

A U M

The enduring of all ills without petulance and without self-pity; this is the right endurance.

—CREST-JEWEL OF WISDOM.

THEOSOPHY

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WHAT IS SELF-CONSCIOUSNESS?

WHAT matter is, fundamentally, we do not know, but we do know that it presents two opposed and alternating aspects, the animate constantly becoming inanimate, and vice versa. What energy or force may be, basically, we do not know, but we do know that matter is constantly being transformed into energy, and energy as continually being transformed into matter. What intelligence may be, inherently, we do not know, but we do know that our intelligence continually affects and is affected by both matter and energy. It follows that there must be that intrinsic and inclusive, if unknown, Reality which is *common* alike to matter, to energy, and to intelligence, and is not affected by their ever-varying relations. It is the Presence of this unknown Reality which all men intuitively recognize and which they seek to identify as God or Gods, beings or forces *outside* themselves and Nature.

This presence it is which we call our Self-consciousness or Ego or Soul. We recognize It as our Self, but we identify it with our body, and so think our Self to be a form of matter; or with our powers and so think It to be a form of energy; or with our mind, and so think It to be a form of intelligence. So thinking, we believe our Self to be finite, changeable, perishable, because our bodies, our powers, our ideas, are mutable and transitory, and so thinking and believing we act accordingly—all because of this *false sense* of Self.

The *fact* is that Life is one and infinite. The *fact* is that we are Life itself. The *fact* is, therefore, that Self is immortal. When the *meaning* of these three facts is seen, the false sense of Self vanishes, the true sense of Self is gained, the "Self of Matter" is transformed into the "Self of Spirit," as light replaces darkness, and "the mortal becomes immortal."

INDIA—BODY AND SOUL

TRAVELLERS are affected more by this civilization of speed than are even newspaper reporters. The rush of life overtakes the stay-at-homes, however, in many ways: they take in more than one concert of an evening in the company of their radios and more than one sermon of a Sunday morning; they do not read books but reviews of books, and now, for thousands, a look-in at "the movies" takes the place of the slow action of reading novels.

Such an age cannot beget a Marco Polo. Today we make a tour; we do not travel. So many thousands of miles in so many weeks! An entertaining volume on his eastern tour by Aldous Huxley recently—shallow, superficial and sketchy—showed what the speedy 20th century had done to Mr. Huxley—himself with all the makings of a Marco Polo.

India has been receiving uproarious attention these days because of the melodrama which the clever pen of Miss Mayo has discharged. That is a sign of the age, too. There are in existence some lyric volumes on Hindu life and Hindu homes by another western woman, who made India her home for several years, and refusing to fall prey to speed, wrote with understanding born of the heart. American newspapers and the public did not talk about those books of Margaret Noble, better known by her pen-name—Sister Niveditta. This is not the fault of the books, but of the age which prefers the revues in melodrama to lyrics.

Some highly interesting things have been happening in India, but scant notice is taken of them—for real things lack sensational flare. For example, a strongly entrenched Conservative Government of Britain makes Parliament appoint two years ahead of time a Statutory Commission so that steps be suitably taken to advance the cause of Indian Home Rule; at the head of this Commission the Tories put a Liberal of note—Sir John Simon; but the commotion and uproar it causes in India because no Indian is included among its members, drowns even the country's anger against Miss Mayo's volume. For all that, the American public is not stirred—though it, too, is beginning to forget Miss Mayo! Or take what to the student of history and philosophy is a giant event—the archaeological discoveries at Harappa in the Punjab and Mohen-jo-Daro in Sindh: These uncover a very ancient civilization of high industrial and artistic culture, but the popular mind is more thrilled by the sordid finds of an indiscriminating tourist-author.

An ancient Chinese sage remarked of some one, who, though his

contemporary, really belonged to our era—"he sees an egg and expects to hear it cackle." And so the popular demand brings forth the hasty writers and the conscienceless critics. By no means is America only guilty of this; and perhaps more than any other country, the United States has suffered from such tourist-authors from Europe. But in the case of such an ancient land as India, with layers and strata of cultures, tourists are apt not only to miss much but to misunderstand what they see; and when some among them dip pen in ink supplied by the ship which brings them home, ludicrous tales and cruel injustice result.

Hundreds of Americans nowadays go to India; however regrettable it may be that their tourist-methods do not permit of their being given a real opportunity to assimilate the facts of Indian history, religion, etc., from the short circuit caused by the commercial promoters of these tours, something is being achieved. Misunderstanding of India's traditional views is bound to result, but a contact is being established between Hindusthan and America—and that in itself is of supreme value. Even "a short time tour" can do something, however little, towards building a correct estimate; it is in the method of approach rather than on anything else that a tourist gains from or misses the beauty, the meaning, the message of India. As reverence enables one not merely to tolerate but to appreciate another's point of view; and especially when that other happens to be an aged one of innumerable experiences, whose wisdom is garnered through good and evil alike, so with India: approach her reverently as a person of many-sided character, complex in her very simplicity.

A veritable continent is India—a continent of many peoples and many languages and a very, very old continent indeed. Therefore, Hindu chronology will continue to baffle alike the philologist and the archaeologist. The Native Records are at present passed by as mere tradition and therefore of little historical value; while ancient books are studied more from the linguistic than from the philosophical point of view. Thus Vedic words have received more attention than Vedic ideas, the language more than the philosophy; the grand monuments and rock-cut caves and temples are examined more for their craftsmanship than for the message they express through the language of symbol and glyph; and so on and so forth.

There are three Indias.

First, the India of the Railway system, which alone the sightseer contacts. Starting from Bombay, passing through Rajputana, and the United Provinces, the tourist arrives in Calcutta, rushes to Darjeeling just to set his eyes for once on the Himalayas, and returns to catch his boat in Bombay again. Or, landing at Colombo in Ceylon,

and crossing over to India, he sees Madura, Trichinopoly, Tanjore, catches a glimpse of the Nilghirris and arrives at Madras. The former has "done India"! The latter has "done Southern India"! Our tourist has very little idea of how modern is the reclaimed part of Bombay compared to Mumbadevi Temple, and how old the latter compared to the Elephanta Caves of hoary antiquity. He who takes the northern route sees the magnificence of Benares, but very likely misses the adjoining Sarnath and old Kashi. He who goes from Colombo to Madras does not visit the Seven pagodas; or, calling at the Government House at Ootacamund, he suspects not that at its very door there still exists the age-old tribe of Todas who flourished when the race of Britons was not yet born.

The sightseer forgets that to see is not necessarily to understand. Between seeing and understanding is a gulf as great as that between book-knowledge and soul culture. The tourist, even when he brings book-knowledge, does not suspect at all that the writers of many of the books he has read were themselves but hasty observers, and not men of deep insight to understand and explain what they saw. Therefore in their hurried visits to India's caves and temples the tourists see but the grotesque and the bizarre—strange achievements of "a primitive race." "See, they did not know how the proportions of human anatomy should be maintained," said one visitor looking at the abnormally large ears of a Buddha figure; he never suspected that the sculptor-devotee had deliberately used the language of symbol to depict the clairaudient powers of his Lord. Another was shocked at Krishna's "carrying on" when she saw several pictorial representations of the famous Radha stories; she shook her head dubiously when it was explained to her that here was an artistic effort to convey the message about the individual human souls all seeking their one Divine Source; it meant nothing to her when she was told that the milkmaids of the story represented human souls all engaged in the Lila-Play of the Lord Krishna, hidden by the maya they could not pierce. A man of the world whose eye-lashes flickered not at the nudity of life and art of his own Paris was "embarrassed" at the "close proximity" of Shiva and his Consort. "The same Shiva whom you described as the Lord of death?—can't be!"—he said. Still another, seeing the magnificent Trinity Figure at Elephanta, said "how they have distorted our Blessed Trinity," and never did it occur to her missionary mind that the Hindu Trimurti antedated the Christian by millenia. At Benares, a young Lieutenant of the pre-war Prussian army, a lover of ancient Sanskrit lore, was taken a boat-drift at dawn on the Sacred Gunga—veritably a mystic experience for any man of soul feeling; he only saw—corpses floating, priests quarrelling, and he enquired what the

municipality was doing to permit such things. What each of these persons *saw* was correct—the Buddha's ear *was* disproportionate and there were corpses floating in the Gunga, but the inwardness of these facts? One American lady said when she left Benares after a three-days' stay, "Nothing here but germs! Thank God I am not dead of cholera!" Perhaps till the day of her death, she will not realise what she missed of soul-touch.

And the second India?

The fakirs, the yogis, the snake-charmers, and the miracle workers constitute the Second India—the psychic India. Modern Science recognises that the imponderable Ether pervades all bodies—atoms and universes alike. In the ocean of Ether miracles take place, which the experimenter senses but as yet has not understood because he has not studied these hidden processes. The psychic atmosphere of India is a fact; like the imponderable ether it pervades the objective and visible India, unseen but felt by many. The religious India is saturated with this psychic atmosphere: the animal-sacrifices and other strange practising of rites and ceremonials which the West disposes of in one word—superstition; the mass-hypnotization of the rope-trick, or the use of unsuspected vitalism which staggers the beholder when he sees a tree grow out of a mere seed within a few minutes; a hundred and one phenomena of second-sight, of apportionment, of materialization etc., etc., yogis who torture their bodies, sleep on a bed of spikes, or stand on their heads for a series of years, or on one leg, or hang suspended by one toe from a tree—all these are products of this psychic atmosphere and contribute to its perpetuation.

Let us not be misunderstood—there are in India many hand-tricksters, for every street corner has its Houdini. We are not speaking of those. We refer to men who possess real psychic powers. These are becoming scarce for the public eye during the last half century, but they do exist and flourish in their own way in places not visited by strange travellers. Those who would understand the power India exerts over the human minds which contact her civilization must make themselves clear on this point. This psychism which they possess is not spirituality, though alas! it is often mistakenly regarded as such. Rarely pure, very often it is maleficent. Wrong beliefs and dubious practices by large masses of people produce a foul magnetic envelope and Westerners feeling it, sometimes revel in it and call it "the soul of India." Never was greater error made. Far from being spiritual, this aspect of the Great Mother is one which instead of revealing, hides the true India. Ages of experience have taught Indians to perform a thousand psychic tricks which to the Westerns seem miraculous. The Oriental has gone far, far along the path the

occidental peoples are just beginning to chalk out for themselves in their foolish efforts to develop automatic writing, table-tapping, materialization and a hundred other forms of psychism. Capacity along these lines fascinates the tourist and in his inexperience he calls it spirituality. The writer knows many western men and women who have fallen prey to the glamour of psychic India and through it serious damage has been caused to their intelligent conscious souls as well as brains. The shocking things in religious and social India, Hindu and Muslim alike, which no social reform, religious revival or political emancipation will remedy, are rooted in the invisible and almost universally unsuspected soil of the psyche-shakti which hides the true India.

For there is the real India—the India which has held the imagination not of the frivolous tourist or the seeker after marvels, but of the real mystics who from time to time arise among the people of the western hemisphere. It is this India also which exerts her silent influence over the thousands who wonder how it is that in spite of everything they dislike and disapprove in what they see in India—the germs, the dust, the smells, the superstitions, the hideous poverty and a thousand other things—how in spite of all this, it is true that they also hear “the East a-calling.”

The eruptions of the emotional nature hinder soul-expression in all of us. Thus also the age-old Soul, Mother India, is hindered in disclosing itself. The veil of religious maya hides her Face. The purdah which covers and confines hundreds of Indian women (by no means the great majority), is but symbolic of this Mystery Veil of their Great Mother. But her power still prevails, like that of her millions of daughters, who rule supreme in their millions of homes—hovels, huts, and palaces alike. Perhaps no other race of women exerts such a silent and for that very reason such a stupendous influence and control over their own and their men's destinies. It is this Soul of India which breathes forth a silent, beneficent and inspiring influence which almost everybody touches and feels. But we repeat—Beware of the psychic veil.

The hidden Self of India, this Third India, is the real Mother. It is this Soul of India which has kept that ancient civilization alive to this day. We have to study old Egypt through her mummies, but older India can be studied in living villages and busy marts. The Assyrian tiles speak of a dead people, not so the Vedas of the Hindus, older than those tiles: The *Gita* and the *Brahmasutras* have moulded and shaped that Soul through the centuries. But not till we quiet our senses, fascinated by the beauty of form, and control our psychic minds, glamourised by the 33 crores of Hindu gods and goddesses, can

we catch a real glimpse of that Soul. Rama, Krishna, Buddha, Sankara embodied that Soul. Innumerable men and women have been influenced by It and in turn have passed on that influence. Masses of her own people, in every centre, have felt its power and even against their will, as it were, have succumbed to it; and fortunate their country because of this. For that has kept India alive and throbbing. So far, the havoc caused by temples and mosques, priests and moulvis, has not seriously touched the Soul, though damage has been done. This injury caused by priestcraft is more subtle in this oriental sub-continent than in the newer civilizations of the occident—for, in the East, priest-craft is rooted in knowledge. There the priests make adroit use of true philosophical ideas to produce a whole ritual of life, thus linking up the normal to the abnormal. Thus they gain a power over the people which is debasing to the Soul, for it engenders dependence on those priests and weakens the moral fibre of the masses of the people.

When our Aryan forefathers immigrated into India, they found a civilization of a high order flourishing there, just exactly as thousands of years later the European trader-immigrants found themselves in the midst of an existing culture. The ancient Aryans brought their own current of life as did the Europeans. The immense difference between the two invaders is this: the Aryans were soul-sustainers, while the European force is a builder of the material world, for the most part unrelated to that Soul. The Aryan conquerors became sons of the soil, unlike the British, so far. The Aryan of that long past era made a fatal error, the consequences of which are felt to the present day: In subduing the aborigines, with the non-understanding of a conquering race, they broke the law which binds man to man and brought on themselves the Nemesis of being subdued in their turn by the White race in like manner. Even now the governing Aryans of to-day are blundering in a similar fashion, perpetuating the arrogance of their forebears in their attitude to the depressed classes—those down-trodden millions who are the descendants of the original owners of the land. What will a just Fate bring in the future? It is true that a Nation garners Wisdom like the human being even through errors, even through experience gained by disregarding the voice of conscience and of the Soul. But when that disregard goes beyond a certain point, separation between soul and body results and the nation perishes. That is how Babylonia, Egypt, and Greece died. India lives because her millions do still regard, however gropingly, the silent voice of the Great Mother—the real India. May they attune themselves more and more to its life-giving Energy, as the tide of spirituality rises once again.

How shall the West catch a glimpse of the Great Mother? By tracing her through the labyrinth of illusions produced by India's commerce, feuds, castes, religions, even art and verbose philosophic speculations. An eclectic life-current is the common feeder of communities and creeds, philosophic schools and social castes. However divergent in their outer beliefs, the Hindus of many castes, Buddhists and Parsis and Jains and Sikhs and Muslims and Christians—all are silently influenced by the unit-soul of India. The source of creeds like the root of the tree lies hidden and the many branches alone are visible. But the root feeds, energises, and sustains the whole tree of many creeds.

The power of symbol, and not only the wonderful technique and fine esthetics, has to be grasped when India's art treasures are contacted. And the same is true even to a greater extent of the ancient literature—her myths truer than history, her fables conveying cosmological and anthropological facts. The study of Sanskrit, of Zend, of Pali, is entrancing to a philologist, but words embody ideas and they cannot be properly understood when their soul is neglected. Modern science has a wide field of research and investigation in the psychical phenomena of faquirs and temple-priests, but there are grave dangers ahead for those who would study true phenomena—dangers which can be avoided to some extent if a thorough *theoretical* knowledge of Yoga-Vidya is first obtained.

Western Economists speculate about the gold absorbed by modern India and hidden there, and endeavor to trace that gold. They may or may not be right in their suppositions, but this is certain: there is another kind of gold stored away in India, entombed in the lives of the half-naked, half-starved, superstitious and religiously frenzied millions. If Western Scholars would lay it bare they will need the pick and shovel of great soul ideas, those master-statements which the ignorant masses of India, unconsciously to themselves, are guarding for the World until its hour strikes again. The West can find these through the study of ancient philosophy and ethics as presented in the writings of H. P. Blavatsky, and thus open their own natures to the influence of *true* spirituality. In so doing they may aid India's twentieth century children to find her in their hearts; but what is more—such students will render spiritual service to their own race which is struggling to avert its impending doom. The hoary Wisdom-Religion of Bharata-varasha, the soul-satisfying philosophy of the Aryans, alone is capable of enlightening the darkened souls of men, alone is dynamic enough to usher in the reign of high thinking and right living for collective humanity.

WESTERN OCCULTISM*

REACTIONS must come. A period of high thought and endeavor is not yet the consummation, and must of necessity—being above the normal level—bring about a condition below it.

Knowing this to be the law of action and reaction, the *buoyancy* resulting from this knowledge should bring us quickly from below to a higher level than before, to a better understanding.

We did not start out expecting a “train de luxe” to heaven. We knew it was to be a fight every step of the way; but in view of the great prize—the uplift of humanity—these obstacles offer opportunity to get into fighting trim, and as such should be welcomed rather than decried or denied.

We know all these things, yet we have to say them over and over again to ourselves and to each other for mutual encouragement. The comrades who may be well support those who may be suffering from illness and disability from whatever cause, and they are right glad to do so.

For our army is an army by reason of mutual support. Think what Our Army is, and despair—if you can!

Old-fashioned “hard thinking” appears to be worse than useless. It is not so much what we can formulate as what we consciously *live* that matters. The formulation may give direction and continuity, and so is useful to ourselves and others. The application of right thought comes from pondering on the Self.

The Egoic consciousness being not limited like that of the physical, and in a state of substance inconceivable to us, our terms cannot comprehend it, although its universal application can be brought to bear upon our present plane, and a junction made—which is no junction in the ordinary sense, but a higher viewpoint.

Mr. Judge said, “All, all is the Self.” He said this for no other possible reason than that the idea might be *seized upon and held*.

Sometimes it may seem as if everything conspired to laugh at us and deride our best efforts; but we know that all this is but the dead weight of the world’s conditions, which the Masters and those who have volunteered are working continuously to lift. And we feel the assurance which comes from an understanding that none of this struggle is in vain.

Masters do all that is possible for Them to do. We strive to follow Their example in doing Their work in this world of conditioned

*From the sayings of Robert Crosbie.

existence, each in his place. The knowledge that it is Their work, and what should be done, sustains us.

What matters it, then, what kind of conditions confront us? Nothing has stopped us, although at times it has seemed that we could go no further. And we are constrained to see that nothing can stop us—not life, nor death, nor any other thing.

So we cheerfully go on to the end of ends, with our lives and all that they contain—that ALL may Live, following the footsteps of those Great Ones who have trodden the Path before us.

“THE LITTLE ONES”

Such was the name given in ancient Judea to the Initiates, called also the “Innocents” and the “Infants,” *i.e.*, once more reborn. This *key* opens a vista into one of the New Testament mysteries; the slaughter by Herod of the 40,000 “Innocents.” There is a legend to this effect, and the event which took place almost a century B.C., shows the origin of the tradition blended at the same time with that of Krishna and his uncle Kansa. In the case of the N. T., Herod stands for Alexander Janneus (of Lyda), whose persecution and murder of hundreds and thousands of Initiates led to the adoption of the Bible story.—*S. D. II, p. 504, fn.*

In our day of dreary soul-killing materialism, the ancient priest Initiates have become, in the opinion of our learned generations, the synonyms of clever impostors, kindling the fires of superstition in order to obtain an easier sway over the minds of men. This is an unfounded calumny, generated by scepticism and uncharitable thoughts. No one believed more in Gods—or, we may call them, the Spiritual and now invisible Powers, or Spirits, the *noumena* of the *phenomena*—than they did; and they believed just *because they knew*. If, initiated into the Mysteries of Nature, they were forced to withhold their knowledge from the profane, who would have surely abused it, such secrecy was undeniably less dangerous than the policy of their usurpers and successors. The former taught only that which they well knew. The latter, *teaching what they do not know*, have invented, as a secure haven for their ignorance, a jealous and cruel Deity, who forbids man to pry into his mysteries under the penalty of damnation.—*S. D. II, pp. 517-18.*

LO HERE, AND LO THERE

THE arena of "occultism" is packed just now with very human beings transmitting messages, so-called, from superhuman beings. What validity have they for the Theosophist? None whatever.

Theosophy is essentially the gospel of reason, self-reliance and responsibility. Its authentic teachings call for the application of the highest intellectual abilities the student can bring to bear upon them, and emerge triumphant under the searching tests of the keenest minds of the day. Greatest test of all, here are teachings that are consistent throughout and self-evidential. They agree with themselves as exactly and inevitably as the propositions of Euclid. The deeper one digs into them, the more clearly this compelling fact discloses itself. There are no contradictions in the teachings of Theosophy, nor between the Teachers—H. P. Blavatsky and W. Q. Judge—nor do either of them contradict themselves.

Here is a fact that any competent mind can determine for itself. No belief whatever is called for; one can *know*.

Why then should the Theosophist accept or pay any attention to any purported "message" whatsoever? Without exception *all* such must be taken on the say-so of the transmitter—upon *belief*. He who so takes them is surely no Theosophist; for in so doing he has gone outside the lines of his own philosophy and its Teachers.

The many Theosophical sects, and the thousand and one others deriving from and related to the original impulse of Theosophy, had and have their very genesis in the declarations of some person declared to be an accredited agent of Masters. Let them show their credentials! They cannot do it, either directly or indirectly. The entire position assumed is in contradiction to Masters' methods as disclosed historically and actually. The content of the many "messages" themselves flatly contradict reason, fact and tradition; ordinarily they rise no higher than the twaddle of the average medium.

Let these "Theosophic" mediums produce a "Secret Doctrine" or an "Ocean of Theosophy," and capable and well-informed students will be the first to acclaim their standing! They cannot do it; they do not know the true teachings, nor even where these are to be found. But they can produce books—and do so by the score, to sell to the believing faithful; they can advertise and lecture and proclaim themselves—and do so, profitably in a money way. And where money and notoriety do not appear to be the objects of these schemers, preying upon the beliefs and fears and emotions of believers of every degree,

it will be found that the false prophet is a person of unsound mind—a mentally, and often morally, diseased man or woman: or a medium, which is in truth to say practically the same thing; for mediumship is a disease.

The Lo here and Lo there of the Theosophic “leaders” of whatever stripe and persuasion, then, have no validity for the true student. They disclose themselves for what they are when examined in the light of the real teachings. They bear witness to nothing more nor less than the “personal God” hallucination in one form or another. The “leader” may repudiate the fact, but the fact itself remains in chilling refutation.

How to meet the situation effectively, in order to protect and preserve the pure Theosophy? Go right on preaching, practising, promulgating and studying it. Theosophy does not change any, because it is the *truth* about things; and those True Ones who know it fully change not at all in Their loyalty to duty and Their gratitude towards the companions in the world who follow in the footsteps of the Predecessors. Theosophy will be here—and so will They—when all the schemers and hysteriacs have blown up and faded away.

The great desideratum, then, is to keep the true line energized in the world of men—without excitement, calmly, steadily, persistently and undeviatingly. Let it ever be here as a life-line for those of our brothers and sisters who, while possessing something of the true flame, are for the time being caught in by the snares of the false prophets. That flame itself will burn through the vicious net in the progress of time, and then they will be seeking the true once more—better able to stand upon their own feet perhaps, as a result of their bitter experience; less susceptible to “Lo here and Lo there,” more wary, more self-reliant through suffering. Let the true line be in evidence, waiting for their need. Such is the duty and privilege of the experienced and informed Theosophist.

FROM A STUDENT'S NOTEBOOK

A true sense of the fitness of things appears to be the rarest of qualities. The sages of old and of our own day had and have it—this exemplification of the science of Brotherhood, implying a life so selfless and a knowledge so high that its possessor knows at once and directly the what and how to do, or not do. Here must be evidence of an inner elevation, in whomsoever found, and not dependent upon appearances. In degree, it is the test of any and every man, because it cannot be artificially acquired. The uneducated and unsophisticated often exhibit this natural cosmopolitanism.

WHAT SHALL WE DO FOR OUR FELLOW-MEN?

UNDER the title "World-Improvement or World-Deliverance?" THEOSOPHY for May contained the reprint of some Notes by H. P. Blavatsky on a letter from Dr. Hübbe-Schleiden, originally published in *Lucifer* for July, 1889, together with some explanatory historical remarks.

In October, 1889, Dr. Hübbe-Schleiden returned to the arena with a second letter which H. P. B. published with her Answers to his queries and objections, and this we now reprint under the title given in *Lucifer*. Dr. Hübbe-Schleiden, like many another, was seeking "the Kingly Knowledge and the Kingly Mystery" discoursed upon in the ninth chapter of *Bhagavad-Gita*. Students will recall that Krishna begins this chapter by remarking to his Disciple, Arjuna:

"Unto thee who *findeth no fault* I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil."

No more than others did Dr. Hübbe-Schleiden recognize that it was his "fault-finding" that chiefly stood in the way of his understanding. As one studies the history of the Theosophical Movement in all its phases, two things stand out ever more clearly: (a) H. P. B., W. Q. Judge, and the Masters of Wisdom had no fault to find with any one or any thing, for they recognized "the reign of law in every thing and every circumstance;" (b) the students attracted to Theosophy and its Messenger were constantly finding fault—with themselves, with each other, with Masters' Agent and with Masters Themselves, as well as with events and circumstances. Since history repeats like a printing-press, the mistakes of the one like the typographical errors of the other, are continually reproduced—*until corrected*. That Dr. Hübbe-Schleiden was complaining on behalf of others as well as himself is clearly indicated in his opening paragraph where he says he has received "several letters . . . not only from Germany, but also from England" on the subject of the first article—to which H. P. B. adds in a foot-note: "Perchance also from Madras?" The meaning of this will be clear when it is remembered that this correspondence from Dr. Hübbe-Schleiden took place soon after the formation of the "Esoteric Section," to which Col. Olcott had been bitterly opposed—so bitterly that the Master had "precipitated" a long letter to him on ship-board on his way to England, calling him severely to account for his attitude and actions in relation to H. P. B. and her work. At the very time of Dr. Hübbe-Schleiden's letters Col.

Olcott was in correspondence with Prof. Coues who was engaged in a merciless assault on the integrity of both H. P. B. and Mr. Judge. All this is discussed fully in "The Theosophical Movement."

As before, we condense Dr. Hübbe-Schleiden's letter to its essentials, but republish H. P. B.'s Answers in full, numbering them for convenience.

FROM DR. HÜBBE-SCHLEIDEN'S LETTER

(1) "You agree with us . . . that the ultimate Goal which the mystic or the occultist have to strive for is not perfection IN existence (the 'world') but *absolute being*: that is, we have to strive for deliverance FROM all existence in any of the three worlds or planes of existence. The difference of opinions, however, is this: Shall we now, nevertheless, assist all our fellow-men indiscriminately in their *worldly* affairs; shall we occupy ourselves with their national and individual Karma, in order to help them to improve the 'world' and to live happily *in* it; shall we strive *with* them to realize socialistic problems, to further science, arts and industries, to teach them cosmology, the evolution of man and of the universe, etc., etc., —or . . . Shall we . . . only work for those who are willing to get rid of all individual existence and yearning to be delivered from all selfishness, from all strivings, who are longing only for eternal peace?"

(2) "According to our opinion the latter course is the right one for a mystic; . . . you say 'Paranirvana is reached only when the Manvantara has closed and during the "Night" of the universe or Prayala.' If the final aim of paranirvana *cannot* be attained individually . . . it stands to reason, that in order to arrive at our consummation we have not only to do the best we can for the suppression of our own self, but that we have to work first for the world-process to hurry all the worldly interests of Hottentots and the European vivisectors . . ."

(3) "*You* have the great advantage over us, that you speak with absolute certainty on all these points, in saying: 'this is the esoteric doctrine,' and 'such is the teaching of my masters.' *We* do not think that we have any such certain warrant for *our* belief; on the contrary, we want to learn, and are ready to receive wisdom, wherever it may offer itself to us. We know of no authority or divine revelation; for, as far as we accept Vedantic or Buddhistic doctrines, we only do so because we have been convinced by the reasons given; or, where the reasons prove to be beyond our comprehension, but where our intuition tells us."

(4) "... It was not, nor is it, our intention 'to inflict any criticism on you;' on the contrary we should never waste time with opposing anything we think wrong; . . . We should now feel further obliged to you, if you (or your masters) will give us some reasons, which could

make it appear likely to us, why paranirvana could *not* be attained by any *jiva* at any time . . .”

(5) “To begin with *our* view, the true Mystic who believes that he can attain deliverance from the world and from his individuality independent of the Karma of any other entities, or of the whole humanity, is an Altruist, because . . . in proportion as he feels his own . . . unwisdom, so does he feel that of other entities, and has compassion with them on that account.”

(6) To take now the other view: Is not the altruism of an occultist who sees himself tied to the Karma of all his fellow-men, and who, on that account, labours for and with them, rather an egotistical one? . . . Altruism is certainly considered one of the first requirements of any German Theosopher. We can or will not speak for others—but we are rather inclined to think that altruism had never been demanded in this country in the former sense (of self-sacrifice *for* the ‘world’), but only in the latter sense of self-sacrifice to the eternal.”

(7) “It is a misunderstanding, if you think in your note *e*,* that we are advocating entire ‘withdrawal or isolation from the world.’ We do so as little as yourself, but only recommend an ‘ascetic life,’ . . . but the consequence of your view seems to lead to joining the world in a *worldly* life, and until good enough reasons are given for it, we do not approve of this conduct.”

(8) “We make no secret of our aims or our striving; we lay our views and our reasons before *anyone* who will hear them, and we are ready to receive amongst us *anyone* who will *honestly* join us. Above all, however, we are doing our best to live up to our highest ideal of wisdom; and perhaps the good example may prove to be more useful to our fellow-men than any organized propaganda of teaching.”

(9) “By the bye, in your note you couple together *Schopenhauer* and *Eduard von Hartmann*. In this question, however, both are of opposite opinions. . . . Hartmann, however, verges much more towards your opinion, for he does not believe in *individual* consummation and deliverance from the world; he thinks all mysticism and particularly that which is now known as Indian philosophy, an error . . .”

(10) “There is, and can be, no doubt that Vedanta and (exoteric) Buddhism do not hold your view, but ours.”

(11) “*Agnani* (misprinted *agnam*) signified just the same as what is rendered by ‘fool’ in the English translations of the Dhammapada and the Suttas. It is never understood ‘intellectually’ and certainly does not mean an *ignoramus*, on the contrary, the scientists are rather more likely to be *agnanis* than any ‘uneducated’ mystic. *Agnani*

*This note “*e*” is numbered (5) in the reprint in May THEOSOPHY.—EDITORS.

expresses always a relative notion. *Gnani* is anyone who is striving for the self-realization of the eternal; a *perfect* gnani is only the *jivan-mukta*, but anyone who is on the road of development to this end may be (relatively) called *gnani*, while anyone who is less advanced is comparatively an *agnani*; . . . moreover, no true mystic will ever call any fellow-man a 'fool' in the intellectual sense of the word, . . . To him anyone is a 'fool' only in so far as he cares for (worldly) existence and strives for anything else than wisdom, deliverance, paranirvana. And this turn of mind is entirely a question of the 'will' of the individuality. . . . It is quite likely that a sister of mercy or a common labourer may have turned the corner while the Bacons, Goethes, Humboldts, etc., may yet linger on the descending side of existence tied down to it by their individual wants and desires."

(12) "As we agree, that all existence, in fact, the whole world and the whole of its evolutionary process, its joys and evils, its gods and its devils, are *Maya* (illusion) or erroneous conception of the true reality: how can it appear to us worth while to assist and to promote this process of misconception?"

(13) "But even if you look at it from the *agnana*-view, that is to say, taking existence for reality, there can never (in 'time') be an end—nor can there have been a beginning—of causality. It makes, therefore, no difference whether any world is in pralaya or not; also Vedanta rightly says that during any pralaya the *karana sharira* (causal body, agnana) of Ishvara and of all jivas, in fact, of all existence, is continuing. And how could this be otherwise?"

(14) "Before our present universe must there not have been an infinite number of other universes? How could this be, if the cause of existence did not last through any pralaya as well as through any kalpa? And if so, why should any pralaya be a more favourable moment for the attainment of paranirvana than any manvantara? . . . In other words, why can paranirvana only be obtained by spurts and in batches; why, if it cannot be attained by any individuality at its *own* time, why must one wait only for the whole of one's present fellow-humanity; why not also for all the animals, plants, amoebas and protoplasms, perhaps also for the minerals of our planet—and why not also for the entities on all the other stars of the universe?"

(15) "Selfishness in the *abstract* which is the cause of all existence, in fact, *Agnana* and *Maya*, can never be *all together* removed and extinguished. . . . In fact, both are mere unreality and misconception."

(16) "Summing up, I will now give three instances of the difference in which, I think a Mystic or (exoteric) Buddhist . . . on the one side, and an occultist or theosophist on the other, would act, if both are fully consistent with their views and principles. Supposing they

meet a poor, starving wretch, with whom they share their only morsel of bread: the mystic will try to make the man understand that the body is only to be kept up, because that entity which lives in it has a certain spiritual destination, and that this destination is nothing less than getting rid of all existence. . . . Not so the occultist. He will know that he himself *cannot* finally realise the eternal, until every other human individuality has likewise gone through all the worldly aspirations and has been weaned from them. He will, therefore, try to assist this poor wretch first in his worldly affairs."

(17) "Secondly, supposing further the mystic and the occultist meet two women, the one of the 'Martha' sort, the other of the 'Mary' character. The mystic will first remind both that every one has, in the first instance, to do his or her duty conscientiously. . . . But, on the other hand, the mystic will, for just this very reason, warn them against creating for themselves new attachments to the world and worldly affairs more than they find absolutely unavoidable. . . . Not so the occultist. He may also say all that the mystic has said and which fully satisfies 'Mary;' as 'Martha,' however, is not content with this and thinks the subject rather tedious and wearisome, he will have compassion with her worldliness and teach her some esoteric cosmology or speak to her of the possibilities of developing psychic powers and so on."

(18) "Thirdly, supposing our mystic and our occultist meet a sick man who applies to them for help. Both will certainly try to cure him the best they can. At the same time, both will use this opportunity to turn their patient's mind to the eternal if they can: they will try to make him see that everything in the world is only the *just* effect of some cause, and that, as he is consciously suffering from his present illness, he himself *must* somewhere have consciously given the corresponding and adequate cause for his illness . . . ; that the only way of finally getting rid of all ills and evils is, not to create any more causes, but rather to abstain from all doing, to rid oneself of every avoidable want and desire, and in this way to lift oneself above all causality (karma). . . . If the patient cannot see the force of this train of argument, . . . the mystic will leave him to his own further development . . . Not so the occultist. He will consider it his duty to stick to this man to whose Karma, as to that of everyone else, he is irremediably and unavoidably bound; he will not abandon him until he has helped him on to such an advanced state of true spiritual development that he begins to see his final goal . . . In the meantime, however, the occultist will try to prepare him for that by helping him to arrange his worldly life in a manner as favourable to such an aspiration as possible. . . . Now, will you do us the great favour to

show us reasons *why* the mystic is wrong and the occultist right, or why paranirvana should not be attained by any individuality and at any time, when its *own* karma has been burnt by *gnana* in *samadhi*, and independent of the karma of any other individual or that of humanity."

ANSWERS OF H. P. B.

(1) As the undersigned accepts for her views and walk in life no authority dead or living, no system of philosophy or religion but one—*namely, the esoteric teachings of ethics and philosophy of those she calls "MASTERS"*—answers have, therefore, to be given strictly in accordance with these teachings. My first reply then is: Nothing of that which is conducive to help man, collectively or individually, to live—not "happily"—but less *unhappily* in this world, ought to be indifferent to the Theosophist-Occultist. It is no concern of his whether his help benefits a man in his *worldly* or *spiritual* progress; his first duty is to be ever ready to help if he can, without stopping to philosophize. It is because our clerical and lay Pharisees too often offer a Christian dogmatic tract, instead of the simple bread of life to the wretches they meet—whether these are starving physically or morally—that pessimism, materialism and despair win with every day more ground in our age. Weal and woe, or happiness and misery, are relative terms. Each of us finds them according to his or her predilections; one in worldly, the other in intellectual pursuits, and no one system will ever satisfy all. Hence, while one finds his pleasure and rest in family joys, another in "Socialism" and the third in a "longing only for eternal peace," there may be those who are starving for truth, in every department of the science of nature, and who consequently are yearning to learn the esoteric views about "cosmology, the evolution of man and of the Universe."

(2) According to our opinion as there is no essential difference between a "mystic" and a "Theosophist-Esotericist" or Eastern Occultist, the above cited course is *not* "the right one for a mystic." One, who while "yearning to be delivered from all selfishness" directs at the same time all his energies only to that portion of humanity which is of his own way of thinking, shows himself not only very *selfish* but is guilty of prejudice and partiality. When saying that *Para*, or *Parinirvana* rather, is reached only at the Manvantaric close, I never meant to imply the "planetary" but the whole *Cosmic* Manvantara, *i.e.*, at the end of "an *age*" of Brahmâ, not one "Day." For this is the only time when during the *universal* Pralaya mankind (*i.e.*, not only the terrestrial *mankind* but that of every "man" or "*manu-bearing*" globe, star, sun or planet) will reach "solidarily" Parinirvana, and even then it will not be the whole mankind, but only those

portions of the mankinds which will have made themselves ready for it. Our correspondent's remark about the "Hottentots" and "European vivisectors" seems to indicate to my surprise that my learned Brother has in his mind only our little unprogressed *Terrene* mankind?

(3) I speak "with absolute certainty" only so far as my own *personal* belief is concerned. Those who have not the *same warrant* for their belief as I have, would be very credulous and foolish to accept it on blind faith. Nor does the writer believe any more than her correspondent and his friends in any "authority" let alone "divine revelation"! Luckier in this than they are, I need not even rely in this as they do on my *intuition*, as there is no *infallible* intuition. But what I do believe in is (1), the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2), that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching.

(4) There is some confusion here. I never said that no *jiva* could attain Parinirvana, nor meant to infer that "the final goal can only be reached solidarily" by our present humanity. This is to attribute to me an ignorance to which I am not prepared to plead guilty, and in his turn my correspondent has misunderstood me. But as every system in India teaches several kinds of *pralayas* as also of Nirvanic or "Moksha" states, Dr. Hübbe-Schleiden has evidently confused the *Prakrita* with the *Naimittika* Pralaya, of the Visishtadwaita Vedantins. I even suspect that my esteemed correspondent has imbibed more of the teachings of this particular sect of the three Vedantic schools than he had bargained for; that his "Brahmin Guru" in short, of whom there are various legends coming to us from Germany, has coloured his pupil far more with the philosophy of Sri Ramanujacharya, than with that of Sri Sankaracharya. But this is a trifle connected with circumstances beyond his control and of a Karmic character. His aversion to "Cosmology" and other sciences including theogony, and as contrasted with "Ethics" pure and simple, dates also from the period he was taken in hand by the said learned guru. The latter expressed it personally to us, after his sudden *salto mortali* from esotericism—too difficult to comprehend and therefore to teach, —to *ethics* which any one who knows a Southern language or two of India, can impart by simply translating his texts from philosophical works with which the country abounds. The result of this is, that my esteemed friend and correspondent talks Visishtadwaitism as unconsciously as M. Jourdain talked "prose," while believing he argues from the Mahayâna and Vedantic standpoint—pure and simple. If otherwise, I place myself under correction. But how can a Vedantin speak of *Jivas* as though

these were *separate* entities and independent of JIVATMA the one universal soul! This is purely Visishtadwaita doctrine which asserts that Jivatma is different in each individual from that in another individual? He asks "why parinirvana could *not* be attained by any jiva at any time." We answer that if by "jiva" he means the "Higher Self" or the *divine ego* of man, only—then we say it may reach Nirvana, not Parinirvana, but even this, only when one becomes *Jivanmukta*, which does *not* mean "at any time." But if he understands by "Jiva" simply the *one life* which, the Visishtadwaitas say is contained in every particle of matter, separating it from the *sarira* or body that contains it, then, we do not understand at all what he means. For, we do not agree that Parabrahm only *pervades* every Jiva, as well as each particle of matter, but say that Parabrahm is inseparable from every Jiva, as from every particle of matter since it is the *absolute*, and that it is in truth that Jivatma itself *crystallized*—for want of a better word. Before I answer his questions, therefore, I must know whether he means by Parinirvana, the same as I do, and of which of the *Pralayas* he is talking. Is it of the *Prakrita* Maha Pralaya, which takes place every 311,040,000,000,000 years; or of the *Naimithka* Pralaya occurring after each *Brahma Kalpa* equal to 1,000, Maha Yugas, or which? Convincing reasons can be given then only when two disputants understand each other. I speak from the esoteric standpoint almost identical with the Adwaita interpretation; Dr. Hübbe Schleiden argues from that of—let him say *what* system, for, lacking omniscience, I cannot tell.

(5) To feel "compassion" without an adequate practical result ensuing from it is not to show oneself an "Altruist" but the reverse. Real self-development on the esoteric lines is *action*. "Inaction in a deed of mercy becomes *an action* in a deadly sin." (*Vide The Two Paths* in the "Voice of the Silence," p. 31.)

(6) An Occultist does not feel "himself tied to the Karma of all his fellow men," no more than one man feels his legs motionless because of the paralysis of another man's legs. But this does not prevent the fact that the legs of both are evolved from, and contain the same ultimate essence of the ONE LIFE. Therefore, there can be no *egotistical* feeling in his labours for the less favoured brother. Esoterically, there is no other *way, means* or *method* of sacrificing oneself "to the eternal" than by working and sacrificing oneself for the collective spirit of Life, embodied in, and (for us) represented in its highest divine aspect by Humanity alone. Witness the *Nirmanakâya*,—the sublime doctrine which no Orientalist understands to this day but which Dr. Hübbe Schleiden can find in the IInd and IIIrd Treatises in the "*Voice of the Silence*." Naught else shows forth the eternal; and in no other

way than this can any mystic or occultist *truly* reach the eternal, whatever the Orientalists and the vocabularies of Buddhist terms may say, for the real meaning of the *Trikâya*, the triple power of Buddha's embodiment, and of Nirvâna in its triple negative and positive definitions has ever escaped them.

If our correspondent believes that by calling himself "theosopher" in preference to "theosophist" he escapes thereby any idea of *sophistry* connected with his views, then he is mistaken. I say it in all sincerity, the opinions he expresses in his letters are in my humble judgment the very fruit of sophistry. If I have misunderstood him, I stand under correction.

(7) It is difficult to find out how the view expressed in my last answer can lead to such an inference, or where have I advised my brother Theosophists to join men "in all their *worldly* interests and pursuits!" Useless to quote here again that which is said in note *e*,* for every one can turn to the passage and see that I have said nothing of the kind. For one precept I can give a dozen. "Not nakedness, not plaited hair, not dirt, not fasting or lying on the earth . . . not sitting motionless, can purify one who has not overcome desires," says *Dhammapada* (chap. I., 141). "Neither abstinence from fish or flesh, nor going naked, nor the shaving of the head, nor matted hair, etc. etc., will cleanse a man not free from delusions" *Amagandha Sutta* (7, 11). This is what I meant. Between salvation through dirt and stench, like St. Labro and some Fakirs, and worldly life with an eye to every interest, there is a long way. Strict asceticism in the midst of the world, is more meritorious than avoiding those who do not think as we do, and thus losing an opportunity of showing them the truth.

(8) So do we. And if, not all of us live up to our highest ideal of wisdom, it is only because we are *men* not gods, after all. But there is one thing, however, we never do (those in the esoteric circle, at any rate): *we set ourselves as examples to no men*, for we remember well that precept in *Amagandha Sutta* that says: "Self-praise, disparaging others, conceit, evil communications (denunciations), these constitute (moral) uncleanness"; and again, as in the *Dhammapada*, "The fault of others is easily perceived, but that of oneself is difficult to perceive; the faults of others one lays open as much as possible, but one's own fault one hides, as a cheat hides the bad die from the gambler."

(9) As I have never read von Hartmann, and know very little of Schopenhauer, nor do they interest me, I have permitted myself only to bring them forward as examples of the worst kind of pessimism; and you corroborate what I said, by what you state of Hartmann. If,

*See preceding foot-note, and for Note *e* read H. P. B.'s Note numbered (5) in May THEOSOPHY, page 294.—EDITORS.

however, as you say, Hartmann thinks "Indian philosophy an error," then he cannot be said to *verge* toward *my* opinion, as I hold quite a contrary view. India might return the compliment with interest.

(10) It depends on what you call Vedanta—whether the Dwaita, the Adwaita, or the Visishtadwaita. That we differ from all these, is no news, and I have spoken of it repeatedly. Yet in the esotericism of the *Upanishads*, when correctly understood, and our esotericism, there will not be found much difference. Nor have I ever disputed any of the facts about Buddha as now brought forward; although these are facts from only his *exoteric* biography. Nor has he invented or drawn from his inner consciousness the philosophy he taught, but only the method of his rendering it. Buddhism being simply esoteric *Bodhism* taught before him secretly in the *arcana* of the Brahminical temples, contains, of course, more than one doctrine of which the Lord Buddha never spoke in public. But this shows in no way that he did not teach them to his Arhats. Again, between "attachment to worldly views or interest" and the study of Cosmology, which is *not* "a worldly science" however, there is an abyss. One pertains to religious and philosophical asceticism, the other is necessary for the study of *Occultism*—which is not Buddhistic, but universal. Without the study of cosmogony and theogony which teach the hidden value of every force in Nature and their direct correspondence to, and relation with, the forces in man (or the principles) no occult psycho-physics or *knowledge of man* as he truly is, *is possible*. No one is forced to study esoteric philosophy unless he likes it, nor has anyone ever confused Occultism with Buddhism or Vedantism.

(11) *Agnam*, instead of *agnani* was of course a printer's mistake. With such every Journal and Magazine abounds, in Germany, I suppose, as much as in England, and from which *Lucifer* is no more free than the *Sphinx*. It is the printer's and the proof-reader's Karma. But it is a worse mistake, however, to translate *Agnani* by "fool," all the Beals, Oldenbergs, Webers, and Hardys, to the contrary. Gnana (or, Jnâna, rather) is Wisdom certainly, but even more, for it is the spiritual knowledge of things divine, unknown to all but those who attain it—and which saves the *Jivanmuktas* who have mastered both Karmayoga and Jnânayoga. Hence, if all those who have not jnâna (or Gnana) at their fingers' end, are to be considered "fools" this would mean that the whole world save a few Yogis is composed of fools, which would be *out-carlyleing* Carlyle in his opinion of his countrymen. *Ajnâna*, in truth, means simply "ignorance of the *true* Wisdom," or literally, "Wisdomless" and not at all "fool." To explain that the word "fool" is "never understood intellectually" is to say nothing, or worse, an Irish bull, as, according to every etymological

definition and dictionary, a *fool* is one who is “*deficient in intellect*” and “destitute of reason.” Therefore, while thanking the kind doctor for the trouble he has taken to explain so minutely the vexed Sanskrit term, I can do so only in the name of *Lucifer’s* readers, not for myself, as I knew all he says, *minus* his risky new definition of “fool” and *plus* something else, probably as early as on the day when he made his first appearance into this world of *Maya*. No doubt, neither Bacon, Humboldt, nor even the great Hæckel himself, the “light of Germany,” could ever be regarded as “gnanis”; but no more could any European I know of, however much he may have rid himself of all “individual wants and desires.”

(12) Precisely, because the term *maya*, just like that of “agnana” in your own words—expresses only a *relative* notion. The world . . . “its joys and evils, its gods and devils,” and men to boot, are undeniably, when compared with that awful reality *everlasting eternity*, no better than the productions and tricks of *maya*, illusion. But there the line of demarcation is drawn. So long as we are incapable of forming even an approximately correct conception of this *inconceivable* eternity, for us, who are just as much an *illusion* as anything else outside of that eternity, the sorrows and misery of that greatest of all illusions—human life in the universal *mahamaya*—for us, I say, such sorrows and miseries are a vivid and a very sad reality. A shadow from your body, dancing on the white wall, is a reality so long as it is there, for yourself and all who can see it; because a reality is just as relative as an illusion. And if one “illusion” does not help another “illusion” of the same kind to study and recognise the true nature of Self, then, I fear, very few of us will ever get out from the clutches of *maya*.

(13) This is again a *Visishtadwaita* interpretation, which we do not accept in the esoteric school. We cannot say, as they do that while the gross bodies alone perish, the *sukshma* particles, which they consider uncreated and indestructible and the only real things, alone remain. Nor do we believe any Vedantin of the Sankarachârya school would agree in uttering such a heresy. For this amounts to saying that *Manomaya Kosha*, which corresponds to what we call *Manas*, mind, with its volitions, feelings and even *Kamarupa* the vehicle of the *lower manas*, also survives during *pralaya*. See page 185 in *Five Years of Theosophy* and ponder over the three classifications of the human principles. Thence it follows that the *Karana Sarira* (which means simply the *human Monad* collectively or the reincarnating ego), the “causal body” cannot continue; especially if, as you say, it is *agnana*, ignorance or the *wisdomless* principle, and even agreeably with your definition “a fool.” The idea alone of this “fool” surviving during

any pralaya, is enough to make the hair of any Vedanta philosopher and even of a full blown Jivanmukta, turn grey, and thrust him right back into an "agnani" again. Surely as you formulate it, this must be a *lapsus calami*? And why should the *Karana Sarira* of Iswara let alone that of "all Jivas"(!) be necessary during *pralaya* for the evolution of another universe? Iswara, whether as a personal god, or an *intelligent* independent principle, *per se*, every Buddhist whether esoteric or exoteric and orthodox, will reject; while some Vedantins would define him as Parabrahm *plus* MAYA only, *i.e.*, a conception valid enough during the reign of maya, but not otherwise. That which remains during pralaya is the eternal potentiality of every condition of *Pragna* (consciousness) contained in that plane or *field* of consciousness, which the Adwaita calls *Chidakasan* and *Chinmatra* (abstract consciousness), which, being absolute, is therefore perfect *unconsciousness*—as a *true* Vedantin would say.

(14) As Dr. Hübbe Schleiden objects in the form of questions to statements and arguments that have never been formulated by me, I have nothing to say to this.

(15) Here again the only "unreality and misconception" I can perceive are his own. I am glad to find my correspondent so learned, and having made such wonderful progress since I saw him last some three years ago, when still in the fulness of his *agnana*; but I really cannot see what all his arguments refer to?

(16) Here the "Mystic" acts precisely as a "Theosophist or Occultist" of the Eastern school would. It is extremely interesting to learn where Dr. Hübbe Schleiden has studied "Occultists" of the type he is describing? If it is in Germany, then pitying the Occultist who *knows* "that he himself *cannot* realize the eternal" until every human soul has been weaned from "worldly aspirations" I would invite him to come to London where other Occultists who reside therein would teach him better. But then why not qualify the "Occultist" in such case and thus show his nationality? Our correspondent mentions with evident scorn, "Socialism" in this letter, as often as he does "Cosmology?" We have but two English Socialists, so far, in the T. S. of which two every Theosophist ought to be proud and accept them as his exemplar in practical Buddha- and Christ-like charity and virtues. Such socialists—two active altruists full of unselfish love and charity and ready to work for all that suffers and needs help—are decidedly worth ten thousand Mystics and other *Theosophers*, whether German or English, who talk instead of acting and sermonize instead of teaching. But let us take note of our correspondent's second instance.

(17) Is the cat out of the bag at last? I am asked to "oblige" our correspondent by answering questions, and instead of clear state-

ments, I find no better than transparent hints against the working methods of the T. S.! Those who go against "esoteric cosmology" and the development of psychic powers are not forced to study either. But I have heard these objections four years ago, and they too, were started by a certain "Guru" we are both acquainted with, when that learned "Mystic" had had enough of Chelaship and suddenly developed the ambition of becoming a Teacher. They are stale.

(18) As no Occultist of my acquaintance would act in this supposed fashion no answer is possible. We theosophists, and especially your humble servant, are too occupied with our work to lose time at answering suppositious cases and fictions. When our prolific correspondent tells us *whom* he means under the name of the "Occultist" and *when* or *where* the latter has acted in that way, I will be at his service. Perhaps he means some Theosophist or rather member of the T. S. under this term? For I, at any rate, never met yet an "Occultist" of that description. As to the closing question I believe it was sufficiently answered in the earlier explanations of this reply.

DOGMA AND IGNORANCE

For over sixteen centuries the new masks, forced on the faces of the old gods, have screened them from public curiosity, but they have finally proved a misfit. Yet the metaphorical FALL, and as metaphorical atonement and crucifixion, led Western Humanity through roads knee-deep in blood. Worse than all, they led it to believe in the dogma of the evil spirit distinct from the spirit of all good, whereas the former lives in all matter and pre-eminently in man. Finally it created the God-slandering dogma of Hell and eternal perdition; it spread a thick film between the higher intitutions of man and divine verities; and, most pernicious result of all, it made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own appearance on this, and probably on other earths. Henceforth the people were led to accept, as the problematical consolation for this world's sorrows, the thought of original sin.—*S. D. II, p. 484.*

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."

"DO you suppose we ever learned anything about Theosophy before? In some other life, I mean?" Ida Merrell asked the question of Sue Bryce as they drove along, while Dr. and Mrs. Bryce were engaged in their own conversation on the front seat.

"Why, of course, or how should we have heard about it so young? You know what it says in *The Bhagavad-Gita* about the man who 'comes in contact with the knowledge which belonged to him in his former body and from that time he struggles more diligently towards perfection.' "

"No, I hadn't heard that," said Ida, "but I like it. I'd love to think I was just starting in and going on from where I stopped last time. But how can we be sure we aren't just hearing about it for the first time? Some people must be."

"I should say, by how much it means to us, for one thing." Then, raising her voice a little, "Mother, wouldn't you say that we can be sure this isn't the first time we have heard of Theosophy by its sounding so natural and taking hold of us so?"

"Why, yes, Sue, and then there is what the Master wrote to the London Lodge in the early days. I know the gist of it, but perhaps your father can give you the exact quotation."

"Do you know it, Daddy?"

"I think it ran like this: 'The converging lines of your Karma have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realise that this would be the same as to say that effects came without causes.' "

"You see, Ida!"

"I guess maybe that does mean me, too," said Ida, "because the little time I've been going to the School has made everything so different;" and added, with a little laugh, "including me."

"Isn't it because you feel different that things look changed to you?" asked Sue.

"I suppose so. But to go back to what your father quoted, if it's Karma that brought us to Theosophy together here, it must be what we do that will keep us together in the Work or else make us have to go on by ourselves."

"You are right there, Ida," said Dr. Bryce heartily. "And that is the very idea that is given in the sentence following what I quoted. If anyone drops out it is by his own act, just as each one of us determines for himself his own place in the Work."

"One encouraging thing," Mrs. Bryce added, "is that if we try hard and do our best we may not have to go on so long in the dark in another life, as some of us have in this one. Have you heard what Mr. Judge said about his first meeting with H. P. B., Ida?"

"No, Mrs. Bryce. What was it, please?"

"He said that H. P. B. looked at him in recognition the first time he saw her, and that it was as if they had parted the evening before, leaving part of a task still to be done. So when she showed him the plans again he could go on understandingly, and we know how faithfully he carried through his part of it."

"I'm glad you told me that," said Ida, as the car drew up before the apartment house where she lived. "And there's no use saying how grateful I am to Sue for telling me about Theosophy and taking me to Theosophy School. I only hope I can live up to it so I won't lose it for so long again!"

"That's one thing all of us are working for, Ida," said Mrs. Bryce kindly, as the little girl got out. And as the car started she called, "Come and see Sue whenever you can!"

THE SEVEN SENSES

"State this wonderful mystery . . . Hear the assignment of causes exhaustively. The nose, and the tongue, and the eye, and the skin, and the ear as the fifth (organ of sense) Mind and Understanding, these seven (senses) should be understood to be the causes of (the knowledge of their) qualities. Smell, and taste, and colour, sound, and touch as the fifth, the object of the mental operation, and the object of the Understanding (the highest spiritual sense or perception), *these seven are causes of action*. He who smells, he who eats, he who sees, he who speaks, and he who hears as the fifth, he who thinks, and he who understands, these seven should be regarded as the *causes of the agents*. These (the agents) being possessed of qualities (*sattwa, rajas, tamas*), enjoy their own qualities, agreeable and disagreeable" (*Anugîta*).—*S. D., I, pp. 534-5.*

THE KARMA OF THE KINGDOMS

ALL is evolving Life; the unseen elemental kingdoms, the mineral, the vegetable, the animal. Being life, it is impressionable. Every man is a radiating center of such impressions. The lower kingdoms are affected by them—even their forms are unconsciously created by man; but they are not conscious of it and so for them it is not Karma. They act as passive agents for the return of action; ill-omened minerals, poisonous and evil plants, beasts of prey—all these are the forms into which the thinking of man has forced the seas of life below him; and each suffers therefrom in proportion to his creativeness in that line. It is not injustice to one animal to be a scavenger or destroyer while another is “pure” and “innocent.” Neither thinks of its state; the one is no happier than the other; it is not Karma for them at all. A vivisected animal is not an individual; its pain is the conglomerate suffering of an order of spiritual evolution, nor is its suffering of the nature we judge it to be, falsely personifying it into our likeness as we do. The injustice is vile, deadly, and soul-destroying; but it is inflicted first of all upon the vivisector and next upon those who seek profit from his act. The animal is merely the mirror in whose agonies the coloring of his own motivation can be read.

Ages later the channels of action into which we have thrown all these creatures will lead back to our feet. As men we have to deal with the vicious forms of life and the asperities of nature which we have created; as aspirants to the Path we have to deal with the “living dead” of the great mass, and with the “Dwellers” we have in times past constructed round and about us, whether in internal tendencies or family and social relationships. But all the lower orders, the instruments of our present torture, are not concerned, do not suffer; they are merely passive balls-and-chains and could not suffer except for actions they had responsibly initiated, and for which therefore they were answerable.

Many a man who would not knowingly harm anything, leads the most corrupt and dissolute of lives under the impression that so long as he raises no hand against another, he commits no sin. On the contrary he is raising against himself some of the most far-reaching and enduring causes. For his connection with the great lower kingdoms is first of all through his own body; the lives he is degrading and setting back perhaps thousands of years in their natural evolution, he will in future ages have to wait for, guide and drag upward, with aching arms and bleeding feet. Nor is his present karma light; his whole attitude reflects itself in weaker minds, who destroy themselves piecemeal,

bring grief and suffering to all about them and heavy labor upon others because of their neglected duties. An occasional drink taken by one man may emerge upon the visible surface of humanity as dipsomania in a half-dozen other quarters.

Karma thus takes no account of conventional morality; it waves aside arbitrary codes but demands infinitely more in the realities. Compulsory morality is as vicious, and in the same degree, as license.

If a man is full bent upon a course of perversion, it is an experience which he *must* undergo, and from which he must suffer, before he can understand and before he can gain the necessary knowledge of all experience. To warn him is enough; if the experience is not necessary he will respond. If it is necessary, and we cheat him—why then, at some long-distant future time, we will have a soul going back to wallow in the missed mire out of time and place, amid the wreck of worlds and the crash of matter so far as himself and his beloved are concerned; all that asymmetric development is on our guilty hands at last, however altruistic we thought our wielding of the monitory rod to be. The whole *motif* of Theosophy is the universality of Spirit and the worth and integrity of the individual soul; but the hardest lesson of all for human nature to learn is true respect for the paths of other souls. If it is our Karma to fall with those of uncongenial habits, we but double and compound it by urging or forcing the unready. Not more than others, have many Theosophists learned this lesson; they but use subtler gyves and prison bars.

To seek pleasure and avoid pain is the whole motivation of animal—that is to say, psychic—material—life. Therefore the ambition of the graduating animal, man, is to find safe haven where bliss is sure and pain is not. It is so powerful an instinct that religions, like the Christian, which had in them neither reason, common sense, justice, nor mercy, have secured vast followings by playing upon it.

Thus the vision of a Universe under the inexorable sway of cause and effect first brings to the mind a desire for unilateral escape; to work out and kill that form of Karma which brings pain, and to build up that which brings pleasure, unknowing that all this is the lesson and not the end to be sought. It can be so done, and in truth is a quite “natural” way. By fully accepting Karma, by harming none, by clean living and gentle thought, can a man in truth reach full liberation from any kind of pain-creating action, and that in not many births.

Then what? He has once more identified himself with the nature of the spiritual essence of matter, absolute harmonious motion which is neither action nor individual being; has in very truth reached Nirvana. But that identification brings with it the inevitable necessity

of following the laws of Great Nature; upon the dawning again of the Day he has, in union with the Primordial Essence, to follow its periodical tides of creativeness, and after pursuing his slow way again through the Kingdoms, reaches Man and once more revolves through the whole cycle of conscious experience. This is truly the path of Karma, the road of the Dharmakayas; and it depends for its very possibility upon the labor and sacrifice of beings of another order.

Such beings are they who see that the Universe is not personal; that in itself it knows nothing of either goodness or badness. It is a chaos of forces which cannot bring about any definite end or direction of development except under conscious guidance. Lacking that, it would be periodically an utter mixture of senseless, confused half-consciousnesses, indistinguishable pains and pleasures, goods and ills, incalculable and hopeless, alternating with Pralayas of unconscious peace and quietude which set in without any gain for all the turmoil. For the simple law of cause and effect—merely insures that effect follows cause. It cannot itself give direction or purpose, because direction and purpose are the causes which operate *under* it.

Direction at the dawning, the Dharmakaya cannot give, for he has become identified with non-self-consciousness. Thus in every cycle there are some—ex-Dharmakayas, many of them—who elect to take in succession the burden of making possible the orderly procession of conscious evolution. The lowest rank is the awakening aspirant, who in the course of time, if successful, goes through Mastership to the Dhyani. His release lies not in cessation of action, but in cessation of any personal or individual concern for the result.

Such an one has relinquished desire for evolution of his own, and so becomes unaffected by whatever his acts set in motion. Remaining at will the unaffected Spectator through both Manvantara and Pralaya, in Pralaya he does not slumber, though resting, and in Manvantara he has no weary round to run over again.

Does a man for that reason choose the path of Duty against the path of Karma? It does not so occur. Long before the Path turns, he loses all dread of nothingness, and particularly of such peaceful slumber as lies at the far end of the Dharmakaya path; for him, nothing in the world but implacable spiritual Duty. And if he is of the stuff of Masters, nothing whatsoever can long incline him to any other path. Having then sacrificed all, reserving to himself not even the poor anodyne of oblivion, he treads the infinitudes, and baring his breast to the icy blasts of Avitchi, finds it inwardly warmed, unsought, by the soft holy fires of Eternity.

LIVING TO BENEFIT MANKIND

"To live to benefit mankind is the first step."

MANY give lip-assent to this injunction to altruism, but lay it aside without analyzing—far less applying, as they seek on for “practical” hints and helps to progress. Yet it is the shining key that alone can unlock the gates to the Path of Attainment. A negligible trifle seems the key of gold to some; to others, an ornament which they wear with complacency, displaying their good works in the sight of men; only the few recognize that it is for use and fits the lock that hinders their advance.

The people who are attracted to any movement for the amelioration of conditions, physical or superphysical, fall into two general classes, those whose desire is to get, and those whose aim is to give. The larger group consists of those who come to inquire what, if anything, there is for them in that movement, and who remain, if they do remain, to try to make that benefit their own. These make up the rank and file of the followers of every system of thought, religious, philosophical, or scientific, not excepting Theosophy in its periodical restatements.

Few, by comparison, are ever those who come, moved by the woe they see and cannot understand, to seek an explanation which can ease the pain of others; few they who seek to learn that they may teach in all humility and without lurking hope of prestige and of power. No movement could survive without these faithful few. The strength of the Theosophical Movement in the world of men, in any place and at any time, can be measured by the size, relative and absolute, of this group. Forth from their number have come the few real successes of the Movement in our day. From that same starting-point of pity and the will to help have reached the heights all of the Great Compassionators of the race.

No man should fail to ask himself and press the question till he is assured to which group he belongs. The answer is not hard to find if he is honest about his motive for seeking knowledge, for attending Lodge meetings, and for studying Theosophical books. But self-judgment must be strict and not self-righteous if one is to get at the truth. It is an instinctive act of self-defense for the lower nature to draw the veil of sophistry between Self-scrutiny and its weaknesses. The temptation is strong for most men to credit themselves with the motives they recognize as desirable in the abstract. But failure in honest taking of their bearings at the journey's start may mean—nay,

must mean—a misdirection of effort tragic in waste of time and opportunities.

What signifies the phrase, “to *live* to benefit mankind”? Not the performance of good works alone—that is but *acting* to benefit humanity. *Living* to benefit mankind involves the justification of individual existence, the recognition of human brotherhood and of the purpose of life—the growth of the soul—as indissolubly linked with service, service of the whole to which each belongs, and of the various related portions of that whole which each, as a partly differentiated entity, contacts. Living to benefit mankind can mean no less than making that concept the keynote of all one’s thinking and desiring and activity.

The Great Ones who come among men from time to time have shown it possible to make life itself a benediction, not primarily by what They do or say, but by the spirit and motive that animate or breathe through Their every act or Their repose. Contacting such a life, the faint of heart take courage; the despairing hope once more; the indolent are spurred to purposeful endeavor. Only when his life speaks more plainly than his most eloquent words can what one says enkindle other hearts.

A modicum of growth must follow service—such is the Law. But he who serves only that he may grow thereby plants the seed of wholesome grain side by side with weeds to choke it ere the harvest-time. The longing for individual advancement becomes unselfish only when the aim is to serve through growth, by patterning the life from inner motive out upon the model set by Those who, by Their very quality of life, arouse men’s slumbering aspirations and strengthen their resolve.

SOUL AND SUBSTANCE

Accept the explanations and teachings of Occultism, and, the blind inertia of physical Science being replaced by the *intelligent active* Powers behind the veil of matter, motion and inertia become subservient to those Powers. It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. It opens limitless horizons to *substance* informed by the divine breath of its soul in every possible state of tenuity, states still undreamt of by the most spiritually disposed chemists and physicists.—*S. D., I, p. 520.*

ANCIENT LANDMARKS

A LAND OF MYSTERY*, BY H. P. B.

(Continued from August)

EVIDENTLY we, THEOSOPHISTS, are not the only iconoclasts in this world of mutual deception and hypocrisy. We are not the only ones who believe in cycles and, opposing the Biblical chronology, lean towards those opinions which secretly are shared by so many, but publicly avowed by so few. We, Europeans, are just emerging from the very bottom of a new cycle, and progressing upwards, while the Asiatics—Hindus especially—are the lingering remnants of the nations which filled the world in the previous and now departed cycles. Whether the Aryans sprang from the archaic Americans, or the latter from the prehistorical Aryans, is a question which no living man can decide. But that there must have been an intimate connection at some time between the old Aryans, the prehistoric inhabitants of America—whatever might have been their name—and the ancient Egyptians, is a matter more easily proved than contradicted. And probably, if there ever was such a connection, it must have taken place at a time when the Atlantic did not yet divide the two hemispheres as it does now.

In his *Peruvian Antiquities* (see the *Theosophist* for March) Dr. Heath, of Kansas City—*rara avis* among scientific men, a fearless searcher, who accepts truth wherever he finds it, and is not afraid to speak it out in the very face of dogmatic opposition—sums up his impressions of the Peruvian relics in the following words:—"Three times the Andes sank hundreds of feet beneath the ocean level, and again were slowly brought to their present height. A man's life would be too short to count even the centuries consumed in this operation. The coast of Peru has risen eighty feet since it felt the tread of Pizarro. Supposing the Andes to have risen uniformly and without interruption, 70,000 years must have elapsed before they reached their present altitude."

"Who knows, then, but that Jules Verne's fanciful idea¹ regarding the lost continent Atlanta may be near the truth? Who can say that, where now is the Atlantic Ocean, formerly did not exist a continent, with its dense population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired part east and part west, populating thus the two hemispheres? This would

*This article was first printed by H. P. Blavatsky in *The Theosophist* for April, 1880.

¹This "idea" is plainly expressed and asserted as a fact by Plato in his *Banquet*; and was taken up by Lord Bacon in his *New Atlantis*.

explain the similarity of their archæological structures and races, and their differences, modified by and adapted to the character of their respective climates and countries. Thus would the llama and camel differ, although of the same species; thus the algoraba and espino trees; thus the Iroques Indians of North America and the most ancient Arabs call the constellation of the 'Great Bear' by the same name; thus various nations, cut off from all intercourse or knowledge of each other, divide the zodiac into twelve constellations, apply to them the same names, and the Northern Hindus apply the name Andes to their Himalayan mountains, as did the South Americans to their principal chain.* Must we fall in the old rut, and suppose no other means of populating the Western Hemisphere except 'by way of Behring's Strait'? Must we still locate a geographical Eden in the East, and suppose a land, equally adapted to man and as old geologically, must wait the aimless wanderings of the 'lost tribe of Israel' to become populated?"

Go where we may, to explore the antiquities of America—whether of Northern, Central, or Southern America—we are first of all impressed with the magnitude of these relics of ages and races unknown, and then with the extraordinary similarity they present to the mounds and ancient structures of old India, of Egypt and even of some parts of Europe. Whoever has seen one of these mounds has seen all. Whoever has stood before the cyclopean structures of one continent can have a pretty accurate idea of those of the other. Only be it said—we know still less of the age of the antiquities of America than even of those in the Valley of the Nile, of which we know next to nothing. But their symbolism—apart from their outward form—is evidently the same as in Egypt, India, and elsewhere. As before the great pyramid of Cheops in Cairo, so before the great mound, 100 feet high, on the plain of Cahokia,—near St. Louis (Missouri)—which measures 700 feet long by 800 feet broad at the base, and covers upwards of eight acres of ground, having 20,000,000 cubic feet of contents, and the mound on the banks of Brush Creek, Ohio, so accurately described by Squier and Davis, one knows not whether to admire more the geometrical precision, prescribed by the wonderful and mysterious builders in the form of their monuments, or the hidden symbolism they evidently sought to express. The Ohio mound represents a serpent, upwards of 1,000 feet long. Gracefully coiled in capricious curves, it terminates in a triple coil at the tail. "The embankment

*"The name *America*" said I, in *Isis Unveiled*, (Vol. 2, p. 591) three years ago, "may one day be found closely related to *Meru*, the sacred mount in the centre of the *seven* continents." When first discovered, America was found to bear among some native tribes the name of *Atlanta*. In the States of Central America we find the name *Amerih*, signifying, like *Meru*, a great mountain. The origin of the *Kamas* Indians of America is also unknown.

constituting the effigy, is upwards of five feet in height, by thirty feet base at the centre of the body, slightly diminishing towards the tail.”¹ The neck is stretched out and its mouth wide opened, holding within its jaws an oval figure. “Formed by an embankment four feet in height, this oval is perfectly regular in outline, its transverse and conjugate diameters being 160 and 8 feet respectively,” say the surveyors. The whole represents the universal cosmological idea of the serpent and the egg. This is easy to surmise. But *how came* this great symbol of the Hermetic wisdom of old Egypt to find itself represented in North America? How is it that the sacred buildings found in Ohio and elsewhere, these squares, circles, octagons, and other geometrical figures, in which one recognizes so easily the prevailing idea of the Pythagorean sacred numerals, seem copied from the Book of Numbers? Apart from the complete silence as to their origin, even among the Indian tribes, who have otherwise preserved their own traditions in every case, the antiquity of these ruins is proved by the existence of the largest and most ancient forests growing on the buried cities. The prudent archæologists of America have generously assigned them 2,000 years. But by whom built, and whether their authors migrated, or disappeared beneath victorious arms, or were swept out of existence by some direful epidemic, or a universal famine, are questions, “probably beyond the power of human investigation to answer,” they say. The earliest inhabitants of Mexico, of whom history has any knowledge—more hypothetical than proven—are the Toltecs. These are *supposed* to have come from the North and *believed* to have entered Anahuac in the 7th century A.D. They are also credited with having constructed in Central America, where they spread in the eleventh century, some of the great cities whose ruins still exist. In this case it is they who must also have carved the hieroglyphics that cover some of the relics. How is it, then, that the pictorial system of writing of Mexico, which was used by the conquered people and learned by the conquerors and their missionaries, does not yet furnish the keys to the hieroglyphics of Palenque and Copan, not to mention those of Peru? And these civilized Toltecs themselves, who were they, and whence did they come? And who are the Aztecs that succeeded them? Even among the hieroglyphical systems of Mexico, there were some which the foreign interpreters were precluded the possibility of studying. These were the so-called schemes of judicial astrology “given but not explained in Lord Kingsborough’s published collection,” and set down as purely figurative and symbolical, “intended only for the use of the priests and diviners and possessed of an esoteric significance.” Many of the hieroglyphics on

¹Smithsonian contributions to *Knowledge*, Vol. 1.

the monoliths of Palenque and Copan are of the same character. The "priests and diviners" were all killed off by the Catholic fanatics,—the secret died with them.

Nearly all the mounds in North America are terraced and ascended by large graded ways, sometimes square, often hexagonal, octagonal or truncated, but in all respects similar to the *teocallis* of Mexico, and to the *topes* of India. As the latter are attributed throughout this country to the work of the five Pandus of the Lunar Race, so the cyclopean monuments and monoliths on the shores of Lake Titicaca, in the republic of Bolivia, are ascribed to giants, the five exiled brothers "from beyond the mounts." They worshipped the *moon as their progenitor* and lived before the time of the "Sons and Virgins of the *Sun*." Here, the similarity of the Aryan with the South American tradition is again but too obvious, and the Solar and Lunar races—the Sûrya Vansa and the Chandra Vansa—re-appear in America.

This Lake Titicaca, which occupies the centre of one of the most remarkable terrestrial basins on the whole globe, is "160 miles long and from 50 to 80 broad, and discharges through the valley of El Desagvadero, to the south-east into another lake, called Lake Aullagas, which is probably kept at a lower level by evaporation or filtration, since it has no known outlet. The surface of the lake is 12,846 feet above the sea, and it is the most elevated body of waters of similar size in the world." As the level of its waters has very much decreased in the historical period, it is believed on good grounds that they once surrounded the elevated spot on which are found the remarkable ruins of Tiahuanico.

The latter are without any doubt aboriginal monuments pertaining to an epoch which preceded the Incal period, as far back as the Dravidian and other aboriginal peoples preceded the Aryans in India. Although the traditions of the Incas maintain that the great law-giver and teacher of the Peruvians, Manco Capac—the Manu of South America—diffused his knowledge and influence from this centre, yet the statement is unsupported by facts. If the original seat of the Aymara, or "Inca race" was there, as claimed by some, how is it that neither the Incas, nor the Aymaras, who dwell on the shores of the Lake to this day, nor yet the ancient Peruvians, had the slightest knowledge concerning their history? Beyond a vague tradition which tells us of "giants" having built these immense structures in one night, we do not find the faintest clue. And, we have every reason to doubt whether the Incas are of the Aymara race at all. The Incas claim their descent from Manco Capac, the son of the Sun, and the Aymaras claim this legislator as their instructor and the founder of the era of their civilization. Yet, neither the Incas of the Spanish period could

prove the one, nor the Aymaras the other. The language of the latter is quite distinct from the *Inichua*—the tongue of the Incas; and they were the only race that refused to give up their language when conquered by the descendants of the Sun, as Dr. Heath tells us.

The ruins afford every evidence of the highest antiquity. Some are built on a pyramidal plan, as most of the American mounds are, and cover several acres; while the monolithic doorways, pillars and stone-idols, so elaborately carved, are “sculptured *in a style wholly different* from any other remains of art yet found in America.” D’Orbigny speaks of the ruins in the most enthusiastic manner. “These monuments,” he says, “consist of a mound raised nearly 100 feet, surrounded with pillars—of temples from 600 to 1,200 feet in length, opening precisely towards the east, and adorned with colossal angular columns—of porticoes of a single stone, covered with reliefs of skilful execution, displaying symbolical representations of the Sun, and the condor, his messenger—of basaltic statues loaded with bas-reliefs, in which the design of the carved head is half Egyptian—and lastly, of the interior of a palace formed of enormous blocks of rock, completely hewn, whose dimensions are often 21 feet in length, 12 in breadth, and 6 in thickness. In the temples and palaces, the portals are not inclined, as among those of the Incas, but perpendicular; and their vast dimensions, and the imposing masses, of which they are composed, surpass in beauty and grandeur all that were afterwards built by the sovereigns of Cuzco.” Like the rest of his fellow-explorers, M. D’Orbigny believes these ruins to have been the work of a race far anterior to the Incas.

Two distinct styles of architecture are found in these relics of Lake Titicaca. Those of the island of Coati, for instance, bear every feature in common with the ruins of Tiahuanico; so do the vast blocks of stone elaborately sculptured, some of which, according to the report of the surveyors, in 1846, measure: “3 feet in length by 18 feet in width, and 6 feet in thickness”; while on some of the islands of the Lake Titicaca there are monuments of great extent, “but of true Peruvian type, believed to be the remains of temples destroyed by the Spaniards.” The famous sanctuary, with the human figure in it, belongs to the former. Its doorway 10 feet high, 13 feet broad, with an opening 6 feet 4 inches, by 3 feet 2 inches, is cut from a single stone. “Its east front has a cornice, in the centre of which is a human figure of strange form, *crowned with rays*, interspersed with serpents with crested heads. On each side of this figure are three rows of square compartments, filled with human and other figures, of apparently symbolic design. . . .” Were this temple in India, it would undoubtedly be attributed to Shiva; but it is at the antipodes, where neither

the foot of a Shaiva nor one of the Naga tribe has ever penetrated to the knowledge of man, though the Mexican Indians have their *Nagal*, or chief sorcerer and serpent worshipper. The ruins standing on an eminence, which, from the water-marks around it, seem to have been formerly an island in Lake Titicaca, and "the level of the Lake now being 135 feet lower, and its shores, 12 miles distant, this fact, in conjunction with others, warrants the belief that these remains antedate any others known in America."* Hence, all these relics are unanimously ascribed to the same "unknown and mysterious people who preceded the Peruvians, as the Tulhuatecas or Toltecs did the Aztecs. It seems to have been the seat of the highest and most ancient civilization of South America and of a people who have left the most gigantic monuments of their power and skill" . . . And these monuments are all either *Dracontias*—temples sacred to the Snake, or temples dedicated to the Sun.

Of this same character are the ruined pyramids of Teotihuacan and the monoliths of Palenque and Copan. The former are some eight leagues from the City of Mexico on the plain of Otumla, and considered among the most ancient in the land. The two principal ones are dedicated to the Sun and Moon, respectively. They are built of cut stone, square, with four stories and a level area at the top. The larger, that of the Sun, is 221 feet high, 680 feet square at the base, and covers an area of 11 acres, nearly equal to that of the great pyramid of Cheops. And yet, the pyramid of Cholula, higher than that of Teotihuacan by ten feet according to Humboldt, and having 1,400 feet square at the base, covers an area of 45 acres!

It is interesting to hear what the earliest writers—the historians who saw them during the first conquest—say even of some of the most modern of these buildings, of the great temple of Mexico, among others. It consisted of an immense square area "surrounded by a wall of stone and lime, eight feet thick, with battlements, ornamented with many stone figures *in the form of serpents*," says one. Cortez shows that 500 houses might be easily placed within its enclosure. It was paved with polished stones, so smooth, that "the horses of the Spaniards could not move over them without slipping," writes Bernal Diaz. In connection with this, we must remember that it was not the Spaniards who conquered the Mexicans, but their *horses*. As there never was a horse seen before by this people in America, until the Europeans landed it on the coast, the natives, though excessively brave, "were so awe-struck at the sight of horses and the roar of the artillery," that they took the Spaniards to be of divine origin and sent them human beings as sacrifices. This superstitious panic is sufficient

**New American Cyclopaedia*, Art, "Teotihuacan."

to account for the fact that a handful of men could so easily conquer incalculable thousands of warriors.

According to Gomera, the four walls of the enclosure of the temple corresponded with the cardinal points. In the centre of this gigantic area arose the great temple, an immense pyramidal structure of eight stages, faced with stone, 300 feet square at the base and 120 feet in height, truncated, with a level summit, upon which were situated two towers, the shrines of the divinities to whom it was consecrated—Tezcatlipoca and Huitzlipochtli. It was here that the sacrifices were performed, and *the eternal fire maintained*. Clavigero tells us, that besides this great pyramid, there were forty other similar structures consecrated to various divinities. The one called *Tezcacalli*, “the House of the Shining Mirrors, sacred to *Tezcatlipoca*, the God of Light, the Soul of the World, the Vivifier, the Spiritual Sun.” The dwellings of priests, who, according to Zarate, amounted to 8,000, were near by, as well as the seminaries and the schools. Ponds and fountains, groves and gardens, in which flowers and sweet smelling herbs were cultivated for use in certain sacred rites and the decoration of altars, were in abundance; and, so large was the inner yard, that “8,000 or 10,000 persons had sufficient room to dance in it upon their solemn festivities”—says Solis. Torquemada estimates the number of such temples in the Mexican empire at 40,000, but Clavigero, speaking of the majestic *Teocalli* (literally, houses of God) of Mexico, estimates the number higher.

So wonderful are the features of resemblance between the ancient shrines of the Old and the New World that Humboldt remains unequal to express his surprise. “What striking analogies exist between the monuments of the old continents and those of the Toltecs who . . . built these colossal structures, truncated pyramids, divided by layers, like the temple of Belus at Babylon! Where did they take the model of these edifices?”—he exclaims.

The eminent naturalist might have also enquired where the Mexicans got all their *Christian* virtues from, being but poor pagans. The code of the Aztecs, says Prescott, “evinces a profound respect for the great principles of morality, and as clear a perception of these principles as is to be found in the most cultivated nations.” Some of these are very curious inasmuch as they show such a similarity to some of the Gospel ethics. “He who looks too curiously on a woman, commits adultery with his eyes,” says one of them. “Keep peace with all; bear injuries with humility; God, who sees, will avenge you,” declares another. Recognizing but one Supreme Power in Nature, they addressed it as the deity “by whom we live, Omnipresent, that knoweth all thoughts and giveth all gifts, without whom man is as

nothing; invisible, incorporeal, one of perfect perfection and purity, under whose wings we find repose and a sure defence." And, in naming their children, says Lord Kingsborough, "they used a ceremony strongly resembling the Christian rite of baptism, the lips and bosom of the infant being sprinkled with water, and the Lord implored to *wash away the sin* that was given to it before the foundation of the world, *so that the child might be born anew.*" "Their laws were perfect; justice, contentment and peace reigned in the kingdom of these benighted heathens," when the brigands and the Jesuits of Cortez landed at Tabasco. A century of murders, robbery, and forced conversion, were sufficient to transform this quiet, inoffensive and wise people into what they are now. They have fully benefited by dogmatic Christianity. And he, who ever went to Mexico, knows what that means. The country is full of blood-thirsty Christian fanatics, thieves, rogues, drunkards, debauchees, murderers, and the greatest liars the world has ever produced! Peace and glory to your ashes, O Cortez and Torquemada! In this case at least, will you never be permitted to boast of the enlightenment *your* Christianity has poured out on the poor, and once virtuous heathens!

(*To be continued*)

THE FIVE CONTINENTS

Three submerged, or otherwise destroyed, continents—the first "continent" of the First Race prevailing to the last and existing to this day—are described in the occult Doctrine, the *Hyperborean*, the *Lemurian* (adopting the name now known in Science), and the *Atlantean*. Most of Asia issued from under the waters after the destruction of Atlantis; Africa came still later, while Europe is the fifth and the latest—portions of the two Americas being far older. But of these, more anon. The Initiates who recorded the Vedas—or the Rishis of our Fifth Race—wrote at a time when Atlantis had already gone down. Atlantis is the fourth continent that *appeared*, but *the third that disappeared*.—*S. D. II, p. 606, fn.*

ON THE LOOKOUT

DISTURBING THE BALANCE OF NATURE

The Masai tribe of Africa is being slain wholesale by the herds of man-eating lions now dominating the country. Raids upon native villages, and death, are a matter of frequent occurrence. And why? All as the aftermath of the white man's incurable itch for meddling in the affairs of the "lesser breeds" for the profit of his own pocket.

In former days, Masai boys between thirteen and seventeen were trained as warriors and hunters, and during those years, they were the defense and safeguard of the tribe against the lions, which then feared man. It was of course intolerable to the civilized ideal of "progress" to have thousands of husky youths undergoing this wild training when they might be peacefully piling up wealth for the white man. Therefore the British Government of Kenya brought about the abolition of the system; whereupon the lions soon found their raids upon the cattle herds comparatively unresisted. The next step, to raids upon the villages themselves, was easy and inevitable. (*Literary Digest*, May 26, 1928.)

A like condition exists in Uganda and Tanganyika, leading directly from the introduction of cattle into Africa. The cattle disease, rinderpest, broke out and spread to the wild stock. In order to prevent the wild herds from spreading the disease, they were practically destroyed by great drives. As a result, hundreds of lions were without their natural food and attacked the villages in lieu thereof.

Incidentally, some Theosophists have been concerned as to the fate of the wild beasts which have been theoretically in process of extinction before the advances of civilization. It is a Theosophical doctrine that the propensities of wild animals are created unseen by corresponding qualities in man himself. Since the wild beast traits of man can scarcely be said to be on the decrease, this anomaly has aroused question. The experiences of Kenya, Uganda and Tanganyika show that the decrease is more apparent than real; nor are there signs of any diminution of beasts of prey in India. To all of which may be added the great increase in pestilent insects in civilized countries during recent years, as well as the greater number of virulent diseases and germs.

VITALISM AND MECHANISM

The article, *Purposive Action*, by Margaret Floy Washburn, in *Science*, Jan. 13, 1928, is worthy of careful study, not only because of the exposition it makes of the two great opposed theories in science,

but also because of its unconscious revelation of the real nature of the "impersonal search for truth" of which science boasts so much. Doctor Washburn leads off almost at once with the following revelation:

A REVELATION

Since I shall have occasion to speak of the motives or drives underlying behavior, it is not inappropriate to say that the drive which lies back of my present purpose is a hearty dislike of the doctrine of emergent evolution, which was so warmly endorsed at the last meeting of this association by Professor Jennings, the retiring chairman of the Zoological Section.

She says also:

Professor Jennings sees in emergent evolution the only salvation from the dire practical consequences of mechanism. "Mingle," he says, "this perfect doctrine of mechanism with equal parts of the perfect doctrine of natural selection and you get a potion, a cocktail, with a kick that is warranted to knock out ethics and civilization." But if we believe that new laws of nature may at any moment begin to act, in the paralysis of science that would result from the drinking of *this* cocktail, I would give still less for the chances of ethics and civilization.

AN INTERPRETATION

Now this would be all well and good were it not for the fact that the mechanist refuses to consider even the possibility of undiscovered laws *existing beyond matter as known to him*. Dr. Washburn considers the following interpretation of the theories of emergent evolution:

(a) The appearance of new phenomena in the way of new chemical combinations and new species.

(b) The discovery of new fundamental laws of the Universe from time to time.

(c) Modification of fundamental laws upon entering into new combinations.

The fourth alternative, the coming into existence of new fundamental laws, is completely rejected by her, quite reasonably, since no such occurrence could take place except upon the supposition of a personal god. But in the name of all clear thinking, how can anyone, experimenting with matter only, discover the difference between "new fundamental laws" and new appearances arising from the four accepted alternatives? Dr. Washburn admits that the great difficulty of mechanism lies in the determined tendency of living bodies to restore and maintain their own patterns.

WHENCE DESIGN IN NATURE?

The actual materials of our bodies are constantly leaving us, but the pattern remains and new materials are forced into the same pattern, which is secured by all manner of devices; moreover, when the pattern can no longer be maintained, by all manner of devices its reappearance

in offspring has been ensured. What is this that cares so much about its pattern? No wonder that the vitalist posits emergent entelechies, mysterious agencies that occupy themselves with its preservation. But to the mechanist mysterious agencies are too reminiscent of nature deities, earth spirits, and similar relics of the childhood of human thought to be congenial. And, he asks, is it really true that preservation and restoration of the pattern are peculiar to living matter? The atom also has a tendency to restore its pattern; whenever it loses an electron it makes haste to repair the loss. The mechanist would cling to the faith that the preservations and restorations, even the reproductions, of patterns in living organisms can ultimately be traced to the preservation and restoration of atomic patterns. And if it be said that this is merely to ascribe purpose to the atom, or perhaps to the electron, the mechanist will say, "Well and good; put whatever may be necessary into the beginnings of things, but don't be lavish with emergents during the later processes."

This is mechanism at its best and broadest. Its gigantic and gigantically obvious error is the failure to see that living beings are alive, and that conscious beings have consciousness; in other words, that if purposiveness can be ascribed to rudimentary matter, then the whole universe is alive, conscious, and has purpose.

THE ERRORS OF VITALISM

Curiously, vitalism of the ordinary sort contains fallacies of reasoning by which mechanism of Dr. Washburn's type shows almost favorably in contrast.

But vitalists in the field of psychology, like Professor McDougall, mean by purposiveness in living organisms more than a mere tendency to restore and reproduce the pattern. Professor McDougall means by purposiveness the organism's anticipation of the results of its action; the end is actually the cause of the action. The organism is not forced by physico-chemical laws to preserve and reproduce its pattern; the end to be attained produces the required behavior through a type of causality unknown to lifeless matter.

Prof. McDougall goes even further than this, claiming that in the first performance of an instinctive action, for instance, the first nest-building of a bird, the animal is guided by an inherited mental image, "the power of thinking of or imagining an object not present to the senses is provided in the form of innate mental structure."

This indeed is vitalism at its highest, and reads like an echo of vastly older teachings:

The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyān-Chohanīc wisdom. . . . Hartmann . . . regards evolution as intelligently guided by the Unconscious (the Cosmic *Logos* of Occultism). But the latter acts only mediately through FOHAT, or Dhyān-Chohanīc energy, and not quite in the direct manner which the great pessimist describes. (*Secret Doctrine*, 1888, II, 649).

CONFLICTING THEORIES

The great weaknesses of the vitalists, on the other hand, are: (a) the postulation of mysterious vital forces outside of and beyond matter, whereas in matter, universally living, potentially conscious, reside all possibilities, including that of conscious immortality in forms as yet not scientifically admitted; (b) an inability to deal with the reflex and mechanical actions so well known scientifically, in living bodies—actions incompatible with the vitalistic theory and yet which, in the light of universally living matter, acting eternally under mathematical law, are not at all mysterious.

Dr. Washburn attempts to grapple with the admitted *impasse* of mechanism—the continued persistence of purpose.

The problem before mechanism in dealing with purpose is not merely to explain the association of transitory acts into series, but to furnish a mechanistic explanation of something that *endures throughout the series*. When in ordinary speech we say that a man has a purpose in what he is doing, we mean that there is something relatively constant throughout his course of action, namely, awareness of an end, and when we watch animals engaged in instinctive activities, while their behavior shows that they are not aware of the end, it also shows the presence of something that persists until the end is reached. Can mechanism explain this relatively constant and unchanging factor, or must we make use of entelechies, innate ideas, and other retractions into past modes of thought?

“DRIVE” IN NATURE

The explanation she arrives at is as simple as it is inconsistent. She gives the name “drive” to a persistent physiological state which leads to a series of movements in the direction of a given end. It is a condition of muscular and nervous tenseness which is maintained throughout a series of purposive actions. The fact that in human beings there is a cessation of physical action while the next step is being thought out, is explained by Dr. Washburn thus: the quietness of thought is not in reality a cessation of the action of the “drive” but in reality is one of bodily tenseness, especially in the trunk muscles, the continued energy of the drive being thus, so to say, stored up for the time being. When action begins again, the conserved energy begins to express itself as motion.

Remarkable to relate, this theory is advanced in all seriousness, and without doubt is hailed by the mechanist school as the very latest advance in biological thought. Yet consider! The whole life action of a high type of human being may be a single “drive,” or compound of three or four drives in the direction of goals, toward which all waking and sleeping energy is directed throughout the days and years.

These "drives" are subdivided into a multitude of lesser contributory purposive chains of action, enduring from a few minutes to hours or days. In addition, from time to time arrive unforeseen states of environment or mind which have to be met with still other "drives." Thus, in such a human being, taken at a given time, there may be four or five major life purposes being carried through, each, we must suppose, conserved in moments of inactivity by its particular muscular tenseness; in addition, literally hundreds of subsidiary purposes. Yet at this very time, during any night of deep sleep, during a period of extensive unconsciousness, of amnesia, or even of conscious relaxation, muscular tenseness vanishes completely. Where is the conserving power of the "drive" then? Are we to suppose that when a man lays aside a certain purpose for a series of years, not even thinking of it, perhaps, and then takes it up again, that it has been carried through by a particular set of muscular tenseness all that time? And how can the stretching of an *unconscious* piece of material (for to the mechanist, muscle is unconscious) preserve an intricate complex of consciousness? Why a muscle? Why not a rubber band?

MECHANICAL PURPOSIVENESS!

Curiously enough, her basis for this remarkable theory is introspective. Introspection, says she, tells us that our quiet is not the quiet of relaxation, but that of "bodily tenseness, especially in the trunk muscles." But it so happens that by an effort of will that tenseness can be eliminated in the midst of purposive thinking. Thus Dr. Washburn's great idea turns out to be, not a circumvention of the great difficulty of mechanism, but an exposure of the very limited and feeble reasoning upon which mechanism is founded. We give Dr. Washburn's conclusion as being both more self-explanatory and more self-exposing than any possible comment of our own.

"HIGHLY SPECULATIVE" INDEED!

In explaining, then, the persistent character of purposive action, the mechanist may substitute for the vitalist's mysterious, emergent entelechy, involving something over and above the ordinary physico-chemical laws, the *drive* as a state of unstable physico-chemical equilibrium, underlying all purposive action, and an attitude of steady contraction of the trunk muscles, into which the energy of the drive may discharge and which accompanies the higher forms of purposive action. These suggestions towards a mechanistic explanation of purposiveness have had to be put concisely and dogmatically because of the limits of my time. *If they are highly speculative, they are at least, it seems to me, by virtue of being mechanistic, closer to the spirit of science than the semi-personal and animistic emergents of the vitalist.*

THE PERILS OF SCIENCE

In *Science* for March 23, 1928, Gen. John J. Carty expresses some worries regarding future applications of scientific progress.

Already, the applications of science to human affairs have far outrun the ability of man to use them wisely. The engineer has provided agencies of incalculable value in time of peace, but they are also endowed with prodigious powers of destruction which can be loosed in time of war. Unless we solve the problem encountered in man himself, the outlook is dark indeed, and it may even be questioned whether our civilization will endure.

Human behavior presents the most important and the most formidable problem of all the ages. Its solution can be achieved only by profound and prolonged researches, which shall bring to bear upon every phase of the subject all of the resources of science.

This does not lead Gen. Carty to the same conclusion as that of the many who, seeing this, have advocated the slowing up of science, and the direction of part of the human energy therein involved toward the inculcation of a moral and spiritual basis of living; for he says:

While, in such a consideration as this, it would be folly to ignore the claims of religion and philosophy, it would be a grave error to conclude that, in order to avoid disaster, we must restrict progress in the application of science to material things. On the contrary, we must accelerate progress in all the sciences for the knowledge thus gained will be required in preparing the individual man to function as a sane and peaceful unit in the ultimate social organism.

THE ETERNAL UNIVERSE

There are creations also and destructions of worlds innumerable; the supremely exalted Being performs all this with as much ease as if in sport, again and again, for the sake of conferring happiness.—*The Institutes of Manu*.

The above quotation we find in probably the very last place one would ever seek for its like—the columns of a scientific dissertation upon cosmology, by Dr. E. E. Fournier d'Albe, F. Inst. P., printed in the *London Observer* for Feb. 5, 1928. The whole nature of the article is such that we can properly deal with it only by a series of extracts, interspersed with the Theosophical doctrines which preceded it by some forty to fifty years.

It must be confessed that the world-view of the late Victorians was dismal in the extreme. According to them, all varieties of energy tended to assume the least useful form, so that in the end a dead level would result, "without form, and void," in which no life would be possible for ever and ever. The universe would stop one day, like a clock that has run down, and nobody would wind it up again.

The inevitable corollary to this view was that the universe had at one time been "wound up" and started on its downward course. As far as the earth alone is concerned the date of this winding up was put

at some hundred million years ago. Geology demanded at least a thousand million, but on the physical data of those days, based upon the earth's internal temperature and conductivity, and the contraction of the sun, it was impossible to postulate more than a hundred million years for the age of the habitable earth.

Yet in those days, the "inevitableness" of the corollary was usually unsuspected, and Madame Blavatsky's remarks thereupon were heretical in the extreme.

Among many other objections to the doctrine of an endless evolution and re-involution (or re-absorption) of the Kosmos, a process which, according to the Brahminical and Esoteric Doctrine, is without a beginning or an end, the Occultist is told that it cannot be, since "by all the admissions of modern scientific philosophy it is a necessity of Nature to run down." If the tendency of Nature "to run down" is to be considered so forcible an objection to Occult Cosmogony, "How," we may ask, "do your Positivists and Free-thinkers and Scientists account for the phalanx around us of active stellar systems?" They had eternity to "run down" in; why, then, is not the Kosmos a huge inert mass? (*Secret Doctrine*, 1888, I, 148-9).

The query, she remarks is unanswerable, stating that:

... we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more. Our Kosmos and Nature will run down only to reappear on a more perfect plane after every PRALAYA. (*S. D.* I, 149).

THE REVOLUTION OF '96

Says Dr. d'Albe:

The discovery of radio-activity by Becquerel in 1896 revealed an unsuspected source of energy which cancelled all previous arguments and calculations. The world could, so to speak, renew its youth from within, by drawing upon the internal energy of its very atoms. The age of the earth could be logically expanded to the utmost limits demanded by geological evidence, and the sun could be granted a correspondingly longer lease of life.

The implications of this discovery were still more far reaching than those indicated, but not too far reaching to be comprised within the fore-knowledge of the ancient science.

The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few, of the highest Initiates—those *whose very existence is known but to a small number of Adepts*—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present

Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow. (*S. D. I*, 611-12).

And a perusal of the recorded circumstances concerning Becquerel's "accidental" discovery adds decided point to this remark.

ANCIENT AND MODERN THEORIES

Dr. d'Albe believes that the lessons taught by radio-activity were as valuable on the atomic scale as on the scale of the stars. In accordance with the recently published theory of Dr. R. A. Millikan, that his "cosmic rays" may be the evidence of matter in the process of birth, Dr. d'Albe says:

We know what powers of life and death are conveyed by X-rays. Who knows what mysterious powers and all-pervasive influences may be disseminated by these rays, which are a thousand times more penetrating than the hardest X-rays? Science has found a source of energy capable of sustaining the perpetual out-going stream for unexpectedly long periods. That source belongs to the world of atoms. There may be further sources, undiscovered as yet, derived from worlds of a still lower order, an order of further infinitesimals.

Such a series of sources would give a reasonable explanation of the eternity of the Universe, where stars are born, blossom forth to full glory, and then die, leaving the rest of the starry world to proceed on its shining way. And is not this like the life process itself? All living beings, not excluding ourselves, begin life as microscopic specks on a molecular scale, and reach infancy by a rapid process of unfolding. Such a perpetual unfolding from within outwards, such an inexhaustible stream of energy and life, seems to be the solution of the riddle of the Universe.

And H. P. Blavatsky wrote forty years ago:

It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. (*Addenda Vol. I, Secret Doctrine*, "The Masks of Science," p. 520).

Science only errs in believing that, because it has detected in vibratory waves the *proximate* cause of these phenomena, it has, therefore, revealed ALL that lies beyond the threshold of Sense . . . those etheric tremors, are not, as asserted by Science, set up by the vibrations of the molecules of *known* bodies . . . but that we must seek for the ultimate causes of light, heat, etc., etc., in MATTER existing in *super-sensuous* states. . . . Light and heat are the ghost or shadow of matter in motion. (*S. D. I*, 515).

. . . The many *imponderable* substances that fill interplanetary space, and which, interpenetrating each, are the direct cause, at the lower end, of the production of natural phenomena manifesting through *vibration* (so-called). (*S. D. I*, 587).