

A U M

Effecting difficult things while they are easy, and managing great things in their beginnings—this is the way of Tao. . . . Therefore the wise man takes great account of small things and so never has any difficulty.
—LAO TZE.

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MOTIVE AND METHOD

NOWHERE are the strength and weaknesses of human nature more revealed than in what men write. In judgments passed and praises given, in the emphasis on those things selected for attention, writers expose their mental and moral anatomy to all who read. Men who write as persons provide personal estimates, valuable only as studies of the personal nature—of the author, not the subject. But those who write as Souls, speaking to other Souls—whose words are in the Language of the Soul—these are of another order of life and mind.

When H. P. B. spoke of this scientist, that theologian, or some other, it was not of a "person," but as a characterization of this or that tendency or quality in the common human nature, good, bad, or indifferent. Her motive, which shines forth in every page and line of everything she wrote, was to show the way to fulfillment of the life-destiny of all souls. History, in her hands, was the history of the Great War, the *Bhagavad-Gita*, however garbed in the terms of western scholarship—a necessary concession of the Lodge to the ignorance and prejudices of modern civilization.

In the seventh volume of *The Path* Mr. Judge wrote: "Once more, too, the editor declares he sees no excuse for the existence of this or any other magazine. He wearies of the eternal printing that goes on, for there is nothing new under the sun, and we are like squirrels repeating the words spoken by bodies long since dead, which were inhabited by ourselves, whom now we fail to recognize." Again, "Nowadays there is a thirst for more, more, more, articles and books, all repeating the old ideas while they pretend to be giving out original thoughts. Why not read and re-read the thoughts as given? And the reply is that it is not pleasant to take

so much trouble; besides, the modern method is not the same; and, above all, we are lazy of mind as well as superficial, therefore there must be constant re-statement. Give out the doctrines found in the *Upanishads* in the old form and they are scouted, but rewrite them with a modern title and it will be considered. Hence while seeing no excuse for the existence of any magazine, the Editor is forced by circumstances to continue the publication of his own, however faulty it may be."

These, then, were the motives of Mr. Judge in publishing *The Path*. Not that he, Judge, desired "to express himself," but that Truth might be known. Let it also be noted that he wrote no *books*: the *Ocean*, *Echoes* and *Epitome* were but serial articles and tracts, the *Gita* a rendition of ancient wisdom, to which his earlier *Notes* were also in article form and in no sense a "commentary," as he himself said. He but pointed to the teaching, to the words of the Messenger, H. P. B.

Both Judge and H. P. B. wrote as Souls to other Souls. Who among all those who have written about these two have appreciated their motives? The answer is simple: Only those who were themselves moved by the same ideal. Understanding of the thought and action of Great Souls requires a measure of aspiration toward the same great end, and according to that measure is the understanding. Those who attempted to estimate the character and work of H. P. B. in terms of their own personal motives and understanding thereby cut themselves off from all but the personal H. P. B., who was least of all a "person" in her life and work.

So also with Mr. Judge. As March is the anniversary of his release from the physical body—a change, for him, not of *state*, but of plane of activity—it is fitting to recall some other evidences of his motive in life. It was, first, last, and all the time, to help others. Never did interests, personal or intellectual, draw his attention from this all-important point of view. The simplicity of his articles in *The Path*, and at the same time their profoundly moving quality, led H. P. B. to call that magazine a "shining light"—"pure Buddhi." His emphasis was always on the heart doctrine, on devotion. In this day of learned ignorance he distinguished clearly between the knowledge of externals gained from books and that "inward sense" which perceives the real truth of things. Yet always balanced, he said: "I do not decry or despise learning; it is a great possession; but if the learned man were also a devoted one in the sense of the *Bhagavad-Gita*, how much wider would be the sweep

of his intellection no one could calculate." He urged use of the method of which he was over all the Master: "The A B C of Theosophy should be taught all the time, and this not only for the sake of outsiders, but also for the sake of members. . . . Theosophy can best be presented in a simple form by one who has mastered the elements as well as 'the nature of the Absolute.'" His article, "What Our Society Needs Most," is the best guide for present-day promulgation—a practical application of the ideals set forth in H. P. B.'s messages to the American Theosophists. He wrote:

What we most need is such a Theosophical education as will give us the ability to expound Theosophy in a way to be understood by the ordinary person. This practical, clear exposition is entirely possible. That it is of the highest importance there can be no doubt whatever. It relates to and affects ethics, every-day life, every thought, and consequently every act.

EVOLUTION: A SIMPLE ANALOGY

In the case of beings below Man, the principle of *Manas* is latent and must in the course of evolution be energized and lighted up by those who had become active *Manasic* beings in previous periods of evolution. Taking all these facts into consideration, what can we find within our experience that would give us an idea of how "mind" is given to the "mindless"? We should understand that the word "mind" refers to the active, operative, *Manasic* principle, and "mindless" to the same principle, neither active nor operative, but latent. Now take the case of an infant born into the world—so far as this plane of perception and expression is concerned, the child is "mindless"; those who are its parents or guardians by degrees arouse into action *the latent power of understanding*, the mind, and give to the child as much of their knowledge as the growing mind is able to receive. Can we not conceive of an incipient humanity in its early stages of instructibility being given by degrees the knowledge of those with "mind"? And is it not true that while we as an incipient humanity were so instructed in those early periods, we are still in need of further instruction, and are receiving it through the sacrifice and effort of those who gave Theosophy to the world in general.

—ROBERT CROSBIE.

ANCIENT LANDMARKS

THE FIRST GREEK PHILOSOPHERS

6th B.C.
6th A.D.
THE millennium which extended from the time of Buddha and Pythagoras in the sixth century B. C., until the final suppression of the Neoplatonists in the sixth century A. D., is the only focus left in history wherein the bright rays of truth streaming from the sun of archaic wisdom converged for the last time, unobscured by the dark clouds of bigotry and fanaticism.

Temples
The first part of this period marked the rise of Greek democracy. The Kings had already given way to the Nobles who, in their turn, were being replaced by the Tyrants, some of whom championed the rights of the people while others became dictators. With the rise of the middle class, education became more general. The laws of Greece, which before that time had been oral, were now reduced to a written code. The arts of music, poetry, the drama and architecture began to flourish. At no other time in history were so many temples built as in Greece during the sixth century B. C. It was at the beginning of this rising cycle of democracy that the Milesian school of Greek philosophy was born. This School was an outcome of the Mysteries, and the three men who sponsored it were Initiates.

7 Wise men of Greece
598 B.C.
In the Mysteries, philosophy, science, religion and ethics were taught as one, with no special names to distinguish them as separate branches of learning. As a matter of fact, the word philosophy was not known until the days of Pythagoras. Before his time the wise men of Greece were known as Sages, "those who know." Pythagoras coined the word philosopher to indicate one who loved truth and sought to discover what wise men already knew. The "Seven Wise Men" of Greece, while commonly called "philosophers," were practical men who applied their extraordinary knowledge in various ways. Solon, one of the most famous of the Seven, used his knowledge of universal principles to establish good government. Born a wealthy noble, Solon was a friend of the common people. After his election as archon in 594 B. C., he limited the wealth of the nobles, released all the peasants who had been put into prison for debt, established a jury system and wrote out a Constitution in which every citizen of Greece had a voice in the government. Another of these "Seven Wise Men," Thales, founded the first school of Greek philosophy in Miletus, a powerful Greek city on the coast of Asia Minor.

Thales, who took his name from *Thallath*, the Chaldean goddess personifying the sea, was a prominent statesman who was associated with King Croesus in the capacity of engineer. Of Phoenician parents, Thales had travelled widely in quest of knowledge, visiting Crete, Phoenicia, and Egypt. He studied astronomy in Babylonia, and after his return to Miletus gained great fame by predicting an eclipse of the sun. His initiation into the Egyptian Mysteries, it is said, made it possible for him to write a book on mathematics. To Thales we owe several propositions later included by Euclid in his *Elements*. He is also credited with having "discovered" the electrical properties of amber. But as the science of electro-magnetism was taught in the Mysteries, Thales cannot be regarded as the discoverer of any phase of this science, but only as one who gave out publicly what he had learned in secret.

It appears that at about 600 B. C. the time had arrived, under the cyclic law, for public instruction in some of the teachings which had hitherto been confined to the Mysteries. A recurrence of that cycle occurred 2,500 years later, when *The Secret Doctrine* appeared. It is interesting to notice the similarity of the method used by these early Greek philosophers to that of H. P. B. In the early pages of *The Secret Doctrine* three fundamental propositions appear in a summarized form, to be illustrated and elaborated throughout the work. The early Greek philosophers followed the same plan, proceeding by gradual stages from the first proposition to the second, and from the second to the third. In *The Secret Doctrine* these principles are applied first to the Cosmos and then to man. The Greek philosophers employed the same order. *The Secret Doctrine* presents philosophy, science, religion and ethics as they were taught in the Mysteries—inseparable from each other. The earliest Greek thinkers, however, concentrated on what may be called the "philosophy of science." Only Pythagoras—whose School was patterned after the Mysteries—used the synthetic method.

Although the majority of modern philosophers are willing to admit that every known type of philosophy finds its prototype in the early Greek schools, the old philosophers are often accused of generalization, of a lack of system, and of scientific ignorance. This accusation itself springs from what the Platonists would describe as "complex ignorance" on the part of modern critics. It is the error which permits a man to remain oblivious of his ignorance regarding certain things. For example, how many of our scholars are aware of the fact that every science was originally imparted to

electrical
Amber

electro-magnetism

2,500 years later

3 Fundamental

Synthetic

men by Divine Teachers, thereby becoming sacred, and impossible of communication save during the rites of initiation? How many realize that no initiated philosopher had the right to reveal his knowledge clearly, but was obliged by the law of the sanctuary to conceal the truth under the veil of allegory and symbol? Once this is understood the seeming "ignorance" of the early philosophers will be recognized as but the result of obligatory *caution*.

Allegory
symbol

st Fund.

The first school of Greek philosophy was founded by Initiates who taught under these restrictions. They started as do all true philosophers, by postulating the existence of a homogeneous Substance-Principle, the radical Cause of all. Thales symbolized this principle as Water, Anaximenes as Air, Heracleitus as Fire.

When Thales chose Water to stand for Primordial Substance, he employed a symbol already familiar to the Greeks. Homer had described the Source of all as "River Ocean, a deep and mighty flood, encircling land and sea like a Serpent with its tail in its mouth." Hesiod had declared that "Chaos was of all things the first produced," indicating that the *producer* of Chaos must be passed over in reverential silence. But long before the days of Homer and Hesiod the Greeks had learned of Primordial Substance from Orpheus, who brought from India the archaic doctrine which is itself as old as the world. This idea opens the cycle of cosmogony in the Chaldean Book of Numbers, in the Egyptian Book of the Dead, in the Indian Puranas, in the first book of Genesis. Even Wordsworth in his Ode to Immortality describes the beginning of things as—

A dark, immutable Ocean without bounds,
Without dimension, where length and breadth and height
And Time and place are lost; where oldest night
And Chaos, ancestors of Nature, hold
Eternal anarchy.

Anaximenes of Miletus, friend and associate of Thales, is known to the world for his description of the universally pervasive Principle in which the earth floats and which permeates every atom. He symbolized it as Air. In the single surviving sentence of his writings Anaximenes says:

Just as our soul, being air, holds us together,
so do breath and air encompass the whole world.

Jiva-Air

The "air" of which he speaks is *Jiva*, an aspect of the "Great Breath," the Life which, without doubt, does "encompass the whole world." As *Jiva* is the highest principle in man, the state-

ment that our soul is "air" may be taken in this meaning. The "breath" associated with "air" may be understood as *Prana*, which, strictly speaking, is breath, a necessary element for the continuance of life in the human frame.

While the world of philosophy is indebted to Anaximenes for spreading these purely Theosophical concepts among the Greeks, modern science owes to him a statement of the nebular hypothesis. Anaximenes declared that the sidereal bodies were formed through the progressive condensation of a primordial, pregenetic matter, which had an almost negative weight, and was spread out through space in an extremely sublimated condition. -weight

While Thales chose Water to symbolize Primordial Substance, and Anaximenes chose Air to describe the One Life which animates it, Heracleitus of Ephesus maintained that the one Principle underlying all physical phenomena is Fire. This is also an old occult symbol, for the esoteric teachings say that "Fire is the most perfect and unadulterated reflection, in Heaven as on Earth, of the ONE FLAME. It is Life and Death, the origin and the end of every material thing. It is divine 'SUBSTANCE'." (The Secret Doctrine, I, 121.)

However partial their explanations may appear in the greater light of The Secret Doctrine, the world owes these ancient Greeks a debt of gratitude for their impersonal concept of Deity. From the early period of the Fourth Race down to the last palmy days of Grecian art, the Hellenes were the only people who raised a public altar to the Unknown God. Although the lesser gods were worshipped in anthropomorphic forms, the unknown Source of all was described as IT. Parmenides, of the Eleatic School, declared: "It is. It is complete, immovable, indivisible, without beginning and without end." Anaximander, of the Milesian school, called IT the Source of all, within which all things arise and into which they will eventually return. Many of the Greek thinkers symbolized the abstract, ever-incognizable Presence as a Circle, or a Sphere, Parmenides saying, "It is complete on every side like the mass of a rounded Sphere, equally poised from the center in every direction." From the point arising within that Sphere the Greek philosophers constructed the mathematics of the Universe. 4th Race
Unknown
God

The tendency of the Greeks to anthropomorphize the lesser "gods" received a stinging rebuke from Xenophanes, reputed founder of the Eleatic school. "Vain mortals," he said, "imagine that gods like themselves are begotten with human sensations and

voice, and corporeal members." In his humorous fashion he assured his countrymen that if oxen and horses had hands and could form images of their gods, the oxen would shape their gods in the form of oxen, the horses in the shape of horses, "each kind the divine with its own shape and form endowing." The early Greek philosophers, therefore, must be credited with an understanding of the impersonality of the Deity as taught in Theosophy.

2nd Fund.

Unity of Law

The second fundamental proposition was clearly stated by Anaximander, who said that "There are innumerable worlds which come into being and pass away, some always coming into being, while others are passing away." This universal Law of Periodicity, prevailing in every department of Nature, found another advocate in Heracleitus. He affirmed that the Universe is pervaded by duality, and that the various pairs of opposites—day and night, heat and cold, life and death, sleeping and waking—are synthesized in an underlying Unity. This Unity, he said, is the Unity of Law. "The process by which one thing changes into another does not take place in an unregulated and lawless manner. It is rhythmical, kept within the bounds of definite proportions."

The orderly procession of events under the Law of Cycles was treated at length by Empedocles. He declared that "all things prevail in turn as the cycle comes around, and pass again into one another, and grow great in their appointed turn." This, he said, brings about the regular recurrence of the seasons, the rise and fall of civilizations, the successive incarnations of man. Empedocles regarded death as an illusion, a mere interval between two lives on earth. One statement made by him might well have been drawn from The Bhagavad-Gita:

There is no death for any of the things which perish,
nor any cessation for them through baneful death.

Re Inc

Empedocles apparently was able to remember some of his past incarnations. He informed his students that in some of his lives he had been a man, in others a woman. In a fragment of his writings he described his sensations when he again found himself assuming a body of flesh. "I wept and wailed," he confessed, "when I saw the unfamiliar land. I am now a wanderer and an exile from the gods, because I put my trust in insensate strife."

Karma

Empedocles thus described the working of the Law of Karma which compels the soul to incarnate again and again until it rises above the attachment to the pairs of opposites—the cause of "insensate strife." Empedocles spoke of this Law as the Oracle of

"Necessity" which follows a man's footsteps until he learns to work with the Law. In another fragment, Empedocles wrote of one who has wilfully polluted his hands with blood and thus foresworn the Law of Brotherhood. Such a man, he said, "must wander thrice ten thousand seasons from the abode of the blessed, being born throughout the times in all manners of mortal forms, changing one form for another."

Oracle of Necessity

Law of Brotherhood

Are these the words of "ignorant" men? Are they not rather the carefully and cautiously phrased statements of those who *knew* the fundamental teachings of the archaic wisdom, but who were prevented by their pledge of secrecy from giving them out to the world in full detail? In the thought of the early Greek philosophers, many hints of the ancient secret doctrine are evident to those who have eyes to see. These hints, however, will not be understood, even by the greatest scholars of the day, until they are viewed against the background of the ancient wisdom, the modern expression of which is found in The Secret Doctrine. With this standard of comparison, all systems of philosophy, ancient or modern, show their relation to the unchanging truth, of which they are more or less partial representations.

"THE MIGHTY ART WAS LOST"

There were nations as cultured in days of old and certainly more spiritually "advanced" than we are. But there are several reasons for this willing ignorance. One of them was given by St. Paul to the cultured Athenians—a loss, for long centuries, of real spiritual insight, and even interest, owing to their too great devotion to things of sense and their long slavery to the dead letter of dogma and ritualism. But the strongest reason for it lies in the fact that real Theosophy has ever been kept secret.

The causes for it were: *Firstly*, the perversity of average human nature and its selfishness, always tending to the gratification of *personal* desires to the detriment of neighbors and next of kin. Such people could never be entrusted with *divine* secrets. *Secondly*, their unreliability to keep the sacred and divine knowledge from desecration. It is the latter that led to the perversion of the most sublime truths and symbols, and to the gradual transformation of things spiritual into anthropomorphic, concrete, and gross imagery—in other words, to the dwarfing of the god-idea and to idolatry.

—*The Key to Theosophy.*

THREE POINTS OF VIEW

THE climacteric point of the Theosophical Movement of the nineteenth century has just been passed. The complete cycle is that of 100 years, because this period is the full life-term of an average incarnation throughout *Kali-Yuga*—the Black Age. Already, though *Kali-Yuga* has scarcely begun, the very great bulk of humanity dies long before even the climacteric is reached—that is, before the age of sixty-three. Comparatively few reach even the biblical three-score-and-ten. The mortality list of those who do survive the climacteric is illustrated by the fact that although the Census of 1930 shows a population in the U. S. A. of one hundred twenty-five millions, it also shows less than 300 centenarians.

Is *physical* immortality possible, either absolutely or relatively? One has but to consider whether there could ever have been a time when matter, or energy, or spirit, or life, *was not*, or a time when they shall cease to be, to see that any other than an affirmative answer to the question implies either miracle or chance, not “the reign of Law in everything and in every circumstance.” Relatively speaking, we are aware of the indestructibility of cells and crystals, the basis of the organic and inorganic kingdoms of physical nature, when compared with their ever-changing compounds. But do we take sufficient note that the “lives,” via the crystalline, colloidal, and cellular forms, are constantly exchanging roles? Visibly, the inorganic is constantly becoming the organic, the organic reverting to the inorganic, in a steady stream. How? Via the intermediate astral kingdom. Whether we use one set of terms or another, there is a continuous two-way flow in all Nature, invisible as well as visible—a flow of matter, of force, of intelligence, of LIFE, from the highest state and its forms to the lowest—and back again. It is well to regard “Karma and Reincarnation,” “the law of cycles,” “the pairs of opposites,” from this fundamental point of view—that of Unity in diversity, of “the ONE in the three, and the Three in the ONE.”

When one thinks it over, he will see for himself that there is not only no reason to deny the Principle of Continuity, but every reason to affirm it. Whether we say “indestructibility” or “immortality,” we do but imply the Principle of Continuity, the unbroken series of the manifestations of LIFE under three primary aspects. When this is perceived and applied to Nature and to Man, it will not be beyond

our capacity to recognize and appreciate that Spirit, Mind, and Matter are a Trinity, "one and inseparable, now and forever."

The distinction between immortality and indestructibility is, then, simply that in the former case there is the *unbroken* consciousness of Self as the Trinity in both state and form. If the consciousness of Self is confined to any form in any state, then upon the dissolution of that state or form the consciousness of Self is lost until in the course of a new Cycle the same state and form are once more assumed. This loss may be "over night," that is, between two days, it may be between two births, or between Manvantaras. In any case the loss is *temporary*, simply because the *Life* that was in the given state and form *persists*. The same causes or forces which in one direction produced the consciousness of Self, in the opposite direction must result in the dissolution of that consciousness—unless?

Unless, while in the self-conscious state and form, that Life or Being learned how to *transcend* the dual flow, centripetal and centrifugal. This is to rise above all "pairs of opposites," with one or the other of which the Being continually identifies his consciousness of Life. Two questions naturally arise from these propositions. How is one to transcend the pairs of opposites? How is one to "gain" immortality?

The two questions are one in reality: that we make of it a duality is in itself an illustration of how our consciousness of Self is bound up with one or the other of the "dual aspects of Wisdom." *If* the continuity of Life is contingent upon *any* state, form, or condition soever, then it is they, not Life, which are self-existent, self-preservative, self-changing. This would mean three "absolutes." Is that imaginable? But if there were, and our consciousness of Self were identified with them, we should then be conscious of our immortality here and now. Have we that consciousness? Alas, no. On the contrary, we are keenly conscious of our mortality.

Whence, then, do we derive this consciousness of mortality if not from the fact that all states, forms, conditions, are in constant flux. *They* change, but we have only to indulge in an instant of *self*-perception to observe that *we remain*. The Real Man is an "absolute constant" as contrasted with his State, Form, and Condition, the "variable constants" of embodied existence.

Our consciousness of Self is limited, but so is our consciousness of everything, whatever we may name it. What limits us? Our misconceptions, our ignorance, our conduct based on them. But whether wise or foolish, whether good or bad, whether young or old in years

of earthly existence, we are still Life. We may have changed our views of life, of self, of conduct, many, many times—but it is always *we* who have changed our views, *we* who are the same identity throughout changes of mind, of state, of form.

If one does not “think on these things,” as St. Paul advised, how shall he be able to apply “the larger word of life” to such subjects as Karma, Reincarnation, immortality, indestructibility, Masters of Wisdom, Nirmanakayas—among many others brought to our attention by Theosophy? We have but to observe from what point of view H. P. Blavatsky and Mr. Judge regarded and dealt with them all, have but to observe our own point of view in relation to the same great subjects and objects, to perceive, perhaps, that our attitude is usually personal, rarely Egoic, let alone Universal.

What is the “personal” point of view? It is to regard self and all things in the light of effects experienced, *i. e.*, in the phantom light of “the pairs of opposites.”

And what is the Egoic point of view? It is to regard Self and action from the standpoint of causes perceived, *i. e.*, in the delusive light that our individuality and continuity depend on our separateness and its maintenance—the geocentric instead of the heliocentric view of Cycles.

And the Universal point of view? That “the SELF is One,” that “all creatures are the same in kind, differing only in degree,” *i. e.*, in state, form, and condition. Taking this position, the student can, in his own degree, “see through the eyes of the highest,” and thus come to study Theosophy, the Theosophical Movement, and his own conduct in relation to them, as these things must appear to Those who look on all mortal things from the point of view of the Immortal.

Karma, Reincarnation, Cycles, relate to LIFE—to Being in *every* form, state, condition. They are Universal, Egoic, Personal—all three in man, the human Being. For the mankind of the Fifth subdivision of the Fifth Great Race, the climacteric is the sub-cycle called Kali-Yuga. For those drawn within the vortex of the Theosophical Movement of the nineteenth century, the climacteric has been reached. On which side of the Cycle are we—its reversionary or its progressive arc? Already the centenary cycle of 1975 is in its gestatory, its ante-natal stage. Looking backward it is easy to see the same stage in the corresponding periods of the nineteenth and preceding centuries since the fourteenth. Looking forward, where will those whose part is played, whose part is now being or

yet to be played before 1975—where will they be when the new cycle is born? Will they be drawn back to birth again to share in it—or will they be in some other state, form, and condition, unconsciously to themselves, as the result of the passive or retrogressive part played by them in the present cycle?

Are the Theosophists of today merely “looking backward,” are they merely seeing only what is immediately before their eyes, or are they “*working* in the present for the future” of the Movement? If the latter, then surely they are making of themselves an integral portion of the rising cycle. Who can doubt the part *now* being played by Masters, by H. P. B., by W. Q. J., by R. C.? Why should not every true Theosophist play the same part? He must—if he is to continue and remain a *true* Theosophist. Otherwise his interest is merely personal, merely Egoic, not Universal. The Universal is the Path of Immortality, the path of Masters, the path of Chelaship in whatever degree or stage the student may presently find himself. Any other path, any other view, is but the Kama-Rupa of the Movement. The closing Section in *The Key To Theosophy* makes this clear. •

BODY AND SOUL

Those who only place *being* in the genus of body, in consequence of impulses and concussions, and the phantasms perceived through the senses, which persuade them that sense is alone the standard of truth, are affected like those in a dream, who imagine that the perceptions of sleep are true. For sense is alone the employment of the dormant soul; since as much of the soul as is merged in body, so much of it sleeps. But true elevation and true vigilance are a resurrection from, and not with, the dull mass of body. For indeed a resurrection with body is only a transmigration from sleep to sleep, and from dream to dream, like a man passing in the dark from bed to bed. But that elevation is perfectly true, which entirely rises from the dead weight of bodies; for these possessing a nature repugnant to soul, possess something opposite to essence. And this is farther evident from their generation, their continual flowing and decay; properties entirely foreign from the nature of being, substantial and real.

—PLOTINUS.

CONSIDERATIONS ON MAGIC

By WILLIAM Q. JUDGE

[The importance of motive as ultimately the determining factor in human evolution can not be over-emphasized. Modern philosophers and scientists do not even suspect that motive may cast a fundamental coloring on all the processes of thought—that, actually, mind never does more than to pursue to its conclusion the direction given by motive. Ignorant of the divine nature of man, they are unable to take the position of the perceiver and thus to view impartially and comprehendingly the forces and motivations of the lower nature. Intellect, in the modern judgment, is supreme, is alone capable of unprejudiced decisions as to what is true. If a proposition is “logical,” it is assumed to state fact, irrespective of the *motive* for its formulation. Theosophy, however, shows that if right motive is lacking, *the truth can not be known*. Mind made to serve the intentions of selfishness can lead but to moral destruction. H. P. B. wrote: “A high development of the intellectual faculties does not imply spiritual and true life. Many of our greatest scientists are but animate corpses—they have no spiritual sight because their spirits have left them.” (*Isis Unveiled* I, 318.) Equally careless of motive are the *poseurs* and false teachers in so-called “psychic science.” “To labor with them is in vain,” says Mr. Judge. But there are those who, not having entered, yet loiter in the glittering ante-chambers of this school, and whose ignorance of the real laws of occultism may lead them so far astray that their destiny will one day no longer be in their own hands. For the sake of the latter, Mr. Judge wrote “Considerations on Magic,” first printed in *The Path* for March, 1887. For them, and for the common instruction of all who would aid these blind followers of false occultism, this article is for the third time reprinted in THEOSOPHY. Marking the approach of mid-century psychism, numerous sects and groups of dabblers in the occult arts are springing up today, in America and elsewhere. Those who can must learn that “the only doctrine which has power to save and bless” is “Universal Brotherhood, with all that the term implies.”—Editors.]

WE hear a good deal nowadays and are likely to hear still more of occult science. In this regard we may as well accept the inevitable. All things have their day, and all things revolve in cycles; they come and go, and come again, though never twice the same. Even our very thoughts conform to this universal law. The life, the teachings and the fate of Pythagoras are involved in mystery, but the fate of the schools which he established and of the followers who succeeded him are matters of

history. The slaughter of the Magi stands over against the abuses and abominations which were perpetrated in their name, and doubtless by many styling themselves Magicians.

It is not the object of this brief paper to attempt to define magic, or elucidate occult Science as such, but rather to suggest a few considerations which are of vital import at the present time, equally important to those who utterly deny to magic any more than an imaginative basis, as to those who, convinced of its existence as a science, are, or are to become, investigators. In both the publications and conversations of the day, frequently occur the expressions "black magic," and "white magic," and those who follow these studies are designated as followers of the "*left hand path*," or the "*right hand path*." It ought to be understood that up to a certain point all students of magic, or occultism, journey together. By and by is reached *a place where two roads meet*, or where the common path divides, and the *awful voice from the silence*, heard only in the recesses of the individual soul, utters the stern command: "*Choose ye this day whom ye will serve*." Instead of black and white magic, read black and white *motive*.

The student of occultism is rushing on to his destiny, but up to a certain point that destiny is in his own hands, though he is constantly shaping his course, freeing his soul from the trammels of sense and self, or becoming entangled in the web, which with warp and woof will presently clothe him as with a garment without a seam.

If early in the race he finds it difficult to shake off his chains, let him remember that at every step they grow more and more tyrannical, and often before the goal is reached where the ways divide, the battle is lost or won, and the decision there is only a matter of form. That decision once made is irrevocable, or so nearly so that no exception need be made. Man lives at once in two worlds: the natural and the spiritual, and as in the natural plane he influences his associates, and is in turn influenced by them, so let him not imagine that in the spiritual plane he is alone. This will be a fatal mistake for the dabbler in magic, or the student in occultism. Throughout this vast universe, the good will seek the good, and the evil the evil; each will be unconsciously *drawn to its own kind*.

But when man faces his destiny in full consciousness of the issues involved, as he must before the final decision is reached, he will be no longer unconscious of these influences, but will recognize his companions: companions, alas! no longer; *Masters* now, inhuman,

pitiless; and the same law of attraction which has led him along the tortuous path unveils its face, and by affinity of evil, the slave stands in the presence of his master, and the fiends that have all along incited him to laugh at the miseries of his fellow men, and trample under his feet every kindly impulse, every tender sympathy, now make the measureless hells within his own soul resound with their laughter at him, the poor deluded fool whose selfish pride and ambition have stifled and at last obliterated his humanity.

Blind indeed is he who cannot see why those who are in possession of arcane wisdom, hesitate in giving it out to the world, and when in the cycles of time its day has come, they put forth the only doctrine which has power to save and bless, UNIVERSAL BROTHERHOOD, with all that the term implies.

There may be those who have already in this new era, entered the left-hand road. But now as of old, "by their works ye shall know them." To labor with them is in vain. Selfishness, pride and lust for power are the signs by which we may know them. They may not at once cast off disguise, and they will never deceive the true Theosophist. They can, nevertheless, deceive to their ruin the ignorant, the curious and the unwary, and it is for such as these that these lines are penned; and the worst of it is, that these poor deluded souls are led to believe that no such danger exists, and this belief is fortified by the so-called scientists, who are quoted as authority, and who ridicule everything but rank materialism. Yet notwithstanding all this, these simple souls flutter like moths around the flame till they are drawn within the vortex. It is better a million times that the proud, the selfish and time-serving should eat, drink and be merry, and let occultism alone, for these propensities, unless speedily eradicated, will bear fruit and ripen into quick harvests, and the wages thereof is death, literally the "*second death*."

The purpose of Theosophy is to eradicate these evil tendencies of man, so that, whether on the ordinary planes of daily life, or in the higher occult realms, the Christ shall be lifted up, and draw all men unto him.

"Man's inhumanity to man
Makes countless thousands mourn."

The Christs of all ages have preached this one doctrine: Charity and Brotherhood of Man. To deny the law of charity is to deny the Christ. The Theosophical Society is not responsible for unveiling to the present generation the occult nature of man. Modern Spiritualism had already done this; nor is the responsibility to be

charged to the Spiritualists, for these unseen forces had revealed themselves in the fulness of time, and many millions had become convinced, many against their wills, of the reality of the unseen universe. These things *are here*, and neither crimination nor re-crimination is of any use. The responsibility, therefore, rests entirely with the individual, as to what use he makes of his opportunities, as to his purposes and aims, and as he advances in his course, involved in the circle of necessity, he influences whether he will or no, those whose spheres of life touch at any point his own. *As ye sow, so shall ye also reap.* By and by the cycle will close and both the evil and the good will return like bread cast upon the waters. This is a law of all life.

Imagine not that they are weak and vacillating souls who enter the left-hand road: Lucifer was once a prince of light, admitted to the councils of the Most High. He fell through pride, and dragged downward in his fall all who worshiped the demon pride. This is no foolish fable, but a terrible tragedy, enacted at the gates of paradise, in the face of the assembled universe, and re-enacted in the heart of man, the epitome of all. Only Infinite pity can measure the downfall of such an one, only Infinite love disarm by annihilation, and so put an end to unendurable woe, and that only when the cycle is complete, the measure of iniquity balanced by its measure of pain. Occultism and magic are not child's-play as many may learn to their sorrow, as many visitants of dark circles have already and long ago discovered. Better give dynamite to our children as a plaything, than Magic to the unprincipled, the thoughtless, the selfish and ignorant. Let all who have joined the Theosophical Society remember this, and search their hearts before taking the first step in any magical formulary. *The motive determines all.* Occult power brings with it unknown and unmeasured responsibility.

If in the secret councils of the soul, where no eye can see, and no thought deceive that divine spark, conscience, we are ready to forget self, to forego pride, and labor for the well-being of man, then may the upright man face this destiny, follow this guide and fear no evil. Otherwise it were better that a millstone were hung about his neck, and he were cast into the depths of the sea.

A NATIONAL EMERGENCY

ALCOHOLISM

IN keeping with its new policy of social awareness and responsibility, the American Association for the Advancement of Science has recently turned its attention to the grave effects of widespread drinking in the United States. The press of Oct. 3, 1938, announced the formation of a new organization known as the Research Council on Problems of Alcohol, comprised of "nearly 100 distinguished scientists and educators from various sections of the country, as well as a group of citizens prominent in public and industrial life." According to an outline of the projected research, the Council will attempt a "thorough, unbiased and strictly scientific investigation of the problems related to the control of alcoholic beverages and to seek solution through a program of unprejudiced research and education." The failure of prohibition is admitted: "Under both prohibition and repeal, alcoholic beverages, when used unwisely, have caused inefficiency, disease and death." Work will proceed in three stages—research, education, and control. The objectives are briefly defined: "A well-organized body of facts is needed in regard to (a) the effects of alcohol on the individual, (b) the effects of alcohol on society and (c) the effectiveness of various measures of industrial and legal control which have been attempted or which may be proposed."¹

Such facts, it is hoped, will provide the basis for education: the biological facts being used to foster self-control on the part of individuals, the sociological facts serving to guide the development of effective industrial and legal controls.

While the New York *Times* cast a sceptical editorial eye on the pretensions of the new organization—suggesting that the resources of past research are vast and that a fresh study of the alcohol problem "should not be heralded in advance as something without which it is impossible to formulate an acceptable program of education and control" — this movement certainly signalizes a renaissance of the humanitarian spirit among modern intellectual leaders. To the criticisms of the *Times* might be added the further observation that the facts sought by the research council are essentially available in the teachings of Theosophy, and likewise the best possible program of education and control. Nevertheless, the motive and plan of these scientists should be respected and en-

¹ *Science*, Oct. 7, 1938.

couraged. Their conclusions will of necessity be limited by the materialistic preconceptions guiding all scientific research. But science, as such, will never overcome its materialism except through the bitter experience of slowly recognizing the ultimate futility of this point of view. Meanwhile right motive and sincere efforts on behalf of suffering and diseased mankind must have their good effects. Theosophists, however, need to consider the full implications of the drink problem in terms of their philosophy. Thus the work of leavening the thought of the race mind will proceed along with the disillusionment of well-meaning but materialistic scientists, toward that future when the wisdom of the ancients will be joined with the knowledge of the modern world.

Informed students of the problem of alcoholism regard it as a national emergency. Dr. Edward S. Cowles of the Park Avenue Hospital in New York thinks it is responsible for as many deaths as cancer, perhaps more. "Few people," he says, "realize how many persons die every year from alcohol or go into insane asylums, never to come out again." In his view the statistics of death from this cause are inaccurate because "the disease is regarded as a disgrace and the alcoholic takes on some other symptom, under which his death is recorded."² According to research workers of the Harvard Medical School, alcoholism is today "a great chronic emergency."³ They record that during the years following repeal of prohibition the annual deaths from alcoholism at the Boston City Hospital doubled, asserting that the problem reaches across the country. Deaths from alcoholism, according to this report, are increasing out of proportion to the increase in alcoholic admissions. Recently a writer cited Census figures revealing that during 1936 more than eleven per cent of the 101,462 first admissions to all public and private hospitals in the United States were alcoholics. The National Committee on Mental Hygiene was quoted to show that between 1920 and 1934 first admissions for alcoholic patients in some metropolitan districts increased as much as 700 per cent. In 1936, 40 per cent of the total admissions to Bellevue Hospital in New York were alcoholics.⁴ According to the records of the chief medical examiner of New York, deaths from alcoholism in that city have risen from eighty-seven in 1918 to 460 in 1937.⁵

Recent investigations of the effect of drinking on the physical organism are of interest. Dr. Ray Lyman Wilbur, president of the

² New York Times, Dec. 29, 1936.

³ New York Times, Sept. 8, 1937.

⁴ Genevieve Parkhurst, *Harper's*, July, 1938.

⁵ New York Times, Oct. 25, 1938.

American Social Hygiene Association, has stated that the use of liquor by young persons tends to increase the rate of infection in social diseases in this country.⁶ Early in this century Sir William Osler found that nearly 53 per cent of pneumonia fatalities occurred among drunkards. Dr. Kenneth L. Pickrell of John Hopkins has shown that alcohol destroys that natural defenses of the body against pneumonia germs. Common medical belief has been that alcohol paralyzes the defensive leucocytes (white blood cells). Actually, Dr. Pickrell says, the alcohol "prevents the blood vessels from dilating and makes their walls impermeable, thus trapping the leucocytes and preventing their migration." Dr. Pickrell gives this warning to doctors and drinkers:

If bacteria are aspirated (inhaled into the lungs) during alcoholic intoxication or . . . anasthesia, they will grow uninhibited by the defenses of the body during the entire period of unconsciousness . . . regardless of the amount of immunity possessed by the body. . . . They may easily become so numerous that inflammation developing after recovery of consciousness may be unable to overcome them.⁷

With this may be compared the statement of H.P.B. in the *Transactions*, in answer to the question, "What is the state of mind of a drunkard during sleep?"

It is no real sleep, but a heavy stupor; no physical rest, but worse than sleeplessness, and kills the drunkard as quickly. During such stupor, as also during the waking drunken state, everything turns and whirls round in the brain, producing in the imagination and fancy horrid and grotesque shapes in continual motion and convolutions (p. 78).

Dr. H. Marshall Taylor of Jacksonville, Fla., reports drinking may cause persons to become hard of hearing, and, in serious cases, totally deaf. According to an account of his statement:

Although alcohol affects eyesight more frequently than hearing, it destroys hearing with great rapidity once its destructive work sets in, Dr. Taylor asserted. In many of the cases of deafness from alcohol, the onset of the malady is sudden, deafness frequently developing in a few hours, he said. Chronic alcoholism in the mother may also poison the blood stream of her infant, causing serious damage to brain and ear tissues, he said.⁸

These recent findings may be added to the many well-known deleterious physical effects of drinking given in detail in texts on the

⁶ New York Times, Nov. 29, 1937.

⁸ New York Times, May 29, 1937.

⁷ Time, Oct. 31, 1938.

subject. A significant psychic consequence of the use of alcohol is quoted by the *New York Times* from Dr. Cowles:

When the alcoholic takes a drink an irritation is set up in the covering of the brain. This irritation produces a superabundance of the fluid in the brain, ten to fifteen times the normal amount, and this in turn causes a change in the patient's entire personality.⁹

There are several direct statements on alcohol in Theosophic teachings. In connection with the finding of Dr. Cowles, students might refer to an interesting quotation from General Pleasonton in *Isis Unveiled* I, 277, fn. A passage from the *Key to Theosophy* may also be considered:

. . . alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition. Wine and spirit drinking is only less destructive to the development of the inner powers, than the habitual use of hashish, opium, and similar drugs (p. 262, orig. ed.).

Writing in "Practical Occultism" on the rules which must be observed by Disciples, H.P.B. gives this injunction and her parenthetical explanation:

No wine, no spirits, or opium should be used; for these are like the *Lhamayin* (evil spirits), who fasten upon the unwary, they devour the understanding.

(Wine and spirits are supposed to contain and preserve the bad magnetism of all the men who helped in their fabrication; the meat of each animal, to preserve the psychic characteristics of its kind.)¹⁰

A passage in an essay written some thirty years ago by Dr. T. Claye Shaw on the "Psychology of the Alcoholic" gives point to H.P.B.'s occult comment:

Other interesting features of the alcoholic mind are rise in sexuality and in religious emotionalism; the former due not so much to increased activity of the sexual organs as to stimulation of the sexual memories; the latter either similar to that peculiar supervention of this class of ideas which is one of the features of the epileptic temperament, or else the victim's feeling of ineptitude, and his recourse to a means of salvation from a condition which is too hard for him to bear, that is to say, Fear is at the bottom of his new convictions.¹¹

The idea that alcohol is a stimulant is a popular misconception. Actually, it is a depressant. As stated by Dr. Rosenau, "alcohol,

⁹ Loc. cit.

¹⁰ THEOSOPHY, I 87.

¹¹ *The Drink Problem in its Medico-Sociological Aspects*, edited by T. N. Kolynack (New York: E. P. Dutton & Co., 1907), p. 95.

even in small amounts, clouds judgment, depresses will-power, and takes the check off self-restraint. In short, it stupefies the highest and noblest function of the mind."¹² In a work on alcohol Dr. Harold Hyman states:

The effect of moderate doses of alcohol on the normal human individual may be briefly summarized by stating that it depresses the higher centers of the brain. From a truly pharmacological standpoint, alcohol as a drug has no appreciable action on any other of the tissues or organs of the body. The reputation of alcohol as a cerebral stimulant is explicable pharmacologically as an "inhibitor of inhibitions," rather than a true stimulation.¹³

Virtually all modern medical authorities call alcoholism a disease. Dr. Cowles regards chronic alcoholism, not as a matter of morals or will power, but as a brain chemistry disease. In his opinion a chronic alcoholic is allergic to alcohol in the same manner as the hay fever sufferer is allergic to ragweed pollen. The Harvard Medical School researchers think that a reason for the increase in alcoholism is that "people today are possibly not built to stand the type of life they are having to live and excessive strain causes something to go wrong with the human nervous system and the mind." Deep, underlying "psychic drives" are said to be chiefly responsible for disturbing delicate mental adjustments, turning a moderate drinker into an alcoholic. Special hospitalization for alcoholics, a campaign for public education in the facts of alcoholism, and a re-education of doctors to treat the problem as social and psychological are the corrective measures recommended. According to Dr. Wilfrid Bloomberg, "The alcoholic has some personality defect that makes him rely on alcohol." A neurologist at the Boston City Hospital, Dr. Bloomberg suggests the use of the drug benzedrine as a substitute for alcohol. The most common effect of the drug he says, is "a sense of well-being or a mild state of elation." He thinks that by the use of benzedrine the patient may be freed of the hunger for alcohol while an attempt at "personality cure" is made by the physician. "If we can substitute for his alcohol a less harmful thing and if we can prop him up a bit with it and then re-adjust his personality so that he doesn't need to rely on it, then we're doing something."¹⁴ Dr. Norman Jolliffe, chief of the medical division of the medical service of the psychiatric division of the New York City Department of Hospitals, an international authority on alcoholism, suggests

¹² Milton J. Rosenau, *Preventive Medicine and Hygiene* (New York: D. Appleton & Co., 1927).

¹³ *Alcohol and Man*, edited by Haven Emerson (New York: Macmillan, 1932).

¹⁴ *New York Times*, Dec. 28, 1938.

that distillers infuse in their product small quantities of synthetic Vitamin B1 to correct the loss of appetite common to some excessive drinkers. He frankly admits "We don't know why people drink, we don't know what causes hangovers, we don't know which is the best procedure in treating these ordinary cases."¹⁵ A Swedish engineer, Sigurd Lindholm, claims to have discovered a gas related to laughing gas (nitrous oxide, a mild anesthetic sometimes used in dentistry) which will sober an inebriated person almost immediately.¹⁶ Another "sobering-up machine" will be displayed at the World's Fair in New York. This device, it is claimed, will reclaim a drinker from deep alcoholic coma to sobriety in two hours. The patient inhales carbon dioxide, which accelerates the internal oxidation of excess alcohol.¹⁷

While these various citations from the press of the last two or three years in no sense "sum up" the scientific investigations of the problem of alcoholism in its many aspects, they do, however, indicate the general approach of the medical profession. Certain basic faults in this attitude are strikingly evident. First of all and most important is the abstraction of the problem from any connection with morality. The alcoholic is freed of a sense of responsibility for his weakness. "Chemistry," not choice, is the cause of his overpowering desire for drink. The attitude of modern psychology and sociology toward the defects of human nature is virtually that of the religionist who accepts the doctrine that man is born in sin and conceived in iniquity. The only difference between the two viewpoints is that the scientist has merely renamed the theological primal tendency to sin, calling it instinct or "drives." For practical purposes, man is defined by the psychologist as little more than an assemblage of these basic drives. Their direction and harmony must be determined by outside influences, hence treatment is largely "mechanical" in character. In this way science replaces "salvation" through the grace of God with the idea of "conditioning" the patient to reconstruct his personality.

Another real difficulty in the way of modern medicine is its ignorance of the several inner principles of man, which may become separate bases of psychic action in cases of abnormality. Mr. Judge hints that one of the effects of alcohol may be like that of hypnotism, rousing to independent action of one of the inner sheaths of the psychic nature. Hypnotism, he says, localizes the consciousness of the Ego in one or the other of the sub-fields of action of the lowest human

¹⁵ New York Times, Jan. 4, 1938.

¹⁶ New York Times, Nov. 27, 1937.

¹⁷ New York World-Telegram, Oct. 24, 1938.

principle.¹⁸ Elsewhere he writes that "the effect of alcohol may sometimes be to dull the outer brain and release the recollection of the teaching in early life of religious or lofty sentiments." This is in explanation of the curious fact that sometimes persons under the influence of liquor, generally regarded as degrading, give expression to noble ideas. The phenomenon, he says, is

like a phonograph which, as a machine, may repeat any good thing; the drunkard has become a maudlin machine. But the inner memory cannot be made drunk, and it is that memory which brings out the expression of lofty sentiments. In the same way morphine, more degrading in effect than alcohol, causes the taker sometimes to utter high sentiments and write magnificent literary matter.¹⁹

There is, perhaps, a correspondence between the discovery of Dr. Pickrell that alcohol prevents the blood vessels from dilating, and the specific contractile action of the hypnotic process—in Mr. Judge's words, "the contracting of the cells of the body and brain from the periphery to the center." Like the victim of multiple personality or the hypnotic subject who while in one remains unaware of his other states, the inebriate rarely remembers actions performed while under the influence of alcohol. In the *Transactions* (p. 76) H.P.B. compares the drunken man with the Kama Rupa after death, freed of the restraining influences of higher Manas. The lower principles, she says, are like wild beasts, and it seems evident that the sense of freedom and exhilaration sought in alcohol by drinkers is actually a release of the lower man from the discriminating principle.

Broadly speaking, the widespread use of alcohol is but a symptom of the underlying materialism and false values of our age. Specific analyses of the problem such as that being undertaken by the newly-formed Research Council can do little more than trace its causes to the general lack of ideals in modern life. The idea that liquor is a legitimate means of fostering social intercourse—a view common to almost every American hostess—is a far more serious symptom of degradation than the statistics of alcoholism. The grossest sort of hedonism is justified by the popular authorities of modern psychology, a doctrine which fits perfectly the purposes of the commercial interests that profit from the sale of alcoholic beverages. Even the schools are not beyond the corrupting influence of the profit motive. Last year the State Board of Education of Virginia approved a text which affirms that whisky and other alcoholic drinks in moderation are harmless. Books condemning liquor are deplored

¹⁸ THEOSOPHY XXVII, 60.

¹⁹ THEOSOPHY IV, 545.

by the writers of this text, who say that moderate use of alcohol "probably plays no important part in the perpetration of lawlessness."²⁰ This is in the face of such facts as the finding of the American Businessmen's Research Foundation, that alcohol annually plays a part in approximately 20,000 deaths on the highways of the country and contributes to at least 100,000 other accidents.²¹

So long as the American people at large remain morally apathetic to conditions such as these, so long will alcoholism and the other consequences of liquor drinking continue to increase. One of the direst results of the use of alcohol by large numbers of people has as yet received little attention by modern experts. This is the effect drinking must have on a people committed to self-government. Who can say to what extent German beer and Italian wine are responsible for the loss of freedom to the citizens of the totalitarian states of Europe? Liquor contributes to the suppression of conscience, gives free rein to selfish desire. Might this also have a bearing on the abortive failures throughout history of western diplomats, their calculated hypocrisy and canting pretense? Bandits, business men and politicians drink over their plans, and crime, economic exploitation and political corruption are our major social evils today. There are other causes, perhaps equally important, but the factor of drink should not be overlooked.

It is clear that without the doctrines of Karma and Reincarnation there can be little hope for an intelligent approach to the problem of alcoholism. The idea of individual responsibility can not be sustained on any other basis. It may be true that when individuals reach the extreme degradation of chronic alcoholism their wills have become so weakened, their sense of responsibility so atrophied that in many cases an appeal to the moral nature of the man can have little effect. In such cases, certainly, some immediate measures are needed so that the patient may be helped to regain the degree of stability necessary for the beginning of self-discipline. But all weaknesses of character, however manifested, are the result of self-indulgence, and when this is recognized then all subsidiary helps and aids will fall into their right relation to the fundamental objective of self-control.

²⁰ *New York Herald-Tribune*, Jan. 16, 1938.

²¹ *New York Times*, Nov. 21, 1937.

HALLMARKS OF TRUTH

THEOSOPHY is a body of *knowledge*, as distinguished from the dogmas which form the bases of religious creeds; from the hypotheses of the inductive sciences; and from speculative concepts upon which rest the many differing philosophic systems of the world. The statement that Theosophy is knowledge cannot be called dogmatic because the philosophy itself provides hallmarks by which the truth in all things may be perceived.

The most evident of these hallmarks is the recognition of Law. Science has the idea of law in common with Theosophy, for science, regardless of method, endeavors to describe the *order* of Nature. But this cannot be said of theology, which teaches the existence in the universe of both miracle and law. This strange antithesis can be accepted only on blind belief. A mind so servile to outside authority has made itself impervious to the real meaning of Law, and therefore of truth. Theosophy can find no way of ingress to the man of unreasoning faith. Through its recognition of Law, however, science presents a logical approach, and the present-day message of Theosophy addresses itself in large measure to the scientifically minded, seeking to extend and make certain that which is dimly perceived.

A limited recognition of Law is possible to that aspect of mind which reasons from premises to conclusions; this is the intellect with which science carries on its researches. But Higher Mind alone recognizes LAW in its majestic sweep through all worlds, can follow its operations beyond the veil of matter to the *causal* spheres of life. Denial of the existence of these planes forms the impassable gulf between modern science and Theosophy—a gulf as deep and wide as is the very difference between the lower *kamic* mind and the Higher *Buddhic* Mind. Unless the scientist recognizes the existence of this Higher Mind in himself, he and the theosophist have reached the parting of the ways in their common quest, for the perception of the other hallmarks of Truth calls for the exercise of the *higher* powers of reason. *This* Reason is synthesizing, not “analytical,” and is capable of looking directly upon ideas. It perceives directly and intuitively the Unity of all Life, just as to the intellect the abstract idea of Law makes an immediate appeal.

The activity of the Higher Mind is not evoked by scientific experiments in a laboratory, nor by regarding Nature as apart from and outside of the percipient being. Between duality and unity the

difference is only *one* as far as arithmetic is concerned, but as concepts of the ultimate nature of the universe they are as far apart as is Reality from illusion, Light from darkness. Dualism in some form or another lies at the root of most systems of thought outside of Theosophy. All anthropomorphic religions are dualistic: an outside deity on the one hand and the universe on the other. God is the author and source of good, and an antagonist, the Devil, is the source of evil. Science divides Nature into animate and inanimate and thus far has been unable to bridge the gap between the two.

To recognize that all is Life and essentially ONE, the scientist must be something of a poet. He must *feel* his kinship with Nature. Only when his heart joins with his mind in the search for knowledge will Nature respond. Then only will she open wide before him the portals of her secret chambers, lay bare her treasures before his gaze. Such kinship has its obligations and duties, inspired by one motive—to serve and to help all life without thought of self. By this means the heart or spiritual center of our being gains rapport with the great heart of Nature. Soul-Wisdom comes from this conscious union.

Before thou canst approach the foremost gate thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF.

The perception of the fundamental identity of all Souls with the Universal Over-Soul is the beginning, not only of true knowledge, but also of *spiritual* evolution. It is the vital centripetal power behind all progress. Knowledge of the unity of all life makes of man a fully responsible Being, one of Nature's coworkers and benefactors. Absolute Truth and Self-Realization are ONE.

LIFE AND ENVIRONMENT

Every organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life to some is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form.

—H. P. BLAVATSKY.

YOUTH-COMPANIONS' FORUM

I *F we never sleep and we never die, who is it that dreams?*

(a) Almost without exception, the knowledge men have with regard to life and its processes is based upon and related to the waking, physical existence. In this view, sleep is thought to be merely a condition of the body in which the normal activity of the nervous system is so far reduced that self-consciousness is entirely wanting; death is regarded as the result of the stoppage of the heart's action and a consequent cessation of consciousness. Self-consciousness, or consciousness of any kind, is therefore said to be due to, and dependent upon, the regular, normal functioning of the nervous system.

The one requisite for comprehension of Theosophy is the replacement of this false and limiting idea of man as merely a physical being—dependent on the brain for consciousness—with the idea of Man as a potential God, summed up in the axiom: "The Perceiver never sleeps, the Perceiver never dies, the Perceiver never ceases to perceive."

Sleep, dreams and death are but various states of consciousness for the Real Man. No understanding whatever can be had of these three states of consciousness save in the idea that there is a Thinker, a Knower and Experiencer, who enters each state and emerges therefrom, retaining his integrity through it all. Sleep and death, as the world understands them, apply only to the body, while the Ego is conscious and functioning on some other plane of being.

Every night as we let go of the body, we enter the dreaming state before passing to the state of dreamless sleep; and on awakening dream is again the transitional state through which we return to consciousness in the body. In each of these states a different portion of the "mind" comes into action; or, to express it in another way, the individual is conscious on a different plane of his being. But whatever the plane our consciousness may be acting in, both we and the things belonging to that plane, are, for the time being, our only "realities."

(b) Who are "we"? Are "we" this hulking body that may writhe, helpless in pain, or lie inert through dark hours? Or are "we" something more than just a living, eating, sleeping, dying mass of flesh? Are "we" something more than any of the states we enter into and partake of—sleep, dreams, death?

Theosophy teaches that there is That which enters and passes through all these states, but which is never affected by them. We know that our identity remains the same throughout childhood, maturity and old age. We never have any real doubt that the "I" of ten years ago is still the same "I" today. We accept our "continuing identity," although science tells us that every atom in our bodies changes every seven years. When we awake in the morning we remember, we know positively, who we are. Yet some of us find it hard to accept the fact that since "we" cannot be that body which is constantly changing, "we" must therefore be something else. That which is within us never changes, sleeps or dies.

Our day, with its hurry and scurry of physical and material things, is the night-time of the Soul, and Its day is when the body lies asleep, leaving It free to go to higher planes. When we dream, the body is at rest. The real "we" is then able to go back to the Source of all things, the fountain of knowledge. On its way to the Source, called the state of dreamless sleep, the Soul passes through dreamland. There, according to the Karma of the individual, dreams of various sorts are experienced. The most ancient teaching of this transition is also the best:

The Spirit of man has two dwelling places: both this world, and the other world. The borderland between them is the third, the land of dreams. While he lingers in the borderland, the Spirit of man beholds both his dwellings: both this world and the other world. And according as his advance is in the other world, gaining that advance the Spirit of man sees evils or delights. . . .

And when he has taken his ease in the resting-place of dream, moving to and fro and beholding good and evil, the Spirit of man returns again by the same path, hurrying back to his former dwelling-place in the world of waking. But whatever the Spirit of man may behold there, returns not after him, for the Spirit of man is free, and nought adheres to the Spirit. (*Brihad Aranyaka Upanishad.*)

(c) During our waking hours, the Higher Ego is hampered by the physical body and personality, and so it is only during sleep that the Soul can live its own separate life, free from the trammels of matter. During sleep, the physical memory and imagination are passive, for the dreamer is asleep on this plane. His brain is asleep, his memory is asleep, all his functions are dormant and at rest.

The inner man, however, acts independently during the sleep of the body, and what, upon awakening, we call dreams are in reality

his actions, which are recorded on their own plane and produce their appropriate effects on this one. Our waking recollection of what we have experienced while asleep is usually hazy and indistinct. Nevertheless, sleep on this physical plane can become the means of entry to life on another and higher plane. It rests entirely with the individual which principle will be the chief motor in dreams, and whether they will be remembered or forgotten.

In order to maintain our physical bodies we must partake of food. What about our inner bodies? Do they require food of some kind? If so, when and how is this nourishment obtained?

(a) The difficulty in understanding that our inner bodies partake of nutriment is a result of our limited conception of the nature of food. We view food as *matter*, but food is *life*, is *intelligence*. Our physical bodies are made up of lives absorbed from the food we have eaten, becoming flesh, skin, bones, muscles, nerves, brain matter, and blood. This food in its turn is a synthesis of lesser lives—minerals, or crystallized intelligence. We eat a certain food, say wheat, because of our need for its particular qualities or kind of intelligent action when digested. Then, also, the act of assimilating brings us into intimate contact with nature, with the opportunity to give the lives new and higher impulses that eventually will raise them to the status of conscious Godhood.

Physical food itself has invisible principles. The Spirit of Life is said to reside in the *quality* of food, or its invisible principles, which are absorbed in the mouth and not in the stomach. The self procures vital airs from the food which only the one life can cause to be digested. Furthermore, what are the mysterious vitamins? Evidence points to the fact that very probably they are astral substances especially connected with the various forms of pranic currents. "Even the Devas subsist by food," says Mr. Judge. "You know, 'they enter into the colour, or sound, or savour, at the sacrifice, they rise in that colour, etc., and by it they live.'"

Thoughts are the food of the mind. Writing on "Theosophic Diet," Mr. Judge makes this clear:

The inner nature has a diet out of our thoughts and motives. If those are low or gross or selfish, it is equivalent to feeding that nature upon gross food. True theosophic diet is therefore not of either meat or wine; it is unselfish thoughts and deeds, untiring devotion to the welfare of "the great orphan Humanity," absolute abnegation of self, unutterable aspiration to the Divine—the Supreme Soul. This only is what we can grow upon. (THEOSOPHY III, 474.)

The questioner would like to know when and how our inner bodies are nourished. It is wrong to suppose that nutriment is taken only at certain times of the day. This is not so even with our physical bodies. Food of various kinds is being absorbed every moment: in breathing; through the hairs of the head and body; by osmosis, and in the vibrations which we receive from the sun. Although these vibrations cannot be felt or perceived they have most important effects. Perhaps there will come a day when the ingestion of even physical food will be an automatic function, as breathing is now. As Mr. Judge says:

For is it not permitted to each one to try and set up a habit in the material unit (the body) whereby we may as incarnated beings know the self? Then when that is done we do not live as others; but all the same, even then, the self must subsist, so to say, while in manifestation, by means of food, no matter if that food be of a different character, corresponding to the new state.

As our inner sheaths are made of a substance far more refined than gross physical matter, it might be said that the replacement of lives on inner planes is accomplished automatically. "Man made of thought, is eternally thinking," and, in paraphrase of this, we can say: Man made of lives, is on all planes eternally drawing those lives into his sphere, impressing them, and expelling them again. By his thoughts, feelings and actions, man transforms the world he lives in.

The form of the reincarnating Ego, Atma-Buddhi-Manas, is an aggregation of substance which has been purified, made so homogeneous that it is subject to alteration only by addition. When man's work in this period of evolution is finished there will no longer be the present heterogeneous matter, but all will have been transmuted and have become part of this permanent nature.

(b) The question of food is an excellent one to consider in establishing the Theosophical point of view about life. Why do we eat? Is it merely to maintain the physical body, or to maintain any of our various bodies or sheaths? If one should ask himself, "Am I good for this food?" instead of thinking, "Will this food be good for me?" or "Do I like this food?" he might find help toward the taking of a changed attitude about living and the purpose of life. Theosophy says that when the Master within presides at the meal, then the man has an opportunity to serve the whole of life.

What is food? Man is immersed in currents of electro-magnetic

matter, of differing classes, conditions and kinds. Call them physical, astral, psychic and mental life, or call them "food," if one likes, for they are the substances of which his bodies are built. These substances in which man is immersed never let him go until the great cycle of evolution is complete. Whether in a physical body or in Kama Loka or in Devachan, we are always embodied in some kind of matter. What is the purpose of this procession through states of matter? There is before man an ancient and unfinished task, assumed willingly and knowingly by him long ago—the task of raising up matter. He desired to raise matter to be like unto his own nature, which is spiritual. As he spiritualizes matter, he reascends the long ladder of evolution and becomes once more a *Dhyani*, and the matter of his bodies on all planes becomes "luminous" of itself, starlike. But the Self of Man, of All, needs no matter, no "food." He is That which ever was, is and will be, for whom the hour shall never strike.

(c) In *The Ocean of Theosophy* Mr. Judge says, "The body of the inner man is made of thought," and that "*Manas*, or the Thinker, is the reincarnating being." By our *thoughts* we feed the inner man, especially as it is through *Manas* that *Buddhi*, the assimilated experience, grows. We really "feed" the inner man when our thoughts are based upon our effort to be the better able to help and teach others. That, too, is carrying out the purpose of life, for then we are assimilating the spiritual values of our experiences as we go through them each day. Most people wait until after death to do this, in the state called Devachan.

According to the *Ocean*, "During life the emplacement of the desires and passions is, as obtains with the astral body, throughout the entire lower man, and like that ethereal counterpart of our physical person it may be added to or diminished, made weak or increased in strength, debased or purified." By this "spiritual food" we help the entire lower man. This means the control of the desires and the emotions. The *Upanishads* say: "But for the unwise, with emotion ever unrestrained, his bodily powers run away with him, like the unruly horse of the charioteer." And in *The Bhagavad-Gita*: "He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all!" This ought to give us "food for thought."

"PSYCHIC FACTORS IN HEALTH"

THE *Forum* for January printed under this title a notable contribution by Sir Auckland Geddes, former professor of anatomy at the Royal College of Surgeons, in Dublin, and also at McGill University, Montreal. Sir Auckland also served his government during the war, and he was ambassador to the United States from 1920 to 1924. The article of this wise physician contains "whole volumes in folio" for the Theosophical student, who will find implicit far more than is expressed, and will be appreciative more than is possible to the purely scientific-minded—more, even, perchance, than the writer himself.

In carefully measured terms Sir Auckland recites the conclusions reached by him in his varied career of experience and observation as a medical student, a hospital interne, a practicing physician, a lecturer on anatomy in several universities, and as a sick man himself under the care of other doctors from time to time. Whether regarded as the conviction of a man who speaks as one having authority, or on its merits, this expression is bound to have great influence in medical circles and in allied sciences. Sir Auckland's statements repeat, reinforce, and extend the conclusions given at length in Dr. Alexis Carrel's *Man the Unknown*. The same experience and convictions are to be found in the careers and writings of two of the best known and most distinguished physicians of the last generation—Dr. S. Weir Mitchell and Dr. Wm. A. Hammond.

Essentially, Sir Auckland would have physicians recognize that man is more than his body—that the factors of "soul" and "mind" may and do play a vital part in individual health. Personal experiences with the phenomena of telepathy, intimate knowledge of the effect of thought and feeling on the physical organism, and an extraordinary record of the inner experience of a man who hovered between life and death—one who "suddenly realized that my consciousness was separating from another consciousness that was also me"—these and other considerations have led Sir Auckland to affirm the real existence of soul and mind and spirit. By *soul*, he says, "I understand the animating and essential part of man and animal which is neither body tissue nor body fluid; by *mind*, the seat of conscious thought, will, and feeling; by *spirit*, that component of inner being which distinguishes man from animal." Life, in his view, involves the interaction of these forces or principles; and so also disease, for that matter. Of disease and the problem

of recovery, he writes: "As all interactions of that kind involve the psyche of the patient (for example, the will to live), consideration of the patient's soul-spirit state is of obvious importance." The article is by no means an appeal "to diminish the scientific training of the medical student, but to add to it a recognition of those aspects of man's being which today, perhaps forever, are beyond the reach of science." He maintains, however, that "no amount of scientific knowledge, unless it be subordinate to an understanding of the individual man, ever can make a medical man a true healer."

Public and professional memory are but short-lived. It is always long before the validity and importance of primary truths become apparent to any but the courageous and conscientious pioneers in whatever field of human experience and progress. World-old evils still prevail in whatever direction one chooses to look, in whatever relations of human existence one studies. "A general in the field is no army," wrote H. P. Blavatsky—herself a pioneer in the most strongly-seated and sanctified area of human interest and *self-interest*. Another pioneer whose career is now drawing to a close, M. K. Gandhi, has recorded that the most difficult of all the opposition he has had to face has been the deep-rooted and almost ineradicable fundamental misconceptions of the very "Untouchables" to whose service his long life has been devoted. Human ignorance and human misconceptions have everywhere been sanctified by professional conjurers in every country and in all time who ever find it to their personal, their class, their partisan interest to profit by trading on popular prejudice and popular need.

Theosophists have both the duty and the need to take stock of their own mental and moral muniments as heirs to whom has been entrusted the great teachings of Theosophy, the great objectives of the Theosophical Movement. Writing very early in the antenatal effort which led to the formation of The United Lodge of Theosophists and the foundation of the magazine THEOSOPHY, Robert Crosbie wrote these admonitions to the first volunteers desirous of enlisting in the army of those who fight for the emancipation of Mankind from the bonds of Karma: "First make clean and clear your own mental conceptions and perceptions; the rest *will follow naturally*; there will be no destruction—the undesirable will die a natural death."

The importance of the public statements of great physician-scientists such as those named and others of lesser reputation but of like character lies, for the warrior-theosophist, not in what these

great men observe and conclude, but in the fact that their testimony unqualifiedly condemns the theory and practice which has perverted modern medical schools and the professional careers based on them—with all the evil consequences inherent in and consequent on this corruption of the healing art. Theosophists should weigh well that these expressions issue neither from Theosophy nor from enemies of medical science or medical practitioners—but from the foremost members of the profession itself.

The Theosophist who lacks the courage to diagnose "human nature" in the round and in himself, has failed to awaken in himself the very first requisite of the Path he professes to have chosen—*fearlessness*. How can any man "to his own Self be true" who lacks the courage of his own convictions, who blows hot or blows cold according to the "conditions" in which he finds himself?

Do Theosophists *fear* deprivation, disaster, disease, pain, suffering, and death in any form or in any eventuality? Do they long for "immunity" for themselves, their loved ones, so that they forget the woes of Humanity, lose faith in their own professed Teacher and Teachings at the first hint of calamity on its way to visit *them*?

"But what," says the "doubting Thomas" in the theosophical ranks—"What am I to do in case of sickness or accident? Am I to suffer or let my loved one suffer, and do nothing because it is 'Karma'? Shall I not, must I not, seek the best medical help available?"

This is simply and merely to beg the question. The real question is, What *is* the "best medical help available"? Is it the priest, the Christian Science practitioner, the New Thought and mental healer, the exponents of Yoga practices? Is it the drug-store advertised and recommended prescriptions, the serums, the anti-toxins, the panacea preparations of the pharmaceutical manufacturers of this and that specific? Is it blood transfusion or an operation advised by doctors, family, friends? Is it some powerful derivative from no matter what source which will cure by killing pain, the one infallible diagnosis which every creature has direct from outraged Nature herself?

Are there no *natural* remedies, no physicians left who believe in *natural* diagnosis and prescription, who deal with the *patient*, not just the disease, who recognize first and foremost the "psychic factors in health"? Every one, let alone every Theosophist, knows better. In every school of medicine and the healing practice are professional physicians who are *not* Materialists, who recognize and study the

whole nature of man—soul and mind as well as body. They *know* the supreme importance of the mental and moral factors in every case of disturbed or deranged functioning in the bodily nature. They use the hypodermic, the knife, the serum, and the transfusion only in drastic emergencies and even then with the full conviction that they are all questionable, tolerable only on the theorem that “desperate cases require desperate remedies.” Do Theosophists search for, employ and encourage such practitioners? They exist and are to be found in every community — *conscientious* doctors who *naturally* are able literally to work miracles in correlation with a patient who himself realizes and relies upon “the psychic factors in health.”

Thousands of copies of the pamphlet, *The Laws of Healing, Physical and Metaphysical*, have been purchased and read by Theosophists and others similarly interested. But who among the thousands have more than read and circulated this booklet—have *taken to heart* its profound instructive and practical value as a “psychic factor in health” par excellence, and to be relied upon in their hour of need?

MERCIFUL JUSTICE

Karma is the child of the terrestrial Ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual “I”; but Karma is also the tender mother, who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a preceding existence; on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, and therefore thinks he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence. Death comes to our spiritual selves ever as a deliverer and friend.

—*The Key to Theosophy.*

ON THE LOOKOUT

MENTAL HEALTH IN AMERICA

One of the features of the 103d meeting of the American Association for the Advancement of Science, held in Richmond, Va., during the closing days of 1938, was a symposium on mental health participated in by the country's leading authorities in the field. Some seventy papers were presented, of which those selected for editorial comment by the *New York Times* (Dec. 28, 1938) probably provide the most broadly significant conclusions. The *Times* writer observes that while the discussions are valuable, "they serve primarily to accentuate the formidability of the problem." Statistics are quoted from the papers of Dr. Horatio M. Pollack of the New York State Department of Mental Hygiene, and Drs. I. S. Falk and N. D. M. Hirsch of the Social Security Board. Dr. Pollack estimates that the annual cost of mental disease amounts to nearly a billion dollars, which includes both loss of earnings and the expense of institutional care. He places the number of the mentally disabled at 266,618, mostly institutional cases. Drs. Falk and Hirsch, however, include also the emotionally handicapped, making a total of 14,500,000, with a resulting cost to the nation of three billion dollars per year. In this latter figure the cost of unemployment is added to other items of expense. The *Times'* summary of psychiatric achievement toward the solution of this problem is of interest:

Bacteriology has discovered the cause and cure of many infectious diseases. But psychiatry is still in the descriptive stage. By sheer empiricism it has found that certain hormones improve both the bodily and mental tone of the ailing, that injections of insulin have an almost miraculous effect in the early stages of some forms of insanity once considered hopeless, that nicotinic acid clears the darkened minds of pellagrins, that the removal of brain tumors may be effective in restoring intelligence. It is clear, then, that the mind is as amenable to chemical and surgical treatment as the body, that the psychiatrist must think of a mechanism rather than of something mystic which baffles medical art and science.

OUR "MOLECULAR" MIND

This view of mind is supported principally by the clinical results of the insulin shock treatment of schizophrenia and by experiments such as those carried on by Dr. Oscar Riddle of the Carnegie

Institution's Station for Experimental Evolution at Cold Spring Harbor, Long Island, N. Y. The "great contribution" of Dr. Riddle has been to show that prolactin, a hormone secreted by the pituitary gland, governs the emotion of mother love. Injected, prolactin causes chickless hens to mother chicks with great affection. It has a similar effect on rats. Thus, as summarized in *Time*, Jan. 9, "The implication of the discovery was that mother love, though doubtless fortified and colored in women by training and tradition, has a physiological basis in chemical substances—probably large protein molecules." The practical consequences of such a theory—as interpreted by modern psychology—are made clear by the following conclusion:

In Dr. Riddle's opinion, the higher vertebrates have a dual control system, the brain and the pituitary. That they are closely associated is shown by the ability of prolactin to produce a psychological phenomenon, maternal behavior. How hormones work on the brain and nervous system remains a stubborn mystery. The fact of their association, however, shows that mind and body are not separate, that a living organism is one "body-mind." Says he: "The mind has been firmly placed in evolutionary frame. . . . The consciousness of dog and man has evolved . . . in the same unbroken way that the function of the digestive or glandular system has evolved.

EMERGENCY OF MENTAL DISEASE

Taken all together, the statistics of mental disease, the *Times* editorial, and Dr. Riddle's experiments and dicta thereon, are somewhat depressing. There seems to be little hope for a change in attitude toward the problem, except in the fact that mental disease is rapidly increasing in America. Sheer desperation may stimulate inquiry in another direction. *The Scientific Monthly* for December, 1938, comments significantly on further facts taken from the report of the committee on Population Problems of the National Resources Committee:

The functioning of a democracy presupposes that the citizens must be intelligent, informed and in their right minds. Yet, an estimated 1,500,000 persons in the United States are mentally defective. Another 1,500,000 to 2,000,000 are mentally diseased.

Mental disease is America's worst health problem. Six of every ten hospital beds are occupied by mental patients. Unknown numbers are being cared for outside institutions. Yet the facts behind mental disease are as unknown scientifically as are the facts about cancer.

The real explanation of the spread of mental disease includes at least three factors. First, there is the unfolding of latent psychic capacities and susceptibilities now proceeding in America under cyclic law. Second, this development is emerging in a race completely ignorant of the inner nature of man, a race enthralled by sense-enjoyment, steeped in alcohol, and eager to justify its social and individual weaknesses. Finally, it may be that in this age of psychological, when not political, regimentation, a class of egos comparable to the blind-believing and untutored masses of the Dark Age are coming into incarnation. Add to these considerations the literally insane motives propagated by commercial, political, and sectarian partisan interests, and the generally aggravated selfishness of human nature, and what further explanation is required?

ANIMAL PSYCHOLOGY

But how account for the peculiar blindness of modern psychiatrists and other investigators of these problems? Confessedly, as the *Times* writer says, their methods are entirely empirical. Behind those methods are the assumptions of materialistic biology: man is an animal; he is a mechanism governed by external stimuli. These assumptions, moreover, seem to be confirmed by experimental research, so that, for the laboratory worker and vivisectionist, at least, any other view of the human being is impossible. The student of Theosophy, however, is able to understand this almost diabolical self-deception on the part of sincere scientists. Ethically, he sees it to be a tragic sequence of the Karma of Atlantis; psychologically, that is to say, scientifically, he recognizes it as the result of ignorance of the sevenfold constitution of man, and particularly of the Higher Nature. The entire problem becomes clear in the light of H. P. B.'s article, "Psychic and Noëtic Action" (THEOSOPHY III, 345, 381). In the second portion of this article she points out the difference between the *psychic* and *noëtic* functions, the latter being completely overlooked by scientists. She says:

To describe, as the physiologists do, the human Soul in its relations to senses and appetites, desires and passions, common to man and the brute, and then endow it with God-like intellect, with spiritual and rational faculties which can take their source but in a *supersensible* world—is to throw for ever the veil of an impenetrable mystery over the subject. Yet in modern science, "psychology" and "psychism" relate only to conditions of the nervous system, mental phenomena being traced solely to molecular action. The higher *noëtic* character of the Mind-

Principle is entirely ignored, and even rejected as a "superstition" by both physiologists and psychologists.

CORRELATIONS OF PSYCHIC ACTION

Far from affirming that the functions of the lower mind can be dissociated from the brain and psycho-physical organism of man, Occultism teaches that such activities are *dependent* on the brain and organs. Hence the findings of the endocrinologists—and of the behaviorists as well—are experimental verifications of the Theosophic doctrine. As stated in this article: "The memories of physical and *selfish* (or personal) deeds, . . . together with the mental experiences of a terrestrial nature, and of earthly biological functions, can, of necessity, only be correlated with the molecular constitution of various *Kamic* organs, and the 'dynamical associations' of the elements of the nervous system in each particular organ."

Note that the therapy of the endocrinologists is always used to alter or restore faculties and functions which are common to both man and animal. No hormone artificially introduced into the system has ever accelerated *per se* the activity of the essentially *human* faculties—the powers which *distinguish* man from animal. Mother-love is an expression of the terrestrial *Eros*, not the Divine.

"SUBSTANCE" OF EMOTIONS

Modern psychology stands convicted of a complete neglect of the higher attributes of man. There has been no systematic investigation of the origins of nobility, of unselfishness and sacrifice in human behavior. These categories of conduct are denied any real existence, *a priori*. Something, however, may be said in explanation of the discovery by psychiatrists that the functions of lower Manas are limited by physiological factors. The so-called "hormones," for example, may well be precipitates of astral substance, concentrated on this plane in a material matrix, and having an almost magical power over the plexi or bases of instinctive and emotional action. In 1888 H. P. B. wrote that physiology was destined to become one of the magicians of the future. That future is now the present, and the marvels of the "lower Iddhi" are visible on every hand. The use made of these discoveries, however, is tragic testimony to an ancient truth: ". . . even ignorance is better than Head-learning with no Soul-wisdom to illuminate and guide it."

SOCIETY'S MORAL BASIS

Dr. Robert Maynard Hutchins, president of the University of Chicago, recently made a frank and much-needed criticism of the way in which history is written and taught. (*Christian Science Monitor*, Jan. 10.) Speaking before the American Historical Association in Chicago, he said:

The collection of facts and the verification of data are meaningless activities in themselves. Unless the information assembled serves to illustrate or confirm some generalization, it remains dead and useless, cluttering the bookshelves or the minds of the students into whom it is poured.

Since history should assist us to understand the nature and activities of men, it cannot be studied as a mass of details united only by temporal or geographical considerations. It must be itself informed by an understanding of man, of society and of the moral basis on which society rests.

All the problems of America today are moral problems. It is easy to see that the problem of distribution, of which we hear so much, is nothing but the problem of justice in modern dress. The historian, and a fortiori, the economic historian, who attempts to understand distribution without understanding justice is merely a reporter or annalist or antiquarian. He is not an historian. The historian who would make the past intelligible, the historian who would make it useful in the solution of the great problems of our day, the historian who would rise above detail to see the purposes of human life and of organized society must be a moralist.

DR. HUTCHINS' PRECEDENT

Dr. Hutchins prefaced his criticism by remarking that he had examined the program mapped out for their convention by the historians and had been struck with its "unphilosophical tinge." The wise Socrates found the same objection to the works of Anaxagoras, who, in his account of the nature of things, forsook "mind or any other principle of order," offering only a description of the physical causes—"air, ether, and water, and other eccentricities." This disappointment led Socrates to think that the mere statistics of research might lead one far astray.

I thought [he says in the *Phaedo*] that as I had failed in the contemplation of true existence, I ought to be careful that I did not lose the eye of my soul; as people may injure their bodily eye by observing and gazing on the sun during an eclipse, unless they take the precaution of only looking at the

image reflected in the water, or in some similar medium. That occurred to me, and I was afraid that my soul might be blinded altogether if I looked at things with my eyes or tried by the help of the senses to apprehend them. And I thought that I had better have recourse to ideas, and seek in them the truth of existence. I dare say that the simile is not perfect—for I am very far from admitting that he who contemplates existences through the medium of ideas, sees them only “through a glass darkly,” any more than he who sees them in their workings and effects. However, this was the method I adopted: I first assumed some principle which I judged to be the strongest, and then affirmed as true whatever seemed to agree with this, whether relating to the cause or to anything else; and that which disagreed I regarded as untrue.

ONE HUMAN NATURE

A writer in *The Social Frontier* for October, 1938, makes an observation which should be given as wide currency as possible. Discussing some popular delusions of social reformers, John Albert Vieg of the political science department of the University of Chicago, says:

The proportion of those on the left who believe that the “oppressed” are superior in virtue to the “oppressors” may not constitute a majority, but it is unmistakably a large minority. This would not be so bad if there were an established foundation-in-fact for the argument, but such evidence as there is indicates that *the morals and ethics of the proletariat are not basically different from, let alone higher than, those of the plutocracy*. If the bottom third of society were to exchange places tomorrow with the top third, the quality of civilization would not be heightened appreciably, if at all.

Recognition of this fact was what caused H. P. Blavatsky to write in *The Key to Theosophy*: “To seek to achieve political reforms before we have effected a reform in *human nature*, is like *putting new wine into old bottles*.” But to recognize the futility of merely political reform is in no sense to condone the injustices which prevail under the present or any system. It is rather that theosophists desire to be practical in their work for humanity, and seeing the valuable time and energy that is wasted in support of social panaceas which lack a real guiding principle, they spend their efforts toward the end described in the *Key*:

Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power,

every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself. Foolish is the gardner who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old.

BASES OF ACTION

There are two ways to move men to action for a cause: one is by appealing to what is high and noble in them, the other by arousing the drives of selfishness, hate, and lust. Most revolutions have been achieved by a specious mingling of these motives, and their results have been a proportionate mixture of good and evil. The ultimate ends held up are usually beyond criticism—witness the battle cry of the French Revolution, “Liberty, Equality, Fraternity”; yet witness also the application of those glorious principles in the Reign of Terror, the barbarities perpetrated in the name of social reform. An article by Walter Lippman (*New York Herald Tribune*, Nov. 15, 1938), serves to continue this analysis:

Long ago Plato fixed the image of man’s moral problem as that of a charioteer who drives a pair of winged horses: “one of them is noble and of noble breed, the other is ignoble and of ignoble breed.” And living as he did in an age of disaster and disorder, Plato added that “the driving of them of necessity gives a great deal of trouble to the charioteer.”

He perhaps had seen what we have seen, the use of civil liberty to arouse the disposition to kill, to maim, to plunder, rather than to subdue and control these lusts. For he too lived in an age of revolution, and this is the very essence of revolution. For whatever the outward and temporary appearances of order and even of splendor, the certain sign that a people is in the grip of revolution is that government and what passes for official religion surrender to, cultivate for their own purposes the slumbering barbarian in man’s nature. For it is only a revolutionary government that can, and by its own inexorable logic must, organize the primitive lusts of mankind into methodical violence. Left to themselves, the resentments and hatreds of men are fitful, soon sated and quickly regretted.

THE REAL ISSUES

A fact interesting in itself to theosophists is that wherever the ideas of Plato or any other of the Great Teachers have been made

the basis for social analysis, there emerge clear and clean perceptions of the real nature of existing conditions and what needs to be done to correct them. The simple truth of the dual nature of man here serves to throw into high relief the real issues of reform. The social ideals of all sincere altruists may be given as stated by H. P. B. for theosophists: "Full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth." It borders on wilful stupidity to suppose that they can be realized by means which violate one or all of these conceptions. The first responsibility of unselfish workers for human welfare is to obtain a practical knowledge of Karma as it operates in the various modes of social change. In other connections Heywood Brown has been quoted as saying that "liberalism would never be a useful force in America until the children of light make up their minds that they must be at least half as smart as the children of darkness." So long as reformers mistake forms of government for principles of government, regard the sins of individuals in power as more important to correct than the weaknesses inherent in our common human nature, just so long will their efforts be abortive. How, then, should Theosophical principles be applied so that social co-operation may be promoted and true efforts for social amelioration be carried on? The answer to this question is provided by H. P. B.:

Let me briefly remind you what these principles are—universal Unity and Causation; Human Solidarity; the Law of Karma; Re-incarnation. These are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood.

"THAT INTUITIVE FLASH"

The popular "inside information" column, "The Washington Merry Go Round" quotes from the *Cornell Law Review* an interesting statement by circuit court Justice Joseph C. Hutcheson Jr., of Houston, Tex. (Los Angeles *Daily News*, Dec. 31, 1938.) Judge Hutcheson tells how he makes decisions:

I set down boldly that I, "even as your other worships do," invoke and employ hunches in decisions.

I, after canvassing all the available material at my command, and duly cogitating upon it, give my imagination play and, brooding over cause, wait for the feeling, the hunch—that intuitive flash of understanding which makes the jump spark connection between question and decision.

And more, "lest I be stoned in the street" for this admission, let me hasten to say to my brothers of the bench and of the bar, "my practice is the same as your other worships."

The Honorable Hutcheson need not apologize for this confession. Indeed, it places him in company, not merely with the "other worships," but with the "immortals." True knowledge, wrote Plato in the seventh epistle, "must come rather after a long period of attendance on instruction in the subject itself and of close companionship, when, suddenly, like a blaze kindled by a leaping spark, it is generated in the soul and at once becomes self-sustaining." To which may be added one of Blaise Pascal's "Thoughts": "We know the truth not only by reasoning but by feeling and by a vivid and luminous power of direct comprehension and only by this last faculty do we really discern first principles."

SPONTANEOUS BRAIN-ENERGY

Dr. Lee E. Travis of brain-wave fame, professor of psychology at the University of Southern California (formerly at Iowa), notes the following conclusions (New York *Times*, Jan. 2):

1. The brain has potential activity in itself and is not a silent network of nerves responding to external stimuli.
2. Persons have individual thought waves which are characteristic and can be identified from recordings just as are fingerprints.

If this "adept" of empirical science were so disposed, he might learn that there are ways of knowing the *meaning* of such thought-patterns. Of the Initiate in the secrets of Occultism, Mr. Judge says: "... if he reads your thoughts with ease, that results from the use of the inner and only real powers of sight, which require no retina to see the fine-pictured web which the vibrating brain of man weaves about him." (*The Ocean of Theosophy*, p. 12.) Again, "In the view of the Lodge, the human brain is an exhaustless generator of force." (P. 138.) H. P. B. explains that if "psychic" actions are traced to brain-work, it is because—

... in that mansion called the human body the brain is the front-door, and the only one which opens out into Space. All the others are inner doors, openings in the private building, through which travel incessantly the transmitting agents of memory and sensation. (THEOSOPHY III, 386.)

In *Isis Unveiled* H. P. B. quotes a Kabbalist to this effect:

"We live in this life, in an ambient, intellectual centre, which entertains between human beings and things a necessary and

perpetual solidarity; every brain is a ganglion, a station of universal *neurological* telegraphy in constant rapport with the central and other stations by the vibrations of thought." (I, 324.)

In *Letters That Have Helped Me* Mr. Judge writes: "The brain is only the focus through which the forces and thoughts are centralised that are continually coming in through the solar plexus of the heart." (II, 35.) And in *Gita Notes* he says that the heart "receives its impulse from the great astral heart or the Akasa, which has been said by all mystics to have a double motion, or alternate vibration—the systole and diastole of nature." (P. 32.) Then, in his preface to *Yoga Aphorisms*, he notes the fact that the Universal distribution of the Akasa "is metaphysically expressed in the terms "Universal Brotherhood" and "Spiritual Identity." Thus, it becomes evident that Dr. Travis has perceived a shadowy reflection of the mighty process of Universal Mind, as found in its individualized manifestations. For what is Man? —

Cosmic Ideation focused in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of *upadhi*, *e. g.*, through that known as *Manas* it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experience of *Manas* as its basis—as a stream of spiritual INTUITION. (*The Secret Doctrine* I, 329 fn.)

"SPECTRO-BIOLOGY"

Sir Auckland Geddes has added his voice to that of Dr. Carrel in disapproval of medical materialism. (See p. 225.) They and others high in the profession admit existing evils and shortcomings, but theosophical students will have observed that none of them is able to chart a practical course for reformation or progress. In *Isis Unveiled*, H. P. Blavatsky showed the way, and in numerous later articles gave a true basis for study and experiment in the healing art, physical as well as metaphysical. There are some physicians who have applied theosophical teachings, and a number of doctors are today subscribers to THEOSOPHY. In 1928 the first edition of *The Laws of Healing, Physical and Metaphysical* was issued by the Theosophy Company. A second and enlarged edition was published in 1937. This pamphlet gives the essence of theosophical teachings and cautions—the latter as important as the former. The field of magnetic and electrical treatment is vast and

for the most part unknown. Too many experimenters in these fields are, to say the least, rash empiricists, and liable to do more harm than good, forgetful alike of their own ignorance and of the fact that anything which is potent for good when wisely employed is equally potent for detriment when misapplied. It is, then, of value to record that Maryla De Chrapowicki in her recent book, *Spectro-Biology*, writes with both confidence and restraint on the fundamentals of right medical knowledge. The author has very evidently studied theosophical teachings and applied them with a measurable degree of success in her own practice. Her book, therefore, will be of help and encouragement to other practitioners who may be proceeding with caution and courage along the same or similar lines. It is published by The C. W. Daniel Co., Ltd., London.

"WHITE DRAGON"

The following Associated Press dispatch from Los Angeles, printed in the *New York Times* for Nov. 18, 1938, is reproduced for its peculiar interest to theosophists:

A meteor streaked across the skies of California, Arizona and Utah last night [eve of Nov. 17]. Here and in Salt Lake City scores of excited residents mistook the meteor for an airplane falling in flames.

Flying at an altitude of 10,000 feet over Lake Elsinore, Major Walter K. Burgess saw the object flash high past his army ship, "like a fiery dragon with a luminous tail."

If ever dragons fly, it should be on that night! The light from the meteor, the flyer said, was so bright it illuminated the plane's cockpit, the sky and the earth for a great distance. The light was basically green and red, which finally turned to a brilliant white, according to Major Burgess.

"MAGIC—WHITE OR BLACK?"

The Occult Digest, in its February, 1939, issue, prints an article with the curious title, "The Occult Law of Personal Responsibility." Among other things, the writer recommends a daily period of "concentration" for the one who wishes "to better his or her position in life." The reader is told first to muse on the "unseen hierarchies, Saints, Angels, Masters" who are the "unseen helpers." He is then directed to "keep in mind the sort of position you desire." He must imagine a successful interview with a prospective employer, in all its details, concluding with an invitation to come to work at the salary desired. The only caution attached to this

formula is that "you are not permitted to concentrate on securing a position already filled by some one else," which, the writer warns, would have "disastrous results."

The article, "Considerations on Magic," printed elsewhere in this issue, gains new force in contrast with this antithesis of the Path of True Occultism. Readers are invited to make their own comment on the suggestions given by the writer in *The Occult Digest*, by comparing them with the statements of Mr. Judge.

"OUR NATIONAL KARMA"

Although many of the Sanskrit terms commonly employed by Theosophy appear in our unabridged dictionaries, it is a pleasant surprise to find these words cropping up in the popular articles of news commentators. Edwin C. Hill, syndicated Hearst writer, offers a curious opinion on a recent affair in Washington:

The spy mania of the war years is not a happy memory, and one hopes that present goings-on will not incite an army of amateur spy-chasers. The whole business is not exactly in our national Karma, but neither is tame submissiveness to foreign espionage and sabotage. I have an idea that we shall be able to protect ourselves in the clinches.

STARS DICTATE FOREIGN POLICY

Astrology may become a new tool of statecraft. Interesting evidence of this is provided by a report said to emanate from "informed circles in Berlin." According to the *New York Times* of Nov. 1, 1938, "Chancellor Adolf Hitler of Germany was inspired to maintain the firm stand he assumed during the negotiations over the partition of Czechoslovakia by a favorable conjunction of the stars and planets reported to him by his favorite astrologer." The *Times* assembles several evidences that "Chancellor Hitler had taken his astrologer's advice literally and was determined to exploit his astral luck."

This news comes from Washington and is based on private advices received from abroad. The *Times* correspondent concludes: "In certain circles here, which are much impressed by this version of a strong factor in German foreign policy, a move has been begun for the employment of astrologers by all heads of states."