intellectual and factual reasoning as clearly and cogently as possible. The other was simply old-style political "hokum;" a "tear-jerking" appeal to parental love. Some wards, carefully chosen for comparison, were campaigned with the rational pamphlet and others with the sentimental one. Judging by the voting as compared with previous years, the emotional appeal was twice as successful as the rational one. Two weeks later

a further checkup was made. Three times as many voters still remembered the emotional appeal as did the rational one.

Thus by a scientific field test was verified a fact that has been known to and successfully used by all the exploiters of human emotion.

MEDICAL PROBLEMS

"What Do We Know About the Mystery of Life?" was made the subject of an article in the *Literary Digest* by a Chemist and Engineer. Commenting on "Medicine Sixty Years Ago," the New York *World-Telegram* observed:

. . . there have been prodigies of medical progress. Yet the surface seems only to have been scratched. Beyond antitoxins and anesthesia lie unexplored continents of research in the human body and mind.

Further progress is bound to be increasingly rapid. But there is urgent demand for far-flung new liberation of research talent and genius from the daily grist of money-making in private practice.

WHAT CAUSES DISEASE?

While medical "science" has dealt almost exclusively with effects, save for such proximate matters as sanitation, now and then a few seek half falteringly for causes. "Medical Experts Seek Cause of New Disease," observed the *Literary Digest*, adding with regard to a disease called *granulocytopenia*:

What puzzles medical scientists is the recent appearance of the disease. What new factor in modern life has caused it?

Evidence that it may be due to the increased use of certain drugs has been piling up.

Its present importance is due to the outburst of amebic dysentery in Chicago during the Century of Progress Exposition. Many persons visiting Chicago at the time were exposed to the infection. This has resulted in spreading the disease over the continent.

The same mysteries pertain throughout the nature, and in the small as well as the great. In "Using the Enemy of Bacteria to Combat Disease," the *Literary Digest* opened an article with the words:

Microbes, like men, are created by mysterious natural forces; they grow, flourish, decline, suffer various disorders and perish.

THE "GERM THEORY"

This phrase of modern coinage has two meanings: (a) Living organisms can be produced only by the development of living germs; (b) the theory that contagious and infectious diseases, lesions, etc., are caused by germs.

Both theories represent half-truths, the necessary sequence of the lack of psychology in biology, chemistry, and physiology. No one knows what these variously named "germs" are, how they originate, the explanation of their affinities with living organisms. Modern biology scouts the idea of "spontaneous generation" exactly as it ridicules the idea of "souls"—without ever troubling itself to investigate scientifically what truths may be behind these psychological expressions. Were the statements of H. P. Blavatsky in her *Secret Doctrine* seriously followed up by scientific and theological students they would, in the classic phrase, "learn something to their advantage"—as well as that of humanity.

It may be worth while to repeat in connection with the foregoing quotations a few sentences from *The Secret Doctrine* (I, 261):

BACTERIA AND MICROBES

"The Occult doctrine says: Each particle—whether you call it organic or inorganic—is a life. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expels those souls from their temporary abodes."

HABITS AND ORGANISMS OF LIFE

The mystery of the "lives" is great, for there is always something eluding about them for materialistic science. The reason is essentially two-fold: (a) The spiritual aspect of life is both ignored and misunderstood, and (b) proceeding from particulars to universals instead of vice versa, the fundamental unity and universality of the One Life is lost sight of in experimentation and investigation. In "Vitamins Today" (*Scientific American*, March, 1936) the following incident is related:

A number of years ago a traveler, just returned from Central Africa, told how he had made a fast friend of an ape there by feeding the animal hard-boiled eggs. It puzzled him, however, to see that the ape not only removed the shell from the egg, an article of

food with which he was almost certainly unacquainted, but threw away the white as well and ate only the yolk. The puzzle was solved only when the traveler returned to the civilized world, for then he discovered that vitamins existed. Furthermore the yolk of the egg contained whatever vitamins there were in eggs. Apparently the ape knew intuitively what it took nutrition scientists many years of painful study to find out!

FAULTY REASONING

More precisely, the animal knows *instinctively*, for intuition belongs to the human, not the animal, and is a higher power of the Perceiver than is reason. The latter, or reason alone, can lead one into error and unwisdom, unless it is checked by intuition, the higher power of the Soul to look directly on ideas. An instance follows the relating of this little story:

Perhaps this story is somewhat exaggerated. It is certain, however, that laboratory rats will deliberately choose to eat little dry pellets which contain the vitamins necessary to them, if similar tablets containing no vitamins are also accessible. But this is not attributed either to instinct or to intuitive knowledge. It is assumed that when the animals feel poorly they seek to round out their diet by eating those things which make them feel better.

This is an excellent example of "scientific" camouflage called "reason." How is it that these little creatures "seek to round out their diet?" and what is that "seeking" but instinctual (not intuitional) perception? It may not be "attributed" to instinct, but that does not alter the *fact*.

A REMARKABLE STATEMENT

It is possible to draw a useful illustration from the estimable but infinitely tiresome Dionne quintuplets. The noted psychologist, Dr. Alfred Adler, writes in *Cosmopolitan Magazine*, March, 1936.

The children of a multiple birth are always different psychologically. History and literature may repeat themselves, but nature never plagiarizes. Upon every leaf, every fingerprint, every child, her imprint is unique

While each of the quintuplets will, in some way, react upon the others, each will respond differently. The child's own creative power fashions the mosaic of its character from its heredity and its environment. If it were not for this power—call it soul if you will, or the ego if you prefer—the same environment, with the same heredity, would inevitably produce identical characters.

Even the most limited experience proves that the same family tree bears diverse fruit.

Dr. Adler shows further common sense in his remarks about the undesirable effects of upbringing which the poor little "quints" are having to pay for their rashness in being born as public curiosities.

A MAD ENTERPRISE

The antithesis of "birth control" advocacy is almost comically exhibited in the situation set up by the eccentric Canadian millionaire, Charles Vance Millar, who has left half a million dollars to the mother who should succeed in having the most children within a given ten years—no provision made in the will for the losers in the race!

In the seven largest families are 131 children born, and 104 living, of whom 64 fall within the given space of time. The largest family contains twenty-five children, of whom 23 are alive. These seven families boast eight sets of twins. Nor is this a freak of heredity such as sometimes occurs in individual families. The twins belong to *four* of the families.

The children are not being favorably born according to material standards. Four of the seven families are on relief and the other three very poor. But then—who knows? Lincoln was disqualified from birth on every count of modern "scientific" genetics and sociology. And Washington's stem was a mediocre run-of-garden plant that never produced such a fruit before or after.

FOETICIDE INCREASES

A survey of 10,000 clinic cases in New York uncovered 15 percent of possible births prevented by criminal means during the first five years of marriage. Hideous and incredible as it may seem, after ten years the percentage was found to be 40.

Thus in the class dealt with, somewhere between fifteen and forty percent of possible human beings were literally *murdered*. The authorities quoted (*Science News Letter*, May 18, 1935) state that this horror is far more common among the "better classes" than among the poor; some estimate one to two and a half births in cities, and one to five in the country.

A MYSTERIOUS KARMA

Each year writes a "new high" in the toll of blood and misery exacted by the automobile, with efforts at amelioration failing. Last

year it was nearly 36,000 deaths, and nearly a million casualties. All the combined efforts of engineers and traffic authorities fail consistently to lower the rate.

It is not merely that the fatalities run so high; the automobile inflicts an appallingly high percentage of serious and permanent injuries; far more so than modern battle. The reason for this is pointed out by Dr. Frederick J. Cotton, among others, in *Science News Letter* for Nov. 9, 1935, in dealing with "fender fracture."

This is the particular type of injury suffered by pedestrians struck by the fender of a passing machine—invariably caused by carelessness, and usually on the part of the pedestrian himself. Drs. Cubbins, Callahan, and Scuderi, of Cook County Hospital, Chicago, add that the prolonged rolling and twisting which usually follows an accident enormously aggravates the original injury—horrible as that in itself often is. *It is in fact a curious parallel with the ancient instruments of torture designed to produce such effects.*

IS IT SO MYSTERIOUS?

If, however, one looks to *principles* rather than to the immediate means of their manifestation, the problem may not be so hard to understand. It is not yet likely that the number hideously tortured by these accidents has reached the total of those who, in past times, complacently looked on at, or approved, the judicial torture which was almost universal practice in both the East and the West ever since the beginning of Kali Yuga; it is not likely that all those who as complacently brought their families to burnings in Europe—even down to the 18th century—have yet balanced their debts in flaming machines or flaming buildings. In fact, some of the causes may lie far back of even "ancient" history.

Karma tends to explode itself through channels opened up by action similar to that in which it was incurred. Even the ordinarily good citizen becomes possessed of a sort of wild-eyed megalomania when he seats himself behind the wheel. Safety, courtesy and even common decency are sacrificed to the insensate devil of brute power that seems to infiltrate his consciousness. Is all this not in fact the very essence of the lust of power that caused us in old Atlantis to destroy that vast and glorious Empire and curse ourselves for many incarnations?

Unfortunately, the average victim of the future knows nothing of, and scoffs at Law; if by some miracle of engineering and traffic control these tragedies should be eliminated, he will find some other

deadly weapons to destroy himself with, just as the medical triumphs of modern science have presented us with an equivalent amount of suffering through increased opportunity to die of cancer and heart trouble.

THE POWER OF SOUND

Police, in any part of the world, are hardly noted for psychic beliefs or sentimental superstitions. One may assume that this is at least true in Budapest. Nevertheless, a dispatch from that city dated Feb. 24, 1936, (*Oakland Tribune*) informs us that a single musical piece, "Gloomy Sunday," has been suppressed as responsible for eighteen suicides. The last of these was a shoemaker, Joseph Keller, who asked that a hundred of the roses mentioned in the song be placed on his grave. Two people shot themselves while listening to Gypsies playing the tune on violins; some killed themselves while listening to it on gramophone records in their homes; two housemaids went insane and killed themselves while listening to the music floating up from dinner parties.

The Budapest incident demonstrates what every Theosophist knows—that sound is a cosmic power which can vitally affect every principle, visible or invisible, that makes up the human constitution.

What few realize is that the mass of the race is under its spell in some direction or other and very seldom to its own benefit. It is true that one might expect such effects in the depressing direction to occur in Budapest, a region which since the War has known no other Sundays except gloomy ones, and where Karmic tragedy of the deepest dye permeates every fibre of life. But the effects everywhere of misused music are no less dire for all that they are delayed or not so marked in their manifestations.

A SINISTER PRECEDENT

A New Jersey woman, Mrs. Mabel Eaton, sued for divorce. Her husband entered a counter-suit and won it before Robert Grosman of Newark, Advisory Master in Chancery, who awarded the two children to the father. Some reasons given are probably the most astonishing that were ever spread on American court records.

. . . . Mrs. Eaton had "permitted herself to become thoroughly imbued with Communistic, atheistic, and I.W.W. doctrines . . .

But she is not privileged to instil into the minds of these young children, against the will of their father, these doctrines . . .

which are looked upon with abhorrence by the vast majority of people living under the protection of our Lord."

It seems never to have entered the head of Mr. Grosman that he had reversed the Constitution of the United States. Fortunately there were immediate press reactions to this enormity, of which the following are typical.

The case "provides a precedent that might well cause Patrick Henry, to say nothing of Thomas Paine, to turn over in their graves," says the *Atlantic City Press* (Ind.), and the *Asbury Park Press* (Ind.-Dem.) says the ruling is "a new law in American liberty."

This is the view of the *Newark Ledger*: "Advisory Master Grosman, having emphasized his antipathy to Mrs. Mabel Eaton's views on religion and social questions in deciding against her in a custody action in the Chancery Court, now says that his decision was not based solely on the mother's radical views. Nevertheless, the decision is a shocking one.

"Far from pleasing conservative men and women with deeply religious feelings, it should stir them to protest the arbitrariness of the court.

"The decision is a blow at personal liberty within the home. It encourages espionage in every home where there is the slightest difference of opinion between husband and wife."

OUR CHANGING CIVILIZATION

Not a "new" book, but "required reading" to all students of Education at the University of California, is John Herman Randall's *Our Changing Civilization*. Randall, though following the methods of modern so-called scientific investigation, reaches some very "unscientific" conclusions. He sees all civilizations to be the result of the molding of a particular physical environment to fulfill human basic needs. The process of molding the environment produces a social tradition, or rationale, very hard to dislodge . . . even though a change in "basic" needs ought to change the institutions resulting from a former molding of environment.

Randall feels that the tremendous change in meeting economic needs (synonymous with "basic") has aptly modified the political structure, altered religious dogmas, and dealt a death blow to traditional art. The Home alone has not been modified to meet the new situation, and is crumbling before the onslaught of Industrialism. The great shingled homestead finds itself in the tenement district, where twelve families now occupy it; while uptown a hundred couples live in the apartment-house. The wife is no longer

economically dependent upon the husband. Bakery, factory, department-store have destroyed the husband's dependence on the home.

NO LEGISLATIVE CURE

Randall, very curiously, does not propose a legislative cure. He suddenly turns traitor to his "economic" god, and asks that the faith and wisdom of the ancients enchain the implacable machine world.

"Plato and Aristotle, Hosea and Isaiah, Jesus and Paul, Spinoza and Goethe, Jefferson and Lincoln . . . these men and their peers can still inspire us, though the furniture of our lives be test-tubes and dynamos." "We need faith . . . confidence that what is deepest and best in the long civilization, may . . . clothe itself anew in richer robes."

Surprisingly again, the core of Randall's "experimental moral faith" is simply three maxims from three great Western (?) movements, which he has accepted intuitionally . . . "Thou shalt not violate thy brother's soul", "Thou shalt love thy brother as thyself", "All men are created equal". These three maxims hit deep indeed, but must they not seem somewhat root-less to Theosophists? There is no inherent necessity which compels their acceptance. What, indeed, *are* "soul", "love" and "equality"? How can the tubercular miner love the "capitalist" who possesses the *unequal* privilege to violate the miner's body, if not his soul? Maxims are not always reasonable to those who stand in greatest need of them. Randall's sincerity is unquestioned. Theosophists must be fired by this man who preaches the way of individual virtue for mass redemption. They must be fired to furnish the necessary synthesis as well as the needed example.

"GENES"

According to the current views of the day on Genetics, the gene is the ruler of man's destiny. A person's length of life, the diseases to which he may be susceptible, his individual appearance and character are pre-determined long before birth in sub-microscopic entities within the germ cell. In addition there is the "fact" that about 2½ per cent of the population is "bound to go bad," according to Dr. Riddle, speaking before the American Institute, Feb. 26th. How, with such a doctrine of fatalism, can man have the audacity to attempt or even suggest ways and means to improve the race

stock? The solution is said by science to be in better gene combinations, but it is proved by scientists themselves that every one of us carries both good and bad genes and that the feeble-minded of the next generation will come not only from feeble-minded parents but from apparently normal stock. So just what "new defenses" are possible with such firmly established "facts" remains a riddle.

TOTTERING MATERIALISM

While the "philosophy" of materialism still holds nominal sway over the science of the day, an increasing number of investigators are breaking away from the narrow "party discipline" to make published statement of their rebellion against dogmas once scientifically "sacrosanct". A present instance is the work of Prof. William McDougall, "Religion and the Sciences of Life", a collection of essays covering many fields of human thought. It will perhaps be remembered that it was through the influence of this distinguished psychologist that the studies of telepathy now being carried on at Duke University were first instituted. According to a reviewer in the *New York Times* of January 19, 1936,

His major theme consists in an analysis of the limitations of our physical science and the exposition of a partly intuitive basis for a belief in a reality which extends beyond the physical realm. The facts of the realm of spirit are not deducible, he contends, by means of the terms of physical science. On the contrary, the physical world itself has been shaped by and is an expression of spirit. Professor McDougall attacks violently all mechanistic theories. "It is doubtful," he says, "whether such terms as tendency, force, energy, causation or any words expressing any valuation . . . could have meaning to a creature, conscious, but mechanical or mechanistic in its workings, a creature such as the biologist and psychologist of the post-Darwinian period have commonly asserted man to be."

Ethically speaking, he maintains that any society continuing to prosper under such conditions would at best be living merely on its capital of moral tradition. "It seems but too probable," he asserts, "that that capital unrenewed and unsustained by any beliefs other than those permitted by a strict materialism must undergo a gradual or perhaps a rapid attrition."

The Theosophist, however, can but regard with misgivings the Professor's own prescription for the renewal of our moral capital. "Careful research within the realm of parapsychology" may connote a source of moral stamina for him, but to the student of the

psychological philosophy of H. P. Blavatsky it sounds much more like an excursion into the realm of the Hall of Learning, where under every flower there lies a serpent coiled. Well may such research be "careful".

ANCIENT ART AND SCIENCE

Interest in archaeological discoveries steadily grows. Can it be there is a dawning perception that the ancients may have possessed knowledge and power quite beyond our mortal ken? That the mysteries of the past hold vital lessons for the present and the future? Not only the news items and the archaeological journals give serious attention to various discoveries, but even the scientific magazines and publications take up the matter more systematically and methodically, with less prejudice in general and more seriously as the flood of new-old facts compels recognition.

On the cover page of the *Scientific American* for September 1935 appeared a picture of the "Fortress Village of a Powerful Race," with a brief note on page 113 describing Machu Picchu as the home of a once powerful race situated on an obscure mountain top at high elevation in the Andean mountains in Peru. A picture of an ancient symbolical stone dragon appeared on the cover of the January 1936 issue of the same publication, and at page 4 the picture of a huge stone elephant with upraised trunk is reproduced with a tell-tale note: "Ancient Art Revealed by a Peasant's Plow":

SIGNIFICANT INSCRIPTIONS

East of India, and occupying the Indo-Chinese Peninsula south of China, lie three countries, Burma, Siam, and French Indo-China. The coastal strip of French Indo-China, along the South China Sea, is Annam . . . Inscriptions discovered by the French have indicated that this Cham Empire, of antiquity about equal to that of the Christian Era was of Indian origin, for the inscriptions were in Sanscrit. How this first civilization in Annam spread there from India, which is 1400 miles air-line distance and 3000 miles by sea—the only practicable route—is a question in itself.

These questions may be resolved only by a serious study of Theosophy and its records of racial origins, movements and developments. Anciently India was vastly more than it is now, and very different in character, contour, and knowledge. If we read, as in "The Heel of the Conqueror" (*Scientific American*, February, 1936) on the "Ancient City Mound in Palestine . . . Evidences of

Several Conquests Revealed to Excavators", the Theosophist will knowingly agree.

In "Ethiopa as One Cradle of Civilization" (*New York Times* January 19, 1936), the author remarks:

According to the distinguished Soviet geneticist, N. I. Vavilov, generally regarded as a high authority, Ethiopa must have been one cradle of civilization. For out of Ethiopa came a variety of wheat which spread over the world. . . .

Vavilov concludes that Egypt got her agriculture and civilization from Ethiopa. More varieties of wheat are found in Ethiopa than in all other countries combined. . . .

By plotting the regions of origin of all these plants, Vavilov saw at once that the first agricultural experiments must have been made, not in the steaming valleys of the tropics, as so many suppose, but in the mountains. If he is right we must regard the highlands of Ethiopa and Afghanistan as two cradles of civilization.

There is some truth in this, but not the whole truth, for "India and Egypt were akin," and "the Eastern Ethiopians—the mighty builders—had come from India as a matured people, bringing their civilization with them." (*Isis Unveiled*, I, 515, 567; II, 434-7).

A CORRECTION

In May THEOSOPHY at page 329 and under the caption "The Various Theories", reference was made to the "communications" received from the late Conan Doyle by his wife and son. With these was identified the "messages" received by Sir Oliver Lodge from his son Raymond who was killed in the Great War. It is an interesting phenomenon in itself that the *lapsus memoriae* should have occurred, that it should have been passed unnoticed by the several editorial readers of "copy"—all of whom were perfectly familiar with the actual facts. Readers of the Magazine may find in the mistake "good copy" for reflection on the subject of memory itself—in the living as well as the dead.