

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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W. Q. JUDGE

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—Eds.]

A man can only think in his worn grooves, and unless he has the courage to fill up these, and make new ones for himself, he must perforce travel on the old lines.—K.H.

The Masters have said that the great step is to learn how to get out of the rut each one has by nature and by training, and to fill up the old grooves. This has been misconstrued by some who have applied it to mere outer habits of life, and forgotten that its real application is to the mental grooves and the astral ones also. Each mind has a groove, and is not naturally willing to run in the natural groove of another mind.—W. Q. JUDGE

ANY Theosophical student who is earnest in applying the teachings of the Wisdom-Religion to his own thoughts and actions finds his devotion deepening — devotion to the interests of his fellowmen, to the Light which helps him to help them, to the Bearers of the Torch of Truth whence the Light emanates. Men are treated as brothers because the student lights his own mind with the Wisdom-Light of Theosophy.

The way of the devotee is steep and rugged. Between his feeling and cognition, between his understanding and application there are encounters. His affections and aversions; attraction towards the easy and the pleasant and withdrawal from the difficult and the unpleasant; temptations which are mistaken for duties; personal conceits, habits, prejudices — in a hundred ways the devotee comes upon the test of his discrimination.

Extension of knowledge often glimmers the devotee. The finite is vast and deep and very full, and he overlooks that he has to work in a new

dimension of space and in a new tense in time. He has to acquire a new mental motion which is neither horizontal and latitudinal nor vertical and longitudinal. His mind forgets that the six views presented by the cardinal points are partial and that he has to turn away from them and to retreat within. A new dimension means a new world where time is the Eternal Now and motion is perpetual, and so the Great Repose.

To pass from study to application, from knowledge to action, is a long step in spiritual life. But not till another long step is taken can one count himself safe on the heights of heaven. That second long step brings the student to the land of the devotees. Regular and careful study brings to birth the practitioner. But it is *Vairagya* — dispassion or detachment — that brings to birth the devotee. Perseverance in study energizes the student to apply, but unless desirelessness or *Vairagya* is used in application most likely there will come to birth the selfish devotee, the false pietist of bewildered soul who neglects duty or runs to false ones. How many have fallen by hugging to their bosoms their personal likes, calling them duties?

No better aid is there for the Theosophical practitioner at the early stage of development than W. Q. Judge. Among his writings the priceless *Letters That Have Helped Me* contains all that is necessary for him. They seem simple but they are profound. Their value consists in helping the practitioner to become the devotee. They help him to enter the new state where the Present is eternal and where pain-pleasure, love-hate, *raga-dvesha*, take on trans-finite values. If they are used for daily exercise they fill up the worn grooves to which the Master refers in the quotation with which this article begins. These *Letters* help us to avoid the blunder against which his quotation warns.

On the 21st of this month — the Spring Equinox Festival — all true students of Theosophy will celebrate the anniversary of the passing of W. Q. Judge. What better way is there to salute him than to follow his advice and instruction given out of the fullness of heart of the true devotee? He quoted from the *Farewell Book*:

The Master's love is bountiful; its light shines upon thy face  
and shall make all the crooked ways straight for thee.

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## THE TRAVAIL OF SPIRITUAL BIRTH

[Damodar K. Mavalankar and W. Q. Judge were *Guru-bhais*, spiritual brothers, who learnt the wisdom of their Guru, H.P.B., followed the path she showed, and found the Masters who are behind.

H.P.B. left New York for India in 1878, leaving W. Q. Judge in charge of the work. He tried to labour for the Cause of the Masters with zeal and earnestness. During the period from 1879 to 1883, however, he was attacked by the worst type of loneliness — spiritual loneliness.

He wrote to H.P.B. a letter describing his mental state of confusion and depression. An answer was prepared by Damodar, which was reprinted in the November 1957 issue of this magazine, from *The Theosophical Forum* for November 15, 1934. In this letter, printed here once again, very wholesome advice is given by Mr. Judge's colleague, companion and co-chela, advice which will prove helpful to the student-aspirant of this day and generation.

There are some other letters from Mr. Judge written during this period to H.P.B., Damodar and Olcott which record how the warrior-soul was trying to break through the ring of darkness and despair. This struggle of so great a soul has a message for every devotee and neophyte. Mr. Judge visited India in 1884-85, returned to the U.S.A., and what happened to him in this country may be guessed from the work he did in America from 1886 onwards. By its fruits the tree is known.—Eds.]

BOMBAY, 5th October 1879.

My dear Mr. Judge,

I am very sorry to hear you write so disparagingly to Madam Blavatsky about your feelings and the state of your mind. Is it not surprising to see that a man like you after having made some progress in the study of Theosophy should despair at the very moment he is about to enter the very threshold of true knowledge? It seems to my mind ridiculously strange that a very thirsty man should be in quest of water and that when he has found it he should instead of drinking it, turn his back against it and fly from the only place where he can quench his thirst. You have read in *Isis* various facts to which the noble author attests as having seen personally. I am positively sure you have so high an opinion of this awe-inspiring Lady that you will not

hesitate in the least to accept even a tittle of evidence she may bring forward to establish any circumstance which she knows for certain to be a fact. The more so, because she simply corroborates what was taught by my forefathers and what is still found in the ancient Hindu Literature but which is now regarded as superstition by ignorant men, they being unable to find the key which opens the box containing these hidden treasures. But this key you will get, only if you will continue the study of Theosophy.

In *Isis* the author has shown what powers man is endowed with and how he can use them. The use depends upon their development which occultism teaches us how to cause to effect in us. In order to show that the study of occult sciences has enabled certain persons to develop their powers, a few of the performances of these mysterious personages have been quoted. She has clearly proved that there live to this day adepts who have obtained a thorough control over themselves and over the forces in nature, and have guarded from time immemorial the sacred writings of the venerable sages of the past who found out the Spiritual Powers of man and the only way in which he can develop them. But have these adepts succeeded in developing their powers at once when they began? Is it possible for a person to get to the top of a house without using any means by which he can do so? Or again does it not appear absurd that a man can climb a tree without proceeding step by step? Do you expect a child to be a philosopher as soon as it is born? Are not these illustrations sufficient to convince you that in order to succeed in anything you must proceed gradually? You know anything rashly done is sure to be imperfect. In undertaking anything the first thing required is perseverance. "Try again" should ever be our motto. A child will never learn how to walk if it were never to try to do so, simply because in its primary attempts it suffers failures and falls every now and then. But the instinct of the child urges it nevertheless to continue in its efforts until it succeeds. Does not the same Spirit which gives the child the instinct illuminate the child after it grows into manhood? Is it not shameful for every person that, although in childhood he acts in obedience to the instructions of the Divine Spirit, he after coming to maturity should become deaf to the teachings of that Spirit which once gave him success in his childhood notwithstanding all the primary failures? If we understand all these things why should we not proceed cautiously and patiently? If you see before your eyes a thing which you were hunting after for a long time, why should you

not try to grasp and tenaciously cling to it? Should you give it up simply because you do not succeed for the first time? Is all the trouble you took in finding it out and getting at it to go in vain? Should you not at such a trying moment summon the assistance of moral courage? Is it not degrading for us that we cannot *even follow* the footsteps of our ancestors who discovered the true path to Spiritual Enlightenment, although their footprints are so clear that they can be vividly seen by anyone who cares to do so? How very difficult would it then have been if the task of discovery had devolved upon us? Not only are these footprints still preserved but we can find to this day guides who have trodden upon these steps and have nearly attained the same end which these discoverers did.

The question naturally arises where can these guides be found? The answer is of course India. But are they accessible to all? Can anybody employ them as other guides are? What are their charges for employment? One answer is, it is presumed, sufficient to answer all these queries. The fact that they retire from the busy world necessarily proves that they do not care for anything pertaining to it. What else then can induce them to come over to you to guide you through this path? It is the proper performance of certain duties which a man ought to do. But what are these duties is a question which springs from this answer. If I were to go minutely into all these details it would take me too long before I finish this letter and I would therefore cursorily glance at what these duties are. We must consider the whole mankind as one brotherhood for the whole creation has emanated from that eternal Divine Principle which is everywhere, is in everything and in which is everything and is therefore the source of all. We should therefore do all we can to do good to humanity. You know the soul of man is composed of Spirit and Matter and thus forms a distinct individuality. Our chief end should be to preserve this individuality until the Soul is freed of all the Matter that stuck to it and mixes into that Principle which gives it birth or rather from which it proceeds. One of the various things you must do in order to accomplish this is to leave off as much of worldly consideration as possible. Your only desire should be to do everything for humanity and not for yourself, *i.e.*, although *you* are in the world, your *inner man* should be out of it. When you do this much, you will know other means of accomplishing your aim from the Adepts.

You must neither despair nor think that there are no Adepts simply because you have as yet seen none. If you have not met with any, you

should know that it is because you have not properly performed your duties. You would perhaps think that these personages stop in India and you have therefore no chance of finding any in America. But then you must remember that for a person whose Spiritual Sight is opened time and space can offer no obstacle. He can travel any distance whenever he pleases in no time. Such men are actually in search of persons who truly and sincerely desire to go to them and study occult Sciences. Why should they not go to you if you are honestly working with that desire? If you produce a certain cause will it not have its effect? Man is endowed with a power by which he can produce a certain cause, but the production of the effect rests with that force in Nature to which the cause is directed. But does this force go against its laws? Certainly not, for if it were to do so, it would be a miracle, but you know that there can be no miracle. If you therefore perform your duties as you ought to do, you will certainly arouse the good Spirits (Forces) in Nature who will compel an Adept to come to you and teach you what you so ardently desire to learn. If you despair after making some progress and learning certain things what should I do? Am I not a beginner? It is only two months that I have been *admitted* into the Society. What I have said above are the aspirations of a Hindu and should be of every person of whatever creed or colour, for castes and races are but the invention of man to suit his convenience. Do not therefore despair but go on with confidence, and success is at hand. If after performing your proper duties you do not meet with an Adept you will at least have the consolation of having done what you are in duty bound to do. All your good actions in this world will help you in after-life. I therefore ask of you, my dear brother, to proceed cautiously and patiently with what you have begun. Despair not, and you will shortly trample the foe under your feet. Bear in mind the motto "Try again," and apply it in your case.

I hope you success and conclude.

Most truly yours,

DAMODAR K. MAVALANKAR,  
F.T.S.

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JUDGE was the most impressive man I ever met, not by any air of dignity but simply from what he was.

—A. E.

## BOOKS IN THE RUNNING BROOKS

Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this.

Inquire of the holy ones of the earth of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

—*Light on the Path*

THROUGHOUT THE AGES, there have always been men who have tried to understand the mystery that lies deep within themselves. They exist today as they did in the days of the Delphic Oracle and in the far earlier times of the Indian Rishis. To their intuitive perception it becomes evident that the priceless knowledge exists and that instruction is always available to the right man who knocks. Yet, too often, their long search goes in vain and their questioning remains futile. In such cases, the effort has to be carried forward into other lives and under more propitious circumstances. This must inevitably be so because in all such cases the aspirant fails to secure the key that will open the door for his initiation into the circle of the true neophytes. The chief obstacle that bars entry and stops all progress lies in the inner and often hidden motives of the man. The search has to be one-pointed, the devotion steadfast.

To know himself, man has to know his own pedigree — the sources from which the various and complex sheaths of himself came to be derived and fused together for the achievement of a purpose and a plan which he now has forgotten and which leaves him today a derelict without helm, chart and compass. He owes to himself the duty to know and recognize the relationship of himself to the sheaths he inherits and to understand his own kinship with Nature and with that ubiquitous Presence that men call God. The answer to the great mystery is locked up in the man himself so that in essence he is to himself the Way, the Truth and the Life. Knowledge such as this is priceless because in the process of gaining it the man, like the prodigal of the parable, takes his first steps for a return to the land of his fathers.

Although it is a truism that we have to render unto Caesar the things that are Caesar's, it is equally true that we have to render unto God the things which are God's. There is a plethora of knowledge which is being forced on young minds about Caesar and the things which are

to be offered in tribute to Caesar. Scant time and attention is being paid to impart a knowledge of what is pleasing to God, where it can be gathered and in what manner it has to be placed at the altar. To reach to even a rudimentary knowledge of this requires strain and strong search and a service of those who are the chosen servants of God. But even before this is attempted, the man has to question his own motive. Is he seeking for something which, when won with hard labour and untold sacrifices, will raise him to an enviable stature? Does he seek martyrdom because martyrdom sets him apart from other men? Does he will himself to go through torture so that for aeons thereafter peace and content shall be his? Does he seek for the higher knowledge only to hug it to his bosom as the miser his hoard? Does he seek to have mastery over nature's finer forces to become a miracle worker? If he does, his motive transmits to his actions the taint of selfishness so that in the process of his endeavour he distils that drop of poison which overspreading his entire effort makes it malignant and potent for harm. Our modern institutes of learning are spewing out human minds that are trained to covet for and applaud the lower motive and the selfish bent. This brood then becomes the creator of strifes and wars, of intolerance and persecution, of hatred and envy and greed. The earthly and therefore the selfish knowledge defiles and destroys. It creates false appetites and is divisive and therefore destructive of unity. Salvation is not attainable with such knowledge.

The perennial philosophy requires something more than the intellect to grasp and contain it. It cannot be poured into unprepared minds lest these minds perish and the wisdom gets lost. The act of preparing the mind so as to become a receptive channel for the divine is no facile operation. It entails great risk; for it is a frightening process this which requires the man to grasp his wavering mind and turn its fixed leanings from the non-eternal to the eternal. The heat engendered in the process is intense because the man finds himself contemplating a vast nothingness as he continues to shed his lower attractions one after the other. The familiar grounds are abandoned, the new have yet to be discovered. It is during this period of his life when only negation is seen that the student can find his salvation in doing service; in strong search; in questioning and in humility. The mind has to be kept occupied and though it may seem to drift, it is by these exercises being trained to move in the direction of the eternal.

In the act of shedding the non-eternal, the motive of the man again

comes into prominence. Men have been known to practise austerities, charity and even sacrifice to gain unworthy ends. Unease, discomfort and even torture are invited and suffered in order that some desire be fulfilled, some ambition attained. For the neophyte, it is the motive that soars above the non-eternal. His act of sacrifice is sanctified because from it he extracts the essence which alone can be an offering worthy of the Supreme. The act of abandoning earthly pursuits is sacrifice. The act of restraining the senses and emotions is sacrifice. The act of entering the void and living in it is sacrifice. Each is to be considered a step that is necessary and an abandoning that is imperative. These conditions through which the Soul has to learn to move are a necessary part of his training, are in fact processes which aid in questioning and in strong search. It is in such periods of stress that the fire of true knowledge gets kindled. In this fire, all desires, all fruits of actions, all earthly considerations are to be offered as oblations to the Supreme. As the man approaches this state two dominant characteristics mark the entry of his life into the higher atmosphere. He abandons all possessions and raises himself above the enjoyments that things and objects can offer.

All this is a preliminary or rather a preparation for the receiving of the hidden doctrine, the secret instruction. The sacrifice which is advocated in the Fourth Chapter of the *Gita* is not the sacrifice made with material things. It is the sacrifice made through spiritual knowledge that is of the essence. A rich man may assume the mendicant's robe and give away all that he possesses in charity and the earth laud him for his self-abnegation and sacrifice. Yet, if he light not the Tathagata fire, if his action is not the natural outcome of his spiritual knowledge, it profiteth him nothing. Desire, anger and greed generate heady and intoxicating fumes that cast a dense and impenetrable fog which envelops the mind and shuts it off from its higher potentialities. To remove any possibility of a sudden upsurge of these, the man is asked to control his senses and to make his actions duty-oriented. The senses bring the noises and the vacillations of the outside world and thus have the power to vibrate within the man such chords as are sympathetic. The inner chords have, therefore, to be tuned to a diviner pitch and the senses have to be so trained as to bring in only such outside data as the Soul may desire.

Superhuman tasks these and yet they are capable of achievement by practice and absence of desire. When in doing something, the man

performs his action because it is right to be performed and thus does it with no particular expectancy of gratification, he rises above the occasion and from his high unaffected position can visualize and extract the spiritual knowledge that lies hidden behind the circumstance and the event. The man acts and in acting remains indifferent as to what will eventually follow that action. He does his duty without favour or fear because it is right to be performed. In all this, he remains free and untainted because he desires nothing and nothing abhors. Whatever comes to him is thus welcome. Pleasure and pain he sees as the ebb and flow of experience — something which the Soul needs and which therefore is provided by nature. He can do all this and retain his equipoise because he offers each action and reaction to the Supreme. In the act of offering he offers himself. Thus firmly fixed in devotion, his act of sacrifice ceases to be a ritual or an offering. It becomes no mere formality, no austerity, no act of homage. It becomes a natural flow of life, a great tide moving its appointed course towards the Supreme.

It is only after the chela is given the knowledge of the true sacrifice that Sri Krishna in the Fourth Chapter of the *Gita* shows his disciple the gateways to the ancient Wisdom, the *Sanatana Dharma*. In two ways does this knowledge come to the disciple of the purified heart. The Wise Ones come unbidden and give it to him because the fire which he has kindled by questioning, strong search, service and humility singles him out from among the human multitudes. It is their act of service to him. It will be his line of service to act as their companion and lead other souls to their feet. He cannot communicate the Wisdom to others because he has not reached the stature of his Masters. But he can guide aspiring souls and point out the way to other men. It will be his degree of involvement in this duty which will raise or lower the intensity of his devotion. As the arc of this intensity rises and becomes one-pointed it acquires the force needed for the steep rising towards Buddhi. When the man gets perfected in devotion his union with Buddhi becomes established and he finds spiritual knowledge springing up spontaneously within himself in the progress of time. He no longer needs the aid of the Wise, for he himself is Wise and becomes a valued part of their band.

This ultimate consummation of knowledge has its roots in action. Action is therefore necessary as is the understanding of the formula that makes one realize that inaction can be made to be a factor, an esoteric base of any action. Sacrifice sanctifies it. Wisdom exalts it.

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# CHINA AND THE CHINESE

## II

[This article is based on extracts from the writings of H. P. Blavatsky and W. Q. Judge.—EDS.]

IT IS well ascertained that Buddhist Arhats began their religious exodus, for the purpose of propagating the new faith beyond Kashmir and the Himalayas, as early as the year 300 before our era, and reached China in the year 61 A.D.<sup>1</sup> when Kashyapa, at the invitation of the Emperor Ming-ti, went there to acquaint the "Sons of Heaven" with the tenets of Buddhism. Nagarjuna, an Arhat, a hermit (a native of Western India) converted to Buddhism by Kapimala, going to China after his conversion, converted in his turn the whole country to Buddhism.

The *Naga* is ever a wise man, endowed with extraordinary magic powers, in South and Central America as in India, in Chaldea as also in ancient Egypt. In China the "worship" of the Nagas was widespread, and it has become still more pronounced since Nagarjuna (the "great Naga," the "great adept" literally), the fourteenth Buddhist patriarch, visited China. The "Nagas" are regarded by the Celestials as "the tutelary Spirits or gods of the five regions or the four points of the compass and the centre, as the guardians of the five lakes and four oceans" (Eitel). This, traced to its origin and translated esoterically, means that the five continents and their five root-races had always been under the guardianship of "terrestrial deities," *i.e.*, Wise Adepts.

In China the men of Fohi (or the "Heavenly Man") are called the twelve *Tien-hoang*, the twelve hierarchies of Dhyanis or Angels, with human Faces and Dragon bodies; the dragon standing for *divine Wisdom* or Spirit; and they create men by incarnating themselves in seven figures of clay — earth and water — made in the shape of those *Tien-hoang*, a third allegory.

Bailly had not sufficient words at his command to express his surprise at the *sameness* of all such traditions about their *divine* races. "What are finally," he exclaims, "all those reigns of Indian *Devas* and Persian *Peris*? . . . Or, those reigns and dynasties of the Chinese legends; those *Tien-hoang* or the *Kings of Heaven*, quite distinct from the *Ti-hoang*, the Kings on Earth, and the *Gin-hoang*, the King's men, a distinction which is in perfect accord with that other one made by

<sup>1</sup> Reverend T. Edkins, *Chinese Buddhism*.

the Greeks and the Egyptians, in enumerating *their dynasties of Gods, of demi-gods, and of mortals.*"

The author of *The Natural Genesis* [Gerald Massey] thinks that "the Septenary of Stars seen in the great bear (the *Saptarshis*) and seven-headed Dragon furnished a visible origin for the symbolic seven of time above. He adds: "... In the Chinese arrangement the four sevens are given to four genii that preside over the four cardinal points..." (In Chinese Buddhism and Esotericism the genii are represented by four Dragons — the "Maharajahs" of the Stanzas.) "The seven Northern constellations make up the Black Warrior; the seven Eastern (Chinese autumn) constitute the White Tiger; the seven Southern are the Vermilion Bird; and the seven Western (called Vernal) are the Azure Dragon. Each of these four Spirits presides over its heptanomis during one lunar week..." ("Typology of Time," Vol. II, p. 313, *Nat. Gen.*)

In every ancient language the word *dragon* signified what it now does in Chinese — (*lang*) i.e., "the being who excels in intelligence"; and in Greek, "he who sees and watches." And is it to the animal of that name that any of these epithets can apply? Is it not evident, wherever superstition and oblivion of the primitive meaning may have led savages now, that the said qualifications were intended to apply to the human originals, who were symbolized by serpents and dragons? These "originals" — called to this day in China "the Dragons of Wisdom" — were the first disciples of the Dhyanis, who were their instructors; in short, the primitive adepts of the Third Race, and later, of the Fourth and Fifth Races. The name became universal, and no sane man before the Christian era would ever have confounded the man and the symbol.

The serpent has ever been the symbol of the adept, and of his powers of immortality and divine knowledge. The Chinese, one of the oldest nations of our Fifth Race, made of it the emblem of their Emperors, who are thus the degenerate successors of the "Serpents" or Initiates, who ruled the early races of the Fifth Humanity. The Emperor's throne is the "Dragon's Seat," and his dresses of State are embroidered with the likeness of the dragon. The aphorisms in the oldest books of China, moreover, say plainly that the "Dragon" is a human, albeit *divine*, Being. Speaking of the "Yellow Dragon," the chief of the others, the *Twan-ying-t'u* says: "His wisdom and virtue are unfathomable... he does not go in company and does not live in herds (he is an ascetic). He wanders in the wilds beyond the heavens. He

goes and comes, fulfilling the decree (Karma); at the proper seasons, if there is perfection he comes forth, if not he remains (invisible).” And Kon-fu-tyu [Confucius] is made to say by Lü-lan, “The Dragon feeds in the pure water of Wisdom and sports in the clear waters of Life.” We find the “Dragons” held throughout all antiquity as the symbols of Immortality and Wisdom, of secret Knowledge and of Eternity.

Kwan-Shi-Yin is called the “Dragon of Wisdom” as all the Logoi of all the ancient religious systems are connected with, and symbolized by, serpents. Kwan-Shi-Yin and Kwan-Yin are the two aspects (male and female) of the same principle in Kosmos, Nature and Man, of divine wisdom and intelligence. They are the “Christos-Sophia” of the mystic Gnostics — the Logos and its Sakti. In their longing for the expression of some mysteries never to be wholly comprehended by the profane, the Ancients, knowing that nothing could be preserved in human memory without some outward symbol, have chosen the (to us) often ridiculous images of the Kwan-Yins to remind man of his origin and inner nature. To the impartial, however, the Madonnas in crinolines and the Christs in white kid gloves must appear far more absurd than the Kwan-Shi-Yin and Kwan-Yin in their dragon garb. The subjective can hardly be expressed by the objective. Therefore, since the symbolic formula attempts to characterize that which is above scientific reasoning, and as often far beyond our intellects, it must needs go beyond that intellect in some shape or other, or else it will fade out from human remembrance.

Kwan-Shai-Yin is identical with, and an equivalent of, the Sanskrit *Avalokiteshwara*, and as such he is an androgynous deity, like the Tetragrammaton and all the Logoi of antiquity. It is only by some sects in China that he is anthropomorphized and represented with female attributes, when, under his female aspect, he becomes Kwan-Yin, the goddess of mercy, called the “Divine Voice.” The latter is the patron deity of Thibet and the island of Puto in China, where both deities have a number of monasteries.

It is not alone Egypt, Greece, Scandinavia or Mexico that had their Typhon, Python, Loki and its “falling” Demon, but China also. The Celestials have a whole literature upon the subject. In *Shu-King*, it is said that in consequence of a rebellion against *Ti* of a proud Spirit who said he was *Ti* himself, seven choirs of celestial spirits were exiled upon earth, which “brought a change in all nature, heaven itself bending down and uniting with earth.” And in the *Y-King* one reads: “The flying Dragon, superb and rebellious, suffers now, and his pride is pun-

ished; he thought he would reign in heaven, he reigns only on the earth." Again, the *Tchoon-Tsieoo* says allegorically: "One night the stars ceased shining in darkness, and deserted it, falling down like rain upon the earth, *where they are now hidden.*" These stars are the Monads. Chinese cosmogonies have their "Lord of the Flame" and their "Celestial Virgin," with "little Spirits to help and minister to her; and big Spirits to fight those who are the enemies of other gods." But all this does not prove that the said allegories are *presentments* or *prophetic* writings which all refer to Christian theology.

The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Thus was created in time the Chinese Alphabet, as, before that, the hieratic symbols were fixed upon in old Egypt. In the Chinese language, the alphabet of which may be read in any language,<sup>2</sup> and which is only a little less ancient than the Egyptian alphabet of Thoth, every word has its corresponding symbol conveying the word needed in a pictorial form. The language possesses many thousands of such symbol letters, or logograms, each meaning a whole word; for letters proper, or an alphabet, do not exist in the Chinese language any more than they did in the Egyptian till a far later period. Bunsen calculates that 20,000 years, at least, were necessary for the development and formation of the Chinese language. Other philologists may disagree, but which of them traces the "celestials" from Noah?

The nineteenth century seems positively doomed to humiliating confessions. Feltre (Italy) erects a public statue "to *Panfilo Castaldi, the illustrious inventor of movable printing types,*" and adds in its inscription the generous confession that Italy renders to him "*this tribute of honour too long deferred.*" But no sooner is the statue placed, than the Feltreians are advised by Colonel Yule to "burn it *in honest lime.*" He proves that many a traveller beside Marco Polo had brought home from China movable wooden types and specimens of Chinese books, the entire text of which was printed with such wooden blocks. We have seen in several Thibetan lamaseries, where they have printing offices, such blocks preserved as curiosities. They are known to be of the great-

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<sup>2</sup> Thus, a Japanese who does not understand one word of Chinese, meeting with a Chinaman who has never heard the language of the former, will communicate in writing with him, and they will understand each other perfectly—because the writing is symbolical.

est antiquity, inasmuch as types were perfected, and the old ones abandoned contemporaneously with the earliest records of Buddhistic lamaism. Therefore, they must have existed in China before the Christian era.

Speaking of the skill of the ancients in metal works, Wendell Phillips narrates that "when the English plundered the Summer Palace of the Emperor of China, the European artists were surprised at seeing the curiously-wrought metal vessels of every kind, far exceeding all the boasted skill of the workmen of Europe . . . ." Catholic priests who broke into China 200 years ago, were shown a glass, transparent and colourless, which was filled with liquor made by the Chinese, and which appeared to be colourless like water. "This liquor was poured into the glass, and then looking through, it seemed to be filled with fishes. They turned it out and repeated the experiment and again it was filled with fishes."

Gunpowder, which has long been thought an invention of Bacon and Schwartz, is now shown in the school-books to have been used by the Chinese for levelling hills and blasting rocks, centuries before our era.

Europe prides herself upon the discoveries of Copernicus and Galileo, and now we are told that a Chinese emperor, more than 2,000 years before the birth of Christ (*i.e.*, before Moses), put to death his two chief astronomers for not predicting an eclipse of the sun. Dr. Schlegel, in his *Uranographie Chinoise*, assigns to the Chinese Astronomical Sphere an antiquity of 18,000 years (*vide pp.* 54, 196, *et seq.*).

The Chinese divided their Zodiac into twenty-four parts hence their observations reaching far back of the Christian era, but as they belong to an old race which is doomed to extinction — strange as the assertion may appear — their conclusions will not be correct for the Aryan races.

The Chinese divided their Zodiac into twenty-four parts, hence their year into twenty-four fortnights, but such computation did not, nor does it prevent their having an astronomical year just the same as ours. And they have a period of sixty days — the Southern Indian *Roodoo*, to this day in some provinces. The year of two months' duration, and the period of sixty days also, was a universal measure of time in antiquity, as Bailly himself shows in his *Traité de l'Astronomie Orientale*. The Chinamen, according to their own books, divided their year into two parts, from one equinox to the other. In the Chinese astronomical work called *Kioo-tche*, it is said that two moons make a measure of time, and six measures a year; and to this day the aborigines of Kams-

chatka have their years of six months, as they had when visited by Abbé Chappe (*Voyage to Siberia*, Vol. III, p. 19).

“The Chinese,” says de la Loubère, “reputed so wise, have for three or four thousand years had the folly of believing in the existence, and of seeking out a universal remedy by which they hope to exempt themselves from the necessity of dying. They base themselves on some foolish traditions, concerning some *rare* persons that are reported to have made gold, and to have lived some ages; there are some very strongly established facts among the Chinese, the Siamese, and other Orientals, concerning those that know how to render themselves immortal, either absolutely, or in such a manner that they can die no otherwise than by violent death. Wherefore, they name some persons who have withdrawn themselves from the sight of men to enjoy free and peaceable life. They relate wonders concerning the knowledge of these pretended immortals.”

Struck with the accounts of magical exhibitions witnessed and recorded by travellers of every age who had visited Tartary and Thibet, Colonel Yule comes to the conclusion that the natives must have had “at their command the whole encyclopaedia of modern ‘Spiritualists.’” Duhalde mentions among their sorceries the art of producing by their invocations the figures of Laotsen and their divinities *in the air*, and *of making a pencil write answers to questions without anybody touching it.*” The former invocations pertain to religious mysteries of their sanctuaries; if done otherwise, or for the sake of *gain*, they are considered *sorcery*, necromancy, and strictly forbidden. The latter art, that of making a pencil write *without contact*, was known and practised in China and other countries centuries before the Christian era. It is the A B C of magic in those countries. Christian countries are zealously imitating the Chinamen, in that more than one hundred millions, perhaps, are now Spiritualists, whether openly or otherwise.

Those who are so ready to accuse the Chinese of irreligion will do well to read Schott’s *Essays on Buddhism in China and Upper Asia*. “In the years *Yuan-yeu* of the Sung (A.D. 1086–1093) a pious matron with her two servants lived entirely to the Land of Enlightenment. One of the maids said one day to her companion: ‘Tonight I shall pass over to the Realm of Amita’ (Buddha). The same night a balsamic odour filled the house, and the maid died without any preceding illness. On the following day the surviving maid said to her lady: ‘Yesterday my deceased companion appeared to me in a dream, and said: “Thanks to the per-

severing supplications of our dear mistress, I am become an inhabitant of Paradise, and my blessedness is past all expression in words." The matron replied: 'If she will appear to me also, then will I believe all you say.' The next night the deceased really appeared to her. The lady asked: 'May I, for once, visit the Land of Enlightenment?' 'Yea,' answered the blessed soul; 'thou hast but to follow thine handmaiden.' The lady followed her (in her dream), and soon perceived a lake of immeasurable expanse, overspread with innumerable red and white lotus flowers, of various sizes, some blooming, some fading. She asked what those flowers might signify. The maiden replied: 'These are all human beings on the Earth whose thoughts are turned to the Land of Enlightenment. The very first longing after the Paradise of Amita produces a flower in the Celestial Lake, and this becomes daily larger and more glorious as the self-improvement of the person whom it represents advances; in the contrary case, it loses in glory and fades away.' The matron desired to know the name of an enlightened one who reposed on one of the flowers, clad in a waving and wondrously glistening raiment. Her whilom maiden answered: 'That is Yang-kie.' Then asked she the name of another, and was answered: 'That is Mahu.' The lady then said: 'At what place shall I hereafter come into existence?' Then the Blessed Soul led her a space further, and showed her a hill that gleamed with gold and azure. 'Here,' said she, 'is your future abode. You will belong to the first order of the blessed.' When the matron awoke, she sent to inquire for Yang-kie and Mahu. The first was already departed; the other still alive and well. And thus the lady learned that the soul of one who advances in holiness and never turns back, may be already a dweller in the Land of Enlightenment, even though the body still sojourn in this transitory world." The possibility of the "Soul" (*i.e.*, the eternal Spiritual Ego) dwelling in the unseen worlds, while its body goes on living on Earth, is a pre-eminently occult doctrine, especially in Chinese and Buddhist philosophy. Many are the *Soulless* men among us, for the occurrence is found to take place in wicked materialists as well as in persons "who advance in holiness and never turn back."

In the same essay, another Chinese story is translated, and to the same effect: "I knew a man," says the author, "who during his life had killed many living beings, and was at last struck with an apoplexy. The sorrows in store for his sin-laden soul pained me to the heart; I visited him, and exhorted him to call on the Amita; but he obstinately

refused. His illness clouded his understanding; in consequence of his misdeeds he had become hardened. What was before such a man when once his eyes were closed? In this life the night followeth the day, and the winter followeth the summer; that, all men are aware of. But that life is followed by death, no man will consider. Oh, what blindness and obduracy is this!"

These two instances of Chinese literature hardly strengthen the usual charge of irreligion and total materialism brought against the nation. The first little mystical story is full of spiritual charm and would grace any Christian religious book. The second is as worthy of praise, and we have but to replace "Amita" with "Jesus" to have a highly orthodox tale, as regards religious sentiments and code of philosophical morality.

The mind of the Chinaman is too philosophical to create for itself an ABSOLUTE Supreme as a personality in his (the Chinaman's) likeness. No Chinaman has ever believed in one *personal* God, but in Heaven in an abstract sense, whose many "Rulers" were synthesized by that "Heaven." Every philosophy and sect proves it; from Lao Tzu and Confucius down to the latest sects and Buddhism. A "He" God is unknown in China. There is a heaven in the classical books of the Chinese; but there is no hell and no purgatory. This is an excellent proof of the philosophical mind of Chinamen.

To deny to the Chinese or any people of Asia, whether Central, Upper, or Lower, the possession of any knowledge, or even perception of spiritual things, is perfectly ridiculous. From one end to the other the country is full of mystics, religious philosophers, Buddhist saints, and *magicians*. Belief in a spiritual world, full of invisible beings who, on certain occasions, appear to mortals objectively, is universal. "According to the belief of the nations of Central Asia," remarks I. J. Schmidt, "the earth and its interior, as well as the encompassing atmosphere, are filled with spiritual beings, which exercise an influence, partly beneficent, partly malignant, on the whole of organic and inorganic nature. Especially are deserts and other wild or uninhabited tracts, or regions in which the influences of nature are displayed on a gigantic and terrible scale, regarded as the chief abode or rendezvous of evil spirits. And hence the steppes of Turan, and in particular the great sandy Desert of Gobi, have been looked on as the dwelling-place of malignant beings, from days of hoary antiquity."

Marco Polo — as a matter of course — mentions more than once

in his curious book of *Travels*, these tricky nature-spirits of the deserts. For centuries, and especially in the last one, had his strange stories been completely rejected. No one would believe him when he said he had witnessed, time and again, with his own eyes, the most wonderful feats of magic performed by the subjects of Kublai-Khan and adepts of other countries. On his death-bed Marco was strongly urged to retract his alleged "falsehoods"; but he solemnly swore to the truth of what he said, adding that "he had not told *one-half* of what he had really seen!" There is now no doubt that he spoke the truth, since Marsden's edition and that of Colonel Yule have appeared. The public is especially beholden to the latter for bringing forward so many authorities corroborative of Marco's testimony, and explaining some of the phenomena in the usual way, for he makes it plain beyond question that the great traveller was not only a veracious but an exceedingly observant writer.

The Third Eye is the organ which gave rise to so many legends and traditions, among others to that of man with one head but two faces. These may be found in several Chinese works, besides being referred to in the Chaldean fragments. Apart from the *Shan-Hai-King*, compiled by Kung Chia or Chung Ku from engravings on nine urns made 2,255 B.C. by the Emperor Yü, they may be found in another work, called the *Bamboo Books*, and in a third one, the *Rh Ya* — "initiated according to tradition by Chow Kung, uncle of Wu Wang, the first Emperor of the Chow Dynasty, B.C. 1,122" — says Mr. Ch. Gould in his *Mythical Monsters*. The *Bamboo Books* contain the ancient annals of China, found A.D. 279 at the opening of the grave of King Sheang of Wai, who died B.C. 295. Both these works mention men with two faces on one head — one in front and one behind.

According to the commentator Kwoh P'oh (A.D. 276-324), the work already cited, *Shan-Hai-King* ("Wonders by Sea and Land"), was compiled three thousand years before his time, or at seven dynasties distance. Yang Sun of the Ming Dynasty (commencing A.D. 1368) states that it was compiled by Kung Chia and Chung Ku (as stated above). Chung Ku at the time of the last emperor of the Hia dynasty, B.C. 1818, fearing that the emperor might destroy the books treating of the ancient time, carried them in his flight to Yin. (See *Mythical Monsters*, by Ch. Gould, p. 27).

Trying to account for the community of legends in the remote antiquity — held by the Chinese, Chaldeans, Egyptians, Indians and Greeks

— and for the absence of any certain vestige of civilization more ancient than 5,000 years, the author of *Mythical Monsters* remarks that “we must not be surprised if we do not immediately discover the vestiges of the people of ten, fifteen, or twenty thousand years ago. With an ephemeral architecture (as in China), the sites of vast cities may have become entirely lost to recollection in a few thousands of years from natural decay . . . and how much more if minor cataclysms have intervened, such as local inundations, earthquakes, deposition of volcanic ashes, the spread of sandy deserts, destruction of life by deadly pestilence, by miasma, or by the outpour of sulphurous fumes.” (*Mythical Monsters*, by Ch. Gould p. 134)

Races die out because the Egos have had enough of the experience that sort of race gives. The economy of Nature will not permit the physical race to suddenly fade away, and so in the real order of evolution other and less progressed Egos come in and use the forms provided, keeping up the production of new bodies, but less and less in number each century. These lower Egos are not able to keep up to the limit of the capacity of the congeries of energies left by the other Egos, and so while the new set gains as much experience as is possible the race in time dies out after passing through its decay. China itself is in process of decay, she being now in the almost stationary stage just before the rush downward.

Sceptics may smile and denounce our work as full of nonsense or fairy-tales. But by so doing they only justify the wisdom of the Chinese philosopher Chuang, who said that “the things that men do know can in no way be compared, numerically speaking, to the things that are unknown” (Preface to “Wonders by Land and Sea,” *Shan-Hai-King*); and thus they laugh only at their own ignorance.

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HE who makes a mistake and refuses to admit it, makes another mistake.

—CONFUCIUS

# THE MISSION OF CHILDREN OF LIGHT

Children of Light, as ye go forth into the world,  
Seek to render gentle service to all that lives.

ALL CHILDREN of Theosophy School are familiar with this Memory Verse, so simple, yet so profound. The following ideas may help parents and teachers to make the implications of the Verse real to the child, so that he does not repeat it parrot-like, but gains the light of understanding and feels energized to make application of it in daily living.

The Verse may be examined phrase by phrase.

## I. — CHILDREN OF LIGHT

What is Light? That by which we see outside of ourselves, most people will say. To see all objects with our two eyes we need the light of the sun, or a derivative from that light — *e.g.*, candle light, gas-light, electric light, etc.

Just as there is sunlight in the world of matter, so also there is another kind of light — the light of the mind — by which we understand what we see with our two eyes. To observe is not to understand. We may observe a beautiful flower, but unless we understand what it is, “root and all, and all in all,” we are like the character in Wordsworth’s poem:

A primrose by the river’s brim,  
A yellow primrose was to him,  
And it was nothing more.

Unless we use the light of the mind, *i.e.*, the light of knowledge and understanding, we are not making proper use of the light of the eyes. Of what good is sunlight to a blind man? So, too, though the light of knowledge, the torch of truth, is ever shining in the world, of what avail is it to those who keep closed their mind’s eye? Just as through carelessness or playfulness we may not use our physical eyes to observe, so through mental laziness and mental playfulness we sometimes do not use our minds to understand what we observe. It is said that no one is so blind as one who, having eyes, will not see. So we must learn to utilize the light of the mind.

Just as there are many kinds of physical lights, all derived from the light of the physical sun, so also there are many kinds of mental lights — the lights of many sciences, of different schools of philosophy, art,

religion, etc., all of which are derived from one single source — the Light of the true Sun. By mind-light we understand the world of matter, but by what light shall we understand the world of mind itself? By the Light of the Spirit, the real Light from which all is derived.

From the one white light we get the seven colours, and within each colour there are numberless shades; likewise, from the one pure Light of Spirit seven types of human mind-souls arise; and in our personalities we are so different that no two persons are alike. We have human beings ranging from savages to sages, from sinners to saints.

The senses — light of sight — belong to our personality. The mind — Light of Soul — belongs to the human Soul. But the Spirit in man is the possessor of real Light — one with the Parent, who is like the White Light. In our civilization we have shut out inner eyes to the Light of the Spirit. Our age is described as composed of blind men led by blind men. Giving up mental laziness, let us open our mind's eye; let us seek the One Light of Wisdom.

We must all begin to assert — “We are Children of Light.” When we learn to utilize fully the power of that Spirit-Light, we become Masters, Sages, Seers. We are all Atmas, Souls; we can become Mahatmas, Great Souls. The child of today grows into an adult and becomes the parent of tomorrow; so also every soul has the potentiality of becoming a fully developed Sage. “Thou art THAT,” say the Hindu *shastras*; “look inward: thou art Buddha,” says *The Voice of the Silence*. Theosophy is in the world to take us away from the path of darkness to that of Light.

## II. — THE WORLD

Our Memory Verse says: “. . . as ye go forth into the world . . .” What is this world and what is this going forth?

We live in many, many worlds. We have one world at home, another world at school, another world on the playground, another world at Theosophy School; when we are at a cinema show we are in still another world; and so on. Into whatever world we enter, we should go as Children of Light.

Let us look at the body. Our body lives in a world which is limited by our five senses. It is composed of the objects we see, the sounds we hear, the odours we smell, the tastes which our tongue registers and responds to, and, finally, the things we touch. But all do not see, hear,

smell, taste and touch in the same way. The senses of some are keener; those of others are less keen.

Besides the world of objects contacted by the five senses, there is another world, the world of feelings and emotions, which is not visible but which we know from experience exists. We see an object of beauty and we are pleased; we smell something unpleasant and we want to run away; we hear good music and are uplifted; din and noise tire us — because we have feelings and emotions. Similarly our thoughts let us contact another world — the world of mind.

Now it is the soul that goes out into the world of thoughts, feelings and the objects of sense. (These three are not separate worlds; they are one composite world.) We as souls go forth without a correct basis. Often we as personalities do not know that there is such a thing as the soul; we do not know how our senses function, or how our feelings arise, or how our mind moves. Senses are misused in what is called enjoyment; feelings are indulged in without any understanding of why anger and jealousy are bad, why sacrifice and patience are good. And who thinks that thoughts are *things*? They affect us and others.

We are called upon to go forth into the world of mind, emotions and the senses as Children of Light to do something specific — to render “gentle service.”

### III. — GENTLE SERVICE

The general meaning of service is work performed for the benefit of another. People serve as cooks, or as clerks, or as managers, or as doctors, or as lawyers, and so on. All these serve for compensation — for wages or a fee or other payment. Due to lack of time or lack of capacity we are not able to perform all our tasks, and so we get others to do them for us and pay them compensation for the service rendered. The basic principle or law underlying the idea of service is Interdependence. This law works everywhere in Nature.

Now there is a right view and a wrong view of service. Leaving aside wrong forms of service — employments where injustice and exploitation prevail — let us turn to that service which is of the right type.

*Service as Duty:* When we undertake to perform a particular service, either with or without compensation, that service becomes an obligatory duty and has to be performed to the best of our ability. In every

walk of life duties have to be performed worthily and well — with accuracy, punctuality and unselfishness. A man's worth and capacity is measured in terms of the money he earns. But one who earns less yet has a keen sense of duty is from the real point of view superior to one who earns more and is neglectful of his duty.

*Service as Sacrifice:* When we perceive the real significance of the Law of Interdependence we find that service for the sake of money or of fame or of any other lower type of compensation involves us in the web of life. We are caged by the golden bars of money, or by the silver bars of fame and name, or by the iron bars of passion, or by the steel bars of greed. We often complain that our duties are irksome; joy, peace and exhilaration are not felt in the performance of duties. Therefore we ought to consider the higher aspect of service and sacrifice. We ought to do things for the good of others, not for our own benefit.

To have the right attitude for doing duties or for performing sacrifices we ought to acquire the habit of rendering gentle, not forceful, service when we are very young. We are not called upon to do strenuous and heroic deeds now and then. As a river flows on and on and stops not in its course, so should our service. The river does not overflow; when it does, it harms and does not serve. Whatever and whoever comes our way should be helped and served. Little acts of service thoughtfully and deliberately performed produce great results. In a Jataka tale the Buddha says that in the body of a bird many *kalpas* ago he had saved a worm when there was a forest fire, by picking it up in his beak and carrying it to a safe spot. This was the starting-point of his becoming a Buddha. Not only through acts, but also through our thoughts and feelings service can be rendered.

Gentle service is service performed humbly and unobtrusively. We must not think of ourselves as holy and high because we are performing service. True service, which is performed not for caste or class, makes of a man a Theosophist.

#### IV. — ALL THAT LIVES

Theosophy says that all is life. Every atom and molecule is a life.

Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs — which we can recognize —

of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either "dead" or "blind" matter, as there is no "Blind" or "Unconscious" Law. These find no place among the conceptions of Occult philosophy. (S.D., I. 274)

There is no such thing in Nature as inorganic substances or bodies. Stones, minerals, rocks, and even chemical "atoms" are simply organic units in profound lethargy. Even something *dead* implies that it had been at some time *living*. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion.

Our Memory Verse asks us to render gentle service not only to all men, but to all that lives. Life itself we never see; we can see only forms of life. The four kingdoms — mineral, vegetable, animal and human — and the four elements — fire, air, water and earth — all belong to the One Life. Our relations with and responsibilities toward these "younger brothers" of ours, as yet unquickened by the impact of self-consciousness and of reason, need to be examined. Every man is aware that his own life, that all human existence, is bound up with and dependent upon the lower kingdoms of Nature. The latter should be nourished by us as we are nourished by them. If we deal irresponsibly with that part of Nature to which we stand in the relation of Elder Brother, is it any wonder that Nature resists and rebels against the oppression and the oppressor? Lack of concord between Man and Nature produces disease, famine, suffering and death.

Just as the Masters, who call Themselves the Servants of Humanity, serve us by helping us to go one step forward, so also we can help the lower forms of life to go a step forward on the ladder of being. We serve them best when we help them to live their *natural* life. Therefore pets from the animal kingdom are not advisable. Animals have *kama* and affect us, and are affected by us through our *kama*.

All objects, all beings, all worlds, are one whole mass, each affecting all the rest, each affected by all the rest. When this idea is understood we begin to act as brothers and to render "gentle service" to all men, to all beings.

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## THE LAW OF CYCLES

THE LAW OF CYCLES is the fundamental Law in Nature. Knowledge of that law alone can make possible correct calculation of time periods in terms of human calendars and also the practical use of its workings in our daily life. There has been much talk of calendar reform and much dispute about which calendar should be followed. Such disputes are useless because there is not sufficient knowledge in the modern world to enable true calculation in terms of the great cycles of Nature.

The ancient Rishis of India had such knowledge; so had the Hierophants of ancient Egypt; and a fragmentary echo of their teachings comes down to us from ancient Greece in the form of myths. But in our historical period people brush aside myths and give attention only to physical events, forgetting that all such happenings are but the reflection of spiritual realities.

From the most ancient times the circle has stood as the symbol of a cycle. The fundamental characteristic of all circles is a curved line starting from a point and returning to the same point. The periods of time in endless and eternal Duration are infinite in number, but a circle symbolizes each of them. The end of one period always meets the beginning of that period. A day begins when the sun rises and ends at sunrise the next day. Each period in Nature is measured by the repetition of the same event. We have lunar cycles, solar cycles, etc., all within the all-embracing cycles of Kalpas and Yugas, up to the Day of Brahma, which the Hindus say contains billions of mortal years.

Each man and woman makes his or her own cycles. These may or may not run concurrently with natural cycles. Sunrise starts a general cycle for each locality, but not all observe it. Some are awake and ready to welcome the rising sun, while others are still sleeping. Each has his own cycles of how often he requires food and how much he needs, and how often and how long he must sleep; and similarly we make cycles of our feelings and our ideation.

We become sleepy because we awoke at a certain time; we awake in the morning because we went to sleep the night before. The ending of a cycle is already precipitated when the beginning is brought about. We begin to get sleepy when we awaken; we begin to get hungry when we stop eating; we begin to die when we are born.

If we knew the Law of Cycles we could not only observe its working on the physical plane but also trace back effects to causes in reference

to subjective occurrences in our inner life, such as moods. We fancy moods are not regular and cyclic because they do not occur at exactly the same interval. A person who noted the hour of sunrise each day for a week might think the sun did not rise regularly, but if he kept the record over a long period he would perceive the method and rhythm in its apparent irregularity. The same applies to the arising of our own moods.

Relying on the regularity of our moods, which we can discover by self-examination, we become capable of modifying them in terms of our own choice. We need not worry because we cannot find out when the cycle of a particular mood started; our concern is with its present appearance. The present epitomizes the past for us. Moreover, the point where one circle or cycle ends is the point where another begins. The beginning of a circle is the cause; its return to the same point is the effect.

The incarnated Soul is the centre in which all cycles originate. Its instrument, the mind, is the radius upon which depends the circumference of the circle. There are petty circles and large ones. The mind can be moved in terms of mean and unclean thoughts or in terms of noble and pure ones. The type of thoughts generated determines the effect which will return to us when the cycle is finished. If we would carry over to another life our interest in spiritual teachings, we must make our thoughts impersonal and universal, to insure a large enough circle to bridge the gap between incarnations.

We are so accustomed by habit and so-called education to look outside of us at what happens that we fail to relate our own part in producing the dream of our own life. Now and here we are starting new cycles by our own thoughts and feelings. And what forms the basis of our present thinking? Our attitude towards our environment and towards the events which are taking place there. But besides our attitude there is the factor of the use we make of our environment and of the events.

We should make good use of whatever comes to us. People do not use their experiences in the right way and therefore they do not learn. We shall improve our environment not by doing something to it, but by forming and holding the Right Attitude in our own minds about events taking place around us. Present attitude produces future environment. If we have the right attitude we shall very soon find out the right way to improve our circumstances.

The practical lesson is this: do not give all your attention to outer circumstances, but watch your thoughts and your moods and always remember that in the mind is the formation of the Attitude.

When we observe the rhythmic cycles in Nature and try to make our cycles come closer to them we are moving in the right direction. If we understand that man is the miniature copy of the whole of Nature, we shall willingly and joyously obey the Laws of Nature. Such obedience is the way to spiritual freedom and to the peace and bliss that will make us faithful reflectors of Mother Nature and co-operators in her great task.

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Love and perfume cannot remain hidden.

A wise enemy is better than an ignorant friend.

Boundless anger results in endless regret.

He will appreciate health who is afflicted by a calamity.

How can a blind man be the guide to another?

O philosopher! an unworthy person does not become worthy  
by education.

Every shining article is not gold.

Civility is a brother of wisdom.

There can be no treasure without pain. He will receive wages,  
dear brother, who has worked.

Salt is put on anything which may rot; what can be done when  
salt itself rots?

The oppressor uproots himself.

Everything goes back to its origin.

—PERSIAN PROVERBS

# STUDIES IN MAGIC

## V. — SORCERY AND DEMONOLOGY

SOUND . . . is a tremendous Occult power . . . it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour.

—*The Secret Doctrine*, I. 555

THERE came a day, deploras Madame Blavatsky, when the Mysteries deviated from their purity in the same way as the exoteric religions. That was the day when the ELEUSINIA, the occult mystery school, was made a constant and prolific source of income, when a rule was made by which nobody could be initiated without paying a certain sum of money for the privilege. When gold began to substitute effort, virtue and excellence, desecration of the sacred science started and worsened with every century. But the secret was still well kept, as the Hierophants, dreading the final publication and distortion of the most sacred mysteries of Nature, laboured to eliminate them from the inner programme, limiting its full knowledge only to the few. These few were in one sense the *Adishesha*, the original residuum, those set apart for keeping in safe custody the divine heirloom of the ages. The *Golden Ass* of Apuleius is an immortal classic exposing the hypocrisy and debauchery of the half-initiated priests at the beginning of the Christian era.

Thus started the downfall of the Mysteries, and the real nature of initiation and the Sacred Science began to disappear from the memory of men. Describing the sad state of affairs during the period directly preceding and following the Christian era, H. P. Blavatsky observes:

From that time the teachings [of the Sacred Science] became Occult, and Magic sailed but too often under the venerable but frequently misleading name of Hermetic philosophy. As real Occultism had been prevalent among the Mystics during the centuries that preceded our era, so Magic, or rather Sorcery, with its Occult Arts, followed the beginning of Christianity.

While the Eoptes, the Initiates who could see things as they are, disappeared into regions inaccessible to Christians, the Mystae, those

who saw things veiled, remained very soon alone, the masters of the situation. Madame Blavatsky refers to the superhuman efforts made by the early Christian Fathers to obliterate the Secret Doctrine from the very memory of man:

However great and zealous the fanatical efforts, during those early centuries, to obliterate every trace of the mental and intellectual labour of the Pagans, it was a failure; but the same spirit of the dark demons of bigotry and intolerance has perverted systematically and ever since, every bright page written in the pre-Christian periods. Even in her uncertain records, history has preserved enough of that which has survived to throw an impartial light upon the whole. Let, then, the reader tarry a little while with the writer, on the spot of observation selected. He is asked to give all his attention to that millennium which divided the pre-Christian and the *post*-Christian periods, by the year ONE of the Nativity. This event — whether historically correct or not — has nevertheless been made to serve as a first signal for the erection of manifold bulwarks against any possible return of or even a glimpse into, the hated religions of the Past; hated and *dreaded* — because throwing such a vivid light on the new and intentionally veiled interpretation of what is now known as the “New Dispensation.”...

The blessings of Christianity do not seem to have made any appreciable advance on the morals of the converted Pagans, nor was there a great difference between the two beliefs. The “light of Christ” it is obvious is shining now upon as hideous features of the animal man as the light of Lucifer did in days of old.

Mythology with its magical meaning was perfected long before sorcery arose like a misgrowth. The conception of a power which is capable of influencing the course of nature, and by which even the gods may be compelled, is quite alien to the ancient concept of unity or the Theosophic view of Karma determining the shape of events. The Greeks believed that all unusual knowledge, all higher powers, belonged to the gods and could only be practised by their aid. To each single striking appearance a single spiritualized cause was assigned — a god. This individualized influence of the gods upon human life appeared to the ancient Greeks as the natural course of things. The Hindu pantheon, likewise, has millions of gods which have always caused the foreigner surprise and wonder, if not annoyance and confusion. The Greeks explained everything by divine presence and divine power, and any phenomenon

which could not be explained was regarded as sent by the gods, and hence not as miraculous but as something unusual, as the evidence of divine anger, and so forth. It is on this basis that the worship of the gods rests; fear, hope, suffering, etc., refer directly to the gods, as also prayer, thanksgiving and penitence.

As light precedes the shadow, magic precedes sorcery; the abuse proceeds from the use, as error marches side by side with truth. Although by degrees sorcery threatened more and more to supersede magic, yet it was always regarded with contempt and its practice proscribed as something unholy. That sickness could be cured by natural means without the aid of the gods or religious ceremonies was inconceivable. Sickness was regarded as directly sent by the gods, and therefore only to be cured by religious ceremonies. Thus, for instance, Hippocrates states that in epilepsy the bleating and contraction of the right side was ascribed to Cybele; violent shouting to Neptune; purging to Hecate, foaming and stamping to Mars, terror and starting up from the bed to the pursuits of Hecate. Thus the spasmodic appearances of epilepsy were ascribed to various gods or spirits — a belief which has not yet been given up entirely in the present age.

Although the Greeks endeavoured to cure illness by ceremonies and by means of the prayers of the priests, natural remedies were also used, again according to the advice of the priests. But the Greeks were always suspicious that such a procedure was a part of sorcery. For they strongly felt that everything must be obtained from the gods, or their confidants, the priests, and that nature was subject to the gods; everything contrary to this belief was considered as foreign and sacrilegious, and called sorcery. As even philosophers of the stature of Pythagoras, Plato, Empedocles and Democritus were accused of having brought sorcery from their foreign visits, for they spoke of the government of the universe and of natural physical laws, it was obvious how strongly ingrained was the general belief in the influence of the gods. To ascribe anything to nature and her powers alone, and to leave the gods out of the question, was blasphemy and sorcery. That this belief continued for long centuries is evident from the fact that Roger Bacon, Albertus Magnus, Galileo and several others came under a cloud for this reason. The philosophers were naturally guarded in saying anything openly against the worship of the native gods; and no wonder in such a climate Socrates was accused of having introduced new gods. Magic was, therefore, for a long time practised only in secret. But, with the increase of internal con-

fusion, and a more intimate connection with foreign countries, especially with Asia, after Alexander's invasions, watchfulness no longer availed, and magic gained greater freedom from restraint.

Those beautiful institutions of the mysteries from which the physician, the priest and the statesman might have learned much, like the history of the infancy of mankind gradually lost themselves in obscurity; the sacred groves disappeared; the temples of Hellas lay prostrate in the dust, and solitary travellers passed by or robber hordes infested the sacred spots where once the gods lived among men and imparted to them counsel and assistance for the relief of their afflictions.

The desire to learn the future and to enter into communication with supernatural powers is deeply ingrained in the human race. Equally inherent in human nature is the passion to burst all impediments to freedom and to soar above the constraints of the present state; and even at all hazard, when it is not to be accomplished by mild means, to take the "devils" by assault. When this passion is once aroused among the ignorant, it is all the more reckless and impetuous, because neither the light of knowledge illumines it, nor does the warmth of humanitarianism lessen its tone. The idea of securing long life, wealth and honour, inflames the imagination and rushes like a lawless element in wild, mantic excitement over sacrifices of men and animals.

The Scottish *Taigheirm*, for instance, was an infernal magical sacrifice of cats, taking its origin in rites dedicated to the subterranean gods, from whom men solicited, by nocturnal offerings, particular gifts and benefits. The sacrifice of cats was also practised by the ancient Egyptians. Not only in Scotland, but throughout Europe, cats were sacrificed to the subterranean gods with a view to coming into communication with the powers of darkness.

The general diffusion of magic among the Greeks is most evinced in their mythology. The imagination of the Greek shaped forth the gods of his land only in dark outlines. But other lands had their own marvellous creations of a wonder-believing power of imagination, to which belongs what Homer relates of sorcery and the might of sorcerers, and yet in which it is still obvious that the poet had an historical foundation for his fictions. Such are the Sirens, dwellers in unknown seas; creatures of an extraordinary magic power, which does not arise from secret arts, but lies especially in the sweetness of their singing, with which the attractive and brain-bewildering power of the sea co-operated. Their action is, therefore, to be compared to that of Amphion and

Orpheus. Miraculous creatures, too, are the Cyclopes and the Laestrygones, who are stated to have belonged to the Fourth (Atlantean) Race. All the legends and allegories found in the Hindu Puranas and the Greek Hesiod and Homer were based on the hazy reminiscences of real Titans — men of superhuman tremendous physical power, which enabled them to defend themselves, and hold at bay the gigantic monsters of the Mesozoic and early Cenozoic times — and of actual cyclopes — three-eyed mortals.

Among these wonderful beings Circe holds a prominent place, on account of her magic power and of her native land — high Asia. Prometheus did penance in the Caucasus, and to that neighbourhood belonged the notorious family of magicians, of which there is in Homer and afterwards so much mention — of Pasiphaë, Aeëtes, Circe and Medea. In Homer nothing is more striking than the wholly un-Grecian nature of the representation of human sorcery. The magic power of Circe is described thus by Homer:

On thrones around with downy coverings graced,  
 With semblance fair the unhappy men she placed.  
 Milk newly pressed, the sacred flour of wheat,  
 And honey fresh, and Pramnian wines the treat.  
 But venomed was the bread, and mixed the bowl  
 With drugs of force to darken all the soul:  
 Soon in the luscious feast themselves they lost,  
 And drank oblivion to their native coast.  
 Instant her circling wand the goddess waves,  
 To hogs transforms them, and the sty receives.

(*Odyssey*, Book x)

Circe has taken rank as one of the prime sorceresses of antiquity. Medea, the niece of Circe, is not mentioned by Homer. Strange and terrible as is her aid in the combat between Jason and the Hydra, she was not in the older times by any means a terrible and necromantic child murderess. According to later legends, Medea took her abode in Greece, and knew the means of inflicting curses. She rose into a monster first under the hands of the tragic poets; the legends were continually collecting fresh incidents, and thus Medea became worse from age to age; and she is, for example in the Argonautic expedition, the arch-sorceress, with all her mixing of poisons, her power of changing men into beasts, and her magic ointments.

Pasiphaë, sister of Circe, was also acquainted with the agency of magic, and by her the legends of the Idaic Dactyls are to be reconciled. Greek magic coming out of distant Colchis mingled with the magic art of mysterious Egypt, but without acquiring much influence. Hecate did not yet belong to the magic class in the days of Hesiod. She derived her power only from Zeus, who honoured her so highly that he shared with her the power over the earth, the sun and the heaven. She gives riches to mortals, and appears as the dispenser of order in war and in the assemblies of the people. That fabulous nocturnal darkness of hers, in which were the infernal dogs, the serpents, etc., is found only in later times. With the Egyptians, however, she was the goddess of Death, who ruled over magic and enchantments. "Jealous, bloodthirsty, revengeful and exacting, Hecate-Luna is a worthy counterpart of the 'jealous God' of the Hebrew prophets," says Madame Blavatsky.

South Britain was said to be peopled by giants, much in the same way that the world of old was. There was a certain King of Greece (according to the Chronicles of the Kings of England) who had twenty daughters, all married to princes and other great men. But, like the fabled daughters of Danaus, fifty of them murdering the fifty sons of Aegyptus, they determined to murder their husbands; and like that fable again one of them was more tender-hearted than the rest. By giving information the princes were saved. Banishment was the punishment for the nineteen princesses who were sent to Britain, then an uninhabited island, which from Albin, the eldest of them, received the name of Albion. Here the devil, taking at various times the shapes of the nineteen princes, provided them with heirs to their lonely dominions — giants who grew and multiplied till they were rooted out by Brite and Corinaeus.

*(To be continued)*

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My mode of life is very different from that of other people. I take very little food, and this, like a secret remedy, maintains my senses fresh and unimpaired, as it keeps everything dark from them, so that I can see the present and future, as it were, in a clear mirror. . . . This mode of life produces such an acuteness of the senses, or some other power, that the greatest and most remarkable things may be performed.

—APOLLONIUS OF TYANA

## IN THE LIGHT OF THEOSOPHY

When a calamity like severe drought hits parts of the country, nothing is easier than to blame the failure of the monsoon or some other natural phenomenon for which the administration cannot be held responsible. But is this true about the present scarcity conditions which are causing so much suffering in Maharashtra and some other areas? A group of ecologists and conservationists do not think so. At a seminar on "Conservation — the answer to drought," held in Bombay on February 19, the experts said that the drought situation in the country was largely man-made — the consequence of the wanton destruction of forests, continued carelessness in caring for animal wealth, the indiscriminate reclamation of wetlands, the exploitation of natural resources, and widespread pollution. (*The Times of India*, February 20)

The seminar, described as the first of its kind in India, was organized by the World Wildlife Fund, the Bombay Natural History Society and the International Union for the Conservation of Nature and Natural Resources. It was attended by many state legislators, who were urged by the experts to formulate a "land use plan" for Maharashtra to ensure development without destruction, and to undertake a programme of action and education in their constituency so that resources were used according to their best potential. Worse may follow, they warned, if remedial measures are not taken.

The majority of speakers deplored the widespread cutting and burning of forests. Because of their soil-holding and water-conservation properties, forests were nature's best insurance against floods and drought. The destruction of forests also had its effect on the climate, making it drier.

An authority on Indian birds, Dr. Salim Ali, regretted that bird ecology had not received much attention in the country. Birds, he said, were often regarded as inimical to human interests without realizing how they compensated the farmer by voraciously feeding on insects and rodents. Other speakers suggested ways in which air, water and soil pollution could be controlled to the extent that it did the least possible harm, if it could not be avoided altogether.

A great deal of the present vandalism, erosion, pollution and scarcity conditions would never have arisen if we had felt more deeply about the earth and its inhabitants, and their place in life and society.

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Eugène Ionesco's address in Salzburg, published in the November 1972 *Encounter* under the title "Facing the Inferno," speaks of the misery of existence under present-day conditions. Our age, he says, is "an age of wrath," in which man's destructive instincts and his enmity towards his fellow man are to the fore. It is a pessimistic picture that the author paints:

Our so-called culture seems to be nothing but a house of cards. There is a question-mark after everything. In the last century men could still believe that they were in a position to foresee their destiny and the future trend of history. But since then everything they built has become fragile. Revolutions undertaken in the name of liberty and justice, for liberty and justice, have only brought tyranny and inferno. On the other hand men hoped that economic problems could be solved by industrial development. An age of welfare for all and sundry was the common expectation.

But history, an irrational force, dashed our hopes. Industry and its products brought us to the verge of bankruptcy with the despoliation of the earth and its atmosphere. A cosmic catastrophe threatens us. But perhaps before this the hate that stirs up one race against the other, the disappointed hopes of nations and classes, will have quenched the candle of existence. . . .

Strange philosophers are they, those masters of contemporary thought. They preach the liberation and unchaining of all our desires. We see, however, that our unrestrained desires oppose the desires of others and lead to a catastrophic explosion. . . . Our desires and our passions which we thought were suppressed return unchained ten times, nay a thousand times, stronger. One can count on one hand the works created out of joy and contentment and destined to bring us joy and contentment. The walls of our culture are crumbling, and the wind blows away the flimsy screen we have erected between us and ourselves. The demons we thought banished rise up within us and lacerate us. Our wounds are open, we have been skinned alive. . . .

Whether a Marxist or a psycho-analyst, an opponent of Freud or a supporter of Nietzsche, every philosopher is faced with the same problem: how are we to live? What must we free ourselves from in order to live? from our instincts? from prohibitions? from revolution? from counter-revolution? Are we to break the chain of prohibitions or make it more secure? We can no longer find a balance between the passion for life, the insatiable desires, and the control which keeps these desires in check. Passions trample

on one another and the imperialisms of East and West immerse the world in an atmosphere of violence which fits in with no ideology. To help the poor, to promote justice, to satisfy hunger, to quench thirst — these are not the goals men seek. Theirs is a simple alternative: to control the world or inaugurate a blood-bath. . . . I am not contradicting myself when I say that the youth of today oscillate aimlessly between the wish for an unhindered development of all desires and the wish to be subjected to an implacable order. We do not know what we want, we do not understand what leads us on. The forces of irrationality outstrip reason. It is more than probable that we want a number of things at the same time, even if these are mutually opposed. . . .

Every spiritual and metaphysical consideration is left out of the reckoning. The problem of the future, our existence in the universe, the value or the insecurity of existential conditions — all that is brushed to one side. The central problem, the question at the heart of our existence, has been forgotten: the meaning of death. Our ultimate end has been squeezed out of our thinking because we have only immediate objects in view. And so we no longer know what to do or where to go. . . .

This picture of our *Kali-yuga* cycle may leave us wondering: Is there no hope for mankind? Will our civilization sink into "that mere luxurious materialism in which it will decay and putrefy as civilizations have done"? What lies at the root of the trouble is, in the main, ignorance which proceeds from and is produced by the illusion of the senses, and, what is worse, mere head-learning with no Soul-Wisdom to illuminate and guide it; and the heresy of the belief in the separateness of Soul or Self from the One Universal, Infinite SELF. H. P. Blavatsky, who could perceive where this would lead man and what future was in store for him, also gave us the means to ameliorate it, if it were not possible entirely to avert it: ". . . the only palliative to the evils of life is union and harmony — a Brotherhood IN ACTU, and *altruism* not simply in name."

As time rolls on there is a growing latent fear everywhere as to what the future might hold in store for us. It is not unlikely that our civilization may be destroyed by the very forces which it has had the knowledge to create but not the wisdom to control. Civilizations more mighty and glorious than our own have come to dust, and there is no reason why ours should be an exception. But that does not mean the stoppage of the progress of mankind. Human souls must go on and on in their

divine pilgrimage. The ascending arc of the spiral of human evolution may bring to us a better time of which Mr. Judge has spoken: "... out of anger and disturbance will arise a new and better time; yet not without the pain which accompanies every new birth."

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Boredom has always been with us, but behavioural scientists make a strong case that *chronic* boredom is epidemic in our industrial society. Most psychologists agree that boredom is simply our emotional reaction to monotony. In the *Journal of the American Psychoanalytic Association*, Dr. Ralph R. Greenson offers this definition:

The uniqueness of the feeling of being bored seems to depend upon the coexistence of the following components: a state of dissatisfaction and a disinclination to action; a state of longing and an inability to designate what is longed for; a sense of emptiness; a passive, expectant attitude with the hope that the external world will supply the satisfaction; a distorted sense of time in which time seems to stand still....

Boredom has become the illness of the age. The fact that it is so widely pervasive even though we live in a world of pulsing physical energies goes to show that over-abundance of stimulation is no remedy. Studies reveal that our easy way of living is to a large extent responsible for the increase in boredom. Some psychologists believe that if a man cannot take a genuine interest in life, his boredom will force him to seek it in the perverted way of destruction and violence. Anger and hostility in all their manifestations are exaggerated by boredom.

Recent systematic studies of monotony's effects upon human beings are outlined in Peter T. Chew's article in *The National Observer* (reprinted in *Science Digest*, December 1972). The author quotes Dr. Alexander Reid Martin, a former chairman of the American Psychiatric Association's committee on uses of leisure time, as saying that "the main feature of boredom is withdrawal." The most serious form of boredom is that of the individual who has no feeling for anything. "He says 'no' to life. He is tuned out—his receiver is off the hook." Such people, Dr. Martin says, develop a callous exterior to protect their abnormally sensitive interior:

I believe we have millions of people like this with us today. They are the tragically bored, jaded people. They miss the

subtleties of life. They will travel miles to see the Cape Kennedy rockets, but overlook the firefly in their garden.

Dr. Martin offers this prescription for avoiding boredom:

- \* Rediscover and develop your natural ability to relax.
- \* Develop the courage to show your natural feelings.
- \* Use your inner resources — imagination, contemplation, perception.
- \* Use external resources only to supplement your inner resources.
- \* Respect your true self, not some image of yourself.
- \* Acquire a sense of poetry.

Finally, psychiatrists give this word of warning: One who is chronically bored is himself a bore, lacking in a certain type of courage.

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An editorial in *The Times of India* for February 9 comments on recent experiments in what W. Q. Judge referred to in *The Ocean of Theosophy* as “the power of effecting an impulse on matter by the use of that which is called *Manas*”:

Yuri Geller, a young man with extraordinary powers, stared at a wedding ring and fractured it. He looked at cable cars plying Munich's streets and froze them into immobility. In London he forced a watch to move its hands from 4.45 to 3.12, deformed four links in the watch-strap and made a spoon bend by itself. Now he is under rigorous observation by American scientists. What is it in Geller that initiates such strange action at a distance? How does his mind move matter or affect objects in incredible ways? Telekinesis and allied mind-matter interactions have been talked about for several years, but only recently have serious experiments been started to study all para-normal phenomena. “Thoughtography” (a quaint process whereby a camera film records images thought up by the subject) has been shown to be no hoax. A U.S. neurologist has actually constructed a machine capable of transmitting brain waves. In the Apollo 14 moon-flight in 1971 astronaut Edgar Mitchell tried to send messages telepathically to three sensitives on the earth; the results are believed to have been remarkably good. Even teleportation, so favoured by science fiction writers, is possible, say some researchers. Theoretical and observational data continue to accumulate, but no specific proof has been yet adduced which could make psychic power ac-

ceptable to orthodox science. Current disbelief in para-psychology may be ascribed to the fact that there have been countless hoaxes and practical jokes in this twilight world. But if we postulate another dimension beyond space and time, some of the manifestations of mental energy can be explained. Today they defy the known laws of physics, but it does not follow that biological facts shall never contradict and supersede physical laws. When they do, a new physics will have to be born.

Mr. Judge offers this explanation in *The Ocean of Theosophy*:

Theosophy does not deny nor ignore the physical laws discovered by science. It admits all such as are proven, but it asserts the existence of others which modify the action of those we ordinarily know. Behind all the visible phenomena is the occult cosmos with its ideal machinery; that occult cosmos can only be fully understood by means of the inner senses which pertain to it; those senses will not be easily developed if their existence is denied. Brain and mind acting together have the power to evolve forms, first as astral ones in astral substance, and later as visible ones by accretions of the matter on this plane. . . .

The astral substance being the register of all thoughts, sounds, pictures and other vibrations, and the inner man being a complete person able to act with or without co-ordination with the physical, all the phenomena of hypnotism, clairvoyance, clair-audience, mediumship, and the rest of those which are not consciously performed may be explained. In the astral substance are all sounds and pictures, and in the astral man remain impressions of every event, however remote or insignificant; these acting together produce the phenomena which seem so strange to those who deny or are unaware of the postulates of occultism. But to explain the phenomena performed by Adepts, Fakirs, Yogis and all trained occultists, one has to understand the occult laws of chemistry, of mind, of force, and of matter.

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