

A U M

An honest confidence in the teaching and the Teacher;—this is that Faith by which the treasure is gained.

—CREST-JEWEL OF WISDOM.

THEOSOPHY

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ORTHODOXY AND POPERY

THERE is purity as well as impurity in Nature, in every relation of manifested existence, and hence in all the mental deposits of every man. Unmixed good and unmixed evil are unknown in human life. Purity and impurity, good and evil, knowledge and error, are not things in themselves, but terms of relation, of experience, of contrast, of comparison, which each Being undergoes for itself, interprets for itself, in terms of its own capacity for assimilation and rejection. That which is wise in one relation is foolish in another. That which is good at one stage is evil at another. What inspires one to the loftiest ideals of conduct becomes in another the irresistible fascination of self-aggrandizement, self-indulgence, self-destruction. This is evident, self-evident, to every man in every field of human and mental activity. Nowhere is it more evident than in the vast sphere which Theosophists call the Psychic, and which in religion is recognized as the Moral nature. But who sees that both good and evil, both purity and impurity, spring from the same Principle (more truly, from the same combination of principles) in the human being? From the One LIFE spring all the Beings; from this one Element spring all the Elements; from the changing combinations made by each Being spring all the possibilities of the evolution of character, whether that character is presently weak or strong, whether it is upon the upward or the downward Path—on its way to the Divine or the Infernal world.

“All these statements are mere truisms, mere platitudes,” is the mental and moral reaction, expressed or unexpressed, of the average man, to the reiterations of these great Truths of the Soul.

"Every man knows for himself that they are true; why, then, go on repeating them?" With this passive and bored assent, the man goes right on actively spending his energies of thought and will and feeling in the ever-varying pursuit of the pot of gold at the end of his moral rainbow, in the worship of this or that will-o'-the-wisp of memory or imagination—the *Skandhas*, the *Kama-rupas*, the *Mayavi-rupas* of the race and of the individual:

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour:
The paths of glory lead but to the grave."

Theosophists know, by their own re-aroused Intuition, by their own direct perception, by their own reading and reflection, that there is another Path altogether, different wholly from the path of science, of religion, of philosophy (all, but gilded names for the poet's "paths of glory"), but they, for the most part, either *rest* on that Path when found, or, "moved by the Qualities," travel it *backwards* toward a recrudescence or a renaissance of the Fourth or the Third Race intellectual and psychical natures.

Those who essay to repose in any position gained by the "Eternal *Pilgrim*" must of necessity soon or late fall into "Quietism, that utter paralysis of the *Soul*," as one of the Master's designates it; become mere "believers;" drift into the path of religion and depend upon the revelations, the assumed authority, of this or that inspired leader, guide, savior, whatnot. This is Popery—the "perfection" of the path of religion; and the Orthodoxy of those who fall into this path has no other meaning than to believe what one is told to believe, to reject what one is told to reject. Obedience is the prime virtue of all such—and this obedience is but an *alias* for Mediumship. In one degree or another it is the characteristic Quality of the bulk of mankind today which, according to the *Secret Doctrine* teachings, is constituted of the "surviving remnants" of Third and Fourth Race Egos. One need not be surprised, then, that this characteristic greatly predominates among Theosophists in all the many mystical and occult bodies. It is the ghost of that "passive Yoga" which led to the "sin of the Mindless" in the past, as it leads today to mob-psychology in every direction.

This pole of the Psychic nature has its counterpart, inseparable from it, and that counterpoise includes the mob-psychologizers of every description—the "leaders of mankind" in every channel and rut of human life; in science, in state, in business and social exist-

ence, in schools and professions quite as much and quite as effectively as in the field peculiarly called religious. It comprises all those whose intellectual and psychic principles are positive, not negative, active, not passive—those who assume the role of Leader, of Authority, of Teacher: those, in short, who seek to *govern* their less-endowed or less active fellows, not to educate them. Governor and governed—these are the mutual relations of *Kali Yuga*, everywhere in evidence, in the theosophical as well as in all other associations of men. Each has its own popery and its own orthodoxy in the name of Theosophy, of H. P. B. and *her* Masters. They all spring from misconceptions and hence from misuse of the Psychic nature mistaken for the truly Spiritual. One and all forget or ignore the *essential characteristic* of genuine Spirituality—*Self-Knowledge*.

“Practical Esoteric Science,” wrote H. P. B. over and over again, “is altogether *sui generis*.” Above all, she showed that it is moral, intellectual and psychic *education*. How can there be education in Self-Knowledge other than through Self-reliance, Self-discipline, Self-study, in the light of the Eternal Verities enunciated by H. P. B.? Any other course, no matter by whom pursued, nor by what noble terms disguised, is the polar antithesis of the Wisdom-Religion.

This is the Orthodoxy of H. P. B. and *her* Masters, as it must be the orthodoxy of any and every man who aspires to learn and apply what They teach. It is a life of work—of study and work to become one’s Self an *impersonal Force for good*. This is Their understanding and application of the *meaning* of Universal Brotherhood.

FLAMES AND SHADOWS

DURING a terrible business depression, an earnest student was heard to remark that he had lately "seen the stone wall several times"—a sentiment which could be fervently echoed, and with frequency, from all the Theosophical purlieus. Well—the fact that he had seen the wall more than once was proof enough that the sight was not necessarily fatal. Others who have not only seen it but have been forced to go through it, have found that sometimes it is only the shadow of a wall, and the light-blotting parent of it is the anticipatory horror of its contact in the mind of the beholder.

Some who have learned to read outward circumstance as the symbolic lettering on the inner pages of life, and have found that the eye in its course of learning must linger at whiles on spotted and wrinkled sheets as well as on fair lines with multicolored illuminations, *they* look first for the *spiritual meaning* of calamity—real or fancied, inner or outer. And to revert to the first figure, often have they swept aside shadows with the arm of unflinching spiritual courage, to find beyond a new land and a new life. And if sometimes that land spread bleakly to the sight at first, it was not lost on them that the horizon spread wider, if more barely; that the mountains soared higher, though steeper; the breeze blew cleaner though chillier. It is the outcome of these things which determines whether we have undertaken the Path as a pleasant road to heaven. "Hardship, suffering, even death, are the *allurements* of the true chela." To the dilettante Theosophist, these words are redeemed from forbiddingness only by their incomprehensibility. Yet there are those on the earth, as heretofore, as for all time, who understand them.

But hardship, suffering, even death, may be met, and by many are met, in the midst of seeming plenty. As to others, there is sometimes an *appearance* which, because of the streams of karma reaching equilibrium through mental idiosyncracies, is more dreadfully real than reality. These things coming up from the outside, and meeting certain accumulations on the inside, the battle begins; after that, the Path may become a matter of knowledge and not of speculation to the aspirant. If he is weak, has mental reservations as to how much he is willing to endure under Karma, well, that is one way in which failures, often for an incarnation, occur. But, if not, it is otherwise.

Robert Crosbie has said that in his mind he had seen himself friendless, destitute, stripped of all that is life to men in the world; that he had lived out that experience to the full; and that subsequently all these things had come to him in the flesh. But he knew and had outlived their terrors. Such men as he have transferred their interests to a larger plane of life; to them the great has become the small, the small the great, and the inner the real, while externalities fade into shadow. These experiences are not for those who live in the personal. To learn, to understand karma, one must needs experience sorrow. But how strangely importances alter their proportions under the equilibrating light of Spirit!

A simile: take the personal nature of the man as an untended field wherein dead things lie drying and debris blown into corners and hollows is carelessly allowed to accumulate—the daily delinquencies of the would-be disciple who ought to know better, but does not. And after awhile fire comes. What matter whether by lightning from heaven or a match carelessly tossed by friend or enemy? It may be the crash and turmoil of joining issues in some public conflict in which the man is engaged; it may be a threatening business problem opening the trapdoors of ruin before the mind's eye; it may be the unexpected snarl of an enemy risen out of the dubious night of times forgotten across the ages. It may be the chance word or act of friend, wife, husband, its meaning all in the eye of the beholder. And then again it may be some fleeting thought, which hooks unexpectedly to another of heavier mien, dragging it suddenly to light, and so on to a worse and worse, like a heavy rope hauled to chimney-top by an ever-thickening succession of cords, until at last the whole of a nature's delinquencies hang in array before the prostrated conscience.

Kept we the field clean day by day, fuel for these devastations would be lacking; but, having come, how receive them? Fight fire, stressfully to preserve some few mounds of our pitiful rubbish? Or fan the flames onward to every nook and cranny, determined upon cleanness though the hands be seared to the crackling bone?

Public defeat looms? Then shall we press forward to learn a lesson of humility, perhaps seize the opportunity of a lifetime to crash a stubborn pride—or salvage the remnants of personality by evading issues, and hiding away? Have we a merciless enemy? Well, will we snatch the opportunity now to see ourselves *as we once were seen* by the helpless, harried in past times by prideful hate? Shall we conquer wrath for all time by withholding it in the moment of supreme stress? Is it failure and poverty? Ah, what a

chance to end the lust of comfort, to loose away the bonds of matter by turning inward to the unconcern of spirit!

But however caused, the man who, finding himself in conflagration, sees it through to the last glowing ember, the last drifting wisp of smoke, will find that the true name of the Phoenix, shaking off the soot from its spreading pinions as it crosses the disk of the morning sun to higher skies, is—the Self of Man.

It is not Man alone who learns through alternating stresses—all Nature is on the March toward an endlessly higher goal. If there could indeed ever come a time or state when there were nothing more to do, nothing more to learn, nothing more to suffer and enjoy, nothing more to achieve, then all life would have entered on a living death, irremediable and irredeemable. What we see as flame and what we see as shadow, what we see as good and what we see as evil, is such only to ourselves and others who look through the same prism of thought, desire, and feeling. They are objects to us, but in themselves they, too, are Life experiencing the same alternations as ourself; they learn through us as we through them. What is body to us is almost endless series of sentient beings, each a Life in itself, the energy it discharges our source of supply, our expenditure in turn its energetic food. No wonder it is written that the whole nature of man must be used wisely by the one who travels the path of knowledge.

All our experiences of whatever assortment or disarray are alike food for the soul, thence the energy of soul. Character and conduct are but other terms for the *Buddhi* and the *Manas* into which all things are resolved and from which they emerge. Each moment is a Manvantara and a Pralaya of soul. "In the beginning" there was Life filled with impressions; any imaginable ending will see the same Life still filled with impressions—the lights and shadows of Self, the fuel for the flame that shines within the Ever-Becoming.

CONCERNING THE WILL

THE Will receives but little direct treatment in the writings of H. P. Blavatsky or William Q. Judge. The reason for this is hinted at in the Preface to *The Ocean of Theosophy*:

The subject of the Will has received no treatment, inasmuch as that power or faculty is hidden, subtle, undiscoverable as to essence, and only visible in effect. As it is absolutely colorless and varies in moral quality in accordance with the desire behind it, as also it acts frequently without our knowledge, and as it operates in all the kingdoms below man, there could be nothing gained by attempting to inquire into it apart from the Spirit and the desire.

By this statement Mr. Judge serves notice upon readers of his book that they will find in it only Theosophical philosophy and ethics; if interested in the development of "powers" they had better look elsewhere. The method adopted by all True Teachers was, first, responsibility, and *only then*, power. To reverse this programme and to develop power first leads to black magic, and may mean the ruin of the student, to say nothing of the great harm done others through the irresponsible and selfish use of power. The secret of Will and its arousal is wrapped up with the study of Theosophy itself, and in fact, parallels that study.

In this respect the study of the Wisdom-Religion differs from all other studies. In other systems of thought, the goal is reached in the formulation of the doctrines, speculations or theories; and the interest of the scholar is of a detached nature. He seeks chiefly to satisfy intellectual curiosity and once satisfied he either rests content or else looks about for further intellectual fields to conquer. For the occultist, knowledge is alive. He is himself the essence of knowledge and every part of his nature is deeply affected as the great truths of Theosophy begin to dawn on him. Any study of Theosophy which fails to arouse the Will, never rises above an intellectual and exoteric comprehension.

A statement on the Will similar to the one in the Preface of the *Ocean* is to be found in the Preface to Mr. Judge's Interpretation of the *Yoga Aphorisms of Pantanjali*. This may be surprising to many students since they associate the subject of concentration with methods for the development of the Will, leading to the acquisition of abnormal powers. Mr. Judge disillusiones such students and shows that the Aphorisms are really rules and precepts for soul-

growth. From this Preface:

There is no reference in the Aphorisms to the will. It seems to be inferred, either as well understood and admitted, or as being one of the powers of soul itself and not to be discussed. Many old Hindu writers hold, and we incline to the same view, that Will is a spiritual power, function or attribute constantly present in every portion of the Universe. It is a colorless power, to which no quality of goodness or badness is to be assigned, but which may be used in whatever way man pleases. When considered as that which in ordinary life is called "will," we see its operation only in connection with the material body and mind guided by desire; looked at in respect to the hold by man upon life it is more recondite, because its operation is beyond the ken of the mind; analyzed as connected with reincarnation of man or with the persistence of the manifested universe throughout a Manvantara, it is found to be still more removed from our comprehension and vast in its scope.

In ordinary life it is not man's servant, but, being then guided solely by desire, it makes man a slave to his desires. Hence the old cabalistic maxim, "Behind Will stands Desire." The desires always drawing the man hither and thither, cause him to commit such actions and have such thoughts as form the the cause and mould for numerous reincarnations, enslaving him to a destiny against which he rebels, and that constantly destroys and re-creates his mortal body. It is an error to say of those who are known as strong-willed men, that their wills are wholly their servants, for they are so bound in desire that it, being strong, moves the will into action for the consummation of wished for ends. Every day we see good and evil men prevailing in their several spheres. To say that in one there is good, and in the other evil will is manifestly erroneous and due to mistaking will, the instrument or force, for desire that sets it in motion toward a good or bad purpose. But Patanjali and his school well knew that the secret of directing the will with ten times the ordinary force might be discovered if they outlined the method, and then bad men whose desires were strong and conscience wanting, would use it with impunity against their fellows; or that even sincere students might be carried away from spirituality when dazzled by the wonderful results flowing from a training of the will alone. Patanjali is silent upon the subject for this reason among others.

A statement of the relation of the Will to Concentration is contained in the last paragraph of an article by Mr. Judge, entitled: *Meditation, Concentration, Will* (THEOSOPHY IX, 3):

No mere practice will develop will *per se*, for it exists forever, fully developed in itself. But practice will develop in us the power to call on that will which is ours. Will and Desire lie at the doors of Meditation and Concentration. If we desire truth with the same intensity that we had formerly wished

for success, money, or gratification, we will speedily acquire meditation and possess concentration. If we do all our acts, small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration. This is expressed in the New Testament in the statement that if the eye is single the whole body will be full of light, and in the Bhavagad Gita it is still more clearly and comprehensively given through the different chapters. In one it is beautifully put as the lighting up in us of the Supreme One, who then becomes visible. Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart.

In Mr. Judge's Notes to the First Chapter of the Bhagavad-Gita, there is another comment on the Will. The ultimate results of the higher, or altruistic, and the lower, or personal, uses of the Will are graphically set forth:

It has been said in some Theosophical writings of the present day, that a "spiritualized will" ought to be cultivated. As terms are of the highest importance we ought to be careful how we use them, for in the inner life they represent either genuine, regulated forces, or useless and abortive things that lead to nothing but confusion. This term "spiritualized will" leads to error, because in fact it has no existence. The mistake has grown out of the constant dwelling on "will" and "forces" needed for the production of phenomena, as something the disciple should strive to obtain—whether so confessed or not—while the real motive power is lost sight of. It is very essential that we should clearly understand this, for if we make the blunder of attributing to *will* or to any other faculty an action which it does not have, or of placing it in a plane to which it does not belong, we at once remove ourselves far from the real knowledge, since all action on this plane is by mind alone.

The old Hermetic statement is: "*Behind will stands desire,*" and it is true.

Will is a pure, colorless force which is moved into action by *desire*. If desire does not give a direction the will is motionless; and just as desire indicates, so the will proceeds to execute.

But as there are countless wills of sentient beings constantly plying to and fro in our sphere, and must be at all times in some manner acting upon one another, the question arises, what is that sort of knowledge, which shows how to use the will so that the effect of counteracting will may not be felt. That knowledge is lost among the generality of men and is only instinctive here and there in the world as a matter of Karmic result, giving us examples of men whose will seems to lead them on to success, as Jay Gould and others.

Furthermore, men of the world are not desiring to see results which shall be in accord with the general will of nature, because they are wanting this and that for their own benefit. Their desire, then, no matter how strong, is limited or nullified: (1) by lack of knowledge of how to counteract other wills; (2) by being in opposition to the general will of nature without the other power of being able to act strongly in opposition to that too.

So it follows—as we see in practice in life—*that men obtain only a portion of that which they desire.*

The question next arises: Can a man go against the general will of nature and escape destruction, and also be able to desire wickedly with knowledge and accomplish, through will, what he wishes?

Such a man can do all of these—except to escape destruction. That is sure to come, no matter at how remote a period.

He acquires extraordinary knowledge, enabling him to use powers for selfish purposes during immense periods of time, but at last the insidious effects of the opposition to the general true will makes itself felt and he is destroyed forever.

This fact is the origin of the destruction-of-worlds-myths, and of those myths of combats such as between Krishna and Ravana, the demon god, and between Durga and the demons.

For in other ages, as is to again occur in ages to come, these wickedly desiring people, having great knowledge, increase to an enormous extent and threaten the stability of the world. Then the adherents of the good law can no longer quietly work on humanity, but come out in force, and a fight ensues in which the black magicians are always destroyed, because the good Adepts possess not only equal knowledge with the bad ones, but have in addition the great assistance of the general will of nature which is not in control of the others, and so it is inevitable that the good should triumph always. This assistance is also the heritage of every true student, and may be invoked by the real disciple when he has arrived at and passed the first abyss.

A further exposition by W. Q. Judge on the nature of the true Will is to be found in *Answers To Questioners*, reprinted in THEOSOPHY III, 435:

What is the true Will?

Is it a faculty of the soul?

How is it one with the Divine Will and how may we make our will at one with the Divine? Is it something which now we know not, or may we perceive its germ in our own Will, or is it an instinctive movement of the soul?

Answer.—The will as known to man is that force which he exerts for the accomplishment of his aims—he uses it blindly and ignorantly—and self is always the one for which he uses

it. It is used as a brute force. As ordinarily used it has little tendency to lift the personality farther than the attainment of material results. It has for its source, the lower elements of the soul. The true will is a concentrated force working steadily yet gently, dominating both soul and person, having its source in the spirit and highest elements of the soul. It is never used for the gratification of self, is inspired by the highest of motives, is never interposed to violate a law, but works in harmony with the unseen as well as the seen. It is manifested through the human will for things visible.

(2.) It is more than a faculty of the soul, for it is the soul at work. The spirit is unmanifest except through the soul. The soul manifesting the spirit is the true will. The human will is the lowest form of this manifestation.

(3.) As the true will is the manifestation of the spirit through the soul, it must be at one with the divine, inasmuch as the spirit is the divine in man. It is the God in man, a portion of the all-pervading. Asserting itself through the soul, the true will is brought forth and in truth we say, "It is the will of God." We may make our finite wills at one with the divine by elevating our aim, using it for good or in the search for God, in striving to find how to use it in harmony with the laws of God. By proper use in the right direction the human will becomes purified, elevated, and being exerted only in conformity with our highest ideal, eventually becomes at one with the highest in man.

In our ordinary material state we know only the human will. Through the human will we reach the divine will. We become aware of the true will through the ordinary will just as we become aware of the soul through the body. It is not instinctive of the soul. The soul is father of the human will—the spirit is father of the true will.

Through all of these extracts from the writings of William Q. Judge runs a single motif: Purify and elevate the desires first. Kill out all ambition so that living and striving for private, personal ends becomes unthinkable. Become a co-worker with the eternally beneficent *Forces* in Nature, and then you will come gradually into the possession of the Key to the mysteries of Nature and of Man—the WILL of the TRUE MAGICIAN.

THE GREAT RIVER

AS Ygor drifted downstream in the little boat which he had so skillfully hewn from the body of a tree that grew beside the Great River's edge, many interesting and wonderful things came within the ever-widening range of his vision. The delights that abound in Nature's pleasure-ground stimulated his quick mind to fanciful imaginings of unending, unfading joys and found him open to the sway of every new allurements, enticed irresistibly because of the hold that former life-recollections have upon the mind, and lingering as he felt drawn, nor did there seem need for haste. But whenever something of unpleasant cast crossed the horizon of his self-centered serenity, it provoked feelings of impatience and anxiety, a desire to turn aside and forget—the cumulative result of separative ideas held in prior lives, a growing sense of fear lest the delights now within compass of experience should fade and vanish. Without cognizance of the relationships existing between himself and the things perceived, child-like, Ygor went in eager pursuit of the pleasant and sought to avoid the unpleasant.

The mind, which is colored and modified by every new impress of the irresponsible senses as they move toward their appropriate objects, oscillated like a pendulum between opposing desires—affection and dislike, the real and inseparable enemies of man. From imperceptible germ comes a mighty growth. Like begets like. The cyclic return of impressions is a stern reality. A thing done once, there will be a tendency to repeat itself; done twice, and it doubles its influence, a greater tendency to do that same thing again—to hate, to love; to remember, to forget; to help, to hinder; to rejoice, to despair; to purify, to vitiate; to reverence, to ridicule; to sacrifice, to exact; to resent, to accept. A lively troop, these impressions circle back to their creator again and again for re-energization. Every thought is an infusion of new life, an impartation of added energy. And so, surely and memorably, conflicting emotions took form, crystallizing gradually into definite influences that moved Ygor as the current an unmanned boat upon the stream. The Fire of Mind became diffused. Until, anon, it shone like a brilliant false light, giving a semblance of worth and truth to all that was pleasing and a false lesser value to all that is sacred and eternally True—a never-ending stream of impressions, independent creations, precipitating themselves all along the way. The Mind is the great Slayer of the Real.

Curiously enough, the valley through which the Great River flowed was called the Valley of Destiny. A peculiar tone was there, the aggregate sound of busy multitudes distributed over the vast expanse of arable land that unrolled from the Great River's shores—a babel of sounds—undistinguishable at first and meaningless; gusts of laughter commingled with piteous wailings; exclamations of hope and joy uttered amid heartless gibes and jeers—a frightful jangle of sounds. And from time to time in close succession, in tones of marked severity that reached above the mass-chord, came the command "Thou Shalt Not" and again "Thou Shalt." Repeating itself thus, it was taken up and echoed from near and far, coming again and again with lessened volume until it was faint as the memory of a sound, and yet it came. What is, is but a repetition of what has been, a fore-shadowing of what shall be. Something cannot come from nothing, nor is aught ever lost.

Drifting down-stream in the little boat which he had hewn from the body of a tree that grew beside the Great River's edge, Ygor was oblivious of the nearness of the multitudes. The invisible wall of self-satisfaction and self-interest is all but sound-proof, impenetrable, by others' sorrows and others' joys, but unceasing motion and commotion leaves nothing in all the three worlds untouched. Eventually, and oftentimes eventfully, it awakens the dreamer. His opportunity has arisen again in its due cycle. What will he *do* about it?

Ygor had no anchor, but, seemingly by coincidence, he was near a landing-place and he pulled his boat ashore. Welcome and friendly, the shore receives the adventurer and the shipwrecked. Silent and serene, it holds for ages the unguessed record of every footfall. Open and inviting, it is deceptive as the borderland which divides yet unites the three regions of the universe. Ygor, filled with his own curious anticipations and imaginings, failed to perceive the betraying evidences that proved this a landing-place for countless others.

Making his way with winged steps among the busy multitudes, Ygor met with bewilderment on every hand. Creatures with expressionless faces stared through unseeing eyes, their lips moving as by sheer force of habit while they muttered "Thou Shalt" and again "Thou Shalt Not," faithfully echoing the monotonous overtone. A face lighted up, as with happy recollection, a momentary gleam of suppressed excitement followed giving place to sorrowful resignation, and the face became again an expressionless mask. One creature burst forth with a sound like laughter, curvetted for

a space, fell in its tracks, and dissolved from view. A look of daring upon another face, suspiciously like a consciousness of impending danger, worked a transformation like magic. A flash of determination, accompanied with a defiant yell that seemed to rend the surrounding atmosphere, dissipated itself automatically and involuntarily, leaving the face like a disfigured disguise, terrible to behold. "What strange place is this?" thought Ygor. And now a stillness like death-in-Life pervaded the place. The busy multitudes turned with a single movement to the southward and made profound obeisance. A superior in rank was approaching. The imposing presence made itself felt. None uttered speech in this assemblage; all remained bowed in silence, like phantom creatures raised by a sick imagination, save for their continued breathing, which Ygor fell to watching with a weird fascination. The tendency to linger where he felt drawn asserted itself in its own cycle. The pleasure of yielding to a new allurements was tinged with pain. Old dormant impressions quickened to life, and sorrow, like a sword, pierced his heart. An eye with a fearful gleam was focused upon Ygor. Dilating and contracting, it seemed to control the very breathing of the vast multitude, and Ygor felt drawn within the resistless whirl of a maelstrom. Exercising his divine Will, he regained possession of himself. The desire to turn aside and forget returned in its cycle. The boat, within sight on the Great River's shore, seemed to beckon him on. Willingly would he go, but the ties of old impressions held him fast. He knew not why.

Concentrating the diffused Light of the Mind, his vision cleared. Low desires vanished from his heart so that it welled with high aspirations. The centred Light became again the Fire. In its beneficent glow Ygor cognized the relationship between himself and things perceived. In this tranquil state there appeared before him a lofty figure endowed with majesty, calm and dignified. Ygor meant to ask him who he was and how he came to be in the place of the evil presence, but already he could hear the sound of speech in which could never be departure from Truth.

"Where heat is, there is also the possibility of cold; where evil is, there is also good; light is but the opposite of darkness. To come empty-handed in the place of the evil presence is unwise. The wise man brings with him the fruits of search. The Great River is not different from other streams. Its shores are beheld by many; few have seen its Source."

The tone of his words held a challenge and a promise. Man-like, Ygor was already rowing upstream against the current.

ANCIENT LANDMARKS

INDIA, "THE ALMA MATER"*

IV

CODES OF DUTY

SMRITIS are traditions imparted orally; the word Smriti means Memory. The occult origin is obvious: facts which could not be transcribed were passed on orally; also the cultural value of memory was so fully recognized that the ear was regarded as more important than the eye and the spoken word came into greater educational use than the written word. Their other name is Dharma-Shastra—Codes of Law, or the Lore of the Laws of Duty. There are four great Codes recognized, even by the British Government Courts, and these are constantly used to seek for precedents, etc. Just as the Itihasa-Puranas are living realities in Indian homes, so are the Smritis vital and essential in statecraft and civic administration. They are: (1) Manu Smriti, about which one of the great Theosophical Mahatmas wrote to H.P.B. to advise students of esotericism "to study Manu;" (2) Yagnavalkya Smriti; (3) Shankha Likhita Smriti; (4) Parashara Smriti. There are also others, some of which contain rules and laws for special occasions and precedents for untoward and not ordinary cases.

Of all the Smritis the Manu Smriti is the most important. It is also known as the *Manava Dharma Shastra*. Like other authentic texts it begins with universals from which it proceeds to particulars. Why ethics and rites of a particular description should be practised is demonstrated by the fact that these rest on, and have their origin in, philosophical and metaphysical truth. Therefore the Code of Manu begins with the story of Svayambhu, the Self-Existent which shines forth of Its own Will and which can be perceived by subtle sight only. Then follows the manifestation of all else—human principles, spirit, mind, body and their cosmic correspondences and sources. In short compass but without lacunae the Code lays the foundation, cosmic and universal, for human conduct. It advises all men to learn the Sacred Law which is fully known by the Enlightened Ones; but to which an intuitive assent is given by

**Isis Unveiled*, II, 30.

virtuous mortals who then follow it; it imparts to those who practise it the power of powers—to become exempt from hatred and inordinate affection (II, 1). If the learner, because of the intuitive urge, is intent on the performance of his own Duty according to the teachings of this great Code, he finds that in him opens the eye of discernment (II, 8). And as not a single act performed by mortals on earth is free from desire (II, 4) the Code essays the task of teaching how to perform congenital duties.

Now the whole struggle of human existence lies in the struggle of duty. Man discards his proper duty because it is unpleasant and through attachment he assumes duties which are not his, and thus forges links of future bondage. He rushes to perform actions which are not his duties and runs away from their legitimate reactions when these have to be faced. What then is congenital duty? As an ordinary mortal is not capable of determining by his own unaided effort, the Master-Codifiers give indications, signs and tokens. How shall a man know what his duty is? By following the instruction imparted in the Codes, where different stages of human evolution, each with its appropriate qualities and attributes, are described. Just as in a new city with the help of a map the traveller finds out in what particular street of the city he is, and where that street leads to, so also with the aid of the Codes a soul born in a new environment can learn his place and position in the scheme of things. For this reason are rites and sacraments laid down, and castes and states detailed. From birth to death, life is one long ritual and the life-thread, *sutra-atma*, is Duty.

It would be impossible to give in full what the Code of Manu offers. Moreover, we must guard against interpolations by priests and others with vested interests. Once again, the key of Theosophy, the religion of common sense *par excellence*, must be applied. According to the *Bhagavata Purana*, far back in the mists of a forgotten past, time was when there was among the Hindus only "One Veda, One Deity, One Caste." Then came the cycle of *natural* divisions into four castes, which later were degraded into the tyrannical institution which the system now is. We will here examine the two principal teachings about Caste (*Varna*) and State (*Ashrama*) especially as they have a practical bearing on, and can be of service to, our modern civilization.

The origin of Caste is said to be Brahma Himself; to make the earth prosper He caused the Brahmana to be born of his mouth, the Kshatriya of his arms, the Vaisha of his thighs and the Shudra of his feet. The significant point to note is that they are *all* born

of Brahma, and that really in their original forms no distinction of superiority or inferiority is made. These castes are universal and the Code of Manu applies to the entire human kingdom. "In order to protect the universe, He the most resplendent one assigned separate occupations to those who sprang from his mouth, arms, thighs, and feet" (I, 87), and it is said that "there is no fifth caste" (X, 4). Those that are not born from Brahma are named Das-yus. Much misrepresentation and misunderstanding exists in this matter, because in reality the four castes have an esoteric significance and represent the work of four classes of super-physical, but all the same corporeal beings (*S.D.* II, 89) who are devoid of intellect (*S.D.* II, 91). The *Secret Doctrine* contains the real key to the solution of this problem. First, it must be clearly grasped that, however important a part birth may play in it, the institution of caste is determined by the *inner* birth marks. In earlier Yugas when the swing of evolution was rhythmic, physically and super-physically, materially and spiritually, caste laws worked infallibly, *i. e.*, only an appropriate soul incarnated in the caste body. But in this Kali-Yuga, the caste-confusion feared by Arjuna in the *Bhagavad-Gita* has taken place. Nowadays in exceedingly rare cases do soul virtues find virtuous vehicles in which to incarnate. All over the world caste-confusion prevails, causing innumerable problems—among them, the problem of Varna, colour. The colour problem in America, in India and elsewhere will find its true meaning and solution when Manu's Code is really understood, and for that the key of the Esoteric Philosophy has to be applied.

The Code of Manu says: "Behaviour unworthy of an Aryan, hardness, cruelty and habitual neglect of prescribed duties, betray in this world a man of impure origin" (X, 58). By this criterion there are but few caste-men in existence! Again there is much in this paradoxical statement: "Having considered the case of a non-Aryan who acts like an Aryan, and that of an Aryan who acts like a non-Aryan, the creator declared—'Those two are neither equal nor unequal.' "

The *Gita* defines the virtues and attributes of each caste. His own Karma determines the caste into which a soul is born, as by his past Karma he attracts to himself his instruments which possess Gunas or attributes. Karma and Guna—actions and qualities—determine the caste of a man. We must note the dual element of forces, spiritual and material. Caste is not of the Soul, nor of the body, but arises out of the conjoint action of the two. Krishna is

the "author" of these (*Gita* IV, 13). The natural duties of the four castes are defined (*Gita* XVIII, 41-44).

Each and every human being belongs to one of the four castes: He whose natural bent is to study and to teach, to sacrifice his self to Self and his self for other selves, to be generous in giving and to humbly accept gifts, he is a Brahmana, whatever his walk in life. He whose natural bent is to offer protection to all, to bestow gifts, to offer sacrifice, to study and to fight against sensuous life, he is a Kshattriya, whatever his status in life. He whose natural bent is to amass wealth by agriculture or trade, to borrow and lend money, is a Vaishya, whatever his place in life. He whose natural inclination is to be dependent on others and to labour for them is a Shudra, whatever position he occupies in life. These natural bents expressing qualities show what vices one should avoid and what virtues one should cultivate.

Still more practical is the division of a single life into four compartments called Ashramas or states to which also the Smritis make pointed and repeated reference. Let us glance at them.

The Caste institution depicts the larger circle of the steady and rhythmic unfoldment of the man through many lives. The colours of his qualities from that of dark Inertia, through the green of Mobility, to the golden lustre of Truth and the radiance of the white Purity of the One Self, mark the steady and long progress achieved. Esoteric science teaches that this change of colours of the inner astral man verily does take place. Shades of colour in the Astral Man are as real as pigmentation of the skin, colour of the eye, lustre of the hair, etc., in his physical body. These developments represent a long line of evolution through the round of many births and deaths, and belong to the entire human kingdom.

Similarly, the Codes of Duty lay down the rhythm of progress in the smaller circle of a single incarnation. If there is caste-confusion, and its sequence, non-recognition of the fact that man's evolution can be made to proceed along harmonious lines, so also is there confusion in this Kali-Yuga, when youths who ought to be learning are wage-slaves, when men and women who ought to be building homes are utilizing demoniac devices to shatter the dignity of parenthood, and when old men are clinging to worldly possessions or have to cling to worldly avocations, and die in harness with their minds fixed on earth instead of in the quietude of spiritual contemplation. It may take a longer time for the modern man to see the wisdom of the ancient teaching about caste, than to

understand the four stages through which each one passes in a single life. Once the latter scheme of rhythmic progress is perceived, however, it will not be very difficult to see the truth underlying the former.

What is the teaching about the four ashramas or orders?

Each human being should pass through (1) studentship, (2) family life, (3) non-worldly contemplation, (4) service of his fellow men.

I. Studentship is named Brahmacharya—service of Brahman, *i. e.*, the student is acquiring knowledge now for the service of omnipresent Deity or Nature, to last for the rest of his life. The term is translated as continence, celibacy, because sex-purity is the centre-virtue, the foundation of the life of the learner—"let him never waste his manhood" (II, 180). Also, learning, which is regarded as an accumulating process, has as its bodily counterpart the preservation of the creative forces, the gathering in of the forces which, in the next stage only, should be used. The relation between these two is to be seen in this verse: "Those organs which are strongly attached to sensual pleasures, cannot so effectually be restrained by abstinence as by a constant pursuit of knowledge" (II, 96). Therefore has the term Brahmacharya this dual meaning—celibacy and service: creating bodily and intellectual progeny *follows* the gathering in of seminal powers of both types.

Wisdom is the goal of the learner and whatever branch of knowledge he may be engaged in acquiring he is called upon to observe the following general rules:

A wise man should strive to restrain his organs which run wild among alluring sensual objects, like a charioteer his horses. Those eleven organs which former sages have named, I will properly (and) precisely enumerate in due order, (*Viz.*) the ear, the skin, the eyes, the tongue, and the nose as the fifth, the anus, the organ of generation, hands and feet, and the (organ of) speech, named as the tenth. Five of them, the ear and the rest according to their order, they call organs of sense, and five of them, the anus and the rest, organs of action. Know that the internal organ (manas) is the eleventh, which by its quality belongs to both (sets); when that has been subdued, both those sets of five have been conquered. Through the attachment of his organs (to sensual pleasure) a man doubtlessly will incur guilt; but if he keep them under complete control, he will obtain success (in gaining all his aims). (II, 88-93).

Rules of life are stressed much more than the subjects of study.

What would an undergraduate of to-day say to this:

Let him abstain from meat, perfumes, flavouring substances, and doing injury to living creatures. Let him abstain from anointing his body, applying collyrium to his eyes, as from desire, dancing, singing, gambling, looking at or touching women; also from idle disputes, backbiting and seducing or being seduced.

II. The Householder stage unfolds out of the student stage. The student lived in his teacher's home, which was like unto a boarding school. Grihastha ashram is the stage of home-building which follows marriage. This stage is considered to be the highest of the four, for from it the other three spring. (VI, 87).

As all living creatures subsist by receiving support from air, even so all orders subsist by receiving support from the householder. (III, 77).

Elaborate and detailed rules and regulations for this stage are given—beginning with marriage. Our modern students of Eugenics who are groping in the dark will gain much by a careful and discriminative study of these sections of the Code of Manu. To those who believe that the Laws of Manu hold woman's estate to be low the following may be cited:

Women must be honoured and adorned by their fathers, brothers, husbands, and brothers-in-law if they desire their own welfare. Where women are honoured, there the gods are pleased; but where they are not honoured, no sacred rite yields reward. (III, 55-56).

It would be impossible to go into details and so we will permit ourselves one more quotation which sums up the vocation of a Grihastha, a gentleman:

Let him not, out of desire attach himself to sensual pleasures, and let him carefully obviate an excessive attachment to them, by reflecting on their worthlessness in his heart. Let him avoid all means of acquiring wealth which impede the study of the Veda; let him maintain himself somehow but let him maintain study because through study he secures the realization of his aims. Let him walk the way of life bringing his dress, speech and thoughts to a conformity with his age, his occupation, his wealth, his sacred learning and his race. (IV, 16-19).

III. Vanaprastha, the Forest-dwelling stage follows. When a man is beginning to become wrinkled, when grey hairs are turning white, when he sees his grandchildren around him, then is his time for the contemplative life, to practise which he must seek retirement, either committing his wife to the care of his sons, or accompanied by her, if she be willing. The industry of the forest-dweller is reciting the sacred texts; his independence is *not* receiv-

ing gifts; his ritual is with the three sacred fires. The Code describes what he should eat and how he should live and in order to attain union with the Supreme Soul he must study the Upanishads.

IV. Just as the student stage is the preparatory stage for that of the householder, so also the forest-dwelling stage precedes the fourth, that of Sannyasa, complete Renunciation. In this, a man comes in contact with his fellow-men and lives for them:

Let him not desire to die, let him not desire to live; let him wait his hour, as a servant for his wages. Against an angry man let him not be angry; let him bless when he is cursed; let him not utter speech, devoid of truth, scattered at the seven gates. Neither by explaining prodigies and omens, nor by skill in astrology and palmistry, nor by giving advice, let him ever seek to obtain alms. By deep meditation let him recognize the subtle nature of the Supreme Soul, and its presence in all organisms, both the highest and the lowest. Let him recognize by the practice of meditation the progress of the individual soul through beings of various kinds, a process hard to understand for unregenerate man.

The student of Theosophy will recognize in all this much of his own instructions and in his sincere effort to change the mind of the race will find these ancient ideals of profound significance and great value. Both simplicity and beauty have gone out of life. Ugly complexities have imprisoned the Soul and have produced wickedness. Unrighteousness prevails because Dharma, the Law of Duty, is not practised. Its knowledge will help us to bring the world to Duty and with Duty simplicity of life as well as its beauty will come to abide.

THE VARIOUS "FIRES"

The doctrine teaches that the only difference between animate and inanimate objects on earth, between an animal and a human frame, is that in some the various "fires" are latent, and in others they are active. The *vital fires* are in all things and not an atom is devoid of them. But no animal has the three higher principles awakened in him; they are simply potential, latent, and thus *non-existing*. And so would the animal frames of men be to this day, had they been left as they came out from the bodies of their Pregenitors, whose *shadows* they were, to grow, unfolded only by the powers and forces immanent in matter.—S.D. II, p. 267.

TEACHERS AND TEACHINGS

THOSE who devote all their conscious efforts to a certain end will, under law, become one with that object. We do not say of one trained in the legal profession that he is working as a lawyer; he *is* a lawyer, and mention of his name in quarters where he is known at once serves to identify him for what he is. Some outstanding characters in each line of human endeavor have each become so merged, mentally and physically, with the business or profession each represents that mention of that business or profession brings up by association of ideas the name of its exponent: thus, the words sugar, oil, meat, razors, perfume, art, surgery, each brings about a mental connection with the names of certain persons.

If we contemplate the ideas expressed in the words, "teachings of Theosophy," we may find an association of ideas worth dwelling upon, for "teachings" imply at once the idea of Teachers, and the additional association of ideas given by the words, "of Theosophy" points the way to enlightenment: if teachings are many, Theosophy is one. There are not various "schools" of Theosophy nor are its teachings subject to any greater scope of interpretation than are the multiplication tables.

Teachers and the Teachings *are one*. This may be said because law and analogy confirm it. A sectarian preacher who fails to practise what he preaches may for all that continue to be a preacher. Those whom we know as teachers of Theosophy earned their right to be such by becoming one with Theosophy. To speak of H.P.B. and Wm. Q. Judge as embodiments of Theosophy is not an idle use of words. Were they not such, we of this generation would not know them as Teachers. By means of the practical, devotional doctrine, the use of which is proved by their teachings, these two are shown to preach by practicing. Every item of the great philosophical and ethical system brought out by these Teachers is found related to the fundamental propositions they continually expound.

In fraternal and mystical societies the candidate for advancement is said to take his degrees. He who advances in Theosophical work does not "take" his degrees—he *becomes* them: "The adept becomes, he is not made." This distinction, when understood, will explain H.P.B.'s antipathy to apostolic succession. History will furnish examples of unworthiness in the matter of conferring de-

degrees and what we speak of as human nature will make comment upon the receiving of degrees or appointments unnecessary.

By means of ordinary educational methods one may become proficient in his chosen trade, art or profession; constant exercise of his powers will make of him an expert. Something more than these is needed to make him a Master. It is impossible that the greatest geniuses in art or music that the world has ever known should have lived until they had realized the scope of the art they represented. It is also impossible that by repeated incarnations into bodies and circumstances favorable to continual development one could learn all that could be known about any subject. For the universe is in a condition of constant change and evolution is ever progressive. The very Masters themselves represent only what they have mastered—or become—great as their becoming may be, and is. Beyond their evolution are still greater fields of attainment, and beings who have attained greater degrees. We cannot set, even within the bounds of any state attained, limits to the evolutionary processes of any septenary being. The mystic number seven is capable of unlimited combinations; the use of the simple musical scale of seven notes demonstrates this.

Humanity—ourselves—having reached a certain state of self-consciousness, is in a peculiar position to gain a preview of its own evolutionary possibilities and responsibilities. For while beings below mankind in the evolutionary scale cannot yet realize their connection with and their dependence upon other classes of beings, or other degrees of consciousness, man is beginning to look for an intelligent scheme of things and the “author” of that scheme. Because his progress up to the present stage has been marked by effects of causes reaching him, as he thinks, from *without*, he continues to look *without* for causes that will further his progress out of and beyond his present condition. Thus are false religions and false gods fostered and developed. But the true religion, the awakening of the god within, the Self of all creatures, and the true god, the undivided Life in every atom in the universe, give each man the power to sense cause and effect operating within the nature of each creature that experiences cause and effect. The “intelligent scheme of things” is thus found in one unlimited and unvarying life principle of the cosmos—one universal process of experience and evolution for all beings, and, quite logically, one essential identity between all beings who represent the one life-principle and are subject to one universal law of evolution.

But, since all souls who are related by reason of fundamental identity are One Soul, One Life, the connection between all individuals requires mutual assistance to carry out the scheme of things. For this reason the "higher degrees of consciousness work in, through and upon the lower, thus impelling them in the direction of the higher." For this reason mankind, at the proper time and place, has received the teachings of Theosophy; for this reason certain ones *became*—what it was necessary for them to become—in order to be Teachers; for this reason Theosophy is now being studied and practised, and it was for this reason that another Teacher said, expressing the motive of the Theosophist, "If I be lifted up I will draw all men to me."

It is to-day as difficult as ever it has been for men to discriminate between the true and the false teaching, between their embodiments in human beings. Yet the criterion must exist within every man, else the hope of finding truth pure and undefiled is of all illusions the vainest. No man is willingly deceived yet all are constantly being undeceived; no man will claim to be infallible, yet each man continually acts as if he were, until he is undeceived—by force of circumstances, not by his own will and self-examination. Is there no clue here to our intellectual and moral fallibility? Genuine and counterfeit circulate unimpeded side by side in the mental and moral currency of ideas. What does each man do but accept or reject what is tendered, by the criterion of his own ideas—originally acquired by heredity, by education, or from his environment? Has he tested them—his own ideas, and if so, by what standards?

The primary value of the fundamental propositions of Theosophy is that they enable a man to test his own ideas, and thus clear up his own mind. As that is done, and only as that is done, is the man able to discriminate in any but a relative sense. He does not acquire Truth, he becomes it. Such are the Masters of Wisdom.

STUDIES IN REINCARNATION

VII

PROPENSITY OR SKANDHIC MEMORY

FROM the voluminous stream of human experience we draw this time, almost at random, a new set of examples to add to many gone before. Examples, that is to say, of human powers which, while thought is confined to materialistic views excluding reincarnation, must stand as uncaused results.

The late electrical genius, Steinmetz—dubbed “Proteus” by his colleagues because of the ever-shifting versatility of his powers—was born of a deformed father, himself being deformed. His parents were harmless, ignorant Germans of an undistinguished stock. The biological Inquisition of eugenics would have lopped him from the race in the bud. Yet this strange mind in an uncapacious body ranged at will the whole field of human intellectuality.

But the most striking cases of genius, from the point of view of reincarnation, are those of precocity. Jack Hoyle, of Seattle, at the age of two, was able to read, write, and spell, using a vocabulary of five hundred words.¹ Ruggiero Ricci, of San Francisco, was a fine violinist at eight; developing the power four years earlier than Yehudi Menuhin, always considered a wonder of precocity.² William Walter Nash at four, was able to point out on a map the countries of the world and name the products of each.³ In ancient days, Ibn Sina, called the “Prince of Physicians” in Arabia, wrote an enormous encyclopedia at ten.⁴ Then we have Beverly Blake, making a debut in the violin at nine, and being likewise a mathematical genius, an astronomical student, and an Egyptologist. Her mother remarks that the musical tendency may have been inherited from herself, but that this unwonted development thereof can only be explained by reincarnation.⁵ Shura Cherkassky, an accomplished pianist, composed at five, conducted a symphony orchestra when a little older, and made his American debut at ten.⁶

We close the list with two instances of a peculiar nature. One is that of Jacynth Parsons,⁷ and the other Marie Glashan Skotnicki, of Warsaw.⁸ The former showed an unusual aptitude for

¹*Los Angeles Times*, Feb. 24, 1930.

²*Literary Digest*, Nov. 9, 1929.

³*New York Evening Journal*, May 20, 1929.

⁴*Los Angeles Examiner*, Nov. 1, 1929.

⁵*New York Telegram*, Mar. 21, 1930.

⁶*Washington Post*, Dec. 15, 1927.

⁷*Los Angeles Examiner*, Sept. 9, 1928.

⁸*Washington Herald*, Mar. 30, 1930.

drawing from three years on; but between *seven* and fourteen, experienced an astonishing development of capacity. The latter as a little child began to talk to herself in a tongue unintelligible to parents and relatives, afterwards discovered to be pure Gaelic. That she had never had contact with a speaker of Gaelic was certain; but it so happens that her great-grandfather was born and raised on the Isle of Lewis, where unusually pure Gaelic is spoken. The dispatch remarks dryly, however, that "as he died before she was born, scientists see little hope of explaining her behavior."

The Theosophist will recognize in many such instances that sort of genius associated with "spirituality;" particularly many of them being concerned with music, the most divine of arts when properly applied; he may be inclined to see in them Egoic memory, the power of the soul, as distinguished from Skandhic memory or the continuing propensities of the lower self. In fact, however, the one plays upon and interlocks with the other.

Beginning with fundamentals, note that Theosophy teaches Universal Life; also, that life is no function, but is basic substance. Not only is all visible matter immortal life made manifest, but even seemingly empty space is transparent and luminiferous life. What are the qualities of Life? The power to experience sensation; the power to receive and retain impressions arriving there-through; the tendency to *ex-press*, to throw off, to repeat an impression once received. Upon clear apprehension of this hangs understanding of all Karma and all evolution. Now what is a "human being?" He is a colony of lives of every degree in the Universe, interlocked, jointly operative, mutually affective. He is not only physical body, but Prana, or Vitality; Linga Sharira, astral or "pattern" body; Kama, or passional propensity; Kama Manas or animal mind; Buddhi-Manas or spiritual mind; Buddhi, the basis or "uphadi" in which inheres the power of Spirit. Finally, the incognizable, limitless and indescribable Spirit or Consciousness, Atma, inhering in all the other constituents, furnishing them with cohesion, lending to them all the consciousness they have or can have. It is the basis or connection for mutuality of experience and action, and this mutuality lends to the whole congeries the sense of "individuality"—even though most of it is sound asleep, leaving itself to be represented by the rest. Hence the "subconscious" and other expressions of scientific nescience.

Now with the sole full exception of Atma, and the quasi-exception of Buddhi-Manas, all these principles are like the physical body—molecular or rather cellular in composition, fairly perma-

nent as to form, constantly altering as to substance. The real physical body of man during an incarnation consists, not of some one hundred and fifty pounds of matter enclosed in a neatly delimited form, but of some thirty or forty tons of material distributed in earth, air, fire and water in all parts of the globe's surface where he has been or is to be. *His real body through the Manvantara consists of the entire physical planet.* The reader will note that in thus introducing the time element, we imply that the true form of man has as solid an extension in time as in space. We do this advisedly; no effect arises without a cause, no connection without a previous connection, and so every man at entry into birth finds himself bound by subtle threads—call them “magnetic” if you will—to every particle of matter which he is to touch during that life; and so for the whole Manvantara. None of these can he escape, they are as much himself as those he presently sees, feels, and dominates in his own body—so-called.

As it is with the physical matter which he owns, so with all his invisible principles. Through his life, every motion of thought, will, and feeling sends a multicolored impression or “vibration” through all the particles, on all planes, of which he is master; *even though for the time being they form part of another's body and soul.* The impression received, is retained latent or dormant in all these lives unto the time when they will be revived, in this life or another, by some associative impression.

By all-disintegrating death, the man is divided into separated principles according to the qualities of thought and feeling dominating the sundry grades of matter in him. If, as is taught, the most spiritual part of himself reaches its own state—one of unalloyed bliss and purity—for a long period of rest and sweet dream, while the “evil” in him painfully disintegrates on its own planes, it is through no fiat of a personal god working out a supposed scheme of justice. It is because “evil” propensity is attuned to a form of matter which can be held in coadunition with his thinking and spiritual principles only by the cohesive power of the “will to live,” and that temporarily. When complete separation takes place, there is no more friction in the man; the higher part of his impacted memory of thought and experience lives on unhindered by the drag of retrograde impulse; the lower pursues, while it lives, its propensity for coarse and brutal sensation unannoyed by reproaches of conscience; for that which was conscience is now merged with the Devachanic character or stamina of the man, surviving in another form of matter entirely.

The "will to live" however, is relaxed but temporarily; not voluntarily, but through the exhaustion of its cohesive power. This, recuperating through the long Devachanic stretch, causes the Ego to put forth again blind feelers toward the world of matter and passion. And doing so, it begins to pick up the dormant, but undying magnetic ties with those of its possessions which have remained in other states. What states? States fitting to the impressions which he has made upon these lives in former times, and which impressions have become their *character*. As to locus—they may be presently in the minds and bodies of other men or of animals; or in the mineral or vegetable kingdoms. What is certain is that he will repossess them, revivify his ties with them, as time and circumstance permit. And his new character—hence his fate—will be determined, on the one side by that same time and circumstance, results of his own causing; and on the other, by the characters he has impressed on those lives and which they in turn will *re-impress* on him. They are picked up again, on the physical plane first through the bodies of his new parents who now own them for the time being, and later on by the process, not usually considered "occult," of eating. On the vital plane, his selection will be determined by his mode of living; on the passional, by the control or lack thereof of his feelings; on the mental, by his way of thought. Many of them, returned at last, may have escaped his grasp for aeons past.

But in all cases sufficient are gathered together so that the man represents in large part either what he has been or has aspired to be. His memories are not formal; for the definite configurations which their containers had in past times have been forever ruptured by death. But the individual particles retain their own impressions, and vibrate again to the measures they have known, whether good or evil. Upon their sustaining power is reared a new set of definite memories and habits. Propensity, talent, or genius, therefore, is the Karmic return of a very powerful line of thought and action impressed upon the now reassembled vehicles, conditioned by the circumstances of one's new birth—which in turn are very largely created by those same impressions. Genius in evil, such as exhibited in the monsters de Sade and Gilles de Rais, is the outcome of a series of lives such as impressed the lower vehicles, the Skandhas, with such viciousness that the light of the higher was utterly shut off, leaving highly intellectual animals without a ray of spirit—true degenerates, in short. Genius in art or literature results from the gathering of old, firmly impressed Skandhas once

more under the dominion of a powerful Egoic desire. Genius in well-doing, such as that of a Buddha or Christ, results from lives in which self-sacrifice was the dominating passion.

How shall we explain such cases—they are not few—as the memory of a definite language by little Marie Skotnicki? It cannot be ordinary Skandhic memory, formless tendency, such as we have discussed. It cannot be Egoic memory; for that is possessed only by the Adept; and when possessed, all lives are equally clear and well remembered—to say nothing of the past being one with the future in that state. Memory in reality is the ability to see those pictures in the Akashic records with which one's past is connected. It is not resident in the matter of the vehicles—physical or metaphysical—through which those pictures are seen. They merely possess a particular aptitude as lenses. Now if it were to happen that a certain mass of skandhas maintained coherence through the death-states to an unusual degree—reincarnation of the astral body being the extreme case—they might so far reconstitute the original assemblage as to permit seeing once more the old pictures. *Reincarnation in the same family would greatly assist this.* In the case of an astral reincarnation of an adept, complete and under conscious control, these powers would remain intact. In other cases, brief vistas of the past, like snatches of a landscape through storm, or else some coherent but very limited line of memory, might be had. When we are bereft of coherent skandhic memory, even such as entails ordinary talent, it is due to the diversity of previous effort, the mixed good and ill of our thoughts and actions, the dissipation and frittering of spiritual and intellectual powers at the whim of every wind of desire that blows; above all to our will-less drifting which blurs all unified trend of character; and even blunts the sense of individuality, smothers self-consciousness, in many of the world's denizens of today. The true adept has both the skandhic memory of his pasts, and the supernal spiritual memory in which Past, Present and Future form one whole. He obtained it as we must obtain it, we now being as he once was.

YOUTH-COMPANIONS' FORUM

A *BOY musician whom I know has so idealized Mozart that he refuses to play anything but Mozart's compositions, and he plays them perfectly. Could he be Mozart reincarnated?*

Mozart, we must remember, was a creative genius and not an interpretative artist; so it is logical to suppose that Mozart on returning to earth-life again would resume his composing or use his creative power along other lines. The exclusive playing of his own compositions would indicate retrogression rather than progression for Mozart. But the boy so enwrapped with Mozart's music is, evidently, developing the art of interpreting music, and Mozart's music represents the ideal to *him*, perhaps because of some connection with that master in another life.

Would the elimination of earthly desires cause us to incarnate upon another planet?

The aim of life is to learn what our true nature is, and to act in accordance with that nature self-consciously. This lesson we have to learn right here on this earth; that is why we are here. But desire in itself is a universal principle, and can be used by the spirit's guidance for the benefit of the soul. It is this principle of desire which is the impetus behind evolution; it is used by the spirit to gain experience in nature, and it is the force which urges the devoted man in the pursuit of spiritual knowledge. Only when we lose sight of our goal, and through ignorance corrupt this principle, do we become its slave. Beings are, no doubt, on the other planets for the same reason we are here. They have their own particular planetary desires which cause trouble in their gaining of self-knowledge. But we have our natural place on this earth which we can not leave until the seven races of men concerned here have reached their final stage of development. Also, why should we wish to get away? The Great Ones have scorned to do so. They choose to remain in the world so as to be the better able to help their younger brothers. Shall we then strive for a knowledge that will enable us to "get away," or for that which will enable us to remain with those who need help?

Why is it that sometimes you remember your dreams clearly, and again you do not?

Our memory of dreams is just like our memory of anything else—it depends upon our state of mind. If a man, blinded by anger or some other emotion, walks down a long hall filled with

strange and interesting objects, how much of what he saw will he remember? If he walked quietly, thinking only to learn and see what is to be seen, he will remember a great deal. When we sleep, it is as if we go on a journey: the soul goes from waking to dreaming and finally to the deep-sleep state and back again. If we liken each of the states on the other side of waking consciousness to rooms through which we pass, we see at once that the way we go into these states governs the memories we bring back. Another thing to be remembered is that as we go from one state to another, we ordinarily leave behind the memory of that state and see with eyes appropriate to the new land we have entered. When we come back again from the highest state, which is one of knowledge, we leave the knowledge behind, but something often remains in a sort of "reflection," mixed with the pictures we left in the dreaming world. If our mind has been disturbed in going to sleep, then our dreams will be chaotic, and not able to truly reflect our divine experiences on that higher plane of deep sleep, in understandable symbols. So the thing for us to remember most of all is that the instrument that *remembers*, the mind, must be kept calm and clear of disturbances as a pool of water; this done, its reflections will be equally clear.

People living in the same house often grow to look like one another. What is the cause of this?

It seems probable that people living together have like karmic ties which bind them together, and would have similar likes, dislikes, ideas; perhaps they have similar tastes in the matter of dress, color, and food. Thus, they would attract the same type of elementals which might lead to the similarity in appearance. We are all making constant interchange of these "lives." How much more must this be done with people living in the same house!

If the Self knows, why does it have to go through all this journey of evolution?

There are three aspects of the power to know. To know; to know that you know; and to know the Knower. Let us take examples—a blade of grass "knows" how to grow as a blade of grass should; the Spirit vivifying the blade is omniscience itself, but it is not conscious of its omniscience because its vehicle, the blade, does not provide the means for self-consciousness. While the blade of grass "knows," it knows nothing of knowledge or of its own existence. Now let us take a human being. The Spirit in man knows all, as does the Spirit in the blade of grass; man, further, is consciously aware that he knows certain things, but, func-

tioning almost exclusively in the mind, he remains ignorant of what it is within his being that knows. This is because mind is finite and cannot comprehend the infiniteness of Spirit which is the Knower. So we see that mind, while it is the means for gaining knowledge, may be an obstruction to self-knowledge. The Mahatma, the perfected man who has accomplished Yoga or union with the Supreme Spirit, has therefore been able to throw off the finite limitations of the thinking principle and know the Knower. This is the supreme goal of evolution. And so the Self, though it is the potentiality of all-knowingness, has to go through this journey of evolution, first, to know the not-self, or phenomenal world; second, to know that it is a being, ever evolving upward under the rule of law; and finally, to know that it is the Self.

It is the history of all nations to decline and die out after they have reached their apex of development. Why should it be said that India will once again reach her highest glory?

Before coming to any conclusion, it is necessary to know what are the causes of decline, and to see whether they are the same in all cases. The only ancient civilization I know anything about is the Roman, and that may be taken as an example of our western civilization. Many fix the cause of its decline to Barbarian invasions, to internal weakness and corruption, to the replacement of Romans by Barbarians in the army, the exhaustion of the soil, the increase of slavery, or to the sum total of these causes. Yet none of these causes are in themselves fundamental; a progressive energy would have combatted them. The fact is that the Romans had lost their spirit. Their ideal, that of vast territory and wealth, had been too short-sighted. Their ideal attained, they wasted themselves in pleasure and impractical intellectual pursuits. Now, the basis of the Indian civilization was not a material one. Of course, one must not consider the empire of the Moguls or even that of the Buddhist emperors, as ideal. Hindu literature points to a golden age still further back, and it is these same Hindus who have that dim recollection of a past glory; it is their literature which contains the mightiest of philosophies; even the poor illiterate workman on the river-boat can discuss metaphysics that would baffle many western scholars. The seed is there. All that is necessary, and the work is vast, is the removal of the great clog of superstition—the softening of their mental powers—by the *practical* study of their ancient ethics. There is no reason why this cannot be done if there is earnest work along the right path.

APPLIED THEOSOPHY

THE question as to whether the teachings of Theosophy can be practically applied in every day life is one that is frequently asked not only by the casual inquirer into the philosophy, but also by students themselves. The answer is simple: to make a practical application of anything, we have to *use* that thing.

All too often the teachings of Theosophy are regarded as a mere abstract system of thought, consisting in an intellectual explanation of life and its various processes and manifestations. Such a view, no matter how abstract and intellectual the teachings may seem to any particular person, is nevertheless erroneous. It springs from a basic misconception, and one of the most fatal for anyone to harbour, who would make of Theosophy a *living* power in his life, because it constitutes a self-erected and unsurmountable barrier on the path of true knowledge.

Such a misconception, like many others under which we all labour, without being aware of the fact, is due to our "seeing" things upside-down, physically as well as metaphysically, on this our so-called "waking" plane of perception. And while we have learned from earliest childhood to reverse automatically the images which come to us from the outside and are reflected upside-down on the retina of our physical eye, we have yet to find out how to apply the same process to the pictures that come to us from the inside, and are reflected, as ideas, on the "retina" of our inner vision.

The question whether Theosophy can be applied practically springs from such an "upside-down" picture. Reverse it and the question will be: "is there anything in the teachings of Theosophy that can *not* be applied practically?" the answer is: "no, because Theosophy is essentially and preëminently *practical*, inasmuch as none of its teachings are based either on revelation, speculation, or theory, but are without a single exception the result of *actual experience*," which is more than all religions, philosophies and sciences put together can say. And therefore, being based upon actual experience, being knowledge of facts, whether of physical, psychical or spiritual facts in Nature, the teachings of Theosophy constitute the only *true* KNOWLEDGE there is. They are based upon direct perception.

But facts are facts only to the man who *experiences* them. There-

fore every man must prove them for himself and to himself. Every man has to make them *a part of his own nature* by experiencing them in himself, before they can in any way seem facts to him.

It is evident then that it depends in every case upon the man himself to what an extent the teachings of Theosophy will be transformed from abstractions into realities as far as he is concerned. It is a process of "reversing the picture," a process that no one can do for another.

To the extent that anyone has *used* the teachings, to that extent he has experienced them, made them part of his own nature, assimilated them, and therefore to that extent he *knows* them to be practical. Whatever to anyone seems purely abstract, has not yet come within the realm of his conscious experience, has not yet entered his consciousness, because it has not been used by him. But he who applies Theosophy will soon find out how practical it is. "Even a little of *this practice* delivereth a man from great evil," has been said of old. The trouble is that we usually emphasize "little" instead of "practice."

If therefore Theosophy is not made practical by every man for himself, it must needs remain a mere abstraction to him—so much "information." It can never become Knowledge in a true sense. It is only through their application, through their use, that the teachings are changed from abstractions into realities, from the "Eye-Doctrine" into the "Heart-Doctrine."

This effort to *realize* Theosophy constitutes the first step on the path of the would-be disciple. This effort *continuously maintained*, this "*living* of the Life," constitutes discipleship. It is a study-course in *applied* Theosophy.

That course may be followed by anyone. All one has to do to be admitted, is to start *practicing* Theosophy. The course is the same for all, the teacher is the same for all, the school is the same for all. Life is the school, the teacher is Karma.

As a matter of fact we all *are* in that school, we all *are* under that teacher. Why then are we not all disciples, why are we not all following this course in applied Theosophy? What stands in our way? Who prevents us from gaining practical knowledge? Nobody prevents us, nothing stands in our way. The Path lies there for all of us to follow, open and unobstructed. There is no visible obstacle to bar the way; why is it then that so many fail to see it? The reason is an invisible obstacle, invisible because within the would-be disciple himself. It is a *negative* obstacle, the *lack*

of something, something so simple that on account of its very simplicity it is not recognized. It consists in the failure to *tread* the Path, in the failure to *practice* what we *profess*.

The failure to reach any goal is due to the failure of traveling the road that leads to that goal. Only, in the case of Theosophy, the goal, the road, and the one who travels it, are one. Therefore it is said: "Without moving is the going on this Path." But how, then, are we to reach the goal? That goal is TRUTH. The Path is the Path of Truth. The traveling on that Path consists in applying whatever we have recognized to be true. It is only by *applying* Truth that we *assimilate* Truth. It is only by assimilating Truth that we "*become*" Truth. It is only by becoming Truth that we finally realize that we *are* TRUTH. "Thou canst not travel on the Path before thou hast become that Path itself."

What then is the most *practical* thing for us to do? We have all read, and heard, and repeated it many times. It is "*to take the position of the Higher Self*." We all expect some day to "reach up" to such a high state, we imagine that some day, after a more or less prolonged period of trials, we shall be rewarded by being "lifted" to such an exalted position. And in anticipation of this glorious event, we decide to wait, with patience and resignation, for the hour to strike, hoping in our inmost heart that somehow that hour may not be too far off. Alas, this is an "upside-down" picture of the true situation. It is a fatal misconception, a self-erected obstacle in our way.

To *take* the position of the Higher Self does not mean to wait, however patiently and resignedly, until "some day" we may "reach up" or be "lifted" to such a position. We can never reach up or be lifted to it for the simple reason that we *are* IT. But being it, we do not know it. We think that we *are* the lower self, and *have* a Higher Self. This is looking at ourselves from below up, instead of from above down. We have to "reverse the picture," we have to realize that we *are* the Higher Self and have a lower self.

We constantly identify ourselves with our perceptions and with our instruments of perception, in other words with our lower nature, and try to reach up to the Higher Nature, whereas to *take* the position of the higher Self really means to act consciously, *right here and right now*, in all that we think, and say, and do, from the point of view of the very highest in us, looking down at the lower nature, not as if it were *ourselves*, not even *ourselves*, but seeing it to be "a mere subject for grave experiment and experi-

ence," intrusted to us by Nature, and we therefore responsible to Nature for its proper use and care.

To thus take the position of the Higher Self, to thus act from the very highest in us, to thus look at everything in and around us from above, instead of from below, is the most practical thing anyone can do. It does not consist in suppressing or destroying the lower nature, but in ceasing to identify ourselves with it.

The "upside-down" conception in regard to our true nature, so impossible to overcome until we "reverse the position," is what is meant in the *Bhagavad-Gita* by *Ahankara*. And the "taking of the position of the Higher Self" is there described as "discrimination of the Kshetra from the Kshetrajna," the former meaning the lower self and including every department of our nature we can possibly think of, the latter meaning the higher Self, *what we really are*, the KNOWER, without any attributes whatsoever.

The secret of KNOWLEDGE does not lie in *acquiring* knowledge, but in realizing that we are the KNOWER of all Knowledge. That realization can only come through application.

True Knowledge is Theosophy applied.

"GODS" AND "SPIRITS"

We maintain then that no Theosophist has ever believed in, or helped to spread "degrading superstitions," any more than has any other philosophical or scientific Society. The only difference between the "Spirits" of other Societies, Sects and Bodies, and ours lies in their names, and in dogmatic assertions with regard to their natures. In those whom the millions of Spiritualists call the "Spirits of the Dead," and in whom the Roman Church sees the devils of the Host of Satan—we see neither. We call them, Dhyan Chohans, Devas, Pitris, Elementals high and low—and know them as the "Gods" of the Gentiles, imperfect at times, never wholly. Each order has its name, its place, its functions assigned to it in nature; and each host is the complement and crown of its own particular sphere, as *man* is the complement and crown of his globe; hence, a natural and logical necessity in Kosmos.—H.P.B.

ON THE LOOKOUT

THE MYSTERIES OF PHYSIOLOGICAL INTELLIGENCE

The more science investigates the particular functions of the organs, the more recondite they seem. For instance, the kidneys are able to separate from the blood a liquid of far higher osmotic pressure than the blood itself. (*Scientific Monthly*, Dec. 1930). It would be hard to analogize this for the layman; but it is much as though a force exerted upon the top of a mixture of oil and water were able to suck up the underlying water while leaving undisturbed the oil on top.

It is also remarked that the kidneys seem to regulate the osmotic pressure of the blood—that is, its tendency to penetrate membranous structures. It is upon the balance or otherwise of osmotic pressures that the whole chemical economy of the body rests. Dr. Hawthorne, the author of the article, finds the powers of the kidneys inexplicable in view of the small amount of actual energy which can be traced into them.

According to *The Week's Science*, Sept. 23, 1929, a new view is being taken of the ductless glands. Formerly considered as independently acting organs, it is now recognized, not merely that they are interdependent, but that they seem also to be controlled by the brain. What part of the brain? Certainly not that with which we think.

In 1928 the "blood platelets" were photographed for the first time, using the ultramicroscope. (*The Week's Science*, Nov. 5, 1928). It was then found that they actually were living creatures, very minute cells, in fact. Their surfaces are naked and "sticky," explaining their function in clotting the blood. Hemophilia must then be due to the lack of these beings, or a non-function, brought about by some Karmic dislocation of the proper relationship between them and the Ego.

THE MYSTERY OF SIGHT

The astonishing sensitivity of the retina of the eye is shown by Dr. Sheard of the Mayo Foundation. (*Science*, June 20, 1930). It seems that the liberation of a single electron in the retina by a green or blue light can excite the sensation of vision. Considering that the retina contains billions of atoms, and that electrons are the parts of which atoms are made up—in some cases atoms contain

over 1,800 electrons—it is obvious that any electric current, generated by such a slight disturbance and conveyed over the nerves in the manner pictured by physiology would be incapable of producing the conscious effect. But if we regard all sensory action as message-transmission between excessively sensitive sub-intelligences, finally reaching the central and permanent identity, the matter becomes more comprehensible as well as Theosophical.

VISUAL COORDINATION

It is fairly well known that the disposal of ocular impressions, once they reach the brain, are incomprehensibly out of accord with purely physico-mechanical reasoning; as for instance the fact that the image is presented to brain inverted, but reaches the ruling perception right side up.

The Ophthalmological Society of Great Britain (*The Week's Science*, April 29, 1929), has some cases on record showing the peculiar intelligence concerned in the handling of a discoördinated eye; that is, a rolling or "loose" eye. Mechanically speaking, this should produce blurred, overlain, and confused pictures to the extent of rendering the victim helpless in some cases. The Society finds, however, that whenever the afflicted eye roves from its proper direction, its sight is cancelled somewhere along the line of transmission, leaving only the message from one eye to be received. Medical science is replete with instances where sensory impressions are altered or cancelled by some factor in the brain; but few so striking as this.

THE KEY OF CONSCIOUSNESS

Medical science will never find a real key to any of these mysteries until it begins to consider matter from the standpoint of consciousness, instead of the reverse. Matter is only the name we give to intelligence with which we are not in conscious communication. It communicates with *us*, however, though we seldom recognize the fact.

Science speaks of "electrons," "atoms," "molecules," "cells;" of "hormones," "enzymes," and the like. Theosophy speaks of "builders" and "destroyers;" in physio-psychological relationships, of the "Lunar Pitris." The "Presiding Deities" of the body set forth in Hindu symbolism are no myths; they are all-powerful in their spheres, and merciless to the ill-advised Ego—their normal ruler—who by abdicating his throne of spiritual perception, by

violating the laws of moral, mental, and physical health, makes them his tyrants.

Meantime—

Physical Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their inorganic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and Science will go no farther. She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions. (*Secret Doctrine*, 1888, I, 133-4).

THE THIRD EYE

Carnegie Wilson Pullen, an engineer of the Western Electric Corporation, has either been eating forbidden literary fruit or unearthing unrecognized Atlantean memories. (*N. Y. Times*, April 20, 1930).

The peculiarities of the pineal gland have attracted his attention. In it he sees something more than a relic of the past, visually considered. With proper coördination between it and the other eyes, he thinks, we may sense the elusive "fourth dimension." Wherefore we may turn to the pages of the *Secret Doctrine*—with which Mr. Pullen may have already become unprofessionally familiar:

ITS WITNESS

The "deva-eye" exists no more for the majority of mankind. The *third eye is dead*, and acts no longer; but it has left behind a witness to its existence. This witness is now the PINEAL GLAND. (*Secret Doctrine*, 1888, II, 295).

It is asserted upon the authority of Science, and upon evidence, which is not merely a fiction of theoretical speculation this time, that many of the animals—especially among the lower orders of the vertebrata—have a *third eye*, now atrophied, but necessarily active in its origin. The *Hatteria* species, a lizard of the order *Lacertilia*, recently discovered in New Zealand (*a part of ancient Lemuria so called, mark well*), presents this peculiarity in a most extraordinary manner; and not only the *Hatteria punctata*, but the chameleon, certain reptiles, and even fishes There were and are palæontologists who feel convinced to this day that this "third eye" has functioned in its origin, and they are certainly right. (*S.D.* II, 296-7).

. . . were it not for the development of the hinder part of the cerebral hemispheres backwards, the pineal gland would be perfectly visible on the removal of the parietal bones. It is very interesting also to note the obvious connection to be traced between the (originally) hollow optic tracts and the eyes anteriorly, the pineal gland and its peduncles behind, and all of these with the optic thalami. (*S.D.* II, 297-8).

THE REAL FUNCTION

The Third Eye, says H. P. B., is indissolubly connected with Karma; and when possessed of its spiritual function, "embraced eternity." What that really means may as well at our present stage of understanding, be represented by the "fourth dimension" to an engineer's mind. To a Theosophist, however, it is obvious that from the plane of perception where the "fourth dimension" is comprehensible, dimensions as we know them do not exist at all.

CRIME AND PUNISHMENT

Dr. Frederick L. Hoffman, statistician of the Prudential Insurance Company, who may be presumed to know, says that States having the death penalty have more murders than others. (*Literary Digest*, Mar. 30, 1929).

According to the *Los Angeles Examiner* of April 27, 1930, there were then confined in the jails of Sweden only 29 life prisoners, although capital punishment was abolished ten years ago, and murderers have since been sentenced for life. *The total number of prisoners in Sweden was only 2035, of whom but 108 were women.* The blushing American is invited to compare this with the record of any State of the Union.

The National Crime Commission, according to the *Literary Digest* of March 9, 1929, reported a universally bad condition in the jails of the nation—as distinguished from the State Prisons, which are bad enough. Filth, disease, poor food, cold, damp, and sewer gas, are only a few of the items. The indiscriminate mixing of women and boys with hardened criminals, says the report, makes these jails breeding-places of crime. Subsequently to this report there broke out in the prisons of the country a series of riots and tragedies which horrified the nation, largely due to incredible overcrowding of the prisons at the very time when England is selling off her own prisons as having become superfluous. The Commission reported that these conditions existed all over the country. Of course, the sluggish insensibility of the public in these matters has nothing to do with our crime problem!

CRIME AND HEREDITY

Several observations on the social careers of twins have been made. (*Literary Digest*, June 8, 1929). The object was to try to determine the respective roles of heredity and environment, as though the two could ever be separated. It develops that there is a 77 per cent concordance in uniovular (identical) twins, as compared with 12 in binovular, or dissimilar twins, regarding crime. Some such results as shown would be inevitable. Heredity is only a way of expressing the fact that no one can be born in a family with whose Egos he has neither Karmic ties nor similarity; environment is an index of the sort of affinities, human or otherwise, which the Ego has made for himself by past thinking.

INTERESTING EXAMPLES

Elizabeth Tuttle, ancestress of Jonathan Edwards, was divorced by Richard Edwards on the grounds of various immoralities. In fact, she was a highly notorious woman, yet the subsequent Edwards-Tuttle families stood high.

The first four generations of the Massachusetts Adamses were honest, industrious, insignificant. In the person of John Adams the family leaped to place and power, maintaining it for two centuries. How, asks the *Forum* (August, 1930) did a fountain of genius spring from a line of nobodies? Without mentioning the fact that such instances are innumerable, the *Forum* remarks that "no one would profess to know." It is somewhat in error. There are Theosophists who know, as for example:

But heredity as the great rule and as a complete explanation is absolutely overthrown by history, which shows no constant transmission of learning, power, and capacity. For instance, in the case of the ancient Egyptians long gone and their line of transmission shattered, we have no transmission to their descendants. If physical heredity settles the question of character, how has the great Egyptian character been lost? The same question holds in respect to other ancient and extinct nations. And taking an individual illustration we have the great musician Bach, whose direct descendants showed a decrease in musical ability leading to its final disappearance from the family stock. But Theosophy teaches that in both of these instances—as in all like them—the real capacity and ability have only disappeared from a family and national body, but are retained in the Egos who once exhibited them, being now incarnated in some other nation and family of the present time. (*Ocean of Theosophy*, 1893).

HEREDITARY PUZZLES

As the result of experiments on mice, Prof. Leslie G. Dunn, of Columbia University, questions the wisdom of sterilization as a social measure. Not all defects, even when congenital, he says, are due to defective plasm. (*Tribune*, Feb. 7, 1930). Even in mice!

Prof. F. E. A. Crewe advocates keeping family records far more closely than at present. Not only is the necessary human data for eugenic applications lacking, but normal people are carriers of defective heredity, which there is no way of detecting. (*The Week's Science*, Dec. 31, 1928).

A remarkable instance of the puzzles involved in trying to explain "heredity" is given in *The Week's Science* for Sept. 15, 1930. In the Dar family, deafness is hereditary among the men, but is hereditary only through a normal woman. *Children of marriages where both parents are deaf never are deaf*. To the eugenicist of the cattle-pen variety, wedding two persons of deficient mentality would be a crime against the race. According to the above showing, such a marriage might result in normal children. In fact that has happened; moreover, bad children born of two good parents, and good children born of two evil parents, are too common to be noteworthy. As to why—

. . . The Ego goes only into the family which either completely answers to its whole nature, or which gives an opportunity for the working out of its evolution, and which is also connected with it by reason of past incarnations or causes mutually set up. Thus the evil child may come to the presently good family because parents and child are indissolubly connected by past actions. It is a chance for redemption to the child and the occasion of punishment to the parents. This points to bodily heredity as a natural rule governing the bodies we must inhabit, just as the houses in a city will show the mind of the builders. (*Ocean of Theosophy*).

CRIME AND CHILDHOOD

The National Parent-Teacher's Association of New York having expressed the dangerous fallacy that childhood repression is the chief cause of crime—in the face of the known life-histories of some of our worst criminals—Prof. George Malcolm Stratton, of the University of California, takes issue. (*Scientific Monthly*, Dec. 1929). The children of America, he says, are the least repressed in the world both in home and school, yet we have the worst crime record in the world, especially in the juvenile ages. Lack of train-

ing in the homes, he says, is the most important of all the causes of crime. "Children are trained into no sure purpose and go through life with chaotic impulses."

According to *The Week's Science*, March 24, 1930, the children classed as delinquents are five times as apt to be habitual "movie" visitors as are boy and girl Scouts—whose juvenile record is really a bright spot in the nation, objectionable as are some of the ideas in which they are trained. The incessant theatre-going of modern American children—which would horrify the parents of any other nation—is certainly no sign of "repression."

BAD SENTIMENT

There is a rather large school of thought among parents and teachers which abhors anything savoring of "repression" in childhood. It is a rather peculiar paradox when it appears among Theosophical parents, the practical side of whose philosophy is repression of the animal side of man. No doubt much of this moral softness is found in parents remembering the stern discipline which they themselves underwent and which they now deplore, overlooking the curious fact that they themselves are not criminals while their children are going fast in that direction. If the child does not learn repression in infancy, it will learn it in adulthood, by failure, misery, prison, the rope and electric chair. Such training as these children get is from others than their natural teachers; and it is pleasant for none of those concerned. The era of Jehovah in the Home has been followed by one of moral anarchy in the family. It is only by a true understanding of Karma and Reincarnation, a proper application and example in the family, that the Golden Mean can be arrived at and the Golden Age restored. Why should Theosophists, who ought to know cycles, succumb to their influence on either arc?

CRIME AND CHRISTIANITY

According to the *Los Angeles Times* of July 10, 1929, statistics show that of the population out of prison only 50 per cent are Christians; while of those inside, 84 per cent express affiliation with some form of Christianity. To be just, a large percentage of these prison professions of piety are mere hypocrisy; perhaps quite as many in proportion as is the case with those outside. Yet the criminal attitude is inherent—not in the teachings of Jesus, but in the Mosaic element which preponderates in so-called Christianity.

Jehovah is recorded as having committed or instigated some of the most abominable crimes in the calendar. Morals under that regime can be and are nothing else than a synonym for *fear*. Remove the fear, as numerous agencies have been doing throughout this generation, and with no scientific foundation for ethics, self-indulgence at once becomes the mode of life. Here, then, is the practical need and the practical duty which Theosophy and Theosophists alone can supply.

NITYA PRALAYA IN THE BODY

A Mahatma once wrote that They were prepared to prove a complete change in the materials of the body every seven years. *The Ocean of Theosophy* remarks that Nitya Pralaya is known to science "in the doctrine that the body undergoes a complete renovation and alteration every seven years." It is obvious that physical science in its present state could not know this even if true; yet in fact it has been taught scientifically from some indeterminate past time. The doctrine, so far as science is concerned, is simply one of the "vestigial remains" of the derivation of modern physiology from the ancient occult sciences, and has been carried on by the momentum of tradition.

Dr. Edward F. Adolph has looked into this matter as far as science is able to go. (*The Week's Science*, Mar. 24, 1930). The water of the body, he says, is changed about every three weeks. The salt is changed every twenty-two days, and the other materials are much more permanent. The idea that the cells wear out every seven years and are replaced by others is erroneous. Some of the brain cells, he says, are thought to last through life. On the other hand, the chemical elements in them change constantly. This is strictly in accordance with Theosophy, which teaches that the cell is simply a form, the demarcation of a sphere of action, into and out of which matter is constantly flowing. Certainly a *form* cannot be said to wear out. As to the period of a complete change of materials—it is an irresolvable question to present-day physiology. Many men, however, ignorant of Theosophy, have noted in their affairs a septennial "change of luck." Theosophists are at liberty to correlate this with the Law of Cycles, with Karmic action as expressed through the sundry human principles, and with the significance of the number seven.

BIOLOGICAL FUSION

According to the teachings of Theosophy, the primordial method of reproduction in all kingdoms was parthenogenesis or self-procreation, such as now exists in many of the lower forms of life, sometimes alternating with sexual reproduction and sometimes not. Likewise it is stated that at the corresponding time on the upward spiral of evolution, the same method will recur. The vestigial remains of the ancient system are found in the human kingdom in the form of hermaphrodites—or rather pseudo-hermaphrodites. Now since parthenogenesis involves immortality of the individual, one might wonder why such a highly efficient method should not have been continued. But when considered *psychologically*, it will be seen that it could not persist in the presence of *Ahamkara*, or the isolated sense of self, since it involves *subdivision* of the individual. Thus it may be seen that the successive stages as given by Theosophy: self-division, hermaphroditic reproduction, and finally bisexual reproduction as we now have it, must have gone hand in hand with the growth of individual consciousness, and must have merged into one another. *Full bisexual reproduction came into effect at the middle of the Third Race, at the exact time when the Manasaputra—"Sons of mind"—became incarnate in the hitherto mindless bodies.* The correlation seems irresistible. Moreover, it would then appear that the ancient method will again be in vogue when the natural evolution of which "Universal Brotherhood" is a symbol, becomes completed; that is, when the individual is conscious no longer as a separated self, but as all humanity; has attained hierarchal consciousness—that is to say, as a common *state*. But before that, a complete fusion of all the traits of the race stocks—mental, moral, astral and physical—is necessary.

RACIAL EVOLUTION

Sex reproduction gives the individual the whole race for ancestors. Self-reproduction would represent the perfection, in the individual, of racial evolution. So it appears that at the end of a Manvantara all the lines of descent will have arrived at as complete a fusion and unity as possible for that period. At the initiation of a new period the same condition continues for a time, to be followed by differentiation due to the incarnation of mind-beings, and the subsequent inauguration of a new and higher evolution, first in the race as a whole, and then its individual embodiments.

A CORRELATION

In *Science* for Nov. 14, 1930, occurs a bright light on this. From experiments made by Peacock and Harrison in 1925-26, they concluded that *self-reproduction was contingent upon hybridity*. In other words before a race of beings can inaugurate parthenogenesis, it must have hybridized sexually with something else. Since, then, parthenogenesis is admittedly the earliest form of reproduction known, *when did the hybridization of the primeval forms occur, unless in a previous Manvantara?*

THE WISDOM OF LIFE

The obscure and so far scientifically unexplained phenomenon called "racial memory," presents us with a new example, in the matter of the persisting differences between certain large and dwarf types of trees. The large types in question have shorter roots than the smaller, and vice versa. (*The Week's Science*, April 15, 1929).

It is discovered that in such cases the long-rooted trees have an ancestry developed in dry countries where it was necessary for the roots to go deeper; and even after years of growth in wet England, the roots persisted in the ancestral habit.

The transmission of memory by supposedly unconscious wood fibres is the only explanation outside of Theosophy; though in truth it is but part of the explanation *inside* Theosophy. However, the persistence lies deeper than that suspected by the theorizers.

The astral body is the guiding model for the physical one, and all the other kingdoms have the same astral model. Vegetables, minerals, and animals have the ethereal double, and this theory is the only one which will answer the question how it is that the seed produces its own kind and all sentient beings bring forth their like. Biologists can only say that the facts are as we know them, but can give no reason why the acorn will never grow anything but an oak except that no man ever knew it to be otherwise. But in the old schools of the past the true doctrine was known, and it has been once again brought out in the West through the efforts of H. P. Blavatsky and those who have found inspiration in her works. (*Ocean of Theosophy*, 1893, p. 39-40).

LIGHT IN THE DARK

Science regards these transmissions of type as a mechanical matter; though since there is no trace of the form of the future body

in the configuration of the molecules in the germ cell, the only supposition upon which this can hold water is that of some consciousness which is able to interpret form *symbolically*. The scientific view thus remains a matter of blind faith. But some other curious evidences of the intelligence buried in matter come to hand.

Dr. Karl von Frisch, of the Zoological Institute of Munich, (*The Week's Science*, April 14, 1930), has made some tests on the time-sense of insects, fish, *undsoweiter*. He finds that it persists in darkened rooms where the changes in sunlight are not visible.

He does not explain. However, it is obvious that either these beings are gifted with a set of rhythmic sensory tides in the matter composing them, or else are subject to invisible influence of some kind. Both, we think, are true. All matter is, according to its kind, endowed with the tendency to repeat an impression received; with memory, in short. Life, however, is not an aggregation of separate units, but a continuum and subject to universal tides of feeling and action.

Prof. H. H. Turner, of Oxford University, (*The Week's Science*, May 6, 1929), remarks that the accurate courses of bees and ants seem to be directed by the angle of the sun's rays. Like so many other plausible scientific theories, it is sustained only by leaving out the more important facts. How do the insects adjust themselves to the constantly changing angle of those rays during the day? It is a feat performed only with the aid of mathematics and special instruments by the surveyor running a solar course.

ANALOGY

Reasoning from below upward, Dr. K. Friedrichs makes a mental picture of the reality as projected on the screen of matter. Deploring and wondering over the fact that the unity of nature has been lost sight of, he declares that every part of nature, no matter how small, acts upon every other part. Many human troubles come from ignorance of this; for instance, insect plagues resulting from a disturbance of the balance of life, destructions of the natural order of things. This is a perception of the fact that man harms himself by constantly trying to subjugate nature rather than to work with her.

But a perception of unity from this purely material basis is like universal brotherhood looked at from the same standpoint—not merely unworkable, but positively dangerous.

In fact the animal creations avail themselves of the life-powers flowing through all space and carrying with them the accumulated intelligence of nature. Man closes himself to these powers by constant radiation of disturbing and disruptive thought and feeling which not only closes his own spiritual senses but produces inimical reactions on the part of all his surroundings.

NATURE'S INTELLIGENCE

The intelligence of Nature itself in its material aspects is the *reflected* effect of the presence of highly evolved, though invisible and mostly unrecognized beings.

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

A SURPRISE

The so-called “rare gases”—argon, krypton, xenon, neon, etc., have always been considered so inert as to have no physical effect whatever. Their presence in or absence from the air has not hitherto been considered a matter of importance to human health at all.

Now in the Theosophical purview, the earth with its fulness was drawn together in space by the presence of human monads. Nothing in it therefore, could be present did it not have a karmic connection with human life itself. Recent discoveries indicating that practically all known elements are in the human body, at least in slight quantity, and are more or less vital to it, ought to indicate that. It is now discovered that human life cannot exist for more than ten days without these rare gases. (*Science*, April 11, 1930). They are, it is said, fully as important as oxygen.