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THEOSOPHY

A MAGAZINE DEVOTED TO



THE THEOSOPHICAL MOVEMENT  
THE BROTHERHOOD OF HUMANITY  
THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY  
AND ARYAN LITERATURE

XVIII, 1929-1930

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**T**HEOSOPHY: Established November, 1912, by Robert Crosbie. Published monthly by The Theosophy Company, at Los Angeles, California, U. S. A. This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

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**CORRESPONDENCE:** Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical Philosophy and History will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

**BEQUESTS AND DONATIONS:** Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THE THEOSOPHY COMPANY, of Los Angeles, California, U. S. A., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. Those objects are:

(a) To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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### Other Theosophical Magazines:

**THÉOSOPHIE:** Monthly, in French, 24 pages, now in its 5th year. Published by the Compagnie Théosophie, 14 Rue de l'Abbé-de-l'Épée, Paris, France.

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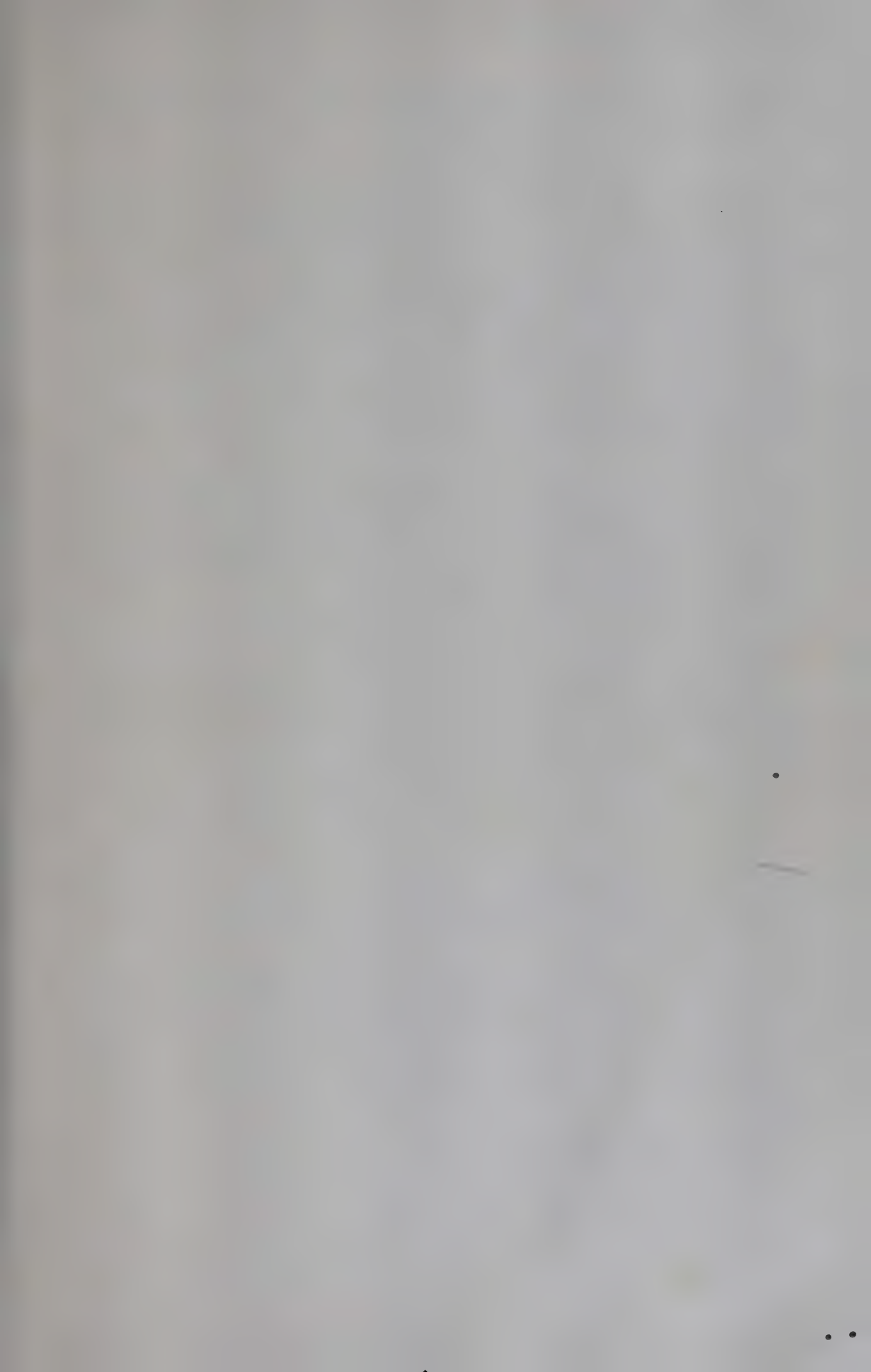
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# The United Lodge of Theosophists

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THE policy of this lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching,*" and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

*"The true Theosophist belongs to no cult  
or sect, yet belongs to each and all."*

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Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to

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A U M

He who holds back rising anger like a rolling chariot, him I call a real driver;  
other people are but holding the reins. —DHAMMAPADA.

# THEOSOPHY

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## TEN AND SEVEN YEARS

**S**EVENTEEN years have passed since this Magazine was begun by Robert Crosbie in November, 1912, three years after he had founded The United Lodge of Theosophists. Since his death in 1919, the dual work undertaken by him has been unremittingly carried on by his Associates from the beginning, aided and strengthened by the voluntary labor and sacrifices of the ever increasing number of beneficiaries of this Friend of the human race. It is well worth while for Theosophists of every degree of persuasion to survey the work of this modest and unassuming pioneer in the path of the Predecessors of the Theosophical Movement, in order that they too may fit themselves to be the better able to help and teach others.

It is impossible to think of Mr. Crosbie apart from Wm. Q. Judge, as it is impossible to think of Mr. Judge apart from H.P.B., or of H.P.B. apart from her Master; of Masters apart from the great work of the Theosophical Movement which has for its object the emancipation of the whole human family without distinction of race, creed, color or caste. Here, if nowhere else, can be seen the unbroken continuity of aim, of purpose, and of teaching through all the vicissitudes of rank, time, place, and circumstance which have beset that Movement in our cycle as in all former ones. Theosophists who see only the turmoil and confusions of the great battlefield, who are in doubt or despondency in our day, as was Arjuna in his, may, if they will, survey the contending hosts with a higher vision, and gain something at least of the inspiration of the Founders.

The known life of H.P.B., of Mr. Judge, of Mr. Crosbie, demonstrates that the Spiritual Will is no exclusive possession of the Mahatmas, or of any isolated individual or individuals, but that it

may be, and should be, the inspiring motive of every Theosophist. Judge wrote of H.P.B., after her death:

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended, while month after month, and year after year, witnessed men and women entering the theosophical movement only to leave it soon with malignant phrases for H.P.B., there stands a fact we all might imitate—*devotion absolute to her Master.*

The turmoil and the din which encompassed the life of H. P. B. did not lessen after her death: it increased and centered on Mr. Judge, whose devotion absolute to H.P.B. could but make of him the target of assault within and without the area of the theosophical movement, as she had been before him. The death of H.P.B. should have had the effect on the theosophical society of making the *work* go on with increased vigor free from all personalities; should have shown even the dullest minds and faintest hearts that the Movement was not started for the glory of any person, but for the elevation of Mankind; that her position was that of a Teacher and not of a person, and that thus those who had received at her hands stood in the same relation to her as she herself stood in relation to her Master.

Suppose all had continued as Judge did, in simple sincerity, devotion, determination of purpose, and integrity, can any one doubt that the Spiritual Will would have become manifest in them and thus the Parent theosophical society have remained coherent, united, steadfast in the pursuit of its Three Objects? Was Judge right or wrong in saying that if this were done the work would go on "as it always has done, under the efforts of the members who now will draw their inspiration from the books and works of H.P.B. *and from the purity of their own motives?*" Was he seeing with Spiritual or with psychic vision when he declared:

All that the Society needs now to make it the great power it was intended to be is first, *solidarity*, and second, *Theosophical education*. These are wholly in the hands of its members. The first gives that resistless strength which is found only in Union, the second gives that judgment and wisdom needed to properly direct energy and zeal.

One has but to compare that statement of Mr. Judge's with H.P.B.'s remarks in the concluding section of her "Key to Theosophy" on the "Future of the Theosophical Society" to realize that they both drew their inspiration from the same great Source; that both saw with a single eye the need and the danger of the Society; that both labored with a single Will for the solidarity and the Theos-

ophical education of the widely disseminated membership. One has but to trace Judge's course in the five years after the death of H.P.B. to observe how faithfully, without variableness or the shadow of turning, he followed in the steps of H.P.B.

At Judge's death the parallelism of his life with hers continued, even to the placing on record in the pages of *Theosophy* (the name to which the *Path* was changed after his death) the avowals and the vows of those who had received at his hands "the same charge and succession" which had been bequeathed by H.P.B. Amongst them all, Robert Crosbie alone continued in "devotion absolute" to the great Examples set. Henceforth he struggled in sincerity, devotion, determination of purpose, and integrity, for solidarity and Theosophical education in the midst of the turmoil and the din which arose on every side among those who had put on record their pledge of fidelity to the same aim, purpose, and teaching as himself. As one by one, heresies, schisms, claims and counter-claims of successorship developed, and the "Theosophical Society in America" split into fragments, as the Parent Society had done, he gained, as Judge had gained before him, the "ability of turning seeming evils into powers for good.

After the death of Judge, Mr. Crosbie had written:

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

So he worked on, unnoted in the midst of those who worked only for precedence and notoriety. So he watched during the ensuing years while the tares of the Movement flourished apace among the tender shoots sprung from the seed sown by H.P.B. and watered by Judge. So he waited till the time when both the good and the evil Karma of the Movement should have ripened to the harvest. He did not "have long to wait." Within ten years the one Theosophical Society founded in 1875 had disintegrated into scores of sectarian bodies and personal followings; the one Message of Theosophy had been corrupted by each according to his desires.

Then, in 1906, in the fresh soil of a few inquiring minds unhampered by the Karma of the past or of the present, he began to sow once more the seed garnered by himself through evil and through good experience in the Movement. In what he had received, and in what he had pledged; in what he had experienced and observed; in endowment and acquisition—in all these, Mr. Crosbie was in no different case from hundreds of others who, to all appearance, traveled the same path, drank at the same fount, experienced the

same vicissitudes. In what, then, lay the difference? In what else than in "something not made with hands," something not visible from outside, something *interior* to himself, something which the individual himself must provide—the *purity of his own motive*, which made him a fit channel for the unimpeded current of the Spiritual Will. He did not absorb Theosophy, as so many have sought to do; he was absorbed in it. His personality, his identity, were sunk in it. Taking to heart the precepts of the Masters, the Example of H.P.B. and Judge, he became more and ever more an impersonal beneficent Force in the movement, working in the "secrecy and silence" of human obscurity. Thus he was enabled to do what H.P.B. and Judge could not do because of the glare of pitiless publicity attendant upon their every step. Thus he was enabled to restore that which had been lost, to re-commence that which had begun, to see before his departure a multiplied harvest, continually being re-sown in the uncontaminated minds of a new generation. His life and his labors were a continual exemplification of a phrase of his own, which he never tired of repeating: "Work in the present for the future; let the dead past bury its dead." Ten years after his death, the work begun by him goes on undeviatingly, the unbroken continuity of the Theosophical Movement of our time has been maintained. More than one-half of the cycle of one hundred years since 1875 has already been over-passed, and many now living, inspired and educated within the sphere of influence of H.P.B., of W.Q.J., of R.C., will go on with the work in an ever-widening nucleus of Theosophical Brotherhood, will still be living, working, able to recognize the new Messenger in 1975 when He comes.

Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the program. Thus will we wait for the new messenger, striving to keep our Association alive that he may use it and have the great opportunity H.P.B., outlined when she said: "Think how much one to whom such an opportunity is given could accomplish." The outlook, the difficulties, the dangers, the necessities are the same now as formerly, but there is a prophecy that those few reliable theosophists who are engaged in a struggle with the opposition of the world, and that coming from weak or ambitious members, will prevail—if the program of the Masters is adhered to. That can only be ascertained by consulting H.P.B. and those who have been true to her Message—who have proved their devotion absolute. It is a call to work for the race and not for self, a request to bring to the west and the

east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal brotherhood. We must follow this program and supply the world with a system of philosophy which gives a sure and logical basis for ethics.

In all the many theosophical and mystical bodies, as in all the sects of the various religions, in all the halls of science, and all the many prevalent schools of thought, there are sincere and devoted men and women who have already erected two of the four pillars of the Spiritual Will. What hinders and prevents their erection of the other two? Is it not the mental and moral *reservations* due to the attempt to "halt betwixt two opinions" which makes impossible the Determination of Purpose, that "fixity of mind and heart upon a chosen object" which can remove the mountains of external opposition? And what upsets the Integrity of any man and of all men but the lack of an all-inclusive philosophy, of an all-embracing code of ethics, without which every hope, as every attempt, to achieve a *universal* brotherhood must end in failure?

The cumulation of events in recent years in all these various bodies presses like an intolerable burden on the minds of many. Let all such return to the Source teachings and the Source example; let them study the writings and the work of H.P.B. and Judge at *first hand*, if they would do their share to "repair the mischiefs done so long ago." It is far easier today than ever before for the sincere and devoted theosophist to do this—the seventeen years fruitage of Mr. Crosbie's work has made accessible to all who will, the exact texts of pure Theosophy as the Teachers recorded them, the actual facts in the history of the Theosophical Movement. It is not in any sameness of organization or of methods that lies the true hopes of the universal brotherhood for which all theosophists long. It is not membership in any theosophical body which constitutes the true Theosophical society. The way to unite is to unite, and the only basis for Union among Theosophists wherever and however situated is Theosophical study and work.

## ON BEING ONE'S SELF

**I**N EVERY human being there is that which proclaims its eternal identity, protests the possibility of annihilation, struggles for freedom of choice, and constantly seeks to express itself. What can this be but the Man himself, the Soul-Being, eternal, fearless, and here for a specific purpose? No one could think himself out of existence; no one but would shrink in horror,—aghast—at thought of being any other than he is. As Monad, he has travelled the path of common experience; but the fruitage garnered therefrom is peculiarly his own. It constitutes his eternal Character—*his* own and no other's, yet his as steward; for in the expression of this distinctive savor, or quality, he contributes something that no other can. And in the generous giving of his gift he becomes the more truly its possessor.

Correspondentially, throughout the vast fields of Nature is this same great mystery affirmed. In scale on scale, through hierarchies innumerable, no two objects are exactly alike; no two grains of sand, no two blades of grass. Even events never *entirely* duplicate, due to the fact that the same causal action can not be repeated in detailed exactitude; for all things and beings are in constant flux and change. Thus in infinite variety is the infinitude of Life revealed, and the resplendent Order of Self-expression bespoken: multiplicity in Unity, and possible only because of basic One-ness; Unity expressed through multiplicity; change due to underlying Root of Changelessness; Changelessness known by means of change. The Divine Paradox! the significance of which must be grasped by all who would understand Life's meaning. It is a wonderful story this, written broad on the pages of Nature. Man alone can read it, and when he shall have learned to read it more correctly, and shall have more clearly discerned its import, and more faithfully applied the lessons gained, Nature herself will joyfully respond—writing deeper meanings in fairer characters. But the very heart and purpose of such deciphering is that each man shall more truly be himself, thus to “help Nature and work on with her.”

The evident and obvious tends to lose its meaning through familiarity. From infancy, we have seen the dawn of the day and watched the shades of evening fall, taking it all for granted. Even the wheeling starry Hosts of night, in all their splendor, are too often taken as a matter of course. And so it is with this self-evident Scheme of Life, that no two of its expressions shall be just the same.

The attempts to employ the imagination in picturing the opposite will impress the significance of the natural order of things more strongly, and perhaps, induce us to seek the reason. Then, let us suppose that there were *no* distinctions or differences anywhere: one glance reveals this to be an impossibility on this plane; all contrasts would be gone, and manifestation wiped out. This being the case, we might leave larger Nature on the scene, and confine our mental experiment to the human kingdom: what if everybody were identical—in appearance, manner, thought, speech, experience, and environment? A city composed too largely of one style of architecture constitutes a collection of tiresome repetitions; but what would that monotony be, compared to meeting an effigy of oneself at every turn, hearing one's own voice everywhere, and listening to one's own thoughts expressed from all quarters! Such a state of affairs for a few days might work a permanent cure for self-gratulation, should the patient survive; but what a wearisome waste this world would be; and how we should yearn for someone to disagree with us—and in a different tone of voice! Repellent indeed, is such a thought. Yet this very fact bears witness to the immanence and inherency of the Scheme of Evolution, and that Man is inwardly aware of it. He is a focus of immortal Life, that *knows* itself. It is the pulsing urge of Life centered in Man which wells up in demand for limitless range and variety of expression for its infinite potentialities. The Universe presents a living picture in constant progression, unrolling countless aspects at once, each of which represents a degree of unfolding intelligence.

The idea of basic separateness is a heresy; but distinction and differentiation are the means of manifestation. In this, Individuality is the stage of awareness. Without Unity, no power to know; without Individuality, no *conscious* knowledge. One being, however powerful, could not express Life; for there would be no one to express it to. There could be no perception, for lack of something to perceive. There could be no self-knowledge; because there would be no reflecting medium in which to behold an image—thus, non-manifestation. "Our knowledge begins with differentiation." We not only *have* each other, but we could not exist without each other. Brotherhood is a necessity as well as "a fact in Nature." Distinction in the human being is pronounced, and is cognized by him. In the vast agglomeration, each man has his own "slant," or "way," or "atmosphere,"—call it what we may. Let purview, feelings, and attitude entirely change; there still abides a *something* characteristic of this man and of no other, a something that breathes forth

from the Eternal Identity indwelling, throughout all the changes of the fleeting life-span. It comes with birth and survives death, to return again at future births. This is each man's contribution to the Whole, and is not to be dispensed with without grave loss.

So, in the highest sense, the brotherly attitude is that of being simply and unaffectedly oneself; for this implies the giving of oneself to all other selves. This is just what we came to do; and no matter how similar the lines of Karmic duty, the actual service rendered is unique. No one else in all the Universe could render it just that way. This once seen, responsibility ensues; for to withhold, or to interfere with the spontaneous self-expression of another, or to repudiate it as it flows from others, is to become both a loser and a thief—robbing the whole of Life. Being One in Essence, it follows that anything possible to one human being is also a potentiality with all the rest, but to each in a specific and particular way. And this is where the effect of one life acting upon another displays itself. Each has his own peculiar influence on all the rest; awakening corresponding elements in one, strengthening weak places in another, modifying elsewhere, and receiving the same service in return. Each holds the key for some one, in some way, as well as rendering his especial service to all the rest. This attunement of natures in Brotherhood might be symbolized as a mighty chorus, composed of innumerable voices: each voice is different, lending its own timbre and shading to the song; the full chorus is the blending of the whole. One single voice silenced, the chorus is left incomplete.

Then, how about the imitation of others: does not this make of the imitator—simply an imitation? Is he not by so much forging another's signature, counterfeiting another's assets, as well as offending the waiting Self within and cheating all Nature? *Emulation* is of principles of action; *imitation* is something quite different. The personality, always prone to function as concealing mask instead of transmitting vehicle, obscures the Ego enough, in any case, without permitting it to turn "parrot;" to chatter high-sounding phrasings of other men's thoughts seems to it so much more "glorifying" than to speak the simple, unassuming language of the Soul. Yet, a hollow glory that!

But, again, how about the man who wants others to imitate him—who loves to stand as model for others to copy? In him is seen the tyrant. Woe betide the copyist who excels the model, or essays to work any change whatever! The whole world is suffering from this kind of standard-setting, so strongly inculcated by church, school, and social custom: a personal god to be worshipped, and his emis-

saries to direct the "flock;" pedagogical theories to be accepted, and pedagogues to copy after; social customs to be followed, and society "stars" and "lions" to set the pace. There is a note of encouragement in the slang slogan of the more rebellious on-coming generation: "Be yourself!" But, without true conception of selfhood and its mission, there is grave danger that this "battle-cry of freedom" may lead to naught save greater self-assertion and wilder fling for the personal nature. Freedom and license really amount to but other terms for self-restraint and self-indulgence. Too often, freedom and license are construed to mean the same thing. Still, any line of action self-assumed and self-executed is better than the same under duress. Quicker Karmic reaction follows, bringing more effective lessons, and producing more definite impulsion towards the Quest of Knowledge.

Meantime, Theosophy is at hand, waiting with potent healing in its pure and practical Philosophy. It shows the "small old path," the same for all, yet on which the means to reach the Goal, as the Teaching states, must ever vary with the Pilgrim. It discloses the principles, and lays down the broad general standards, for the necessary "self-induced and self-devised efforts." It tells of the Elder Brothers, Masters of Wisdom and Compassion, Who, having long ago travelled this same Path and having reached the Goal, represent the living Ideals toward which to strive. For our emulation, it points to the glorious example of Masters' Messengers to the world, the Transmitters of the Wisdom-Religion. Among These, and in our own time and country; H. P. Blavatsky, William Q. Judge, and Robert Crosbie—all three—have shown in Their devoted lives the natural, and only, way and means for true self-expression. For *They* always pointed to Theosophy, and never to Themselves. Like Them, the earnest and discerning student must become increasingly and ever more impersonally just himself. The more he strives to live as Soul, acting from the elevating basis of the Eternal Doctrine, the more humble will he become; and the lower nature being thus brought into alignment with the Higher, will less and less distort and discolor the characteristic quality of the Spiritual Man. This priceless Individual contribution to the Universal treasury will be more and more freely proffered, for the rounding out and perfecting of the whole. This is Life's ideal, inherent Plan: that each human being shall become ever more honestly and divinely *himself*.

# JESUS: INITIATE AND TEACHER

SOME STATEMENTS BY H. P. BLAVATSKY

**F**ACTS are stronger, sometimes, than the strongest faith. All that the Jews learned, they had from older nations than themselves. The Chaldean Magi were their masters in the secret doctrine, and it was during the Babylonian captivity that they learned its metaphysical as well as practical tenets. The nazars were a class of Chaldean theurgists. We will show further that Jesus belonged to this class.

Pliny mentions three schools of Magi: one that he shows to have been founded at an unknown antiquity; the other established by Osthanes and Zoroaster; the third by Moses and Jambres. And all the knowledge possessed by these different schools, whether Magian, Egyptian, or Jewish, was derived from India, or rather from both sides of the Himalayas. Many a lost secret lies buried under wastes of sand, in the Gobi Desert of Eastern Turkestan, and the wise men of Khotan have preserved strange traditions and knowledge of alchemy.

Baron Bunsen shows that the origin of the ancient prayers and hymns of the Egyptian *Book of the Dead* is *anterior* to Menes, and belongs, probably, to the pre-Menite Dynasty of Abydos, between 3100 and 4500 B. C. The learned Egyptologist makes the era of Menes, or National Empire, as not later than 3059 B. C., and demonstrates that "the system of Osirian worship and mythology was already formed" before this era of Menes. ("Egypt's Place in Universal History," vol. v., p. 94.)

We find in the hymns of this scientifically-established pre-Edenic epoch (for Bunsen carries us back several centuries *beyond* the year of the creation of the world, 4004 B. C., as fixed by biblical chronology) precise lessons of morality, identical in substance, and nearly so in form of expression, with those preached by Jesus in his Sermon on the Mount. We give the authority of the most eminent Egyptologists and hierologists for our statement. "The inscriptions of the twelfth Dynasty are filled with ritualistic formulæ," says Bunsen. Extracts from the Hermetic books are found on monuments of the earliest dynasties, and "on those of the twelfth (dynasty) portions of an *earlier* ritual are by no means uncommon. . . . To feed the hungry, give drink to the thirsty, clothe the naked, bury the dead . . . formed the first duty of a pious man. . . . The doctrine of the immortality of the soul is as old as this period" (Tablet, *Brit. Mus.*, 562).

And far older, perhaps. It dates from the time when the soul was an *objective* being, hence when it could hardly be denied by *itself*; when humanity was a spiritual race and death existed not.

The Koinobi lived in Egypt, where Jesus passed his early youth. They were usually confounded with the Therapeutae, who were a branch of this widely-spread society. Such is the opinion of Godfrey Higgins and De Rebold. After the downfall of the principal sanctuaries, which had already begun in the days of Plato, the many different sects, such as the Gymnosophists and the Magi—from whom Clearchus very erroneously derives the former—the Pythagoreans, the Sufis, and the Reshees of Kashmere, instituted a kind of international and universal Freemasonry, among their esoteric societies. "These Rashees," says Higgins, "are the Essenians, Carmelites, or Nazarites of the temple." ("Anacalypsis"). "That occult science known by ancient priests under the name of *regenerating fire*," says Father Rebold, ". . . a science that for more than 3,000 years was the peculiar possession of the Indian and Egyptian priesthood, into the knowledge of which Moses was initiated at Heliopolis, where he was educated; and Jesus among the Essenian priests of Egypt or Judea; and by which these two great reformers, *particularly the latter*, wrought many of the miracles mentioned in the *Scriptures*."

In the notes taken by a traveller—whose episode with the monks on Mount Athos we have mentioned elsewhere—we find that, during his early life, Jesus had frequent intercourse with the Essenes belonging to the Pythagorean school, and known as the Koinobi. . . . It is an abuse of privilege, when an author, who claims to write historical facts, draws convenient deductions from hypothetical premises, and then calls it a biography—a *Life* of Jesus. No more than any other compiler of legends concerning the problematical history of the Nazarene prophet, has Renan one inch of secure foothold upon which to maintain himself; nor can anyone else assert a claim to the contrary, except on inferential evidence. And yet, while Renan has not one solitary fact to show that Jesus had never studied the metaphysical tenets of Buddhism and Parsism, or heard of the philosophy of Plato, his opponents have the best reasons in the world to suspect the contrary. When they find that—1, all his sayings are in a Pythagorean spirit, when not *verbatim* repetitions; 2, his code of ethics is purely Buddhistic; 3, his mode of action and walk in life, Essenean; and 4, his mystical mode of expression, his parables, and his ways, those of an initiate, whether Grecian, Chaldean, or Magian (for the "Perfect," who spoke the *hidden* wisdom,

were of the same school of archaic learning the world over), it is difficult to escape from the logical conclusion that he belonged to that same body of initiates.

In the very first remark made by Jesus about John the Baptist, we find him stating that he is "Elias, which was for to come." This assertion, if it is not a later interpolation for the sake of having a prophecy fulfilled, means again that Jesus was a kabalist; unless indeed we have to adopt the doctrine of the French spiritists and suspect him of believing in reincarnation. Except the kabalistic sects of the Essenes, the Nazarenes, the disciples of Simeon Ben Iochai, and Hillel, neither the orthodox Jews, nor the Galileans, believed or knew anything about the doctrine of *permutation*. Thus, Jesus hinting that John was the *revolutio*, or transmigration of Elias, seems to prove beyond any doubt the school to which he belonged.

While it is evidently to the Essenes that belongs the honor of having had the Nazarene reformer, Jesus, as a pupil, still the latter is found disagreeing with his early teachers on several questions of formal observance. He cannot strictly be called an Essene, for reasons which we will indicate further on, neither was he a nazara, or Nazaria of the older sect. What Jesus *was*, may be found in the Codex Nazaraeus, in the unjust accusations of the Bardesian Gnostics.

"Jesu is *Nebu*, the false Messiah, the destroyer of the old orthodox religion," says the *Codex*. He is the founder of the sect of the new nazars, and, as the words clearly imply, a follower of the Buddhist doctrine. In Hebrew the word *naba* means to speak of inspiration; and is *nebo*, a god of wisdom. But Nebo is also *Mercury*, and *Mercury is Buddha* in the Hindu monogram of planets. Moreover, we find the Talmudists holding that Jesus was inspired by the genius of Mercury.

The Nazarene reformer had undoubtedly belonged to one of these sects; though, perhaps, it would be next to impossible to decide absolutely which. But what is self-evident is that he preached the philosophy of Buddha-Sakyamuni. Denounced by the later prophets, cursed by the Sanhedrim, the nazars—they were confounded with others of that name "who separated themselves unto that shame," they were secretly, if not openly persecuted by the orthodox synagogue. It becomes clear why Jesus was treated with such contempt from the first, and deprecatingly called "the Galilean." Nathaniel inquires—"Can there any good thing come out of Nazareth?" (*John*, i. 46) at the very beginning of his career; and merely because he knows him to be a *nazar*. Does not this clearly hint,

that even the older nazars were not really Hebrew religionists, but rather a class of Chaldean theurgists? Besides, as the *New Testament* is noted for its mistranslations and transparent falsifications of texts, we may justly suspect that the word Nazareth was substituted for that of *nasaria* or *nozari*. That it originally read, "Can any good thing come from a nozari, or Nazarene;" a follower of St. John the Baptist, with whom we see him associating from his first appearance on the stage of action, after having been lost sight of for a period of nearly twenty years. The blunders of the *Old Testament* are as nothing to those of the *gospels*. Nothing shows better than these self-evident contradictions the system of pious fraud upon which the superstructure of the Messiahship rests. "This is *Elias* which was for to come," says Matthew of John the Baptist, thus forcing an ancient kabalistic tradition into the frame of evidence (xi. 14). But when addressing the Baptist himself, they ask him (*John* i. 16), "Art thou *Elias*?" "And he saith *I am not!*" Which knew best—John or his biographer? And which is divine revelation?

The motive of Jesus was evidently like that of Gautama-Buddha, to benefit humanity at large by producing a religious reform which should give it a religion of pure ethics; the true knowledge of God and nature having remained until then solely in the hands of the esoteric sects, and their adepts. As Jesus used *oil* and the Essenes never used aught but pure water, he cannot be called a strict Essene. ("The Essenes considered oil as a defilement," says Josephus: "Wars," ii, p. 7). On the other hand, the Essenes were also "set apart;" they were healers (*assaya*) and dwelt in the desert as all ascetics did.

But although he did not abstain from wine he could have remained a Nazarene all the same. For in chapter vi. of *Numbers*, we see that after the priest has waved a part of the hair of a Nazorite for a wave-offering before the Lord, "after that a Nazarene may drink wine" (v. 20). The bitter denunciation by the reformer of the people who would be satisfied with nothing is worded in the following exclamation: "John came neither eating nor drinking and they say: 'He hath a devil.' . . . The Son of Man came eating and drinking, and they say: 'Behold a man gluttonous and a wine-bibber.'" And yet he was an Essene and Nazarene, for we not only find him sending a message to Herod, to say that he was one of those who cast out demons, and who performed cures, but actually calling himself a prophet and declaring himself equal to the other prophets.

The author of *Sod* shows Matthew trying to connect the appellation of Nazarene with a prophecy, (*Matthew* ii)—and inquires "Why then does Matthew state that the prophet said he should be called *Nazaria*?" Simply "because he belonged to that sect, and a prophecy would confirm his claims to the Messiahship. . . . Now it does not appear that the prophets anywhere state that the Messiah will be called a *Nazarene*." The fact alone that Matthew tries in the last verse of chapter ii. to strengthen his claim that Jesus dwelt in Nazareth *merely to fulfil a prophecy*, does more than weaken the argument, it upsets it entirely; for the first two chapters have sufficiently been proved later forgeries. (We must bear in mind that the Gospel according to Matthew in the New Testament is not the original Gospel of the apostle of that name. The authentic Evangel was for centuries in the possession of the Nazarenes and the Ebionites, as we show further on the admission of St. Jerome himself, who confesses that he had to *ask permission* of the Nazarenes to translate it).

To assure ourselves that Jesus was a true Nazarene—albeit with ideas of a new reform—we must not search for the proof in the translated *Gospels*, but in such original versions as are accessible. Tischendorf, in his translation from the Greek of *Luke* iv. 34, has it "Iesou Nazarene;" and in the Syriac it reads "Iasoua, thou *Nazaria*." Thus, if we take in account all that is puzzling and incomprehensible in the four *Gospels*, revised and corrected as they now stand, we shall easily see for ourselves that the true, original Christianity, such as was preached by Jesus, is to be found only in the so-called Syrian heresies. Only from them can we extract any clear notions about what was primitive Christianity.

When the metaphysical conceptions of the Gnostics, who saw in Jesus the Logos and the anointed, began to gain ground, the earliest Christians separated from the Nazarenes, who accused Jesus of perverting the doctrines of John, and changing the baptism of the Jordan. "Directly," says Milman, "as it (the Gospel) got *beyond* the borders of Palestine, and the name of 'Christ' had acquired sanctity and veneration in the Eastern cities, he became a kind of *metaphysical impersonation*, while the religion lost its purely moral cast and assumed the character of a *speculative theogony*." The only half-original document that has reached us from the primitive apostolic days, is the *Logia* of Matthew. The real, genuine doctrine has remained in the hands of the Nazarenes, in this *Gospel of Matthew* containing the "secret doctrine," the "Sayings of Jesus," mentioned by Papias. These sayings were, no doubt, of the same nature as the small manuscripts placed in the hands of the neophytes,

who were candidates for the Initiations into the Mysteries, and which contained the *Aporrheta*, the revelations of some important rites and symbols. For why should Matthew take such precautions to make them “*secret*” were it otherwise?

(*To be continued*)

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“LEARNED UNKNOWINGLY”

He was a tiller of the soil. Anton, by name. His years numbered two score and ten. And, though his present existence had been a series of hardships, yet he tired not of life. Contrariwise, he evinced a joy in all things.

Anton felt himself the centre of his little universe. To quote him: “And why not? I am the tiller. To my laborers, I am over-seer. To my cattle, I am master. I am a citizen of my country these many years. To my wife, I am protector. To my children, I am provider. To my children’s children—well, for the most part a playmate. (Because my heart is young the little rascals take advantage of me, as you may well understand—and what can I do?) So, brother, you see: while there is but one of me, yet I am *all* these. In truth, is it not wonderful?”

In this strain he pointed out the many responsibilities that were incumbent upon him. And rejoiced that, in spite of difficulties, his every duty had been fulfilled. Life was like a song. He was not afraid to die.

Here, the performance of some duty took Anton’s attention. Presently he returned and, with a chuckle, picked up the thread of thought where it had been dropped. “To fear to die would be as foolish as to fear to sleep. And who does not enjoy sweet sleep, brother?” Again, he chuckled. “Here is a conundrum for you. Answer me, if you can.” As he spoke, his expression gradually grew more and more serious. “I sleep”, he said, “every night. What, then, has become of the ‘tiller’? Of the ‘over-seer’? Of the ‘master’? Where, then, is the ‘provider’ and ‘protector’ of his family? Where, the citizen? Do all these exist, or do they not exist?”

Anton’s own conclusion was this: “Awake or asleep—without me, they have no existence. Asleep—who can say? Only a fool would say ‘they do not exist.’ It would take a wise man to *know* if they do exist.”

After a pause, he continued: “To wisdom, brother, I make no claim. Yet, I am no fool. Just an ordinary man, I am, with much work to do and little time to think. Adios.”

## EXPERIMENT AND EXPERIENCE

Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and by the force of his awakened spiritual will recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality.—(*Light on the Path.*)

EVERY man, whether he recognizes the fact or not, is a philosopher of sorts. The various sects in religions, the various schools of science, the various systems of thought, are but collective terms to represent the concensus of opinions adopted by their adherents in regard to one and the same subject—Life itself, and how to deal with it. How were those opinions arrived at by us in the first instance, and how valid are they when put to the proof?

On self-examination as to why he believes this or that, every man will find overwhelming first-hand evidence that he was as literally born into a mental, as into a material atmosphere, into a metaphysical as well as into a physical form. We all woke up in a physical body which we did not ourselves produce, and just as certainly we all awakened to the occupancy and use of a mind which we did not ourselves *consciously* create. Not till long after our tenancy of both began did any of us begin to question, in general or in particular, the nature of our heredity or endowment. Our part in the birth of both body and mind was a purely passive and receptive one, yet each of us soon discovered for himself, not only that mind and body react on each other independently of us, but that we can act on them, and, through them, give and receive impressions of many kinds, to all of which we give names. We experienced the phenomena of waking, dreaming, sleeping, in recurring cycles. We experienced pleasure and pain, good and evil, physically and mentally. In time we asked questions of those about us as to the nature of these experiences, how originated, how to be gained or avoided, and so, little by little, became more and more active, less and less passive, as we began to experiment, not merely to experience. But in the beginning our ordinary round or cycle of life was one of experience only, and we accepted without question the explanations made to us of the nature of our experiences, while acting on them, thus forming all our habits of mind and body.

Thus we all became possessed of a four-fold nature: the general environment of circumstance and relation constituting the world into which we had been inducted; our body; our mind; our habits of body and mind. With all this we had, in the beginning, nothing to do, in the sense that this nature was not acquired by us as the result of our own conscious will and intention. As a whole, as well as in detail, it was an experience and not an experiment on our part, and not until this four-fold nature became complete and intact, enfolding us as in a seamless garment, did we "come to ourself,"—very literally indeed, did we wake up to the consciousness of *Self*, not merely of circumstance, of body, of mind, of our hitherto unconscious reactions to all three. From then on each one of us has increasingly taken stock of *Self* in all relations, internal as well as external, of *Self* in relation to past and future as well as to present experiences, and in all three relations each is constantly striving to make conscious readjustments so that equilibrium may be attained and retained between *Self* and its environments. All this is experiment as opposed to experience, is positive as opposed to negative, is cause as opposed to effect, is active as opposed to passive, is *Life* as opposed to existence; or in Herbert Spencer's formulation: the continual adjustment of internal relations to external relations, and the continuous attempt to adjust external relations to internal relations. Not only is this as far as the average man goes in the way of substituting experiment for experience, but it marks the limit of flight reached by our boldest thinkers, our greatest philosophers. It is the true horizon of human consciousness—the attempt to limit *Self* to the terms of its environment, to define *Self* in terms of cause and effect, of action and reaction, that is, in terms of *Reason*.

Actually, this attempt represents something more than four-fold nature: it represents the awakening in *Self* of a fifth principle, or a fifth stage in the effort to "find one's *Self*." It represents the use of reason, the perception of law and order in circumstances, in body, in mind, in unconsciously acquired habits. Without the fifth principle there is naught but experience, there can be no experiment undertaken by the consciousness. But reason, or ratiocinative Intelligence, even when employed without motives of self-interest, can only bring us to the point where all experiment and all experience alike convince us of the unvarying operation of immutable Law in all departments of nature, in every thing and circumstance. Reason cannot understand or explain Law or *Self*, can only bring us to the recognition of their factual existence, and the superior quality of that existence in the midst of four-fold nature. Thus, despite his

reason in one sense, and because of it in another, Spencer found himself compelled to modify his Agnosticism as to assert that the nature of the "First Cause" *may be essentially the same as that of the Consciousness which wells up in us*: in short, that the impersonal reality pervading the cosmos is the pure Noumenon of thought itself. This is, from his own standpoint, against reason, for the very word "first" presupposes but one of a series, something manifested, and hence cannot be *absolute*, however "beyond" his reason, and is, moreover, pure speculation from the standpoint of reason itself. On the other hand, it was his reason which brought him to the horizon's edge of human thought, on the hither shore of which is his own bleak Agnosticism—*Un-reason*, or the despair of solving the "riddle of existence"—and on whose "unknowable" beyond he could only speculate, or refuse to speculate. So close does Reason bring us to the borderland of Intuition.

Now, it is precisely where sense leaves off that sensation begins, and where sensation fails us that reason awakes. So, reasoning from analogy—the analogy between experiment and experience—we have a right to infer, not guess or speculate, that where reason comes to the end of its tether, some other power, faculty, or function of Consciousness awakes or may be awakened. So it comes to this: human philosophers set out to experiment with the "sensible appearances which the Universe presents to us" in the form of our experiences, but arbitrarily limit themselves to such experiments as lie within the "bounds of reason," only to find that just as sensation is the key to sense, and reason to sensation or experience, so reason itself has no *independent* validity, and must needs be explained, to be understood at all, in terms of some higher and more inclusive experiment or experience of Consciousness. What is the "end-organ" of reason just as sensation is the end-organ of the senses? What, in Nature and in our Self, lies beyond the domain of "Space and Time?"

Limited by their own self-imposed definitions, it could not occur to those Thinkers who entered the domain of Pure Reason, to consider seriously what lies beyond reason, or even what power in them enabled them to *use* Reason, where other men are satisfied to remain in the domain of sense or bodily activity, or in the larger hedonistic field of sensation. Yet such consideration was not only possible to them, but is possible to any man not wholly debased by the abuse of reason, or the lack of reason.

For consider: Whether it is the hunger for sensation which lures us on, or the thirst to gain power, or merely to know for our own

sake and satisfaction the meaning and relation of the various phenomena of life, what is that which entices us from passively experiencing to active experimenting? Desire, we answer; but is the answer complete? Desire can awaken reason, as sensation can arouse desire, but all men are filled with desire and desires, whereas those who *reason* are few and far between; moreover, men in whom desire is most potent seldom reason, hence desire is a stimulus to reason in but slight degree—excess of desire stupefies reason, as excess of a physical stimulant stupefies the bodily powers.

Reason can only deal with what is known, or assumed as a fact to be related to other facts: it is devoid in itself of any power to discover a new fact, but has to be coupled with Imagination to be productive or reproductive. And Reason and Imagination are a pair of opposites, as experience and experiment are a pair of opposites: they represent the two poles of one and the same energy of *Self-consciousness* which we name the Will, exactly as Sensation and Desire are the same pair of opposites on the plane of Consciousness below Reason, whether in the human or the animal kingdoms. Excess of sensation stupefies desire in the same way that excess of desire stupefies the reason, while Imagination rekindles both desire and reason.

But the pure Reasoner can never be a man of Imagination. It would be a contradiction in fact as well as in terms to the mind of the pure reasoner himself. To couple reason with imagination requires "the awakened spiritual will." Imagination as the faculty or instrument of new discoveries, new facts, whether of physics, metaphysics, or hyperphysics, without discarding either experience or experiment, has to be *governed*—and with us, imagination stands for the ungoverned mind! Every one is witness how sensation, feeling, desire, and imagination can "overthrow the reason" either temporarily or permanently. Only will, the Spiritual Will, can govern them all, reason included.

Spencer found himself "obliged" to recognize a Power without limit in Space or Time, hence Universal in prevalence and scope of operation, but he lacked the will and the imagination to experiment with It, though his reason led him so far as to infer that It is. He was content to experience its "sensible appearances," in other words was passive to It. Had he ventured to identify the Consciousness of Self with that Power, his Intuition, or "awakened spiritual will," would have shown him the "Unknowable" as the Knower in every man—he would have experienced Divinity.

## MACROCOSM—MICROCOSM

**M**AN is the microcosm of the macrocosm; so, if we imagine one individual in his primeval condition at the beginning of a solar system, that condition will contain potentially all possible changes of density; those changes will be the necessary steps, under the general law of the solar system, to reach the most concrete expression.

The concrete expression must be reached in order that the descending intelligences may be able to help or impel to a higher standard the forms of consciousness not yet self-conscious; for all forms meet and mingle in man. Each change in density of sheath involves a loss of spiritual perception, but permits knowledge of the denser matter not obtainable in any other way.

As the universe exists solely for the purpose of the soul, and as resistance is met in degree in all states of matter below the first state, the power of creation, preservation and destruction must be in operation on every plane and all the time. Creation works in the change of density, and towards the ideal form for fullest expression on this plane. This involves continual adjustment, implying the preservation of that which fulfils the purpose, and the destruction of that which does not, as well as further creation to take the place of that which was destroyed. The Creator, Preserver and Destroyer within his own sphere, then, must be the permanent Ego. The same law applies everywhere. For instance, in business, a new department is added; the other departments keep on and the new one is either shaped into line with the general purpose—or cut off.

*The Secret Doctrine* says we are past the middle point of the seven Rounds; this means that we, Egos, have passed through the changes in density three times, each time reascending to the original state, and each descent marking a further density of each change. We are now to ascend, perfecting and assimilating, for three and a half Rounds more, each succeeding plane becoming less dense until the completion of the seventh—which might be called *real* matter. Relating this to the soul, it would appear that the sheaths are not yet what they will be, though the Perceiver is one through all the changes. The Self is the key, the plan, the purpose and the fulfilment—to lose that sight, is to lose all.

“When the Self ideates, the Manvantara is going, and the ideations of the Self are ‘the Rays from and one with the Absolute;’ ”

meaning all beings from man up—all the rest of the Cosmos being the results of the ideations of these Rays. Could there be any ideations other than those of the Self, whatever their focalizations? Ideation implies consciousness, and as everything in the universe from the atom to Brahma is conscious, each in its degree, can the Self be absent from any? Is it not apparent that the personal man holds himself as separate from all the rest, and that the lower forms have less and less of such sense as they descend?

How does this sound? The Self ideates and the universe is formed in primeval focalizations. In these *upadhis* its ideation produces less ethereal and more limited focalizations; so, on to the more concrete, all are forms and aspects of the Self, indissoluble as to essence, ever changing as to aspect and form, each aspect and form acting and being acted upon by every other in both ascending and descending cycles, or Rounds; all rebecoming the Self at the close of a Manvantara, each to re-emerge in its integrity at the beginning of a new one, to continue its eternal recurring active progression.

To get back to the Real would be like standing back from the whole manifestation and "seeing how it looks," to use a phrase. Standing back thus, the Real is gained, but as rest is followed by activity, still further and greater manifestations must follow. The Real is the Creator, Preserver, and Destroyer in order to further create, but is not subject to change, although the Cause and Experiencer of all change.

"The Self acts only through the creatures." It can know itself only *in action* through its differentiations, which by the inherent power of Self-hood and the action and re-action of all in giving direction, are raised from perception to self-consciousness. This Self-consciousness, once achieved, must continue to expand or be lost.

ROBERT CROSBIE.

## WHY METAPHYSICS?

WHETHER it is possible to embody the philosophy of Theosophy in a form so simple that he who runs may read and understand, is a question that is often asked today, as it was in the earlier days of the Theosophical Movement of this era. While regular students may find *The Ocean*, *The Epitome*, and *The Key* fairly comprehensible and stimulating, beginners and enquirers, it is argued, may find these books somewhat beyond them, and if they fail to grasp the essential points, their further interest may be shut off at the start. That this question arose in the days of H. P. Blavatsky and William Q. Judge is evidenced by their own statements, which also throw light on the way in which they regarded this problem.

In her preface to *The Key to Theosophy*, Mme. Blavatsky wrote: "To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual, each man must progress by his own efforts." When Mr. Judge was criticised by the London Managers of the Theosophical Publication Society, because his *Epitome of Theosophy* was written in a style "too advanced" for the average reader, he replied as follows: "We are not seeking to cater to a lot of fiction readers and curiosity hunters, but to the pressing needs of earnest minds. Fiction readers never influenced a nation's progress." A similar attitude was taken by one of the Masters in reference to a statement by the author of *Esoteric Buddhism*, when speaking on the evolution of the Monads, that "on pure metaphysics of that sort we are not now engaged." "Why," wrote the Master, "this preaching of our doctrines, all this uphill work and swimming in *adversum flumen*? Why should the West . . . learn . . . from the East . . . that which can never meet the requirements of the special tastes of the æsthetics?" (*S. D.*, I, p. 169). After this quotation from the Master's letter, the *Secret Doctrine* goes on to say: "And he draws his correspondent's attention 'to the formidable difficulties encountered by us (the Adepts) in every attempt we make to explain our metaphysics to the Western mind.' And well he may; for *outside* of metaphysics no occult philosophy, no esotericism is possible. It is like trying to explain the aspirations and affections, the love and hatred, the most private and sacred workings in the soul and mind of the living man, by an anatomical description of the chest and brain of his dead body" (*S. D.*, I, pp. 169, 170).

All this was in criticism of the purely informative and statistical method adopted by the author of *Esoteric Buddhism* in his exposition of occult cosmogony and other highly metaphysical subjects. The primary motive in the periodic reiteration of the Eternal Wisdom is not to dispense so much mere knowledge to a mocking when not an openly antagonistic or complacent world. It is rather to awaken the Soul of the Race, the extent of the knowledge which can be assimilated always keeping pace with and dependent upon this awakening and assimilation, which are not only complementary, but simultaneous processes. In terms of man's principles the arousal of *Higher Manas* is demanded, through, among other things, the proper exercise of *lower manas*; and with the stimulation of *Higher Manas*, man's entire upper triad, his Higher Self, is stirred into activity. Hence, metaphysics.

From age to age the great message of Theosophy is ever the same; but the tenor and form of each particular transmission of that message differs, being dependent upon and adapted to the needs of the particular age that called it forth. What was the dominant note in the world of 1875 and what is it today? It is a materialistic intellectualism. While it is only too true that organized religion still has its heavy hand on mankind, yet it no longer occupies first place as it did during the long night of the Middle Ages. Its cycle is a declining one, while the cycle of intellectualism is still in its heyday. *Lower*, and mere, *manas* is running riot in the world today. There are more schools and systems of thought of every variety, more education of every description, more newspapers, magazines and books than there ever were within the historical period. It is also the age of the automobile, the radio, the aeroplane and of poison gas!

For this age the message was so couched as to arouse thought along lines similar to those that were occupying the attention of the learned men of the day. The initial aspect of the message was in the intellectuals' own terms, as witness *Isis Unveiled*. But some of the early theosophists forgot or never knew that this was only the *initial* aspect of the teaching. It constituted the work of preparing the ground. The aim was to start with an appeal to man's intellect, the faculty most apotheosized by the leaders in every department of learning; but by no means did it stop there. *Isis Unveiled* was followed by the *Secret Doctrine*, the true understanding of which calls forth a higher faculty than is required for *Isis*. This fact is plainly hinted at in the following quotation from the Preface of the *Secret Doctrine*:

“As originally announced, it was intended that the ‘Secret Doctrine’ should be an amended and enlarged version of ‘Isis Unveiled.’ It was, however, soon found that the explanations which could be added to those already put before the world in the last-named and other works dealing with esoteric science, were such as to require *a different method of treatment*: (italics ours) and consequently the present volumes do not contain, in all, twenty pages extracted from ‘Isis Unveiled’ ”.

The *Secret Doctrine* was followed by *The Voice of the Silence*—its golden precepts derived from the same source as were the Stanzas forming the basis of the *Secret Doctrine*. These three (*Isis*, *The Secret Doctrine*, and *The Voice*) may be regarded in the reverse order of their appearance as the *Atma-Buddhi-Manas* of the Great Message of our time.

Not only is intellect a proper point of departure from the known to the unknown, but it is that faculty which is now to the fore in the natural course of the evolutionary cycle. It is no accident, therefore, that more esoteric knowledge has been imparted to the world at large in this era than for thousands of years before; and that this knowledge has been so set forth as to win its place in the world only on its own inherent merits, its own reasonableness and its own consistency. If man’s faith is appealed to, it is a faith built and founded upon his reason. The mind is Janus-faced, but mere intellectualism looks only through the eyes of that face which is turned in the outward direction, towards the world of never ending and ever-widening effects. It is the mission of Theosophy to educate man to look through the eyes of the face which is turned inward upon the world of ever unifying causes, up to the First Cause, beyond which lies the ineffable mystery of Parabrahm. This change in the direction of our vision is metaphysics. The object of Theosophy is not to deny the value and the place of the outward vision upon the objective world, which is the only vision which materialistic science will recognize; but it is to show that there is also an inward vision, through which alone is established an unbroken channel from spirit to matter, from the noumenal to the phenomenal, from metaphysics to physics, from the world of Masters to the world of men, from perfect wisdom to confused knowledge, from selfless compassion to motivated goodness.

Another, and perhaps the most compelling, reason exists for a seeming limit to the simplicity and attractiveness with which the science and philosophy of Theosophy can be presented. This reason lies in the natures of the fourth and fifth principles constituting

septenary man. The struggle between man's two natures is focussed in the fourth and fifth principles of his being. *Kama*, the fourth principle, is the summit of matter; *manas*, the fifth principle, is the base of spirit. The self-conscious spiritual will comes into play only with *manas*. If man is to lift himself from the summit of matter to the base, and beyond, of spirit he must invoke his spiritual will. Any compromise or surrender in this respect dams up the channel to *Buddhi* and diverts the stream to *kama*. The latter path leading as it does to the retrogressive use of *manas* produces ultimately complete passivity and mediumship. *Manas* and not *kama* is the link between the upper triad and the lower. The root of mind is above and not below. Mind is the metaphysical instrument of the soul and, in truth, an aspect of its very self. The body is the physical aspect of the soul, the term body including the whole of the four lower principles, which make up the perishable personality. *Kama*, or desire, is part of this perishable portion and is matter, even though the sphere of its operations may be imperceptible to the physical senses. True metaphysics has nought to do with this sphere. Those who have made Theosophy easy, attractive, palatable and romantic have catered to man's *kamic* nature more than to his reason. To do this they had to corrupt, to modify and to deck the pure teachings to meet the prejudices, the whims, and the desires of their followers.

Instead of the life-giving doctrines of the Wisdom Religion, these romancers have given us the outpourings of their own diseased minds. No matter how metaphysical one may become or think he is becoming, he must never lose his power of discrimination. When that power is lost or weakened, the student may be sure that he has been sidetracked into the broad and alluring highways of the astral plane; and while he may be subject to non-physical influences he is still enmeshed more than ever in the toils of matter. That which is non-physical is not necessarily spiritual, the latter implying the continued and never abating use of the discriminating and reasoning faculties. Only for those who will make the necessary efforts, mental and spiritual, will Theosophy be neither a romance nor a riddle, but "wisdom itself, the object of wisdom, and that which is to be obtained by wisdom."

## YOUTH-COMPANIONS

*"Once more the elder brothers have indicated where the truth—Theosophy—could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation."*

YOU know, Anne," confided Peggy, "those student meetings bore me to death."

"Really, Peg?" Anne was surprised. "Are you honestly bored?"

"Now, Anne," protested Peggy with a shame-faced grin, "you disturb my laziness of mind by making me think before I speak. I am not really bored. What I mean is . . . I get worn out worrying about the students who are performing. I am continually expecting some poor struggler to break down, and the suspense is rather awful.

"Diamonds in the rough are acceptable theoretically, but for enjoyment, give me a seasoned speaker. I would rather listen to some one who knows his material and can put it over."

"Peggy," said Donald cheerfully, "your attitude is all wrong, but it is too warm to correct it now. I have an engagement, and besides, I sense that little Anne is all primed to hand you a convincing line. I'll leave you to her arguments and see you later."

Donald was starting leisurely toward the door when he was stopped by Peggy's, "That, my son, is a perfect example of the tamasic quality (indifference, corresponding to darkness). If you say I'm wrong, you *prove* it."

"Oh, don't be so sudden," protested Donald. "I really think that you are wrong, but Anne can convince you of it more diplomatically than I. Can't you Sis?" turning to Anne.

"That's no answer," replied Peggy before Anne had opportunity to speak. "You are doing just what you say is wrong—allowing a better speaker than yourself do the work. That is not so convincing for your side, is it?"

Donald turned from the doorway and perched himself precariously on the edge of a chair. "If you *insist*," he grinned.

"I do."

"We—ll," Donald looked vague for a second, then determined. "What do you think about when a student is talking on the platform—what the person is *saying*?"

"Not altogether," confessed Peggy. "I usually get to worrying about a slow or nervous speaker for fear he will break down. Honestly, it is agony to sit and listen to a beginner stumble through

one of the fundamentals. I just avert my eyes and hold my breath till it is over."

"What else do you think about?"

Peggy giggled. "Things mostly personal."

"Yes," said Donald, "I know. 'This one is tall and thin; that one is dumpy. *He* has a squeaky voice, and *her* dress is too short. Mrs. So-and-So is getting fat, and hasn't Mr. X a funny nose.' Oh, I know you ladies!"

"How do you know so well?" asked Peggy. "Are those the things *you* think about?"

"Sometimes. But listen, Peg. I'm not trying to preach. I'm just the original fellow that ought to know how easy it is to get onto the personal and lose sight of the spiritual. I think the student speakers themselves do at times. I remember once I had to give a brief talk and I was fuming about, wondering how I would look and sound, and if I could really do it. Then an older student reminded me that I was centering all of my energies on *results*. Remember where the *Gita* says, 'Therefore perform thou that which thou hast to do, at all times unmindful of the event?' I wasn't approaching that task from the viewpoint of doing my duty by every duty—I was wondering how I'd look! I certainly felt foolish when I realized it. I think the audience gets too absorbed in results too."

"Yes," said Anne entering the conversation for the first time, "and results aren't so important. Just the other day an older student said, 'If we do not do so well this time, we will next. This attempt gives us strength to do better for the next attempt.'"

"You know, the students who conduct the classes aren't looking to see whether or no we make a brilliant personal success. They are interested in ideas—they want us to get the fundamental *principles*, the *eternal* verities. And you know, Peggy, you can't get them without effort."

"Even when you have the ideas, it is very difficult to give them out to others. But, how are we going to disseminate the principles, and how shall we be the better able to help and teach others if we do not make a start? What better start than the study-classes where students participate? It is certainly more tactful to air your budding oratorical genius on sympathetic Theosophists than to practise on a hostile or unsympathetic public."

"Then too, Peggy, do you think it *really* matters to the students who keep the United Lodge of Theosophists running what the public *thinks* or does not think about the speakers? No! They are keeping the source of the pure teachings uncontaminated; they are keep-

ing the line unbroken. It is in the study-classes that we get for ourselves the source teachings. Those truths give us—the strugglers as you say—*ideas*, fundamental, satisfying ideas that explain for us the mysteries and problems of life. It is Self-knowledge that we are getting. When you think of that, the little exterior mannerisms of speech and dress do not seem to matter. Try thinking of that the next study class you attend.”

“M-m,” said Peggy, thoughtfully. “I think I shall.”

“Of course,” Anne continued, “there is no penalty attached if you work and try to make yourself a better speaker.”

“Self-induced and self-devised effort is *always* acceptable,” said Donald. “Ladies, the interest of your conversation has kept me too long. I’m half an hour late at the present speaking. But, didn’t I tell you, Peggy,” he concluded triumphantly, “that Anne would convince you?”

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#### SEED CENTRES

Regardless of humble environment and social status, each can be a centre of influence in any contact. Often the opportunity presents itself at an unexpected time, and to some soul in a body that would seem repulsive—yet a thought expressed would divulge a surprising interest in Theosophy. Since a book cannot be judged by its cover, why pass sentence on a person who, to all appearances, is devoid of any semblance of spirituality.

Much too often we discover our discrimination misled by the popular newspaper hero, subject of press agent propaganda, garbed in fine feathers, floating on the wave of temporary prosperity. The truth is, that the real Soul is one masked by the power that appears as nothing in the eyes of men.

What a lesson to learn! The occultist sees through these appearances and he also has the responsibility of knowing how to deal with the various types with which he comes in contact. As H.P.B. has told us that every contact is spiritual, it behooves all to be alert.

## HIDDEN HINTS IN THE SECRET DOCTRINE\*

(From p. 1 to p. 67, Vol. I)

By W. Q. J.

**A** PROPHECY. In the 20th century—1900—the scholars of our era will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but simply outlined—*Vol. I., p. xxxvii. Intro.* In other places the author hints at surprises in store in the way of manuscripts, etc. It would seem that by 1900 some “discoveries” will be made by scholars that will support our author. “Once the door permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted.” *V. I., p. xxxviii., Intro. note.* “We have not long to wait, and many of us will witness the Dawn of the New Cycle at the end of which not a few accounts will be settled and squared between the two races.” *V. I., Intro. xlv.*

An Archaic Manuscript. Some of the doctrines given out are found by her in a collection of palm-leaves made impervious to the elements by some unknown process. *Proem V. I., p. i.* It is well known that some of the most ancient eastern manuscripts are on palm-leaves which are cut in oblong, narrow form and tied with a string. How is this seen by her? Either in the astral light or objectively, being brought to her table. By whom or what?

Continuity Of Plan From One Manvantara To Another. In this old MS. it is said (*Proem*) that during the pralaya the plan for the next manvantara slumbers until the dawn of the next evolution, when its potential power goes forth to action. There is, therefore, a continuity from manvantara through pralaya to succeeding manvantara. Continued on *pp. 4 and 5 of V. I.*

The Basis of Affinity, hence for all correlations of force. It is stated that Leucippus taught an occult law when he declared, 500 B. C., that the *lateral motion of atoms* is the root for affinity and correlation of force. *p. 2, V. I.*

Each Period Of Evolution Is *sui generis*. “Yet at each new manvantara its organization—speaking of the cosmos—may be regarded as the first and last of its kind, as it evolutes every time on a higher plane.” *V. I., p. 3.*

A New Element At The End Of Our 4th Round. “Occult science

\* From *The Path*, January, 1891.

recognizes seven cosmic elements, four entirely physical, the fifth—ether—semi-material, *as it will become visible in the air* toward the end of our 4th Round, to reign supreme over the others during the whole of the 5th Round." *Vol. I, p. 14.*

Akas And Manas Correspond. See *note p. 13, Vol. I.* "That A'kas-a, the fifth universal cosmic principle—to which corresponds and from which proceeds human *Manas*—is, cosmically, a radiant, cool, diathermal, plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles." It must therefore follow, under the law of correspondences, that *manas* in the seven-fold division is creative, correlative, and immutable in the same way and portions as stated for Akasa.

Manas in the 5th Round. By following out the correspondence we find that Ether, the lower form of Akas, now semi-material, will become visible in the air at the end of this Round—the 4th—so *manas*, now only semi-developed in this race, will be further evolved in the 5th Round at the same time with the parent source, and as the form of Ether spoken of will then be the superior element of nature, so at the same time the superior principle reigning in the septenary constitution of man will be *manas*. The full development of *manas* imposes full responsibility on the race, and thus we see how the turning point is reached and what it may mean, and also what is the meaning of the "moment of Choice." With full responsibility the choice must be made by the race which thus has perfect *manas*. It is for and towards that period that the Masters of Wisdom are now working so as to prepare the present Egos for the momentous days when the choice of the good or evil path must be intelligently made.

And as in many places in the *Secret Doctrine* the author says that we are the same egos who were in the Atlantean bodies, and that they had a very weighty karma, we may perceive why it is that we are those who will be compelled to make the great choice for good or evil destiny in the next Round.

Difference Between Effect Of Great And Minor Pralaya. The question "What happens to the planets during a minor pralaya or dissolution?" is answered in *footnote p. 18, V. I.* They are dead, as it were, but not dissolved, for, as she says, "they remain intact as a huge animal caught and imbedded in the polar ice remains the same for ages." After the great Pralaya no planets remain *in corporibus*, but all are dissolved, their akasic "photographs" alone remaining. This must be taken metaphorically, or else we will again make objective that which is subjective. But in a minor pralaya the "dead

planets" are objective in space, but with all their active life and energy gone.

Dhyan Chohans Not The Only Term For The Highest Beings. "Each of the various groups has its own designation in the Secret Doctrine." *V. I., p. 22, lines 8, 9.* Nor are they personifications of powers in nature. *Vol. I, p. 38, line 18.*

Each Round has its special class of Dhyanis to watch over it. The same for races, *p. 42, Vol I (a).* The present round is watched especially by the Fourth Class of Dhyanis.

The Absolute Not Understood by the Dhyan Chohans. *p. 51, Vol. I, line 16.* And yet some theosophists ask to have definitions or explanations of the Absolute. We heard of one who claimed to have "communed with the Absolute."

The Breath Of Brahma. This may be said to be the same as "The Eternal Breath" spoken of in the *Secret Doctrine.* It is motion and proceeds through space ceaselessly. It does not stop during the pralayas. *p. 55, Vol. I., line 11.*

Ideals And Types In The Astral Light. The prototype is present in an ideal form in the Astral Light from dawn to night during the manvantaric period—everything from man to mite, from giant trees down to the tiniest blade of grass. *p. 63, Vol. I., 1st para.* There is a clear correspondence here with the formation of the astral man, which is the copy, plan, or prototype on which the corporeal man is formed.

The Primordial Form of every manifested thing is like that of an egg. *p. 65, Vol. I.* A *paramahansa* once wrote for the *Theosophist* an article in which he said that theosophy was that Branch of Masonry which showed the universe in the form of an egg.

The Verbum, Or Word, And Its Force. All religions speak of "the Word." The Jews, from whom the Christians get their religion, say that the all-powerful name of God if pronounced will shake the Universe; the Freemasons speak of the lost word; the Hindus tell of the great word; it is the Greek *logos.* The question is often raised, "Supposing there be such a word, wherein is its force?" H. P. B. says it is in *motion* and not in number. *Note I, p. 67, Vol. I.* The Hebrew Kaballah leans more to *number*, as being the force of power of this word.

## THE JEWEL IN THE LOTUS

**T**HE present stage of man's evolution is one of darkness and of strife. For this very reason, the searcher for truth fastens his faith on the jewels which are still to be found for the digging, in spite of the darkness of the earth and the dullness of his tools. Of all priceless treasures, none holds for him a brighter promise than the jewel within the lotus; that jewel which may be interpreted as the Divine Spark within the human heart, the God and the Redeemer of mankind.

Light is thrown upon the mystery of the present inner struggle of the human family when we consult the ancient teachings pertaining to its forbears, those races which made the complex nature of present-day man not only a possibility, but a necessity.

There was once, we learn from Hebrew text, a race of purely physical creatures. There was once, we discover from the same source, a purely spiritual race. By the philosophy of men of old we are taught that the union of these two races produced a third—the Adamite Race. It was thus that mankind came to share the natures of both its parents, and being adapted to the life of either, the field was laid for the terrific struggle between the spiritual and the material nature. This battle man is now compelled to wage that from its right outcome his inner divine strength may be manifested.

Allied to the physical half of man's nature is reason, which enables him to maintain his supremacy over the lower animals and to subjugate nature to his uses. Thus in relation to the lower kingdom, man finds himself supreme. The victory of the higher self, the conquest of the physical by the spiritual, would indeed be a forlorn hope, if reason were man's only ally. Supremacy over the lower kingdoms without supremacy over his own lower nature would leave man standing at the midway point on his journey, with no guiding star for the rest of his perilous way.

It is because reason is often allowed to hold first place as guide, that man fails to recognize his own divine possibilities. That such a state is due to man's own ignorance and cannot be attributed to any lack on the part of the Good Law, is manifest by the knowledge that allied to his spiritual part is his conscience, which will serve as his guide through the besetments of the senses; for conscience is the perception between right and wrong which can only be exercised by the Spirit—a portion of the Divine Wisdom and Purity, absolutely pure and wise. Conscience, however, does not interfere with man's

power of choice, for such interference would cripple his Divine Prerogative.

Conscience is the sum of man's past experience. It does not tell him what he should do, but it does tell him what he should avoid doing. Its promptings are independent of reason and it can only manifest clearly when unhampered by the baser attractions of his dual nature. It then follows that when man is unable to decide immediately between right and wrong, either past experience is lacking in some essential lesson or that Spirit is impeded in its action by the animal inheritance of his nature.

Man's present inner struggle is the result of his position in the scale of evolution. Having evolved to the stage where the Spiritual nature must be conqueror—if future progress is to be made—the finding of the Jewel in the Lotus becomes an absolute necessity. For only by the knowledge of his Divine Nature, together with an understanding of the Divinity in all that is, can he gain the necessary strength and courage to win the battle of life. This battle is man's inheritance from the races of the past, as well as the source of his spiritual strength for those races which are yet to come. He should therefore, go forward with courage and high hope, for the Jewel in the Lotus is his sure promise of victory if only he will search and find it for himself.

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#### FROM A STUDENT'S NOTE-BOOK

Life *in* a body is not the same thing as bodily life. The latter is the be-all and end-all for the great majority, representing the full identification of the Soul with its imperfect vehicle, the "infernal tendency" of the *Bhagavad-Gita*. But life *in* a body, as a basis for waking existence, provides a modulus for Soul-existence *here*. One sees himself as no more than a "pilgrim" passing through—one who has passed this way before, and will so pass again. While here, he is a busy pilgrim, but yet, just a pilgrim. This very attitude in itself provides a clearer point of view on relativities, and makes possible a wise and effective dealing with men and events. The "important" and "unimportant"—if such there be—disclose themselves. Even bodily unease and disease lose power and can be dealt with intelligently; no "sick man" can aid diagnosis intelligently, but one who has a "sick instrument" can.

## MADE-OVER MATERIALS

Thus, the body represents on this plane all the other states of substance from which it has been evolved; it is surrounded by and connected with them. A study of the Seven Principles of Man will give an understanding of this statement, if it is remembered that Man, the Thinker, *is not any of his principles*; they are his vehicles or instruments.—*Notes on the Bhagavad-Gita.*

**W**E can readily perceive the facts in a statement when they are pointed out to us and demonstrated by one who has made their analysis. We should be able to go further and build up a system of related facts by the application of the Universal Law given in the Three Fundamental Propositions of the "Secret Doctrine."

Since all things in the phenomenal world are subject to change it must follow that change can only be perceived and recorded by that which is not affected by change. Many students, having in mind the continuity of individual consciousness throughout the cycles of growth and change of the physical body, will give ready assent to this proposition but will be unable to exemplify it beyond such process.

The teachings state that the quantity of matter pertaining to this globe remains practically the same throughout its existence, yet it all is in a condition of constant change and all present forms are constructed of matter of various grades which has been worked over and over many times.

In the production and maintenance of the human body, a unique instrument, matter of the mineral, vegetable and animal kingdoms is used, discarded and replaced. Where and how was it used before it came to us, and where and how will it be used when we are through with it? Is this making over of used material limited to our physical principle, said to be the least important of all? Whence came the atoms, or lives, of which our astral bodies are composed and how will they be utilized when the astral bodies disintegrate? How about the constituents of our other principles, each according to its nature?

The atoms, or lives, that have once been united in a physical body retain certain impressions received while members of that body, these impressions making them more readily available for use in another body through which the impression may be expressed. If human beings refine the life-atoms of their bodies by proper thought and action they will release them for use by a gentle intelligence;

if they coarsen them by vicious thought and action they will scatter them for use by depraved intelligences or elementals. The astral body being also a physical member, its constituents likewise may be affected in either manner.

And what of our life energy and our kamic principle? Since they are also subject to change, they too are used again and again. Who, or what, made use of the constituents of our minds before they were bequeathed to us and who or what will use them next, and how?

As Man is the most intelligent being on the globe which he occupies, his responsibility to the lives he uses in the building and upkeep of his vehicles is greater than that of any of the lower animals. The cat, which tortures the mouse it catches, is not immoral, since the life-atoms of its make-up came to it with a vicious impress; and although the form of its body is adapted for catching and killing and its kamic principle contains these tendencies, it employs its members without either the impulse or restraint of reason. Likewise, when the cat dies, the lives which constituted the cat are not as deeply impressed as those cast off by a human being, since the former lack the effect of self-conscious thought.

Within the enclosure of a menagerie we may see, in each of the beasts therein, the made-over materials of their structures being used for the purpose for which they are well adapted through previous human usage, and for which they are combined by karmic choice and elemental affinity. And if this clue is not sufficient, let us for a moment consider some commonplace object. Here is a brick, made of clay, pressed into shape and baked. The molecules of its composition are ever in motion yet cannot escape from the form of a brick. What holds them? They are not bound with iron; the brick has no limits other than its own surfaces, and, the material being the same at the surface as at the center, no group or class of the constituents has any power to restrain its fellows. And, in a highly organized form such as the human body, there is such a constant change of atoms that we might well say there is no permanent body at all, merely a parade of atoms passing into, through and out of an ideal formation. We are again reminded of the statement, "Every form in every kingdom of nature is an expression of a degree of Consciousness and *form* changes in accordance with the demands of that consciousness."

Thus it follows that, form being exhibited in every part of the manifested universe, from amorphous rock fragments to complex animal structures, the effect of thought and action is everywhere ap-

parent and the tremendous, dynamic power of thought and action is thus shown as an unlimited possibility.

A man may make a brick, by hand or machine, and confine its constituent atoms to the ideal form built by his mind. The brick will retain its form according to the idea of permanence entertained by its maker, or until its ingredients are made use of again by the force of some other desire or thought. The form of consciousness using a human body has a corresponding power over that body, and this power increases in ratio with the realization that the consciousness is not of the body.

The same Intelligence manifests through each form and makes each form what it is. Having discarded the Creation of a Personal God, and having begun to realize the enormous power of thought and the enormous responsibility of thinking beings, we might well question ourselves as to what use we are making of the materials of the world we occupy.

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#### FROM A STUDENT'S NOTE-BOOK

The more one does for Theosophy, the more Theosophy does for him? No, the more he does *for himself*, as a Unit of Life in the One Life. For it is only as one works for all the others that he is really working for Theosophy, which includes all. The motive must be an unselfish one, else it is not really "theosophical." The sincere and effective theosophic worker makes no "sacrifices;" they do not appear as "sacrifices" to him. His efforts and self-denials are the natural expression of an intelligence which has perceived that Life is One, and is trying to widen and deepen that perception into *realization*, for the benefit of all that is included in the One. Growing realization produces greater simplicity and "naturalness," less technical "intellectualism," truer modesty, fewer desires—plenty of courage, stamina and endurance. "Lean back on the Ocean of Life—it will support you."

# ON THE LOOKOUT

## THE ADVANTAGES OF CIVILIZATION

According to *Time*, September 3, 1928, Edison has predicted that we shall all be deaf within one hundred years. One-third of the population in England have imperfect hearing. For this the doctors blame city noises which injure the auditory nerves, the brain, and in fact, the whole nervous system.

According to *Unity*, Nov. 12, 1928, the increase of the deaths of young people through heart trouble, diabetes, and nervous prostration, is alarming. The writer in that periodical suggests that experimenters lay aside attempts to produce greater speed, and work for greater silence and for smokeless and fumeless fuel. This writer states that "man has become a slave to mechanical things without knowing it."

Now if these things were absolutely unavoidable, there might be some slight shade of excuse for them, but they are not. Prof. Henry J. Spooner, of the London Polytechnic School of Engineering, has made observations on the disastrous effects of intermittent noises on men once physically strong, and states that the damage can hardly be over-estimated. (*Literary Digest*, Oct. 6, 1928). He also says, with absolute truth, that the assumption that traffic and industrial noises cannot be abated, is a fallacy, and remarks that engineers have never been called upon to design machinery with that end in view. It is a fact that ninety percent of the modern noise curse could be completely eliminated, and that with only a very slight percentage of increase in the cost of industrial operations; certainly nothing to approach the cost of the degenerated organisms of its victims due to this cause.

## POSSIBLE ALLEVIATIONS

To permit the use of such so-called mufflers as are uniformly installed on automobiles, or to allow acroplanes to operate without mufflers at all, as is generally practised, are nothing short of criminally stupid procedures. There is, nevertheless, hope along this line, since some few, moved by dire experience, are already looking for a solution of this particular problem, a movement which has led to the use of the seagrass, *Zostera marina*, which, when dried, has remarkable noise killing properties. (*New York Sunday Times*, Oct. 28, 1928).

Considering the very vital role played by the ultra-violet light in the maintenance of health, and even life, the importance of the smoke pall which hangs over all cities, is hardly to be exaggerated. According to *Science*, Feb. 8, 1929, J. H. Shrader, M. H. Coblentz, and F. A. Korff, of the Baltimore Department of Health, have proven that the average amount of ultra-violet light in the country is half again as great as in cities, yet the smoke nuisance is just as easily eradicable as the noise pest.

### CUI BONO?

Writing in *Science*, Nov. 16, 1928, Dr. Millais Culpin, London Hospital, states that in industrial work, wherever conditions are pleasant and work easy, the percentage of absences due to nervous troubles is the greatest, and where the work is most strenuous, absences are least. He remarks caustically: "If nervous people were forced to work or starve, many would work and be saved from nervous breakdown to which they otherwise succumb. Others would starve and some might find a speedier end."

According to *The Week's Science*, Sept. 14, 1928, Mrs. Blanco White, a British Social worker and investigator, finds that monotonous jobs tend greatly to result in driving men to the more rabid forms of communism and anarchy, and women to apathy and hopelessness. In line with this, Prof. Walter B. Pitkin, Columbia, writing in *The Twilight of the American Mind*, (*Literary Digest*, Nov. 17, 1928), believes that, due to mechanical progress, the one percent of the population possessing the "best" minds, will in the near future be out of work, since mechanical applications result in increasingly technical work being done by those of constantly lessening abilities. He thinks, therefore, that high intellect in the future social system, will be a disadvantage rather than an advantage.

### "SUPERIOR" CONDITIONS

We take great pride in our modern sanitation, so "superior" we think, to conditions under which the "unprogressed live;" yet the report of the Milbank Memorial Fund, New York City, in *The Week's Science*, Aug. 20, 1928, states that diseases of throat, nose and respiratory system are eighty percent greater in the mechanically ventilated schools than in old buildings depending on open windows. The very high rate of health in the armies in the field, in the Great War, when men were forced to live in the open and

under maximum conditions of hardship, lack of sanitation, *etc.*, is a notorious fact. Furthermore, according to *The Week's Science*, March 18, 1929, Dr. Leonard Hill, addressing the Royal Institute of British Architects, London, says that the flimsy and draughty houses are more healthful than tight and waterproof ones. Dr. Hill says that the welfare workers have been very wrong in compelling the poor to abandon shed-like structures in which they got the benefit of sunlight and ultra-violet rays, and he advocates that all human beings do as much as possible of their work in the open. The famous success of Dr. Rollier, of Switzerland, in curing tuberculosis by keeping the victims practically naked and exposed to all weathers is too well known to need comment. It seems, then, that this boastful progress of ours defeats itself most suicidally in those precise points wherein it should be supposed to know its business.

### MASS MURDER

The National Safety Council reported that over 800,000 automobile accidents occurred in the United States during 1928, with 27,000 lives lost. In California, during the last four and one half years, one out of every five of the population has been involved in a more or less serious industrial accident. 3107 were killed, 5418 permanently injured, and 404,626 less seriously injured. In other words, the roll of casualties was equivalent to that of a war of major magnitude. Who can gauge the tide of mental, moral, and physical agony to the victims and to their relatives, flowing from this?

### DESTRUCTION OF NATURE

Writing in *The Scientific Monthly*, Jan., 1929, Dr. John K. Small, New York Botanical Garden, describes the great changes which have been made in the natural conditions of the Florida Everglades by draining, for the purpose of producing more agricultural land in a nation where the farmers already live under chronic hardship as a result of over-production of agricultural commodities—due largely to an excess of machinery. The Everglades was originally by nature a vast national park, a pleasure ground and animal refuge, an equalizer of climate and a storage reservoir for water. Drainage has dried out the soil and altered the natural conditions so that the beauties of the region are rapidly being destroyed by fire.

In connection with this, the natural beauties, and in fact, much of the water storage of Southern California, are being destroyed

apace by perennial fires caused through disregard of the most elementary precautions. At the rate of the last two or three years, the time will come within the present generation when the mountains of Southern California will have been reduced to barren heaps of stone and sandy earth, and will have forced civilization of this region to begin an inevitable retrogression due to lack of water supply, not merely for agriculture, but for living purposes. This will inevitably come about, short of the securing of radical reform or the enactment and enforcement of tyrannically repressive measures upon the use of recreation grounds by the people. Such measures would indeed be just Karma for a population which shows all the appreciation and care for natural beauty that a pig might be expected to display in a bed of columbines.

#### RESPONSIBILITY OF SCIENCE

Well advised, indeed, is Cicely Hamilton, who is reviewed in *The Manchester Guardian*, Aug. 24, 1928, under the title of *Lest Ye Die*. She forecasts the death of civilization because dangerous knowledge gained by the few is at the command of the shallow, restless and greedy. In wiser eras, she says, *science was the secret possession of a sacred caste*. And wiser men of the modern world will find themselves forced to the adoption of a similar modulus by sheer desperate necessity sooner or later. When that comes about, there may become cleared up for them, one of the principal stumbling blocks regarding Theosophy . . . namely, how such a gigantic system, if really based on facts, should have been unknown to the mass through countless ages.

#### A FORTUNATE FAILURE

Although by purely sanitative and natural measures, tuberculosis is rapidly decreasing, there has been nevertheless a concerted and determined attempt to popularize the Calmette tuberculosis vaccine, apparently with the idea that if this disease is to be "cashed in" on, there is need for haste. The better type of physicians, especially in America, have remained skeptical about this vaccine, and now find themselves fully vindicated. According to *Science*, April 5, 1929, experiments were made with it upon animals, by Dr. W. P. Larson, University of Minnesota; S. F. Standard, Commissioner of Agriculture; and W. A. Evans. They found that tuberculosis occurred as frequently among vaccinated cattle as among the unvaccinated.

The *Los Angeles Times*, April 1, 1929, reports that the vaccine

has proven a failure, according to the independent investigation of the American Society of Immunologists. This is well in accord with other results.

According to the *New York Times*, May 29, 1927, attempts to inoculate against colds, carried on in Manchester University, resulted in the fact that 138 inoculated developed 203 colds, while 148 not inoculated developed 168 colds. Verily, a triumph for "immunology"!

It is the same with the so-called influenza vaccines, though attempts are being made to prevent this disease also by way of serums.

### INFLUENZA "CAUSES"

Dr. E. C. Rosenow (*Miami Herald*, Jan. 5, 1929), says that influenza epidemics are caused by mutation of certain streptococci through unknown causes into influenza germs. Inoculation, says he, is successful as a prophylactic measure and can immunize against death. Turning to the report of the Committee on Preventive Measures of the Public Health Service, in *Science*, Jan. 18, 1929, it is there stated that there is no specific cure for influenza, and that vaccines, sera and advertised preventives appear to be of no value and may be harmful! Dr. W. O'Neill Sherman (*Los Angeles Times Sunday Magazine*, Feb. 24, 1929), says that from a study of statistics from all the plants of the Carnegie Steel Company, there is not the slightest evidence that vaccines reduce the incidence of influenza, and it is open to question whether pneumonia mortality is thus reduced.

This being the case, one may look once more into the possibilities of what serums and vaccines really *are* good for. An excellent suggestion is made by Annie Riley Hale, a San Francisco newspaper woman, who is quoted in the *Los Angeles Times*, Sept. 16, 1928. Replying to the suggestion that the Government make appropriation for cancer research, she suggests that instead, a serious attempt be made to discover how far "the things the doctors have been doing for smallpox, typhoid, yellow fever, *etc.*, have contributed to the increase of cancer." Dr. F. P. Millard, Toronto, President of the National League for Prevention of Spinal Curvature, says "abolish inoculation and cancer will be cut in half." This is also the theory of Sir William Arbuthnot Lane.

Now while it is not likely that cancer is caused wholly by inoculations, or is in fact due to any one simple cause, upon the evidence it is a contributory cause, and far more, a contributory cause to other

evil effects, both psychic and physical. Man can not with impunity repeat the "sin of the mindless," preying upon the lower orders, and filling our misused bodies with material pollutions to match the mental ones upon which such practices are based.

### CIVILIZATION AND "SAVAGERY"

A contributor to *Science*, Feb. 8, 1929, writes of an increasing tendency to blame the high pressure of modern civilization for high blood pressure. It appears from a study made of natives of Africa that they do not have the diseases associated with high blood pressure. This in fact is characteristic of Oriental populations as well.

In the *Manchester Guardian Weekly*, Dec. 28, 1928, Mr. John M. Garvan, writing about the social customs of certain pygmies in the Philippines, says that they live a "natural, kindly, gentle, exemplary life." They are monogamous, have few divorces, and all live "as a great happy family." This is a striking picture by contrast to every civilized community—in every point precisely what a civilized community is not. This being the case, it is interesting to look into the results of the introduction to backward peoples of the "benefits" of modern civilization.

Writing in the *Los Angeles Times Sunday Magazine*, Jan. 20, 1929, Count Carlo Sforza, former Italian Minister of Foreign Affairs, states that the life of the Chinese laborer before the beginning of industrialism was based on a family system, which resulted in harmonious and brotherly relations in everyday life, and that though hard, the life of the Chinese peasant was genial and pleasant compared with his present status. China is a nation on her long winding road down and out, the part of the race in the world system having been played. Between industrialism, and militarism along the lines of latest "progress," it seems that not the least of the proximate means by which that downfall is to be accomplished, is the embracing of modern civilization, so-called.

### PLANETARY MYSTERIES

According to *The Week's Science*, Feb. 4th and 16th, 1929, the planet Venus threatens to move out from the region of the accustomed and prosaic in astronomy, to transform itself, in the scientific view, into something "wondrous and strange." Dr. Latimer J. Wilson reports to the American Astronomical Society the appearance of brilliant white, gigantic peaks on the planet, especially noticeable near the South Pole—which might or might not correspond with our North Pole magnetically.

The French observer, M. Lucien Rudaux, Donville, reports similar appearances, going so far as to say, "They may even be something unique and strange in planetary landscapes, not even imaginable by the limited brains of earthly astronomers."

### COLOR OF PLANETS

Photographs of the planet made with ultra-violet rays by Dr. Frank E. Ross, of Yerkes Observatory, upset the prevailing classic theory regarding its atmosphere. That atmosphere, being impenetrable and white to the telescopic eye, has been thought to be vaporous and cloudy. It appears now, really to possess two layers, the upper one transparent and cloudy, and thought to be of low density. Under this is a dense impenetrable atmosphere of a deep yellow color.

This peculiarity of color finds a fit mate in the uncertainty about the hue of Mars. (*The Week's Science*, Feb. 11, 1929) There have been up to date three theories accounting for the Martian redness; one, that it is covered with iron rust, another that it is a desert of red rocks, and third, that it is covered with red vegetation,—two theories too many for accuracy. Mr. E. J. Gounod now suggests that the planet is really green, its apparent red color being due to a "disguise" conferred upon it in traversing the Martian and Tellurian atmospheres.

### METEORIC PUZZLES

The origin of meteors has always been highly conjectural with science. Prof. Charles P. Olivier, University of Pennsylvania, and head of the American Meteor Society (*The Week's Science*, Jan. 21, 1929), thinks that they are fragments of much larger bodies like planets, or at least as large as asteroids. This theory appears to be a portion of the truth.

Q. Were all the planets in our solar system first comets and then suns?

A. They were not suns in our, or their present solar systems, but comets in space. All began life as wanderers over the face of the infinite Kosmos. They detached themselves from the common storehouse of already prepared material, the Milky Way (which is nothing more or less than the quite developed world-stuff, all the rest in space being the crude material, as yet invisible to us); then, starting on their long journey they first settled in life where conditions were prepared for them by Fohat, and gradually became suns. Then each sun, when its Pralaya arrived, was resolved into millions and millions of frag-

ments. Each of these fragments moved to and fro in space collecting fresh materials, as it rolled on, like an avalanche, until it came to a stop through the laws of attraction and repulsion, and became a planet in our own, as in other systems, beyond our telescopes. The sun's fragments will become just such planets after the Solar pralaya. It was a comet once upon a time, in the beginning of Brahmâ's Age. Then it came to its present position, whence it will burst asunder, and its atoms will be whirled into space for aeons, and aeons, like all other comets and meteors, until each, guided by Karma, is caught in the vortex of the two forces, and fixed in some higher and better system. —*Transactions of the Blavatsky Lodge*, p. 145.

### COMETARY PATHS

Prof. Oliver remarks that some comets belong to our own solar system and others are from outer space, but that both are alike, which proves that the creation of our solar system was not unique. When Prof. Olivier says that some belong to our system and others to outer space, he refers to the cometary paths, the parabola and hyperbola being open paths upon which no return is theoretically possible, and an ellipse being a closed path, bringing about periodic returns.

### A CRITICISM

We have received various criticisms from a radical friend. Referring to H. P. B.'s *Key to Theosophy*, he says:

This paragraph, taken in conjunction with those on top of p. 183, seems to me an imperative demand on Theosophists to take a very definite stand on this most important question, rather than display the indifference, ignorance and even antagonism which some of them unfortunately do. If this qualification seems unduly severe, I suggest you make the following test: ask any average group of Theosophists whether they are aware that in our State two entirely innocent men have languished in prison for over twelve years, convicted of murder, when for over eleven years it has been known that they are the victims of venal perjury, instigated by the vindictive hatred of a powerful clique; that the judge, the jury, and even the district attorney who succeeded the wretch responsible for this outrage, backed by many of our most honored citizens, have for years pleaded in vain for their pardon; that one of these men would have been hanged, but for the eleventh hour plea of President Wilson; that in a neighboring state a similar outrageous miscarriage of justice is being perpetrated on some six or seven men; ask them if they know of the vital facts of the Sacco and Vanzetti case, the most outrageous of them all. You will get replies which will astonish you.

Experience has shown that in all too many cases, the practical requirements of Theosophical work force one to keep a reasonably firm thumb upon the social reformer's neck while within the precincts of the Lodge, for the reason that the average reformer is always an enthusiast and not infrequently a fanatic, and that, given a chance to get in a word edgewise, he is all too apt to insert very substantial sections of the entire dictionary. And if the principle of interjecting special sociological theories into a philosophic discussion be permitted one, it must in fairness be permitted all; if to the communist, also to the "single-taxer," the socialist, syndicalist, the Democrat, the Republican.

The true Theosophist must necessarily be friendly to social reformers of all stripes, in so far as their motives are honest and unselfish, and in so far as their efforts are through the channels of ideals and education, and not through force and intolerance; but he must in justice to himself and his philosophy demand the same rights from those of all other doctrines as he extends to them.

#### "ORIGIN OF LIFE"—A GREAT FALLACY

Scientific interest in the putative origin of that complex psycho- and bio-chemical function denominated "life" has always been intense, and attempts on the part of various individuals to solve the problem have been equally intense. The fortunes of the search have fluctuated considerably in seeming.

From the *London Daily Telegraph*, Sept. 12, 1928, we gather some details regarding Prof. A. V. Hill's researches on nerve cells and muscle. It is hoped by Prof. Donnan, among others, that Prof. Hill's results will lead to the actual synthetic creation of a living cell. Prof. Donnan says this does not mean the creation of a "living soul," as "evolution from cell to soul is too immense to be measured by mind." This statement must be passed by without comment, since Prof. Donnan does not make clear what he means by "soul," nor is it probable that he has any very clear idea himself. He states that "there is no soul in an organism as small as a cell." The truth, or otherwise, of this, depends entirely upon the definition of "soul." Prof. Donnan, however, raises the hope that a certain condition may ultimately be proven, which condition has been from time immemorial one of the bedrock axioms of Theosophy: namely, that there is a complete continuity between living and non-living matter, and that it is impossible to say, "here is life and here is no life."

## IMITATION CELLS

We learn from the *Literary Digest*, Jan. 12, 1929, that Prof. A. L. Herrera, Mexican Department of Agriculture, has been independently pursuing a similar course to some purpose. He has constructed imitation cells of mineral and other substances, which closely imitate living matter. He thinks that "life is a property which all matter possesses under right conditions." The necessity for "conditions" which arises in his mind is an example of the sad confusion which reigns in the brightest of scientific minds regarding the true meaning of the word "life." The *Secret Doctrine*, written in 1888, contains the following signboard and prophecy:

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings . . . The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology . . . It hardly seems possible, that science can disguise from itself much longer . . . that things that have life are living things, whether they be atoms or planets. (I, 49).

## THE GREAT LADDER

Prof. Rinne, of Leipsic University, found by the use of Roentgen rays on crystals, symptoms similar to what we call nutrition, breathing, age and death in humans. Crystals absorb and eject steam and carbonic acid in a rhythmic manner, which seems to indicate some form of breathing as basic in all matter, even so lowly organized as this. The dissolution of granite into sand he considers as analogous to biological death. (*L. A. Times*, Nov. 11, 1928.)

From *Science*, Sept. 7, 1928, we learn that Dr. C. West, and Dr. and Mrs. F. Kidd, of the Low Temperature Station at Cambridge, England, state that apples continue to live and breathe after they have been removed from the trees. This breathing contaminates the atmosphere in storages, giving an excess of carbon dioxide, which causes the disease called "brown heart."

## SECOND FUNDAMENTAL—INSECT TO MAN

Another very striking case of rhythm in nature is given in *Science*, April 12, 1929. It appears that certain varieties of fireflies give a rhythmic flashing. In the article cited, various theories which have been advanced to account for the phenomenon are discussed, and practically all are found to fall short. The article is worth reading

direct. According to the Second Fundamental Proposition of Theosophy, rhythm is an absolutely fundamental law of all manifested existence, conscious or otherwise.

According to the *Washington Post*, August 5, 1928, an English scientist claims that the rhythms which underlie all nature and the universe may also find duplication in the human cosmos. The world of man, he thinks, is subject to fluctuations which have been in action "since the dawn of creation."

Another example of fluctuation is the fact found by A. B. Stout, Director of the New York Botanical Gardens; he reports that the flower of the avocado functions alternately as male and female during life cycles of double-sex activity, ranging from less than 24, to 36 hours. Alternation, morning and afternoon, is so complete, that it hinders fertilization. (*World*).

### PHYSIOLOGICAL RYTHMS

Such physiological rhythms as breathing and the beating of the heart are an *induced* reflection of the systolic and diastolic action of the great all-pervading astral light—which science is invited to make respectable by conferring upon it the title of "biological ether." The most gigantic rhythmic cycle perceived by those who know is the great "Age of Brahma," whose onset is signalized by the mystical out-breathing of the "breath of Brahma" and whose end comes with the indrawing of that breath, the whole cycle of which extends over 311,040,000,000,000 years.

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the Universe. (Secret Doctrine, 1888, I, 17).

### INTELLIGENS NATURÆ

Somewhat similar to the buried intelligence manifesting through the flashing of fireflies, is that force which drives the migration of birds. Dr. A. T. Nichols, American Museum of Natural History, admits in *Science*, Feb. 1, 1929, that this phenomenon is still but little understood, the nature of the internal impulse being a mystery. It seems clear to him, however, that the impulse acts in each bird individually, and is not a matter of following a flock leader. Need-

less to say, this fact greatly increases the difficulty of explaining the matter on any materialistic grounds.

Turning from what might be called the biological to the biochemical, Dr. Theobald Smith, (*Science*, Dec. 28, 1928) says that the first milk a cow produces should be fed to the calf, because it contains substances which ward off the juvenile diseases of that animal. It happens also that the same thing is true of the human kind, a fact which should be very deeply taken to heart by those astoundingly selfish mothers who refuse to extend the proper nourishment to their offspring through purely social and personal reasons.

#### AN INTELLIGENT FERN

The gravitational intelligence of the fern, *Osmunda Cinnamomea*, is a most startling phenomenon. (*The Week's Science*, Dec. 10, 1928). If turned upside down it takes this fern only twenty minutes to discover the fact and begin to right itself. The fern possesses this property in common with all other plants but none of them have it to such an acute degree. There is no accepted explanation for the phenomenon, wherefore we venture to say that it is due basically to that *wisdom* spoken of thus in another connection:

No. I. represents the realm explored by Western Evolutionists, the area in which climatic influences, "natural selection," and all the other *physical* causes of organic differentiation are present. . . . But even in this domain the sub-conscious workings of the *Dhyan-Chohan*ic wisdom are at the root of all the "ceaseless striving towards perfection," though its influence is vastly modified by those purely material causes . . . (*S. D.* II, 736).

#### AN ELECTROCUTED TREE

In *Science*, August 10, 1928, is given the arresting account of a large white oak tree in the New York Botanical Gardens, which was recently electrocuted by a stroke of lightning. Ordinarily trees thus struck are damaged, but survive, and more or less heal their scars. This one was not shattered but apparently died instantaneously. This is an enigmatic phenomenon, yet not beyond a hypothetical explanation upon the basis of Theosophical teachings.