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Thou canst not travel on the Path before thou hast become that Path itself.

—VOICE OF THE SILENCE

THEOSOPHY

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THE RISING CYCLE

WHEN Jesus of Nazareth went to the Temple in Jerusalem he, it is said, drove the money changers out of the courts; and later he said that many false prophets should arise. Jesus, with a prophet's eye saw what has so often come to pass since then—false prophets arising on every side, both in and out of the Church that bears his name. In the earliest centuries of Christianity, no less than at the present time, schisms and heresies multiplied. Most of these lasted but for the generation of the particular disciple, to be succeeded by corruptions of the original corruption. A few endured and became the religious moraines which follow vast glacial movements. Most of these old heresies are as dead as those who proclaimed them and those who believed in them, but ideas of *any* kind have self-reproductive power. They are seeds of thought which need but to find mental soil in order to germinate and flourish. Lapse of time does not affect their vitality. So, in our day, one may find under other names every early Christian dogma to the most absurd and bizarre. The great historical divisions of the Christian church and the sects of each division change in name only. Spirit and Matter are co-existent, the true and the false are almost inextricably interwoven and interblended in human nature, and few are they who have the Karmic stamina to persevere in the great task of self-education which is Spiritual evolution.

The six schools of Hindu philosophy, not to speak of the numberless castes and sub-castes, all trace back to teachings originally unitary and synthetic, but now buried under the successive stratifications of those who sought to improve upon, to expand and apply, to adopt and adapt according to their own understanding or desires. It is recorded that during the very life-time of the Buddha no less than forty heretical

teachers were active—one for each year of his mission—each and all proclaiming their several heresies as the true and only doctrines of Buddha. Buddhists, Hindus, Mohammedans, are as much divided among themselves as are the Christians. In every generation there arises one or another in the various sects who tries to restore the original unity, and who, at best or at worst, only succeeds in multiplying the divisions and conflicts already existent.

All this mountain of history shows that merely to escape from one delusion does not insure exemption from falling into another. Spiritual vaccination is no more a preventive or a safeguard than its physical counterpart, but the one and the other, in one form or another, persist and thrive at the expense of misguided enthusiasm and enthusiasts, and to the profit of the prophets as of yore. Guile and credulity in holy alliance build the Temple of matter. The adepts of the Left-hand path are as active as those of the Right. Human ignorance is invincible and impregnable to any but Self-conquest and the greatest of Great Souls can do no more than repeat—

“The Path is one for all; the means to reach the
goal must vary with the Pilgrim”

—and go on restating the ancient timeless Truth in the face of the ancient timeless False; pointing to the lesson of all the Past to teach the lesson of the Present.

Theosophists, scattered hither and yon in all religions and in all sects, in all societies and associations of mankind, quite as much as in bodies called Theosophical in name, have, then, no cause for surprise, no occasion for discouragement; but they have much need to study and apply the lessons of history and of their philosophy to themselves before setting out in their turn to teach and instruct their fellows. The rising cycle shows a greater turmoil, a greater spiritual unrest the world around than that world has ever experienced within the cycle of recorded history or the silhouette of tradition. Buddha stirred up India as Lao-tse moved China, as Pythagoras and Plato affected Greece, as Christ's blood was spilled in Palestine to reproduce rivers of blood in Western and Eastern lands. But vast as these movements were, no one of them affected more than a portion of mankind. Gradually, as the centuries passed, each produced—rather, resulted in—an immense and wide-spread leveling down, not up, of the *race*-mind, an ironing out of barriers, not the restoration of the Path which was lost to mankind in Atlantean days. But that very silting up of religious channels, that very wearing away of religious mountain ranges, was by nature and by the Masters of Wisdom turned to joint-account in every range of human energy and enthusiasm. The discovery of America, of gunpowder, of printing, of the compass, of the means of mutual intercourse—

the very initial step to Brotherhood—paved a new way as well as blasted a new path for the whole human family. To-day, he would be esteemed mad who dreamed that the old isolations, the old barriers, could ever be restored. Apply this same sequence of thought to any and all attempts to restore, to stabilize, to hold on to the old views of God, and Man, and Nature, so long deemed inviolate and inviolable—and you have the picture of The Rising Cycle of all mankind in a greater angle of vision, but in the same true perspective.

All this, it goes without saying, is merely negative progress for the race. It is disillusionment as to old fetishes and altars, but it is not education. More than ever before the ordinary man, and even the ordinary woman, is emancipated from old shackles on the feet of progress, old manacles on the hands of adventure, old leading-strings of race, creed, caste, color, and condition. To-day a man may say, "my soul is my own," and a woman may say, "my body is my own," where hitherto we have for ages believed the one to be the feudal property of our heavenly King and the other the vested interest of our earthly Lord. But this gives no one Wisdom, and, Masters of our own bodies and minds, the question is, for every incoming Ego of to-day, "Am I able to guide myself? Able to employ and enjoy my new-found freedom in such manner as shall ensure against falling into fresh durance vile? Am I competent to govern myself to any better or more enduring benefit and advantage to my fellows and myself than under a foreign master?" An Indian politician's saying has been widely quoted and repeated by adoption in every land:

"I will rather go to hell under my own government
than to heaven under alien instruction and direction."

Few of those who adopt, few of those who oppose, the idea expressed in the phrase perceive the falsity of the implied syllogism. It is possible for any man to "go to hell" under his own volition and conduct, as it is possible for any man to "go to heaven" under the same auspices, but no man can be *driven* one step in either direction by any imposed dominance whatever. Our slavery, whatever it is, of body or mind or soul, is never from without; nor is our emancipation in any degree possible by external Powers. Our circumstances, whether of latitude or constriction are—circumstances, mere soil for one class or another of the seeds of thought already in us, constituting our mind as they germinate, our soul as they remain latent in us. The sought-for emancipation and education therefore lie in a change of soul and mind—"a change in the *Buddhi* and *Manas* of the race," as Mr. Judge so wisely placed in a phrase the Path of spiritual evolution. And this placement may well stand in contrast to the Hindu orator's words as the epitome of the *Theosophical* Movement versus the maelstrom mo-

tion of materialism in its apotheosis—human nature set free from restraints.

Theosophists who hoped that the mission of H. P. Blavatsky would produce the millennium simply fell into the old heresy of an outside Savior whose Coming, whose Miracles and whose Message should restore heaven on earth. Our predecessors of the first generation of the Movement have an abundant progeny in this in the various theosophical, mystical, and occult apostles and messages which profess, directly or by suggestion, to do that very thing for the faithful follower and the true believer. More than one of these false prophets has achieved a far greater audience and commanded far greater devotion and sacrifice than ever yet attended the presence, the works and the teaching of a true Messenger from the Masters of Wisdom in the same length of time.

Yet the "Two Paths" are ever clearly and plainly distinguishable, without as within, in another as in ourselves, and hence the *nature* of the Voice which appeals to us. Deluded as we are, we think to distinguish between true and false, between the Voice of spirit and the voice of matter, by what they say, by the terms they employ, by the language that they use, by the admonitions. We forget our own life-history and the life-history of the race in forgetting that politicians speak the language of politics, of "spoils," only among themselves. To the public on which all politicians, of no matter how apparently opposing policies and persuasion, must thrive, they speak in the language of patriotism, of the public welfare, of the common weal. We forget that it is only among themselves that the augurs of religion "greet each other with a smile:" to their faithful devotees they use the "language of the gods." Christians read that "the devil cites Scripture for his purposes," and then go to their preferred theologians for instruction on baptism, the "unpardonable sin," and "what Christ meant" by this, that, or the other injunction and parable; to Church to hear of the "forgiveness of sins" and partake of the Sacrament of Holy Communion, and go away refreshed, sure they have shared in "the Lord's Supper."

Christ's teaching that we "cannot serve *both* God and Mammon" is as familiar to every Christian as is to the Theosophists H. P. B.'s "the self of Matter and the Self of Spirit can never *meet*." They are but aphoristic utterances of the eternal fact that there can never be a conversion or transformation of darkness into light, of evil into good, of ignorance into Wisdom. Yet these phrases are on every man's lips as if the understanding of them were as patent as the fact itself. Even when self-questioning arises who seeks the answer in the same source as the question, namely, in *himself*? No; we go to our several oracles,

propound our soul-questions, and go away content with the oracle's response—or at most seek a fresh prophet.

And yet—ignorance and wisdom both exist, good and evil both survive and continually reproduce themselves; light and darkness are, as always, “the world's eternal ways.” Their alternation is the law of cycles. Unless, then, there is a Path other than that which we call Spirit and a path other than that which we call Matter, the rising cycle but breeds the falling and the falling cycle but reappears as the rising. Is there still another Path for the Pilgrim?

There is indeed, and it is the Path that all the Sages have taught. It can be found in every ancient scripture no less and no more than in the message of H. P. Blavatsky. It can never be found in any religion, any theology, any more than in what we fondly and fatuously call science, philosophy. *Knowledge* is always a revelation, but it is in every case a self-revelation. It does not come from circumstances, any more than from prophet or seer, genuine or spurious. It comes only to those who “see without eyes, hear without ears, and sense without organs,” according to the graphic expression to the Commentary on this Secret Doctrine—the doctrine of the SELF.

For this “middle path,” as the Buddha called it, is not the path of compromise between spirit and matter, good and evil, religion and science, as the interpreters and revealers would have us believe, each according to his addiction—and ours. It is the path of the Pilgrim himself.

“The whole nature of man must be used wisely by the one who desires to enter the way. 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.”

The nature of the Voice that reaches us in the Name of the Highest, can be quickly discerned by self-examination as to the nature of the highest aroused in us by the voices we hear. “Is it the Way you desire, or is it that there is a dim perspective in your visions of great heights to be scaled by yourself, of a great future for you to compass?”

Regarded from this point of view is it not clear that the founders of sects, the leaders of cults, the great names which stare at us in human history sacred and profane have not been men of clean heart, but merely disciples in whom the vices of the ordinary man reappeared with changed aspect—occultists who fancied they had removed their

interest from self, but who in reality only enlarged the limits of experience and desire and transferred their selfish interest to the things which concern the larger span of life—that of the reincarnating Ego?

“Search for the Paths. But, O Lanoo, be of clean heart before thou startest on thy journey. Before thou takest thy first step, learn to discern the real from the false, the ever-fleeting from the everlasting. Learn above all to separate Head-learning from Soul-wisdom, the ‘Eye’ from the ‘Heart’ doctrine.”

So the *Voice of the Silence*, repeating the age-old admonition. “Of seekers there are many,” but for the most part what do we all seek? Is it not some one or some thing on which to rely, content that our faith and their works shall prove our salvation? Or do we not seek a sign of some kind—something we can *see*? Seek an “easy road” to *stamina*? Seek a larger field, a brighter opportunity, a richer harvest for *our* endeavors? Is this to be of clean heart, of open mind, of eager intellect?

Then if not, must it not be a surety that whatever of the pure water of the Spiritual Life may enter us will become fouled as in a scavenger’s bucket?

So little have any of us learned of our “whole nature” that when the second layer of mere Matter becomes porous to our senses we infallibly take it to be the Spirit itself, and our astral visions become our God, ourselves vested with Spiritual *authority* to give as we have received—absolution to those who accept us as we have accepted our visions.

The Rising Cycle of the Theosophical Movement is not witnessed by the growing numbers of psychics and psychical societies calling themselves theosophical and occult; nor by the great growth in the license which men and women now give themselves in every grade of human life—license formerly reserved to the privileged orders in church and state, and to church and state themselves; nor by any form of associations; nor by the multitudes of writers and writings devoted to supplying the ever-growing multitudes of those who want spiritual knowledge, do not doubt that it has a commodity value, and, being honest, are willing and anxious to pay the price in the only currency they know. All these are but the waking up of layers in human nature still within the domain of Matter—each fresh layer certainly at last the Spirit to those to whom it has been hitherto an unknown quantity in themselves. These things are at last pandemic, the democracy of disease—the only self-communion of Matter. Soon they will become wholesale.

But Knowledge is no more contagious than good health. The one is as much under Law as the other—is Law. The sure witness of the

rising Cycle is the fact that the Messenger has been here; that the Message is of record and accessible, free from the rubbish of the ages of materialism and superstition which have entombed all former messages. But it is as inaccessible as ever, though in plain print, to those who come unlawfully into the pronaos of the Temple of Divine Wisdom. The rising cycle is witnessed by the *individual* disciples who, a generation after the departure of the Messenger, hold fast to the Path she showed—to the Masters who are behind. The rising cycle is witnessed by the ever-augmenting number of those to whom her Message upon its contact awakens their Spiritual Will to “follow in the Path of the Predecessors”—the noble path of making Theosophy the living power in their lives.

DISCERNING TRUE MOTIVES*

Question—How can we discern whether it is the divine conscience animating us and directing us in a certain direction, or the animal soul seeking release from seemingly unfavorable environments?

Answer—The divine conscience acts in all struggles for betterment, but clouded more or less in each by reason of education and habit of thought; hence it varies in brightness. It is not possible to make a hard-and-fast fixed rule for finding out what is the animating motive. If we are trying to get into a better state, it is for us to decide if that be simply and wholly selfish. All actions are surrounded by desire as the rust is round the polished metal or the smoke round the fire, but we must try. So if we fix for ourselves the rule that we will try to do the very best we can for others, we will generally be led right. If we rely on the higher self and aspire to be guided by it, we will be led to the right even if the road goes through pain, for sorrow and pain are necessary for purification of the soul. But if we wish to run away from an environment because we do not like it and without trying to live in it while not of it, we are not altering ourselves but simply altering the circumstances, and may not always thereby gain anything.—*W. Q. J.*

**The Theosophical Forum*, March, 1894.

SOME KINDS OF PROGRESS

IN THE life of every student who is sincerely trying to study and apply Theosophy there come periods of discouragement. These periods set in as he begins to recognize the futility and insufficiency of his early hard and fast, or mechanical, conceptions of the teachings. His merely "intellectual" Theosophy breaks down in the light of deeper, though not yet fully developed perceptions. The inflexible literal statements he *thought* he understood and has repeated for other's enlightenment no longer satisfy. He begins to recognize the patent fact that he must *unlearn*—not the teachings, but his rigid conceptions of them; that it is *ideas* he must try to grasp, not merely ways of putting them. The immediate reaction in this transitional state of the student is discouragement: he will quite likely say to himself, "Well, I don't know anything, anyway!"

But, that something of actual gain and true growth have been made in his understanding is evident from the fact that he is now reaching for a profounder understanding of the Law itself, no longer satisfied with the "letter" of it. He now knows that "book Theosophy" is a means, not an end—a perception in itself a great advance. It symbolizes the passing of a barrier beyond which all too few minds venture, and should indeed bring assurance and deep happiness to any student, rather than discouragement at one's "lack of progress." In such discouragement may be seen a snare of the lower nature wherein the very opposite of the true is taken to be the true; the very thought of *self* "progress" tends to color and blind the mind. The *free* Soul is not held by any considerations of progress. He *is* progress itself—always moving on to greater heights and wider vision. It is the *bound* Soul which considers itself in terms of "progress," or lack of it.

Assurance must be had, however, by the student who finds himself thus discouraged. To be sure, the writings are full of such assurance, but he has reached that place where the writings seem insufficient, and afford pale comfort. He must find assurance *in himself*. For that, the time is long, but gradually finding it he knows that itself to be progress of which all the time he has been unaware. This assurance is, in fact, knowledge. That it has not before risen spontaneously within his nature means only that the free spaces of the Soul were limited by the desires of the personal man—among them the desire for his own swift "progress."

Now, he becomes aware that to *let go* these personal desires is not easy: not even the strongest souls can gain immediate freedom, for letting go is to the person like dropping off into space from an unknown

height to reach an as yet unfathomed depth. But if one can not "let go," then, he must "take hold." How? In very simple ways indeed—so simple, so close at hand, so natural, that they are seldom considered to be "ways" at all. What neophyte ever expects to discover the mysteries of the spiritual life in the common things about him, the path to power in little matters of everyday life, while awake and at work, and using such body and mind as he presently has!

Let him "take hold," then, from the very time he awakens in the morning, and the day's activities appear before his mind's eye. Let him ask himself: do you "dread" what you have to do; do you "love" it, or do you wish you could do something else? Or, can you look over the necessary duties of the day without like or dislike, with equanimity, seeing their purpose and value? If he can answer these questions honestly, *that* is progress.

There are other questions: does a feeling of "drive" and "hurry" extend over the entire time between your rising and your retiring once again, as it used to do, perchance—or, have you replaced it with calm and poise and patience, for all you make the same speed?

Do you still view the members of your family in the old possessory sense—"my wife, my child, my mother, my brother," and so on—or are you beginning to realize that they "belong" to themselves, have their own identity apart from you, and are you beginning to study and live with them from this truer point of view?

Are you still imbued with a sense of the faults and failings of the people you work for and with; still irritated by their "queerness" and "blindness," their inevitably "wrong methods"—or, are you beginning to try to understand them and to co-operate better?

Are you still convinced that you "work too hard," have "too much confinement," are in "an unpleasant environment," are being "unjustly treated," "underpaid," receive "no consideration"—or, are you gradually finding out that *you* have made the conditions, and even feeling grateful occasionally that things are no worse than they are?

Are you still "touchy" about your own "rights," or more touched that you see others' rights infringed? Can you help somebody straighten out his work, without yourself feeling superior? Are you still "sore" because you are not "rich," or can you accommodate yourself better to what you have? Can you endure well-earned reproof without resenting it? Are you...?

But every thoughtful student can proceed with the questions for himself. After a single session of this kind of Self-Examination, however, he will discover that progress *in life* is the only kind that has any real meaning in the system of education that the Wisdom-Religion presents. The world is already too full of people packed with "book-

learning" which does not represent *knowledge* unless it is translated into *action*; then, nevertheless, alone, can its value and character be determined. So—however far short the student may have fallen from a fulfilment of the ideals he is able to see—if he has improved his attitude toward all life, he may be sure he is moving onward.

Self-Examination is like taking an inventory in business: one knows where he is—which is exactly the knowledge an honest person wants to have. What you *know*, you *are*; what you *are*, you *know*. The measure of one's acquirement needs no profession. Every time the student puts himself through this process, he will find he has made progress, in the sense of knowing more of himself—whether of good or ill—than he did the time before, and has, therefore, a firmer and wider basis for still further self-knowledge. A question that is a conviction will then come: "Why worry about what I *don't* know in the books; why not use what I *do* know, to the full?" On this stand, continuous new "knowing" will ensue; new light will dawn on old familiar rutted landscapes; the place and need of "book-knowledge" will become increasingly apparent, for use as a tool, and as a unit of measure.

The vanity fed by merely intellectual acquisition will never have a chance to grow where rigid Self-Examination is made a rule of daily existence, for it can be done only by the clear light of Soul. Self-Examination means taking the position of Soul, of the Perceiver, pure and simple, and of looking from the Soul's point of view. The age-old Soul sees the personality as a "child," but like a child it can be gradually trained—with book-learning, with kindly discipline, with thoughtful attempts to develop its best and not feed its worst. Man is the responsible "parent" of his own "child." To see that, is in itself progress; is to recognize however dimly in the offing of conditioned existence the true and main landmark of *real* progress.

Who knows the Soul, and sees himself as it—what should he long for, or desiring what should he fret for the fever of life?

By whom the awakened Soul is known while he dwells in the wilderness of the world, he is the creator of all and the maker of all; his is the world, for he is the world.

SCIENCE AND THE SECRET DOCTRINE

V

GREAT as were the things expected of the newly exploited entity, electricity, in 1888, to assert that electricity *lived*, as H. P. Blavatsky did, was to invite the name of fool or worse. It was not unsuspected that light and electricity were closely connected, following the theories of Clerk Maxwell and others noted by her. But that light is life, in any but the purely mechanical sense of producing vegetable growth; or that vital action is itself electric and closely connected with light, thus closing the circuit of living action—was, even speculatively, undreamt of by the boldest theorists.

According to *Popular Science Monthly*, May, 1927, Dr. Samuel Gelfan, of the University of California, has proven that protoplasm is an excellent conductor of electricity, and that the passage of the latter leaves the cells stimulated and more active than before. Dr. Lakhovsky¹ says that every living cell contains an insulated tube filled with a conducting substance, which oscillates—whether physically or electrically is not made clear—when influenced by high frequency currents set in motion by various atmospheric phenomena. And, says he, the vegetable kingdom responds to electric influence.

Now, what is the connection between light and atmospheric electricity? Dr. Fauré contends that sudden deaths are doubled at times of sunspot maxima, showing a very vital connection between biological phenomena and solar radiation, therefore light.

Dr. William Rowan, University of Alberta², has found by laboratory investigation that the reproductive organs of birds in a lighted aviary are in the condition normally found only in birds during the spring season; those of birds in unlighted houses resembled the conditions of the winter season. This establishing a connection between reproduction and light, to note an independent corroboration, is interesting: it is now thought that the rate of reproduction of some simple-celled creatures depends upon the wave lengths of light received by them.³ So far has Science traveled toward the *Secret Doctrine*:

(From Hermes) "The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of satellites, *are innumerable choirs of genii . . .* They fulfil the will of the gods (Karma) *by means of storms, tempests, transitions of fire*

¹Press of April 24, 1927.

²*Science*, April 8, 1927.

³*Science News-Letter*, April 9, 1927.

and earthquakes; likewise by famines and wars, for the punishment of impiety . . . It is the sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures. . ." "All these Genii *preside over mundane affairs*, they shake and overthrow the constitution of States and of individuals; they *imprint their likeness on our Souls*, they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance.*" (*Secret Doctrine*, 1888, I, 294).

What are these "genii?" Certainly not the anthropomorphic angels and demons created in all ages by the fancies of man. They are impersonal cosmic forces; impersonal, because formless; from the material point of view, unorganized. Yet they are living, all-pervading manifestations of the *One* force, which is intellection in its highest aspects, mechanical motion in its lowest.

Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action . . . On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer . . . In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid, and the preserving fourth principle, the animal Soul of Nature, so to say, or—Electricity . . . The name Vishnu is from the root *vish*, "to pervade," and Fohat is called the "Pervader" and the Manufacturer, because he shapes the atoms from crude material . . . (*S. D.*, I, 111-2).

But the creative aspect of Fohat goes further and deeper than so-called "living matter:"

. . . the primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pre-genetic matter into atoms, themselves the source of all life and consciousness . . . (the Astral Light is) the first Light of the primordial Elohim . . . or, (scientifically) ELECTRICITY AND LIFE. (*S. D.*, I, 76).

The attempt to find the "origin of life" is a chimera; it has no origin, being immanent in all manifested objects.

Dr. Victor C. Vaughn, University of Michigan Medical School,⁴

⁴*Science*, April 22, 1927.

says that life is fundamentally chemical, and probably exists in simpler and less tangible forms than any living cell or bacterium. This is a long step forward along the path of the ancient truth; complete it with a recognition that the primal life-unit is not only more fundamental than the cell, but goes beyond the atom and even the electron, and biology will have arrived at an unchanging, because true, basis.

As to our outward physical bodies . . . the Doctrine teaches a strange lesson; so strange that unless thoroughly explained and as rightly comprehended, it is only the exact Science of the future that is destined to vindicate the theory fully . . . ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception . . . (*S. D.*, I, 248).

Reinforced by solar and other cosmic forces, the slumbering inner life evolves from within outward, from its aspect of blind force to the highest intellection.

It is through Fohat that the ideas of the Universal Mind are impressed upon matter. Some faint idea of the nature of Fohat may be gathered from the appellation "Cosmic Electricity" sometimes applied to it; but to the commonly known properties of electricity must, in this case, be added others, including intelligence. It is of interest to note that modern science has come to the conclusion, that all cerebration and brain-activity are attended by electrical phenomena. (*S. D.*, I, 85).

"Inorganic" life is largely self-sustaining; organic life has the superimposed resources of solar action added. In the definite working of the interplanetary life-currents we have a very striking practical demonstration of the validity of the Occult method of *analogy*—which, however, can be accurately and intelligently applied only on the basis of *Secret Doctrine* teachings.

Dr. S. J. Mauchly⁵ finds that the electric potential of the earth—its life-force—is at a maximum at the moment when the sun is on the meridian of the north magnetic pole, and conversely; showing, in accordance with many *Secret Doctrine* statements, that the poles act as the receptors and outlets of solar currents. (See especially *S. D.*, Page 205, Vol. I).

The magnetic axis of the earth thus fulfils the same function for the earth as a whole, that is performed by the conductive axial tube of the living cell referred to in Dr. Lakhovsky's theory treated above.

All of which points the way to the day when science itself may recognise that the earth is a *living body*, with mankind forming the planetary Atma-Buddhi-Manas—its intelligent soul.

⁵*Science*, April 1, 1927.

This intimate connection of human consciousness with earth-forces, coupled with Karmic Law, will reveal in all its mingled beauty and horror, the relation between stages of moral development and terrestrial catastrophes, continental changes going hand in hand with the birth and death of races.

SOURCE OF CONSCIENCE*

Question—What is the source of Conscience? From what plane does it come? Why does the savage delight in cruelty to his enemy, and the so-called enlightened man in sharp practices which the really enlightened know to be wrong? In other words, is Conscience a matter of education?

Answer—Conscience seems to be a faculty which may be stilled or made active. In my opinion its source is in the Higher Self, and as it comes down through plane after plane it loses its force or retains power according to the life and education of the being on earth. The conscience of the savage is limited by his education just as were the consciences of the New Englander and the European religionists who destroyed men for the sake of God and Christ. We cannot assert that the men who indulged in religious persecution were not going according to what they called their conscience. By this I do not mean that conscience is a matter of education, but that the power of its utterances will be limited by our education, and consequently if we have a bigoted religion or a non-philosophical system we are likely to prevent ourselves from hearing from our conscience. And in those cases where men are doing wrong according to what they call their conscience, it must be true that they have so warped their intuition as not to understand the voice of the inward monitor.—*W. Q. J.*

**The Theosophical Forum*, December, 1893.

ANCIENT LANDMARKS

XXI

SOURCES OF EARLY AMERICAN CIVILIZATION

WHAT is the origin of the American Indian? The civilizations of Persia, China and Egypt had their roots in the remote past of the Fourth, Atlantean Race. But who ever associates American civilization with so ancient a source? Do we not assume that, for all practical purposes, American history began with Columbus' discovery of the New World? Yet, this New World, geologically considered, is older than Europe, the continent having risen from the ocean bed during the palmy days of Atlantis, which began to sink millions of years ago. Does it seem probable that any land would remain uninhabited for millions of years?

In consideration of these questions, we should apply first of all the principle of continuity: Nature's processes are never broken, although a constant change of land masses as well as races is always in progress. This transforming process culminates at certain periods in the breaking asunder of land surfaces, on which reincarnate and develop races gradually adapted to and modified by the new conditions, thus producing new cycles of history. Hence wherever separated land areas or divergent races appear, we must look for the hidden connections and intervening types which once bound them together in one continuous line of evolution, the whole process preparing for higher races and at last for Perfected Man.

Although one anthropologist assigned an age of 50,000 years to the remains of a human skeleton found at New Orleans, most so-called "authorities" believe there is no evidence of early man in America. On the other hand a great number of scientists accept the existence of the former continents of Lemuria and Atlantis and agree that there was a connection between the latter and America in former times. If such connections ever existed, why would there not have been migrations from those older continents to America? In fact the Mayas of Central America, the Toltecs and many other tribes maintained that their ancestors came from the East. For generations, according to Lewis Spence, the Antilles or West India Islands were recognized as being the remains of an Island continent called Antilia, shown on a globe by Behaim in 1492. This writer also says that in a letter to Columbus in 1474, Toscanelli refers to Antilia; also that long after the South American coast had been explored and demonstrated as a continental area, it was identified with Antilia, as two maps in the Egerton manuscript

(now in the British Museum) distinctly prove. But Antilia was very evidently only the disconnected portion of a larger region, as indicated by deep sea soundings in the Atlantic basin. These have revealed the presence of an elevated ridge 9000 feet higher than the ocean floor, beginning near the coast of Ireland, extending through the Azores southwesterly to the vicinity of the Amazon river; then shifting almost at right angles it proceeds southeast toward the African coast and on down to Tristan d'Acunha. Other indications of a former connection between the New World and the Old are the similar geological structure of the opposing coast lines of South America and Africa; and either an identity or close resemblance between the fauna and flora of the United States and Europe. In the forests of Virginia and Florida are many varieties of trees corresponding with European flora of the tertiary age term for term. How did they reach the New World? That the transition was not by way of the isthmus that once filled up Behring Strait is proved by the fact that a great number of these are not found west of the Rocky Mountains. Stones in the Canary Islands—a remnant of Atlantis—bear sculptured symbols similar to those found on the shore of Lake Superior. The form of skull belonging to the Guaniches of the Canary Islands is the same as that of the Caribs of the West Indies, the Mayas and other tribes, which leads us to postulate the unity of race of the early men of these islands and America. (See *Secret Doctrine*, II, 789 for further proofs).

Basing their ideas on such facts as these and also on Plato's story of Atlantis—the name given by him to the last island only, which was engulfed some 11,000 years ago—many reconstructions of the lost continent have been mapped out in recent years; but these give only an approximate idea of its size and shape, confined as they are to a small area of the Atlantic. Although the origin and development of the Fourth Race was at about the mid-point of the present ocean, the continent extended from the coast of Venezuela, across to North Africa and from Newfoundland nearly to the coast of France. And who can tell but what Lindbergh's air flight paralleled a well-known route on old land now buried beneath the water? Going still further back—how long, who can say?—when a tropical climate prevailed in the Arctic region, one could cross almost by dry land from Norway, via Iceland and Greenland, to the lands that now surround Hudson's Bay. This may account for the similarity between the artificial mounds in the United States and the tumuli in Norway, which have led some archaeologists to suggest that they were the work of Norwegian mariners who discovered America a thousand years ago under the leadership of Leif Ericson: a re-discovery rather, for no one knows the age either of the mounds or the tumuli.

But why did a Greek philosopher, 400 B. C. give the name Atlantis to the lost continent? It is not a Greek word, nor can it be referred to any known language of the Old World. The root of the word is found, however, in the Nahuatl (Mexican) tongue: *atl* signifies, among other things, water. From this comes a series of words, one of which is Atlán, the name of a town in Darien in existence when Columbus discovered America. Is it not very extraordinary to have found in aboriginal America a town called by a name which contains a purely local element, foreign to every other country, in the *alleged* fiction of Plato?—for until quite recently his story was considered a mere myth. The same may be said of the name America, says H. P. Blavatsky, which may one day be found more closely related to Meru, the sacred mount in the center of the seven continents, than to the name Amerigo Vespucci. Prof. Wilder thinks Vespucci would have been more likely to have used his surname if he had designed to give a title to the country. When first discovered America was found to bear among some native tribes the name Atlanta.

But how, on the basis of an Atlantis connection alone, are we to account for apparent similarities to the Chinese language among some American tribes, or between the cyclopean structures of Tiahuanaco and Easter Island? A Chinese writer referred to America, says H. P. B., when speaking of that “far distant land into which pious men and heavy storms had transferred the sacred doctrine.” And she adds that this sacred doctrine of the land which was the cradle of physical man and of the Fifth Race had found its way into the so-called New World ages and ages before the “sacred doctrine” of Buddhism. But no doctrine is taken to a land without inhabitants. Who were these men, whose fossil remains even have never been exhumed; or if so, are believed to be comparatively recent? De la Vega, a native historian of Inca blood, states that “Masses of enormous human bones were found in America near Misorte precisely on the spot which local tradition points out as the landing of those giants who overran America when it had hardly risen from the waters.” The natives believe that the massive buildings at Tiahuanaco were erected by giants. But there was, according to the *Secret Doctrine*, a western connection with India. The India of pre-historic times stretched into the Gobi desert and included Mongolia, where the yellow race was developed. Hence it was that a pedestrian going north might then have reached—hardly wetting his feet—the Alaskan peninsula through Manchuria, across the Gulf of Tartary, the Kurile and Aleutian Islands; while another traveller with a canoe and starting from the south, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of South America. Might not this account for the traditions of the Peru-

vians that their ancestors came from the south? In fact, De la Vega calls himself an Antarctic Indian. We know, too, that old Lemuria lay in the Antarctic region and remaining portions of it might easily have been adjacent to the southernmost part of South America.

A connection between India and America was always assumed. When Columbus set out on his voyage of discovery, he had in view a western route to India. Until the appearance of a map published at Basle in 1522, wherein the name of America appears for the first time, the latter was supposed to be a part of India. Why were the islands reached by Columbus called the West Indies, or how did the aborigines of America come by the name "Indians?" Did it just happen, or was there some natural cause for the application of an old name, just as pioneers today bring with them the names of localities from which they came, or speak of themselves as French or Germans although on American soil? At any rate, an identity is found in the names of certain "medicine men" and priests who exist to this day in Mexico, and East Indians. In Hindu works America is referred to as Patala, meaning the antipodes, and Arjuna, Krishna's disciple, is said to have descended to Patala and married a daughter of one of the Nagas, or Serpents of Wisdom. That must have been 5000 years ago at least. There is a very curious statement in the *Secret Doctrine* (Vol. II, 132) about a race of Nagas, one thousand in number only, born or rather sprung from Kasyapa's wife, for the purpose of peopling this country. Was there a time, then, when Wise Men dwelt in America? And were these men Red Indians?

In the *Bhagavad-Gita*, Krishna speaks of four castes distinguished by the color of their skin: Brahmas, white; Kshatriyas or warriors, red; Vaisyas or merchants, yellow; Sudras or servants, black. Some consideration of the colors of the different races might be suggestive in this connection. The Occultist does not accept the Biblical division of races as descendants of Shem, Ham and Japhet, yet recognizes but three entirely distinct primeval races whose evolution, formation and development followed parallel lines with the evolution, formation and development of three geological strata, namely black, red-yellow and the brown-white. Man was universally considered in antiquity *as born of the earth*, and such was the profane explanation of the term *autochthones*. For the human complexion was as much derived from the earth as it was determined by climate. The light yellow was the color of the first *solid* race (the later Third). The Third gave birth to the Fourth, which became "black with sin;" this portion of humanity being gradually transformed into red-yellow (of whom the Red Indians and the Mongolians are descendants), and finally into brown-white, the color of the Fifth Aryan Race. (*S. D.*, II, 250, 424-425). So

Arjuna and the race of Nagas must have been an Aryan infusion among a people which in course of time became a distinct type—Fourth Race Americans, known by the general name now of Red Indians. The Master, in a letter to Mr. Sinnett, states that the majority of people on the globe today belong to the seventh sub-race of the Fourth Race. There are now practically no pure races, unadulterated by admixtures of many different branches. There were brown, red, yellow, white and black Atlanteans, giants and dwarfs, for the term “Atlantean” covers an almost countless number of races and nations. And again, “In nearly every vulgarized popular fable from the Sanskrit Arya . . . down to Adam, fashioned of ‘red earth,’ the genetical story has a deep occult meaning, and an indirect connection with the origin of man and of the subsequent races.” Donnelly is responsible for saying that in later ages so desirous were the Egyptians of preserving the aristocratic distinction of the color of their skin that they represented themselves on the monuments as of a crimson hue—an exaggeration of their original race complexion. In this nation, however, as in others was a variety of peoples and colors. So it is but natural that in the dispersion of races from Atlantis, both before and as the continent was visited by cataclysmic disturbances and showed signs of sinking, some went east, locating on the shores of the Mediterranean and penetrating into the more remote regions of Asia, and some came west; and thus the same varieties of color obtained and still persist.

We can now understand how it was that the Spaniards in the Cibola expeditions met with white savage chiefs. The name “White Indians” was given to the Menominees once around Lake Michigan; many of the Zunis are almost white, with blue eyes and auburn hair; the Mandans are almost white, while their neighbors, the Crows, are very dark; the Dakotas are a shade lighter than olive. William Penn in a letter to a friend describes the tribes in Pennsylvania as being of “so lively a resemblance” to the Jews that “a man would think himself in Duke’s Place or Berry Street in London where he seeth them.” The Toltecs in Mexico resembled the Jews and, according to a native writer, are their descendants. The ancient Peruvians appear, from hair found in their tombs, to have been an auburn-haired race. Ferdinand Columbus, in the account of his father’s voyage, compares the inhabitants of Guanaani to the Canary Islanders and describes the people of San Domingo as still more beautiful and fair. Donnelly concluded that there was no doubt but that red, white, black and yellow men had united to form the original population of America and said, “When science is able to disabuse itself of the theory that the aborigines of America are all red men, and all belong to one race, we may hope that the confluence upon the continent of widely different races from differ-

ent countries may come to be recognized and intelligently studied." Many recent "authorities" still contend that there is but one general type of American Indian. We will remember Mr. Judge's statement in *The Ocean of Theosophy* (pp. 127-128) that by the method of mixture, precipitation and separation, Nature brings about the greatest perfection. The remotest ancestors of some of the inhabitants of the now miserable pueblo of Aclo—the former Atlan—were allied at one time as closely with the old Greeks and Romans as they were with the true inland Chinamen. Many Greek designs and forms of architecture are found in Central America. The Greeks as well as the Egyptians and the Phoenicians trace back to the last sub-race of Atlantis. Many tribes emigrated to lands which in course of time, owing to new geological convulsions, became islands. Being thus forcibly separated from larger centers of civilization, they gradually degenerated and fell into an abject and savage condition. (The student may supplement this sketch by turning to *S. D.*, II, 743-745).

The passing of the Red Indians is not without sadness to them nor without a tremendous weight of Karma on the white races. Upon first meeting, the Indians were friendly and unsuspicious, and it was chiefly on account of the white man's treachery, plunder and cruelty, that their original attitude was changed to distrust and hatred. Preserving in their legends and holding many beliefs closer to fact than those current among their conquerors; observing many customs and ceremonies truer to Nature than those of the people to whom they became subject; forced to adopt ideas which in their hearts they rejected, they have watched the gradual encroachment upon their territory and abolition of their rights with resentment. Not so very many years ago, some Indians in the United States appealed to the great "White Father" in Washington for the possession of four small lakes, the petition being written on the tiny surface of a piece of fabric, covered with barely a dozen representations of animals and birds. This ideographic writing is the earliest mode of recording events and ideas. And how old this is may be inferred from some signs found on hatchets of the Palaeolithic period, which began hundreds of thousands of years ago. The American savages have a number of such kinds of writing. "As the chief element in the languages of the Fifth Race is the Aryan Sanskrit of the 'Brown-White' geological stock, so the predominating element in Atlantis was a language which has now survived but in the dialects of some American Red Indian tribes, and in the Chinese speech of the inland Chinamen . . . a language which was an admixture of the agglutinative and the monosyllabic." (*Five Years of Theosophy*). All of those who have regarded the ideographs of the Red Indians and even the Chinese characters as "attempts of the early races to express their untutored

thoughts," will be loath to accept the statement that writing was invented by the Atlanteans and not by the Phoenicians.

As the Fourth Race overlapped the Third, so the presence side by side of the Indians and the white man is witness of the overlapping of the Fifth and Fourth. Already there are indications that many red men have reincarnated among the white races, there to receive and work out their karmic relations. Nor are all these ties of hate, for many bonds of love and friendship have been cemented between the two peoples.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, mentally and physically. They are the germs of the sixth sub-race which is now forming here and which in some few hundred years more will become most decidedly the pioneers of that race which must succeed to the present European or Fifth sub-race. In about 25,000 years they will launch into preparations for the seventh sub-race, after which the Sixth Root Race will have appeared on the stage of our Round. When this will be who knows save the Masters of Wisdom? And they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is that it will slowly and silently come into existence. But, do we think the future race will come about of itself, as tomorrow will succeed today, without any effort on our part? H. P. B. says, "It is the mankind of the New World whose *mission* and Karma it is to sow the seeds for a forthcoming, grander, and far more glorious Race than any we know of at present." If this prophecy is fulfilled, it will be due to the fact that the great object of the original Theosophical Society has been achieved by having established a real Universal Brotherhood, without distinction of race, creed, caste or color, because it will embrace all. And who will compose this race? Who, indeed, but ourselves and reincarnated Red, Yellow, Black, Brown, and White Men of all climes and ages.

"The Present is the Child of the Past; the Future, the begotten of the Present. And yet, O present moment! Knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Thus, are the Past, the Present, and the Future, the ever-living trinity in one—the Mahamaya of the Absolute Is."

IMPRESSION AND EXPRESSION

THE fact that the minds of many thinkers not identified as theosophists are impregnated with theosophical ideas is not new to students. Quotations of expressions carrying the theosophical identification are abundantly made from the writings of philosophers, essayists, poets and others, and it is notable that in many instances those quoted are unaware of the existence of the Theosophical Movement. Coming as voluntary and unprejudiced testimony, such expressions are of particular value to the student of theosophy, as they show, if examined, how the truth is communicated to, absorbed by and given out through the world's thinkers.

It might be stated as an axiom that he who is able and qualified to take truth wherever he finds it will identify truth wherever it may be found. The processes by which he arrives at the discernment of truth are those by which truth impresses its stamp upon the Self, the Thinker. These processes are described by H. P. B. and Wm. Q. Judge in their writings on Reincarnation and Karma. It may also be granted that the recognition of theosophical truths may be arrived at by the logical method of reasoning from cause to effect, and even if the latter process is employed, intuition may be developed to an extent limited only by the range of experience of the percipient. It may have been reason or it may have been intuition that permitted Riley to speak these lines through one of his characters:

He faced his canvas, as a seer whose ken
Pierces the crust of this existence through,
And gazed beyond, on that his genius knew
Ere mated with his Being.

Or it may have been either which qualified Matthews to write:

The feeling of admiration for the past is, no doubt, a legitimate feeling; but when indulged to excess, when it leads men to glorify what is old merely because it is old, and to denounce what is new merely because it is new, it is exceedingly baneful in its effects. It is the source of that fallacy which ascribes superior wisdom to our ancestors, who were really the children of the world, and therefore less qualified to arrive at just conclusions than we, their descendants, who only are the white, silver-haired ancients, the true Nestors, that have treasured up the experience which successive ages can supply.

Such quotations could be multiplied, but the above will suffice to show how the advancing Egos assimilate their experiences and express the lessons learned therefrom.

Whence come those who recognize and embrace the theosophical teachings at "first sight," as many apparently do? What was their preparation for participation in the work of the theosophical movement? And what are we, as students of Theosophy, preparing for?

EVERY DAY OCCULTISM

BEINGS below the human stage of evolution are not really beings—they are embodied Qualities, temporary receptacles or store-houses of the energies of consciousness. Their motivating power resides outside of, or beyond, the forms and states we call the elemental, the mineral, the vegetable, the animal. The Life in these forms and states is normally dormant, is static, is latent. But it is Life, and so can feel, can re-act and act, as it comes into collision with other forms and states. Bark and bole, limbs, branches, twigs and leaves, the bud, the blossom, fruit or seed, all draw their quasi-being from the same tree. They have their common identity in the sap, as does the tree itself, but they have no *independent* existence. Existence they have, but each is liened to or absorbed in an enveloping identity, physical, sensational or functional; that is, astral.

What provides the initiatory impulse, what awakes the lowest of the four forms of consciousness in them all? Desire, their own innate, formerly acquired intelligence; Impulse—transmitted shock, whether by intention or incidentally. That external impulse cannot arouse the sleeping life within the form or state, unless it has in it something of the same nature, something in common with the life so stirred. Once psychically energized, which is what impulse means in a conscious sense, then the embodiment of the Qualities leads an apparent existence of its own until the imparted intellectual stimulus is expended. The “Three Qualities” are thus psychological terms for what are otherwise named the three states of “matter,” the three “kingdoms” below man, the three universal principles common to and active in *both* spirit and matter. Their temporary mergence constitutes a factitious fourth principle which, in man, we call “Lower Manas” or Kama-Manas—the mind in Nature, the aroused embodied intelligence of Matter.

On the other pole of Life is true Being—true because the only permanent being or possibility of being—the three principles or kingdoms or states of Substance whose existence is in Spirit, not Matter. But what may be the meaning of the cryptic phrase “existence in Spirit, not Matter?”

It is this of which all the Sages speak, and it is of this that the *Bhagavad-Gita* treats. Multitudes of men have ever been content to study Spiritual existence in a factual sense, but they interpret that existence in terms of Matter. If they can be happy in matter, and go to some finer form of material existence after death—that is “spiritual existence” to them. Every so-called great religion, and every sect down to the most bizarre and extravagant, is built up on the basis of

Spiritual existence as imaged in the mind of mortal men. This is as vain as for the various colors of the spectrum, each of which images a portion or modification of white Light, to be taken as a basis from which to study that Light itself, or its Prism.

We have to get behind the prism, which seems to make of the one Light many lights, of the ONE Life many beings, if we are to reach the reality of the existence called Spiritual. What is, in terms of this symbolism, the Prism?

That prism is Man, the “embodied *self*” of the Fourteenth *Gita*. The “kingdoms” below Man are not in themselves prisms of Life—they are its three primary Rays as reflected on the “screen of Time (*Kala*).”

Here is a view of “reincarnation” that theosophists and others interested in the subject may well ponder. Spiritual man, the “reincarnating Ego” or Self, is not one form of Matter poured into or blended with, mechanically or chemically, a grosser and coarser form of Matter. Man is the Individual Self, the *Adhyatma* of the Eighth chapter, embodied in the highest state and form of Matter, the combined, fully aroused “three qualities” of unorganized Life, temporarily individualized by his Presence—his Image, Lower Manas. Mortal man is a form of Matter, not of Spirit—Matter in *its* three aspects or states of re-awakened Intelligence. Man, Spiritual Man, is the Self-aroused Intelligence of Spirit embodied in the *mind* of Nature, or *Prakriti*. Human life is neither Spiritual nor Material, but *co-existence* of Spirit and Matter in one Being or form. It is “individual spirit or *Purusha*, *invested* with matter,” as recited in the Thirteenth chapter. In incarnated man alone are Spirit and Matter in “co-adunition and consubstantiality”—both.

From this co-existence, from the fact of the Ego being “invested” with matter, that Ego is deluded by the Union of Spirit and Matter, into imagining he is what he sees, what he feels, what he thinks, as the resultant of this temporary union called human life. It is this delusion that has to be overcome by each Ego for itself—and this is the “perfection of spiritual cultivation” for the incarnating Soul.

But what is the effect of this investment and union on “matter” itself—that is to say, on the Lives or Souls or Monads for which Matter is but a collective name, as Spirit is the collective designation of the Self-conscious Souls? By this final stage of triple evolution Matter is educated to self-perception—the hitherto unorganized Lives become in their turn organized instruments of self-consciousness—human Elementals, *lunar* Pitris.

At once the question arises, What are Lunar Pitris?

Here we come direct to the vast teachings contained in H. P. Blavatsky’s *Secret Doctrine* concerning the triple scheme of evolution, the

three classes of Monads or evolving Souls, and their union in Man. The “incarnating Egos” are spoken of by many names, the most significant of which perhaps, in English terms, are Solar and Lunar Pitris or Dhyanis. These classes and subclasses are covered in the designations of the tenth and eleventh chapters of the *Gita*. Remembering that all language referring to subjects beyond our present ken must necessarily be in terms of symbols, we have to reflect well on the correspondences spiritual and intellectual with the known physical symbolism in the words solar and lunar. We know that the Sun furnishes the *direct* Light in this system; the Moon the *reflected* sunlight; the stars the faint luminosity of far-removed systems as a whole.

Very well, then: the Solar Dhyanis are Self-conscious Monads or Souls; Lunar Pitris, Monads whose consciousness is reflected, is not self-shining. The forms below man have no Being of their own in an intellectual sense, their actions being purely sentient—corresponding to star-light—save as they mirror the ideations of the Self-conscious Monads. In this symbolism, then, every existence below the human is a *Chhaya*—a Shadow-being. The Human Elemental beings, the Lunar Pitris, represent the perfection of material evolution—a thinking, reasoning *animal*-consciousness, in no matter what form. It is this kind of Monads which the Incarnating Egos invested themselves with, by entering their forms (purely *astral*), by absorbing their consciousness (that of “matter”), and thus *identified* themselves with, for the “cycle of incarnation or necessity”—“incarnation” so far as our Egos are concerned, “necessity” so far as the Pitris are involved, since it is only through *union* that full consciousness is possible. To imagine otherwise is to postulate a miracle. Every Incarnation of every man is the descent of a Divine Being, a God, from the plane of pure Spirit-being to the plane of unorganized Life—Matter. In no other way can these Gods complete their Spiritual evolution; in no other way can Matter be “lifted up” to the plane of Self-consciousness, that is, individualized.

The burden of Arjuna is the burden of his investment with the task of subduing matter, of preparing the hosts of Monads below the human state and stage for higher forms of existence, of awakening the latent intelligence in matter called the “three qualities” in Nature, and fusing into it the sense of identity—that is to say, self-perception. The burden assumed by Krishna is to encourage and guide Arjuna into the re-assertion of Spiritual Self-consciousness here in the body—to awaken him from union with Matter, whereupon union with Spirit immediately results.

How is that re-awakening to be achieved by Arjuna?

By *Bhakti*—faith in his own divinity; by *Karma*—action on that

basis, which is Dharma, duty done as it presents itself; by *Yoga*, translated by many words but which means self-restraint and self-control in all of them; by *Raja-Yoga*, Self-perception and Self-realization; and hence Union in the full sense.

In the eighteenth chapter all these are remarshaled and Man is deliberately called the Supreme Being when he has realized in himself and for himself the truth of Life, as Krishna has done, and as Arjuna is at the point of doing.

There is nothing in the whole galaxy of evolutionary initiation more inviting to the student than the closing words of Arjuna:

“By thy divine power, O thou whoallest not, my delusion is destroyed, I am collected once more; I am free from doubt, firm, and will act according to thy bidding.”

What constitutes the “divine power” of Krishna or any other “embodiment of the Supreme Spirit?” It is indicated by the word *achyuta*—“whoallest not.” Krishna, having achieved true Yoga, could incarnate without falling into the delusion of a false sense of self. Never could he confuse his own identity with his faith, his works, his qualities. Arjuna at last recognizes that this is what has befallen himself and has been the source of all his bewilderments. He knows that he is Life, regardless of any and all of its modifications, and so will henceforth be able to “enter into the being” of any modification of Life without loss, obscuration, or reversal of his own Divinity—his Spiritual Self-consciousness.

And so, Arjuna has passed from death which he thought to be life, to that being in which all existence and existences are compassed. He has entered once and for all into his own Being.

In the *Voice of the Silence*, which H. P. B. avowedly “dedicated to the few” who truly seek contact with Krishna, she makes that Voice speak to Arjuna in these words:

“Behold! thou hast become the Light, thou hast become the Sound, thou art thy Master and thy God, thou art THYSELF the object of thy search: the VOICE unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the Seven Sounds in one,
THE VOICE OF THE SILENCE.”

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

"TOM, there's Skim. I believe he wants to go to school with us," and Esther waved an encouraging hand, whereupon the delighted Skim came bounding boldly forward.

"Back, Skim, back," called Tom, pointing a grim finger; "go home, you rascal," and poor Skim, his tail at half-mast, dejectedly obeyed.

"That pup is learning to mind at last," said Tom triumphantly.

"It's funny," commented Esther, "but Miss Prim says animals have no mind; they just have instincts."

"Instincts—and what *are* instincts but mind? We have instincts, too, just the same as the animals. Animals are exactly like us—as far as their machinery goes," added Tom.

"Yes, but they can't think," objected Esther.

"But they can learn the same as we do. Why, don't you see I'm teaching Skim to *mind*? That's learning to think—a little. You just wait and see."

Sure enough, as the days went on, and after several disheartening experiences—disheartening for Tom as well as for Skim—the puppy at last learned that he might go as far as the road with the children, but beyond that was forbidden ground. So when Tom would say "Good-bye, Skim," the puppy would wag his tail understandingly, turn and go home—without a word!

Came a day, though, when on returning from school Tom saw Skim in the yard and called to him. The puppy came with a rush over the low hedge and across the road, seeing nothing, hearing nothing but his young friend and master. Alas, an automobile came whirling 'round the corner—and that was the end of poor Skim.

After the funeral—for Tom insisted that Skim was entitled to burial with military honors—a funeral at which Tom delivered an address, and Esther was a sober listener, the children kept themselves busy and silent for several lonely days, till Esther broke the spell one afternoon by saying, "Well, Tom, we'll never see Skim again, so we might as well forget him."

"I'll never forget old Skim. And I saw him last night, too, just as natural as life."

"Yes, but Tom, that was only a dream. It wasn't really Skim. Of course it seemed so to you while the dream lasted."

"I'd like to know why not," said Tom stoutly. "It was just as real as it ever was when we had the earth-body Skim here. That was only real while it lasted, too."

"Yes, but, Tom, when we had the earth-body Skim you could call him and he would come, or you could go and find him."

"Well, what's the difference? Skim isn't an earth-form now—he's a dream-puppy. But he's just the same—to me."

"Yes, but then what is Skim to *himself*, Tom, not just to you?"

"Why, Skim never was anything to *himself* when he was here in an earth-body, any more than he is now! Skim wasn't a Self—he was just an Elemental in a body. Now he's the same elemental, only he's in my mind when I think of him, or when I'm in my dream-body—instead of in an earth-body."

"Yes, but where is Skim when you are *not* thinking of him, or dreaming of him?"

"Perhaps, he's in his own dream-body. Dogs can dream, you know. Skim's dream-mind will go to pieces pretty soon, I suppose, just the same as an earth-body goes to pieces if you die or don't feed it. It can't last very long because there is nothing much to hold it together—any more than there is to hold a dream together. You know how quickly our dreams go to pieces."

"What will become of Skim then?"

"There won't be any Skim any more. It will be something else—maybe a crow or a horse. You know how fond Skim was of my pony and how your pet crow used to ride on Skim's back."

"Yes, but what is the 'It?' If the earth-body goes to pieces and the dream-body goes to pieces, and that's the end of Skim, what is It that comes again as a dog, or a bird, or a pony?"

"I guess it's the same Elemental-Soul taking a new dream-body and a new earth-body—just the way vapor in the air becomes a cloud with a shape, and then maybe rain, or hail, or snow, and then water again. You see, elemental-Souls have no forms of their own—they are just part of a Kingdom. We have earth-bodies and dream-bodies, too, made out of elementals, but we have thought-bodies, because we are Thinkers, and make that for ourselves. So when we die we don't go to pieces, because we go right on thinking and feeding our thought-bodies, and when we come back we always come into the human Kingdom, because that is the Thinker-kingdom here."

"But why don't we remember, Tom?"

"Maybe it's because our thought-bodies are not yet perfect, so we have to find ourselves again after we get a new dream-body and a new earth-body—as we have to *feel* our way around when we're in the dark."

"That must be it, Tom. But Masters remember, because they have perfect mind-bodies. My! It makes one *think*, doesn't it?"

"That's what we're here for, I guess," said Tom.

THE CONCORDANCE OF NATURE

EVERY man is a *Pilgrim* Soul whose horizon, or "circle '*Pass-Not*,'" we name the Past and the Future. Each new voyager on the stormy sea of human life crosses that horizon at birth, speaks those already here in passing, and disappears at death. Coming uncharted by memory, going unpiloted by knowledge, our brief transit across the lighted disk we call the Present is so filled with the tumult of incidence that our ceaseless peregrination is a wandering in the wilderness, not an orderly voyage.

All men know these truths, so that they cannot be mentioned without a weariness falling heavily upon both him who utters and him who hears, but what does our knowledge avail us? "Tell us something new and marvelous, if you would lighten our hard journey. This that you have recited is an old story—a tale that we already know by heart. We are surfeited with its re-telling. We know of a man who can tell us of things which nobody knows. He has been beyond the horizon of the past which we cannot remember, and beyond the horizon of the future to which none of us have come. All this he tells us in the language of the present, which we understand. Come with us and be made happy, if only for a little time."

The tongue of the siren is still the magical to mankind. The song of the siren still has power to make men forget—not to remember; to make men dream dreams and see visions—not to reckon. This very word, "reckon," is one to ponder, for in it is embodied the biography of human life, the story of the vicissitudes of Wisdom, whether called religion, science, or philosophy. Originally it meant taking stock, taking one's bearings, making a survey of assets and liabilities, rendering an accounting, or settling it. These meanings are now either well-nigh obsolete, or specialized. "I reckon," as now unqualifiedly employed, means "I fancy, I imagine, I suppose, I *guess*." Any ignoramus, any fool, any drunkard in his cups, any madman in his strait-jacket, any visionary of any kind, any dreamer of dreams—day-dreams or those between sleeping and waking—can "reckon", and find others besides himself to go by his reckoning.

In no other characteristic is the gulf between wisdom and folly, between those who speak truth and those who speak falsehood, so manifest as in their exemplification of these polar antitheses of reckoning. And it is a characteristic which any man who wills can verify for himself at sight. If he *will* not, who or what can identify it for him?

The great Teachers of mankind all present the same signature.

They bring us Knowledge—a translation into our terms of their wisdom. We are ignorant, so ignorant that we do not know that their Message *is* Knowledge. Left to ourselves, we can only accept it on the faith of ignorance, credulity—or reject it on the reckoning of ignorance, incredulity. How, then, is this Knowledge to be attested *by* us? It is verifiable by us for ourselves, step by step, within our own terms, in which it is expressed. By this use of what we already know (for no man is completely an ignoramus), we come, as naturally and by the same process as we have acquired what little we do know, into the assured possession for ourselves of what before was to us unknown. The “known” and the “unknown” are not two separate and unrelated verities, any more than what lies on this side the horizon and what lies on the other are separated. The surface of Truth, like any other surface, continues unbrokenly from here to Infinity. The substance of Truth, like any other substance, is omnipresent because it *is* in unbroken continuity. The “known” is an undis severed fractionation of the integral Knowable; the “unknown” is the continuation of this same integral Knowable. The Occult to us is, to another, merely that larger fractionation of the Knowable which includes our known and our unknown—is but an extension of what we know; is acquirable and verifiable on the same terms, *and no other*. No being ever yet or ever will, have to *unlearn* what he *knows*, in order to learn what is presently unknown to him. The Wise know this, and so their Message may be as infallibly determined in its authenticity as is the fact of our own being, our own experience, our own capacity, and our own understanding, whatever these may be. We can verify their reckonings by our own—as any other Double-entry accounting can be verified.

Over against wisdom is ignorance; over against true reckoning is the false or the erroneous. In the latter case *the accounts do not balance*; the balance has to be *forced* or *forged*, whether by changing the entries, or whatnot. In other words: the false and erroneous never were, never are, never can be, *verified*, because, when examined, they do not tally with what we *know*; they do not give us a Balance Sheet of Life which will stand inspection on those entries which we have ourselves made, and can therefore ourselves certify to. How then shall they endure inspection on those entries and items in the sum-totals which we have not made, or do not know that we have made? Any man can “reckon” what is in the dark to him; can people that unlighted space with what creatures and creations of fancy he will—and none who sits in darkness with him can either say him nay or yea except by “reckoning” that the seer’s vision is “true” or “false.” Our major life is spent in unlearning what is false which we took to be true in the darkness of our igno-

rance. Our Soul-voyage is no whit advanced, because the darkness in which we "reckoned," or in which we adopted some other blind man's reckoning, is just as profound and impenetrable as ever. Our life is spent in giving and refusing credit to false reckonings. Our most learned men are learned in fiction. All the fictions of life are "founded on facts." Knowledge does not consist in facts, but in their explanation. Any fool knows as many facts as the most learned Doctor. Our average man is drowned in the sea of facts if perchance his ears are closed to the siren song of the soothsayers, with which event the most commonplace life is filled. Catching at any straw, he listens avidly to those who go by "*dead* reckoning."

The chief difference between the Theosophist and all other men does not lie in his exemption from the common lot but rather in its accentuation—his vastly greater credulity or incredulity. He has already exhausted those forms of reckoning which still mislead the great majority of his fellows. The siren who would sing to the Theosophist—that is, the Mystic of any variety—must needs sing higher or sing lower in the scale than the popular octaves. Every man, we must remember, by virtue of the fact that he is constantly giving off as well as receiving impressions in harmony with his inner attitude and conceptions, is a minnesinger on his own account. When he meets those whose key is lower than his own, at once his own volume of song is swollen by the absorption of the lesser notes; when he meets one higher in the same scale than himself, his little tune is at once absorbed and becomes a minor chord in the greater unison. So each man is at once a siren singer to those of his own nature but of lesser stature; is at once enchanted by another of his own inner temperament but of higher temperature or tempo. Each of us is priest to some others; each a worshipper at some more exalted altar. Our criterion is, therefore, invariably, "I like this; this suits me." What does not *accord* with our nature is at once and automatically rejected; thrown off and opposed. Seldom it is that one asks within himself why, with this principle of accordance continuously operative in himself and in all other men, both he and they as continuously produce only discords in life for themselves and others. This constant search and testing for what is in accord with our nature, without ever being able to find or hold more than momentary and isolated unisons, should convince us all either that Life itself is but a chaos of discords—or else that we are, ourself and ourselves, out of tune with Nature. *Karma* is Nature's Law of Harmony. If our note is not in tune with Nature, then the discord is in us: we are attempting to sing the siren's song to attract others to ourselves, or, we are attracted by the siren song of another's singing.

"Brotherhood," in our notation of Life, consists in trying to attune Nature and our fellows to our key. "Occultism," to the false prophet, is the search for some private and possessory magic to achieve this desired resultant; to those enthralled by him, Occultism is the means whereby they may make that thralldom complete, may permanently enslave their very Selves within the witchery of some vast chorus. However vast, none of these claimed heavenly choirs but excludes that vastly vaster part of Nature and of Mankind which they do *not* like, which does *not* suit them. Every such attempt, single or collective, to produce harmony, *brotherhood*, but makes greater the discord in Nature. Every religion, every sect, every society, every party, every organ and organisation so produced, so used by man, but drowns the sense of Universal Harmony; is but a siren song. Our criterion is false. The great Teachers do not sing to us: they essay to instruct us in the study of the *Law* of Harmony.

We cannot have concordance in ourselves until we are in accord with Nature's notations on all three planes of human life. We cannot have concordance with our brother men until we begin seriously to study the Song of Life at such remove from personal and party discords that Nature's full-toned diapason is ever sonant in our inner ear. That removal lies not in withdrawal from the active contact with the life about us, not in retirement to the shaded silence of some cloistral wall where but a single chant is given utterance, and all else in Nature's vast Hall of Learning regarded as the unholy voices of temptation. Our removal is from the principle of self and selfish desires that all things should come to pass in accordance with what we determine. The role of reformer is dear to every one of us. This is Nature's Law of Harmony as discordantly reflected in us all. It is our application of it that makes all discords. Our role of reformer should be limited to ourselves. We should "lay down the law" of Life to ourself and for ourself—not others. Our teaching should be learning, quite as much as our learning should be teaching, for precept and practice are one. Any other role, any other criterion, is false.

ASKING ADVICE

THERE are times in the lives of most men when it becomes necessary to make a difficult choice. A situation arises that we have never faced before, for the outcome of which we have no criterion. Often, at such times, that which we term our human nature will lead us to search into the experience of others, to draw an analogy from their lessons and the results gained from the mastery thereof, and apply it to ourselves and our problems. Being individuals, our problems are the problems of individuals, and though differing units may be affected by the same sort of situations, the individual element that each one brings into these situations makes choice in such matters a thing to be worked out by each for himself.

"What would you do if you were in my place?" "If I were you I would do thus and so." Such remarks often form part of the conversation when one in doubt communes with his neighbor. The impossibility of the hypothesis implied rarely is considered, and when one man uses the same means and methods his neighbor used and fails where his neighbor succeeded, a revision of his methods appears to be in order. Then, perhaps, one will copy the methods of some other fellow being, or perhaps he will exhaust all the apparent possibilities in human experience and turn in prayer to his god or gods for succor.

In this connection we are reminded of two quotations that will be familiar to most readers:

"Know then thyself, presume not God to scan,
The proper study of Mankind is Man."

And,—

"For every evil under the sun
There is a remedy or there's none,
And if there is one, try to find it,
And if there isn't, never mind it."

Paraphrase these to suit your taste, in the light of your theosophical teachings, remembering that, "If I were you,"—I would do exactly as you are doing *because I would be you*, and, "If I were in your place,"—I could not solve *your* problem for you because I would act as myself, not *you*.

It seems to be the nature of our humanity to rely upon those whom we respect for their greater knowledge, and yet the Words of Wisdom we quote from others are quoted because we recognize the wisdom that is expressed in them. Having the ability to recognize such wisdom does it not follow that our knowledge is independent of the authors of the words quoted?

Our mental habits are precisely those we have earned, and it is to

Theosophy, its teachings and application, that we owe such mental independence as we may possess. It is but natural that students, possessing some certain information, should desire more, and to that end make search and ask questions. Answers to questions can but supply information, knowledge rests solely with the inquirer. The Third Fundamental Proposition of the *Secret Doctrine*, read with the above in mind, will give hints as to the proper source to ask for advice.

William Q. Judge, in his "Letters That Have Helped Me" gives much good, practical, common-sense advice, but it is notable that in the very first letter of this series he makes this significant remark, "Do not think much of me, please, Think kindly of me; but oh, my friend, direct your thoughts to the Eternal Truth."

Students who have made the experiment of asking advice from more advanced students, in connection with personal matters of business, family relations or the duties of theosophists, might well wonder why they sometimes receive, by way of reply, a funny story, a batch of quotations or something apparently irrelevant to the subject. A little study of "self induced and self devised efforts" and their object, as mentioned in the Third Fundamental, might work wonders.

THE CHANGELESS MONAD

Metaphysically speaking, it is of course an absurdity to talk of the "development" of a Monad, or to say that *it* becomes "Man." But any attempt to preserve metaphysical accuracy of language in the use of such a tongue as the English would necessitate at least three extra volumes of this work, and would entail an amount of verbal repetition which would be wearisome in the extreme. It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. *It is not of this world or plane*, and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the "plank," be drifted away to another incarnation by the unresting current of evolution.—*S. D. I*, pp. 174-5 (*ft. note*).

WHENCE KAMA-RUPA?*

Question—What is the process whereby the Kamic elements of man become embodied after death in the entity known as the Kama Rupa? How can intangible subjective desires, passions, and the like become “rupa,” or whence comes the body or rupa?

Answer—If the process were given it would not be understood, since it is one for which our language has no words. It is for this reason that descriptions given by clairvoyants of various occult things seem pure twaddle and vague mutterings to those who for themselves cannot clairvoyantly see the same thing. How could it be possible to describe the operations of the occult Cosmos in the terms of materialistic science and philosophy? That hidden Cosmos is ideal in its fineness, and the very attempt to fully describe the process enquired of would convey only doubt and certainly result in confusion. But it is no more hidden than is the process by which the body builds itself up every day; nor than that by which a thought will affect the entire nervous system. A simple thought will bring a hot flush or a cold shiver. How? No one knows. Certainly no scientific terms exist to describe the mode and means whereby the thought connects itself with the human physiological machine. And if this be so on this plane, is it likely that an Adept’s description of the coalescence of Kama with an astral body after death would be comprehended save in the most general way? This general way may be gotten at by considering the action of the magnet. It attracts, but no scientific man can look behind that fact; it even can attract an electric flame, but there too the process is occult. In the same way there is an attraction between the mass of desires called Kama and the astral form which causes them to come together just as a similar attractive force brought Ego and body together.

But desires and passions are not intangible and subjective in the sense given by the question. They are in their sphere—though not in this—quite tangible and objective, and those two words must be altered when we pass beyond the consideration of this plane. If the questioner insists that on every plane desires and passions are intangible and subjective, that will dispose of the question, because in such a case they certainly could never attract anything. But it will first have to be explained how such “intangible and subjective” things as passion and desire can and do have an objective effect even on this plane. As on their own plane they are full of force and tangibility, they attract to themselves the necessary quantum of astral matter, invisible to us but still there, to form a sheath of covering. Having their center in the

**The Theosophical Forum*, December, 1893.

thinker, they radiate from that and cause their effects until cut off from their center, when they begin to dissipate unless linked with some other center from which they might get activity. But the whole difficulty grows, it seems to me, out of the prevalent habit of regarding this so-called objective world as real, and forgetting that the mental and spiritual realms are the only real ones, this being simply the phenomenal expression of those. I therefore disagree from the editor when he says that such and such desires "are not existences apart from the mind and capable of assuming an objective form," for I think they are just such existences and have the capacity to take on an objective form. He is simply stating modern conceptions, which are wholly erroneous and springing from a system of philosophy which does not know that the mind is an entity, and while his illustrations are all good for the school to which they belong, they are completely negated by the facts of Occultism. For instance, if a practitioner of magic—and not a very high one either—were to fix in his mind the image of an object, it would soon become objective to our physical senses, just as it was first in fact objective to our inner senses. This could not be possible if the objective and subjective of one plane are forever on every plane subjective and objective. That which we now from this plane call "abstract qualities" change on another plane into "objective things." So I regard it an error to call the desire and passions abstract qualities, unless we say at the same time that we mean it relatively.—*W. Q. J.*

LIMITS OF PHYSICAL SCIENCE

Physical Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their inorganic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and Science will go no farther. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions. The tissues of our objective framework alone are subservient to the analysis and researches of physiological science. The six higher principles in them will evade forever the hand that is guided by an animus that purposely ignores and rejects the Occult Sciences.—*S. D. I, pp. 133-4.*

ON THE LOOKOUT

THEOSOPHY IN CANADA

The Canadian Theosophist, the Official organ of the Canadian section of Mrs. Besant's Society, reports in its July number the total membership as 503, a decrease from 1926 of 59. Of the listed membership 116 are reported as "inactive." 45 new members were added during the year, 18 were reinstated. One half the entire membership is in the two Toronto lodges. Mr. A. E. S. Smythe, President of the Toronto Lodge, was re-elected General Secretary of the Canadian Society, and continues as Editor of *The Canadian Theosophist*. A good deal of ferment exists in the general ranks of Mrs. Besant's society, and the Canadian members have had their share of difficulties, as a large proportion, including Mr. Smythe, are out of sympathy with the general policy and teachings of Mrs. Besant, Mr. Leadbeater, and other ruling powers. Particularly is this the case with Mr. Smythe, who is hard put to it to preserve some semblance of adhesion to the Theosophy of H. P. B. and Judge, and at the same time avoid making himself *persona non grata* to the interests in autocratic control of the Society at large. Aside from purely personal troubles due to a serious illness, which all will rejoice to learn is happily over, Mr. Smythe has embarrassed himself by his somewhat peculiar ideas of tolerance and brotherhood toward some of the relicts and derelicts of the past. Admitting to his pages in defence of the mutilation and frauds in connection with the "Third and Revised Edition," and the so-called "Third Volume" of *The Secret Doctrine*, Mr. Smythe sponsored the mental and moral irresponsibility of Mr. James M. Pryse. THEOSOPHY was compelled, in defence of the good repute of H. P. B., to expose the unreliability of Mr. Pryse. Next, Mr. G. R. S. Mead, drawn out by the necessities of the occasion, contributed an article as disreputable as Mr. Pryse's to *The Occult Review*, and lugged Mr. Judge's name into the same pit of defilement he tried to dig for H. P. B. Again THEOSOPHY was compelled to lay bare the theosophical shame of Mr. Mead as actor and as historian. All this was almost too much for Mr. Smythe because of the false position in which his desire for brotherhood with the unworthy had placed him. So in his July number Mr. Smythe pays his respects to THEOSOPHY in an article entitled "Heresy Hunts," and this is followed in the August *Canadian Theosophist* by two articles from Mr. Pryse in which that gentleman produces some more "history" on the *Secret Doctrine* and on H. P. B.'s rings. Quite naturally, Mr. Pryse indulges in some invidious remarks on the late Robert Crosbie

and his work. Mr. Smythe is finding it hard to remain a sound apple in a basket of rotten ones.

VIVISECTION BENEFITS?

Medical research seems to have pinned its whole faith and future upon the principle of vivisection, and burned its bridges behind. Theosophists may, however, be permitted an occasional dispassionate view of the situation. And at the present time the field is fruitful.

The much-vaunted increased longevity is shown fallacious, and the reverse of true. (*Literary Digest*, March 26, 1927.) The better chances for life of children are demonstrably due to many causes besides medical research, whose results for years past have been confined mostly to the development of serums.

Cancer is still horribly on the increase, although the principal objective of vivisectionist attack for at least a decade, and the confusion of opinion and experiment thereon constantly grows.

Leprosy is being checked—not by vivisectional research but by information found in an ancient Buddhist manuscript on Chaulmoogra oil treatments.

Japanese vivisectionist experiments have developed a serum which causes bones to knit with more speed—but Dr. Rollier shows that systematic and scientific sun treatment does the same.

In the *New York Times* for Feb. 20, 1927, we learn that a British officer, Major J. B. Paget, has reared two children on a strict vegetarian diet, both being very healthy. The Major, who has charge of 3,000 men, shows a considerable number of facts and arguments indicating that a vegetable diet, except perhaps for peculiar temperaments, is a far healthier one; and while there are not many strictly vegetarian families, there are enough to bear him out. The point is, that a learned Professor, whose work we have noted in previous issues, “proved” by “animal experimentation” that the human race “cannot survive without meat.”

Dr. Richard R. Wagner, (*Science News-Letter*, April 23, 1927) has discovered a “vegetable insulin” for diabetes; myrtillin, derived from the leaves of the blueberry and blackberry, also from myrtle. Being eaten and not injected, it does away with the great cost, inconvenience, and danger of insulin—a danger demonstrated and admitted by its proponents. This is a decided step away from the vivisectionist creed that all beneficial substances must be derived from animal matter, and falls in line with the medicine of Ancient Science.

One of the oldest therapeutic methods known is treatment by music; Madame Blavatsky spoke of herself as one “thrice saved from death by it.” Now the Manhattan State Hospital at New York is

using music as medicine, and with good results. (*Science News-Letter*, May 7, 1927.) This method was first discovered and used many ages ago by those whose faces were and are unalterably set against vivisection. It thus being easily shown that not only is there medical merit outside the ranks of vivisection, but that this system has definite and disastrous failures to its credit, the voices of some of its opponents may be heard with a slight degree of patience, even though not "authoritative."

IS THERE CRUELTY?

Anti-vivisectionists are frequently denounced for "ignorance," in claiming that there is real cruelty, yet implicit in every published result of "animal experimentation" is the tale of beings maintained in sickness and misery for indefinite periods; and frequently more striking examples emerge. Let any man imagine himself with his vocal chords removed, kept so for months, able to emit only a voiceless whistle, and he will be able to appreciate the wholesale misery of the dogs involved in the practice described in *Science*, November 19, 1926, and, as well, the matter-of-fact sang-froid with which it is related.

Vivisectionist psychology is indeed peculiar—especially in its attempts at moral reasoning. Theosophists should turn to the article by W. W. Keen, in *Science*, Jan. 14, 1927, upon the "Early Days of Anti-vivisection." Exposing certain injustices done by some anti-vivisectionists—and in truth there are such—his own psychology is revealed in his account of the controversy with Mrs. Caroline Earle White. Mrs. White proposed that experiments in cobra antidotes be carried on by trying them out on bitten natives who were doomed to die in any case. This, Dr. Keen considers a "flatfooted advocacy of human vivisection," and that "no one could more clearly and calmly advocate human vivisection." Now, just what relation has the forced torture of unoffending animals to the trying of remedies upon a man already doomed to die in the most frightful agony within a few minutes? Or, again, what relation has it to the *real* human vivisection performed upon the helpless children of poor parents, as described in records of the American Medical Association itself?

ANOTHER SORT OF VIVISECTION

Yet no order of thought has a monopoly upon either light or darkness. For with all its mistaken devotion to vivisection, the medical profession contains many men who have not hesitated to place their all upon the altar of service to man.

An example of *self*-vivisection, comes from the ranks of the despised homeopaths, in the form of the group of fifty men and women students

of the Homeopathic Medical College of New York, who volunteered to be stung by various bees and spiders in order to find whether the venoms would serve some useful purpose; a service in which, as annals show, they would risk unpleasant deaths. (*Washington Star*, Jan. 14, 1927.)

Then we have the example of the sixty-four soldiers of Manila, who, when ordinary vivisectionist methods failed, allowed themselves to be bitten by infected mosquitoes, and so enabled the medical officers to clear up the outstanding problems of dengue fever. This experiment, according to the *Washington Star* of Dec. 29, 1926, has brought about a reduction in the mortality of soldiers on duty, from eighty per thousand to twenty.

The *San Francisco Examiner* of May 8, 1927, and other sources, relate the deed of Dr. J. B. S. Haldane, a biologist of note, in allowing himself to be made the subject of an experiment for which anaesthetics could not be used, and which under British law could not be made on animals.

On November 20, 1900, Private John R. Kissinger entered a cage to be bitten by yellow fever mosquitoes—and yellow fever is one of the most fatal as well as one of the most agonizing of diseases. The result was a foregone conclusion. Major Walter Reed, who superintended the experiment, reported: "In my opinion this exhibition of moral courage has never been surpassed in the annals of the Army of the United States."

This one experiment made possible the saving of thousands of lives and also the building of the Canal. Kissinger permanently lost his health through the resulting fever, *and was refused a pension by the Government*. Until July, 1927, he and his wife existed in the direst of poverty. We now learn that two doctors, James E. Peabody and Benjamin C. Gruenberg, have with much difficulty succeeded in securing a little home for them by private subscription.

SMALL POX SCARES

Dr. Allen Craig, associate director of the American College of Surgeons, says that the United States and Canada are drifting toward a smallpox epidemic because of lax enforcement of the vaccination laws. He considers that those who oppose vaccination are "fanatics," and that their acts are "as bad as taking a gun and shooting children down on the street." Some remarks by Dr. E. B. Krumbhaar, of the University of Pennsylvania, as published in *Science*, July 1, 1927, are also quite illuminating:

... with the inroads now being made on legitimate medicine by osteopathy, chiropraxy and the various

isms, any one of us should be interested in learning about the quackery and superstitions of previous ages—yes, and having learned about them, be better able to cope with what later might become a very practical matter directly affecting the fatness of our own pocket-books.

In the *Washington Post*, Jan. 15, 1927, Dr. Chas. V. Chapin gives some smallpox statistics, with deductions therefrom. While ringing the changes on the same ancient theme, the increasing danger of an epidemic, he remarks that in 1925—a “scare year,” by the way—40,000 people in the United States had the disease. Yet, in 1921 under more wholesale vaccination there were 100,000! But the good Doctor does not dilate on this phase of the matter. He goes on to explain that our “increasing” smallpox rate is due to the type which has lost its fear of smallpox because of the long time since the last serious epidemic, and the consequent increasing neglect of vaccination. He adds:

The other reason for the exceedingly bad showing we make as compared with Albania, Montenegro, Nicaragua, and Honduras—countries not supposed to be on our level—is the attention we pay to the wild-eyed, long-haired shemales. In no other country will congressional legislators and city councilors pay attention to these people. They are treated kindly and humanely, but not seriously.

The picture of medical legislation and methods in Albania, Montenegro, etc., drawn by Dr. Chapin is excellent—as a cartoon. Since they have less smallpox, they *must* be more amenable to medical reasoning as a cause. It is the old reception of Chladni’s meteors—“there are no stones in the sky, therefore these stones could not have come from the sky.”

VACCINATION PROPAGANDUM

W. W. Keen dilates along the same line in the *New York Times*, November 14, 1926, stating that Chile, Cuba, British Guiana, the Panama Canal Zone, Peru, Porto Rico, and Uruguay, in 1925, had only twenty-two cases all told. Says he:

Some of these countries we deem rather less civilized than ourselves, but this record shows that in the matter of the protection of public health they are much more civilized than we.

Considering that in at least three of these countries vaccination must be practically non-existent, it would seem that the logical definition of “civilization” in this case is that of Bernard Shaw, who says, “Compulsory vaccination is a crime. It should be made a punishable

offense. . . . In England vaccination is no longer compulsory. America is a hundred years behind the times."

It was some time ago that England abolished compulsory vaccination. There has been no serious move to reinstate it since, and with good reason, *since England is one of those very countries so often held up to us as a model by vaccinationists because of its low smallpox rate.*

In America there is at least one free city, Chicago, which has made compulsory vaccination illegal. According to orthodox medical propaganda, Chicago should be completely decimated within the next few years. We shall see.

VACCINATIONIST POLICY

Compulsory vaccination is indefensible from any angle. It is wrong, to begin with, from the mere fact of compulsion. Compulsion for the protection of the helpless is in many cases legitimate; but in the matter of vaccination, if the medical theories be correct, there are no helpless except by their own choice. No one can suffer except the recalcitrant himself, or his family, who are usually willing to take the consequences.

It is wrong because of its dependence upon the suffering of animals, and because of its nature as an attempted evasion of karma without recourse to self-reform, self-control, or other sacrifice on the part of the individual. It is wrong in both a physiological and psychological sense because of its violent mixing of alien strains of life. If Masters of Wisdom exist, then Their Wisdom is certainly of a value; not to be disputed by professed Theosophists, at least; and both through H. P. Blavatsky and their own *Letters*, they have made their position sufficiently clear. Physiologically, of course, the points are more provable.

Compulsory vaccination shows its wrong basis in the very tactics which seem to be necessary to support it. No other branch of science finds it necessary to uphold its findings and theories by invective, by legal and illegal persecution, by *à priori* reasoning, by the suppression of definite and proven facts.

The Allopathic medical sect has never yet seen fit to change its policy; it is just as intolerantly condemnatory now of long-established, legally recognised, rival modes of treatment, as it was at their inception; a true "fundamentalist" priesthood in medical practice and practices, which can no more learn or change, no more extend the hand of brotherhood to other creeds, than can the Catholic hierarchy.

Yet within its ranks are men of the highest caliber, and some true Theosophists, really devoted to the cause of humanity, though for the most part without voice at the present hour. It remains to be seen whether Allopathy through them will emerge from its intolerance, its

violence, its lack of reason and reasonableness, its selfishness and commercialism, or whether it will finally degenerate into the one "black sheep" of future science, losing respectability as well as prestige; or again, whether it is not already forming the foundation stone of that future science and wisdom of the "earthly, sensual, and devilish road," the true "black magic," which two-thirds of humanity followed to its destruction in days of old.

SOME DANGERS OF VACCINATION

Materials taken into the body by normal means have to encounter a natural barrier and safeguard in the laboratories of the digestive organs. Injections, on the contrary, are so wholly unnatural, such a violent breach of the proper course of things, that one would expect them to be used only as a matter of last resort, instead of having every other means of treatment abandoned in their favor, as is fast becoming the vogue.

Much was heard some time ago of the new cure for paresis discovered in the malaria germ. It now develops that there is danger in the introduction of a "disease-producing organism" into the system, and the use of proteins is urged instead. (*Washington Star*, November 14, 1926).

Medical men resent being told that proteins themselves—that is to say, all serums—become "disease-producing organisms" when forced into ruptured tissues by mechanical means. An article by Prof. T. Swann Harding, in the *Scientific Monthly*, for April, 1927, shows that whenever an unbroken protein gets through the intestinal wall it starts trouble, giving rise to symptoms of poisoning every time this occurs.

Dr. Victor C. Vaughn, University of Michigan Medical School, says that proteins are changeable compounds, easily alterable by disease or chemical action. Especially a minute amount of some otherwise harmless food, when injected into the blood, renders that article of diet permanently poisonous to that individual; showing first that any organic injection may have wholly unforeseen effects not to be discovered unless looked for; second, that the life and effect of even the smallest particle of foreign living matter may be indefinitely prolonged, even for a lifetime, when injected into the blood-stream.

BLINDNESS OF MEDICAL BIGOTS

By what process of reasoning can vaccinationists ignore the danger of forcing just such unbroken proteins through the defenses of the body? All serums are necessarily full of unknown varieties of the multitudinous ultra-microscopic viruses which are now admitted to exist everywhere in animal matter. (For instance, see Dr. Simon Flexner, *Science News-Letter*, November 20, 1926).

The British Government has abandoned anti-rabic vaccination for animals, because it is now considered to be not only not a safeguard, but often a disease-producer, if not fatal. Moreover, results vary greatly because of the idiosyncrasies of individual animals. (*New York Times*, Feb. 13, 1927). If this is the case, what of human beings, who are infinitely more variable—of more diverse Karma, in other words?

Meantime it so happens that one disease which is in retreat, and for whose final elimination there is every hope, is tuberculosis; but no serum for it has ever become generally used. Instead, Dr. Wm. C. Hassler, commenting in the *San Francisco Bulletin* for Feb. 5, 1927, upon the low 1926 tuberculosis rate, says that the proper solution for its prevention lies in education and relief work. Now, what is this education and relief work? Why, just what Ancient Wisdom discovered so long ago—sunshine, cleanliness, fresh air, as general an approach to natural living as possible.

Meantime Dr. Calmette of Paris is doing all in his power to divert this beneficent progress, and substitute for it the seeming more facile—and much more financially profitable—method of inoculation. Fortunately, however, American medical men, addicted to serums as they are, have not yet fallen victim to Dr. Calmette's panacea. They have so far rejected his "Vaccine BCG" because, says *Science News-Letter* for January 22, 1927, "any such strain may suddenly become virulent." How many other such strains may and do become "suddenly virulent," the true nature of their deadly effects submerged and disguised under obscure symptoms and specious diagnoses—or hidden in the intricacies of some such puzzle as cancer?

PONCE DE LEON'S DELUSION

As the tides of our civilization direct the thoughts and feelings of men ever more toward the sensual, the pleasurable, and the material, the passion for prolonged physical life has risen to a true insanity. The more detestable an object of superannuation the sensualist becomes, the more frantically does he try to squeeze the last drops of physical enjoyment from the dry sponge of life. Hence, every charlatan and pretender who arises with a new "elixir of life" in the form of "glandular treatments" and the like, has ready at hand a fresh following of fools, despite the protests of conservative scientists.

For this there lies not a little responsibility at the door of the medical profession, which uses the changing figures of vital statistics to enhance its prestige, and in so doing allows the spreading of a totally false assumption as to the increased chances of the individual for longer life than had his forebears.

Dr. Haven Emerson, in the *New York Times*, March 6, 1927, says

that the average span of life in the United States since 1800 has nearly doubled. The College of Physicians and Surgeons of Columbia University makes the same announcement, all in line with the many claims made in the past. The average reader thereupon visions the prospect of living, from now on, to a greater age than he would have without the beneficent aid of the medical profession. In reality, now that he is alive, he will live no longer than his ancestors, though it may well be that he would not be here now were it not for scientific research of one kind or another; probably far more, however, owing to sanitation than to therapy.

DECEPTIVE "AVERAGES"

The deception is in the "average;" and the figures show it. The "Cyclopedia of Classified Dates," from which extracts are given in the *Literary Digest* for March 26, 1927, shows the following for the representative ages of eminent men at death:

1. Groups covering the last thirty years fail to show any addition to the life span during that period.
2. Groups covering the period from thirty to fifty years back show a decrease in life span of roughly three years as compared with the 1925 group.
3. Groups for the nineteenth century as a whole, other than the three considered above, show a decrease of roughly six years.
4. The eighteenth century gave us a life span longer than that for the year 1925.
5. The average life span for the fifteenth, sixteenth, and seventeenth centuries was almost precisely that of the nineteenth.
6. Centuries from the first to the fourteenth, inclusive, show the shortest life span of all, tho but ten years less than for 1925.
7. The life span of the ancient Romans was less than that of nineteenth-century Americans by roughly two years.

The ancient Greeks lived 1.21 years, or nearly fifteen months longer, as a class, than did the representatives of the three groups studied for the twentieth century.

With all this, there remained at least one more question which seemed quite possible of answer, namely: How does the distribution of deaths at different ages compare for the various groups? Curves were plotted for most of them without showing any marked divergence from that of 1925, except the curve for the ancient Greeks. A comparison of the data upon which these two curves were based led to some interesting conclusions:

1. For the 1925 group the largest percentage of deaths occurred in the age span 71-75; for the ancient Greeks, 81-85.

2. Up to the age span of 80 years the 1925 group showed higher percentage of death than did the ancient Greeks. Beyond the age span of eighty years this condition was reversed.

3. Of the ancient Greeks, 30 per cent. lived beyond the age of eighty years; of the 1925 group, 19.8 per cent. did so.

4. Of the ancient Greeks, 10.5 per cent. died before the age of fifty-six years; of the 1925 group, 14.5 per cent.

MEDICAL PROGRESS

So it appears that the eighteenth century, when medical science was certainly at a low ebb indeed, produced an average longer adult life than did 1925; the ancient Greeks, whose scientific learning and philosophy is so patronizingly set aside by modern materialism, were far above our present average. Certainly if anything were potent to induce self-doubt on the part of medical progress, it should be this proof that generations whom we consider as unscientific indeed, have preceded us to the goal dearest of all to our hearts—longer life.

Our "average" has gone up because fewer children die, and for no other reason. And for this, highly desirable in itself, there are many causes besides medical research; a far greater kindness toward children, their liberation from long hours of hard labor, easier and more sanitary living conditions rising from development of natural resources and less overcrowding, especially in America, etc.

The point, however, is that there is no warrant whatever for the assumption that science has or ever will increase the present average limits of life; none, at least, in the figures. On the other hand, there is an appalling increase in some adult diseases, and one authority goes so far as to say that chances for life after 45 are actually lessening. The causes of this, again, are legion.

TIGHTENING TENTACLES

In one realm of medical research, reports continue to offer a dreadful and dreary sameness; increasing deaths and continuing disputes as to causes and remedies.

Dr. Louis I. Dublin, statistician of the Metropolitan Life Insurance Company, publishes another chapter in the old story by repeating the continuing rise in the death rate from cancer. (*Washington Post*, Sept. 24, 1926).

At the meeting of the eight societies for experimental biology, held

at Rochester in April, 1927, Dr. Maud Slye reported that experiments performed on 80,000 mice proved cancer to be hereditary; according to which theory the famous "discovery" of Gye and Barnard, which set the medical world by the ears, was pure fallacy. (*Science News-Letter*, April 23, 1927). Both these results having been derived by vivisection solely, may we now expect to see this remarkable agreement (!) held forth as a vindication of the method?

For the time being, the odds seem to be with Dr. Slye. She has whole colonies of mice which develop cancer spontaneously, while others never get it. Dr. Alfred S. Warthin, of Ann Arbor, Michigan, produces three sets of twins who suffered from identical cancers. All this is not necessarily due to heredity in its usual sense; the Theosophic tenet holds that "a man is not like his parents because he was born to them, but was born to them because like them." And so with such close Karmic ties as twins. As to the mice—it is overlooked that the condition there is not a natural one, but forced, as with all other vivisectionist methods.

Dr. Jules F. Riviere, of Paris, and Dr. Herman Wintz, of Erlangen, Germany, both authorities, hold opposed views as to the cause of cancer, the former considering it a manifestation of a general nervous breakdown; the latter considering it a purely local condition. (*San Francisco Chronicle*, Nov. 30, 1926).

The *Washington Star* of Nov. 18, 1926, reports a claim by Dr. Fortunato Pitta of Funchal, that cancer can be cured by a certain discharge from the irritated human eyelid. This probably is but one more of the long series of promising discoveries which afterward turn out will-o'-the-wisps. Dr. Pitta was deceived by some manifestation of individual Karma—such as cases where cancer disappeared spontaneously—and his discovery may never be heard from again.

Science, for October 29, 1927, remarks that the common contagious diseases are no longer the chief concern of medical science, but that it is now worried by the acute respiratory diseases, heart trouble, and cancer; *Science News-Letter* for Jan. 22, 1927, showing that heart disease increased during 1926.

PHYSIOLOGICAL DISEASES

Stephen Coleridge, the noted—some would say notorious—English anti-vivisectionist, once remarked that diseases meddled with by vivisectionists "betrayed a sinister tendency to advance upon and overwhelm humanity." Certainly no disease in the world has been so "meddled with" as cancer; and no disease has shown such a terrible increase or produced more hopeless confusion in medical opinion. It

is raising a veritable pall of fear throughout civilized Occidental mankind.

Materialistic, and especially vivisectionist methods, could never do any more to any disease than to drive it from pillar to post, causing it to change its outward form and symptoms, but not its degree of deadliness. Medical authorities have advanced as causes, theories chemical, hereditary, bacterial, irritative, nutritional, nervous, and combinations of any and all of these. The only point agreed upon is that cancer is an anarchy of the living cells. Granted the Theosophical teaching, that the body is wholly made up of lives of various degrees of evolution, we must look for the cause of their anarchy in something applicable to the laws of universal life.

A RATIONAL EXPLANATION

Since the body-lives are held to their places and duties by the cohesive, vital, electro-magnetic substance of the astral body, this breach of control must arise from astral lesions—which necessarily have mental and moral causes—which irritate and disorganize the cells themselves to madness.

Since there is no known cancer-producing irritation which does not occur in some without evil effects, there must be a fundamental weakness, an astral disease, before cancer can occur. That breach of the defenses may arise as the result of causes engendered in previous lives, carried forward as mental deposits, and on their way down and out through the astral body; it may come from vicious habits of thought, such as anger, jealousy, greed, nervous irritability, indulgence, unharmonious marital relationships, etc. Locally, the exact spot of irruption may be determined by a variety of causes: the presence of a foreign substance or a chronic irritation; unseen viruses—perhaps such as found by Gye and Barnard, or the matter of various serums finding a local lodgement; bruises, poisonous dye-stuffs, etc., etc., all of which possess indicatory signs discovered by investigation over and over again.

If this theory be right, then cancer is not a germ disease, though germs necessarily have to do with its local manifestations; therefore serums and vaccines can do nothing but increase its incidence. It is not chemical; therefore chemical treatment will only increase possibilities of irritation. It is not hereditary; therefore eugenics, even if practicable, would not eliminate it. It does not have one simple single moral cause, but is the channel through which they all pour when cut off from other manifestations; from which the race can be extricated only by the elimination of selfishness, greed, passion and anxiety; a physical and mental return to the calm ways of natural living and natural health.

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