

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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APPLY—APPLY—APPLY

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Poor and petty ideals had better be at once lost. It may seem that all ideals are gone, but that will be only the first effect of taking this step.

If we never begin we will never accomplish.

—W. Q. JUDGE

THE FAILURE of our civilization is due neither to lack of knowledge nor to lack of moral precepts which are preached from a thousand platforms and through a thousand periodicals. And yet real knowledge of man and nature is scarce and the practice of the moral principles of tolerance, love, brotherhood, etc., is rare. Just as men and women of means are generous with their money only after every sensuous and personal whim for luxuries is gratified, so also people think of others only when or after their own egotism is well fed.

The student of Theosophy is fortunate: to him true knowledge is available, philosophical ideas reveal their moral counterparts, and soul-science instructs how both of these can be practised. There is no reason why *he* should lag behind and not practise what he has learnt and, more, what he often preaches.

Every tyro in Theosophy knows the words of the Third Fundamental of *The Secret Doctrine* and repeats them — “self-induced and self-devised efforts”; and yet, hour by hour, how many miss the opportunity of making correct applications of this truth, so important to spiritual living! The worst is that there are students who misapply and fancy that giving way to the impulses of their lower nature is acting out this

instruction of the Third Fundamental! Rooted in and proceeding from the impulses of the personal self, such speak and act (and even advise others to do likewise), considering themselves as self-reliant, depending on the self! Well, they are — only their reliance is on the lower self, their dependence on the personal self. Such need to study the Third Fundamental over again and to see how Interdependence is implied in the parenthetical phrase “checked by its Karma.” Independence without interdependence strengthens a man’s egotism; reliance on the Inner Ego and on the Higher Self invariably brings out the sense of Interdependence and therefore of altruism and brotherliness. The Third Fundamental is important because it is the starting-point in spiritual living, the very foundation on which Theosophical Discipline rests.

What are the marks of one who earnestly attempts to act from the basis of the Inner Ego? While he does for himself all he can do without troubling others, he takes into account the existence and the needs of others — men and things — and sees to it that he does not hinder or exploit them and that his actions do not disturb the beneficent deeds of others. He does not quarrel with his environment or blame others whom Karma brings in his contact when he does not get his own way. He seeks for adequate knowledge to make right applications before he acts. He learns to turn a force of evil to good, and keeps on doing this all the time.

The aspirant has to learn that the practice of this item of the Third Fundamental, as the very basis of life-discipline, falls into two compartments. His work on himself; and his work as a social being, in family and national life, as it affects others. His thoughts influenced by the Teachings have to be directed to his motives so that his actions have a correct foundation and not only a showy superstructure.

Does his Self-reliance manifest in calmness when things go wrong with himself?

What is his attitude to ill health of his body? Does he give himself over to his doctor, body, mind and soul, allowing that doctor to manage everything? Or does he try to understand his ailment, co-operate with the doctor with discrimination and tact, not falling prey to the modern notion that, by fair means or foul, the health of the body must be maintained or the life of the body must be prolonged irrespective of what is done to Nature and to other men?

What is his attitude to frustrated desires? Does he smile and learn the lesson of frustration with poise or does he grouch and pout and

sulk and even become sullen?

What is his attitude to his profession or his employment? Is he at office to earn money or to fulfil a social obligation? Is he honest as the world conceives honesty or as Theosophy describes it? Is he hard-working with a sense of responsibility to his tasks, valuing his labour as a means of Theosophical education as well as of Theosophical expression? In buying and selling, in all talks and transactions, does he remember or forget that he is his brother's keeper?

Does he examine his beliefs, re-forming them by casting out orthodoxy and importing Theosophy into them?

What about his habits of eating and drinking and dressing — are these in conformity with what Theosophy teaches?

When he passes on from labour to recreation does he say, "Now let us forget Theosophy and enjoy ourselves!" or does he choose his frolic and his fun with discernment?

Then — why is he making so many mistakes? Why is he so slothful in action, so lazy in attention to what he is doing and how he is doing it? Why is he so full of self-pity, self-sympathy? Why is he so clear in perception of the faults, mistakes, sins of omission and commission in others, and so deficient in understanding of the tempests of feeling and the play of thought in himself? Why is he so exceedingly sensitive in regard to anything affecting himself, and so moderate and temperate in regard to anything that affects another? Why can he not clearly express to another the teachings he has been studying so long? Why can he not give a better example in himself of the great philosophy he is so fond of recommending to the attention of others?

What is his attitude to his discipline? Are his duties cheerfully, accurately and punctually performed or are they irksome? "I don't like it but I have got to do it," is not Self-reliance. Does he study cheerfully? Does he go to the Lodge meetings with devotion and enthusiasm? Does he attend to the proceedings or does he look for the end of the hour? Above all, does he observe his discipline understandingly and with due appreciation of right mortification or does he keep murmuring — "Why can't I do as I please?"

The above is made up of numerous questions. Let each one of us give his own answer to himself, thus examining the extent and the mode of his own application.

There must be an answer. Is it, after all, that we are mistaken? That

our philosophy is no better, no truer, no more inclusive, than the thousand and one erroneous or partial teachings that we speak of with lofty disdain? No, we are sure it is not that. Then, what is it? What else can it be than that in our study, our application, our living of Theosophy we are still using the Kamic key? That selfishness is still with us the pervading influence? That though we deceive ourselves by saying and thinking that we aspire to become disciples, the vices of the ordinary man have but changed aspect and reappeared in our hearts, more subtle and more powerful than ever?

Now, at the threshold, this mistake can be corrected. But if we carry it on with us it will grow and come to fruition, or else we must suffer bitterly in its destruction.

SINCERITY is true wisdom, it appears, only to the mind of the moral philosopher. It is rudeness and insult to him who regards dissimulation and deceit as culture and politeness, and holds that the shortest, easiest, and safest way to success is to let sleeping dogs and old customs alone. But, if the dogs are obstructing the highway to progress and truth, and Society will, as a rule, reject the wise words of (St.) Augustine, who recommends that "no man should prefer custom before reason and truth," is it a sufficient cause for the philanthropist to walk out of, or even deviate from, the track of truth, because the selfish egoist chooses to do so? Very true, as remarked somewhere by Sir Thomas Browne, that not every man is a proper champion for the truth, nor fit to take up the gauntlet in its cause. Too many of such defenders are apt, from inconsideration and too much zeal, to charge the troops of error so rashly that they "remain themselves as trophies to the enemies of truth." Nor ought all of us (members of the Theosophical Society) to do so personally, but rather leave it only to those among our numbers who have voluntarily and beforehand sacrificed their personalities for the cause of Truth. Thus teaches us one of the Masters of Wisdom in some fragments of advice which are published further on for the benefit of the Theosophists ["Some Words on Daily Life," *U.L.T. Pamphlet No. 22*]. While enforcing upon such public characters in our ranks as editors, and lecturers, etc., the duty of telling fearlessly "the Truth to the face of LIE," he yet condemns the habit of private judgment and criticism in every individual Theosophist. Unfortunately, these are not the ways of the public and readers.

—*Lucifer*, January 1888

THE THINKER AND HIS THOUGHTS

Whatever thou doest, O son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me.

—*Bhagavad-Gita*, IX. 27

AT THE END of each *Pralaya* (period of non-manifestation) the Universe awakes to a new day. With that dawn, there emerge entities that are collectively the repositories and custodians of the eternal thought that ever resides within the eternal mind. The plan of evolution for the new period of manifestation gets its first impulse forward from the moment the periodic consciousness wells up within the Absolute.

For any field of manifestation comprised in the endless series of evolutionary impulses, there is only one objective and none other. Every form on earth as indeed every speck and atom in space has in its various processes of involution and evolution only one objective — man. It is man who is conceived of as the highest ultimate form and as the culmination of divine incarnations on earth. For us who have come to man's estate, the question naturally arises whether we, as we are, represent the crown and apex of all evolution. To any but the supreme egotist, the answer would be an emphatic no. Yet, along the course of even recent eras, we come across such names as Buddha and Jesus, Plato and Patanjali, Confucius and Zoroaster, not to mention Krishna and the ancient Rishis. What was it in them that raised them above the common herd and made of them figures of reverence for millions even after the lapse of centuries? It was, to put it roughly, the power of thought, which after being freed from desire was grafted upon the tree of life eternal.

To understand man as a thinker and to visualize the powers that he now has and those others that he can with assiduity cultivate, we have to understand him as an entity in whom three great evolutionary streams mix and mingle. First, there is in him the pure deific essence represented by Atma focused in its carrier Buddhi. This essence can make of a man a god provided a vehicle of pure sublimated matter with its corresponding consciousness is made ready for it to enter and work through. But this deific essence is too near the plane of homogeneity to permit any relationship with conditioned and relative finiteness. It must therefore remain unconscious on our plane where heterogeneity prevails and is even worshipped. At the other extremity, there is the physical

body which represents materiality and gross objectivity. Yet, it is from the grossness and materiality of the human form that is to be raised a tabernacle fit for the deific essence to enter and work through. The lotus has its roots in mire, yet transcending that circumstance, it grows to rise above its lowly soil to the free air where it will blossom forth at the first kiss of the dawning light.

It is, however, to be carefully noted that the matter of our plane can of itself have no aspiration towards divinity. It does not have that consciousness which through any advancement can reach to that exalted state. It is an instrument which can be fashioned to serve a monster or which can be made to handle with precision and ease the task to which the divine can set it. The gulf between the divine essence and the brute physical body had to be bridged. Between the sentient life of the irrational animal and the Divine Monad was fused the principle, or the intelligence, of the Elohim. In the course of their own evolution, these Elohim descend relatively into matter on their own plane of consciousness, and in the progress of time they blend the two potencies — spirit and matter — thus producing the man of mind complete. There is thus in man the Deific Essence crystallized in the Atma-Buddhic Monad; the indwelling and linking principle — the Manasa-Dhyanis or the Solar Devas (the givers of intelligence and consciousness); and lastly, the physical vehicle.

Man on earth is a god potentially; on the other hand he can be a devil incarnate; and all this depends on whether he gravitates to the spiritual or to the material pole of his being. Manas — the mind — which is the middle principle of the triple evolutionary scheme — has in it the quasi-perpetual motion of thought. It cannot and does not stop thinking. It can by the power of its thought gravitate towards the divine Monad or it can form alliance with the passional aspects of the lower animal in him. Whether asleep or unconscious on this plane, the manasic being goes on thinking. It builds pictures and images. It ideates and it broods; and that ideation and that brooding literally create their own progeny in the invisible realms. This progeny of man, made of a coalition of his thoughts with nature's finer forces, lives and acts on its own plane with an intensity equal to that of the thought that propelled it into existence.

Man, as it were, stands between two fires and is forced to choose perpetually between the voice of the god within him and that of the animalistic desires that rage in the lower part of himself. The choosing

of the better instead of the pleasanter is difficult because in the average man the brain is held captive by the animal in him and constantly swamps his discrimination with memories of forbidden deeds. For this unhappy state, he can blame neither man nor nature. The chains that bind him to his sordid existence are of his own making. When at last he begins to understand that these chains fetter him to the ignoble, he tries to shake them off and goes about doing so as though they were inert things. They are not. They have a life — he gave it. They have a force — he lent it. They recognize and cling to their sire and creator — himself. The more they are resisted and not conquered, the more they gain in strength and power for putting up obstacles and resistance in the future. This evil progeny is bound to the man by the electro-magnetic affinities that thoughts generate. They can be made harmless only by him who has assimilated to himself the powers of the Soul and has learnt to live in the eternal. Meanwhile, in the struggle for supremacy, the neophyte can expect no help from the divine. The nature of his inner god is absolute harmony, which getting thrown into confusion by an atmosphere of discord, suffering and sin, can render no assistance to the struggling Soul.

For the man who aspires to draw nearer to his inner god, the first important subject of study is the purpose for which the threefold evolution is joined and focused in him. One of these is that the man is expected to use the force of divine thought upon matter so that the aroma that arises from such contact can be so alchemized as to be made acceptable to the divine Monad. The other purpose is so to employ thought as to raise the whole mass of matter being used in the body to a state where no taint of desire can reach it or stain its shining purity. In such a body, the principle of Kama would be transmuted to its original condition of divine impersonal love; and as this occurs, the ray of Manas, purified of all earthly dross — rejoins its source and parent, the Manasa-Dhyani. Unless this twofold ideal is constantly used to check the walk in life of the personal man, no great enlightenment can come.

The effort of the student is now to be tuned to a higher pitch. He has to learn to discriminate between the eternal and the non-eternal and consciously to force his thoughts to focus themselves on the eternal values that are to be sought for and extracted from daily living. It is futile to long for the eternal when one's desires and longings are still rooted in the personal, the evanescent and the perishable. Wherever any of these manifest, there the divine flowers have no scope to grow. The

soil on which the mortal aspects thrive is stony ground unfit for the sowing of seeds within which lurk the possibilities of divinity. Each act and thought of man has its hidden vitalizing aspect which makes of it an immortal power or one which allies itself to the hosts that have affinities to the mortal aspects of things. Charity, patience, endurance, continence and right behaviour are all worthy to be cultivated. Yet, they will yield no fragrance unless they are motivated by an impersonal and altruistic compassion. Therefore the very first step to be taken by the would-be disciple is so to orient his actions as to suffuse his whole life with the motive of benefiting mankind. It requires great and purifying efforts on the part of the lower mind of man to force its intellectual powers to visualize actions and strivings that would later crystallize into acts of beneficence for all. Great results follow such imaginings.

Study also has now to be differently oriented, for study organizes and concentrates thought and gives it a meaning and power which it otherwise would not possess. With a deepening of insight into the inner and hidden aspects of things, study can no longer be allowed to degenerate into a mere aid to explain aspects of things which pertain not to the spiritual and the divine in nature and in man. The Monad of man is quasi-omniscient on its own plane. To reach to its wisdom and knowledge, there has to be lighted in the lower man a fire that is kin to the fire of Wisdom from above. All thoughts have to be cleared of the dross of mortal desires before the man can expect to make his brain porous to the recollections of the immortal aspects of his soul.

A study of Cosmogogenesis and Anthropogenesis brings together into one common fold the three main aspects of knowledge, namely, Religion, Science and Philosophy. When the mind is placed on such universal principles as are set out in *The Secret Doctrine*, it frees itself from the chains that bind it to the mortal and passionate aspects of life. Passages which seem abstruse, explanations which themselves require deep understanding to unravel their true meaning, are there to give the mind an exercise in thinking. The anchoring of thought on the true requires the building up of inner resources, many of which have been depleted because of neglect. But even in such study, the failings of the lower self may present hindrances. For instance, if the findings of modern science (they all deal with the non-eternal) are used to assess spiritual values, then no light comes because it will be the non-eternal portion of the mind and brain that will be functioning. Such a practice tries to assess spirit by standards applicable to matter. It gives a wrong twist to

thought, and a general debasement of stature in mind and morals may ensue. When the mind follows the paths of error, be it orthodoxy, fanaticism, casteism and all the other myopic trends of thought including communalism, the mind and thought get alienated from the universal aspects that pervade the Cosmos and make their alliance with the darker side of life. Thought centred in such misguided ways requires desperate measures to shake it loose from such engines of mischief.

To unaccustomed minds, the problem is: How to think impersonally, how to act altruistically. Before the advent of the Theosophical Movement, this may have been difficult of answer. Not so now. When the welfare of humanity is thought of, the canvas widens upon the eternal. The individual man is no longer that important although he is a unit of the vast landscape. The weaning of men from paths of error; the keeping of oneself ready to minister to the soul-needs of anyone; the tending of the despondent and the weak of heart; the passing on of divine knowledge; the leading of one's neighbour on to the right path; the guiding of another gently towards his participation in the forming of a nucleus of Universal Brotherhood; living the right life; engaging in the right occupation — all these and many more are seeds for impersonal thought, ideation and action.

For the integrated man, work — even if it be through thought alone — becomes an act of service in the sense that he voluntarily becomes a servant in helping to pass on the beneficence generated by minds higher than his to people who are far removed mentally to be affected by the primal act of beneficence except through his help and effort. The student thus becomes a link in the golden chain that reaches from the planes of the divine down to where divinity is hazy or exists not at all. Such acts are those of the martyr and the missionary and are exalted for the reason that they serve man as an integral part of an impartite whole.

Says *Light on the Path*:

The disciple who . . . is strong enough to pass each barrier, will, when the divine message comes to his spirit, forget himself utterly in the new consciousness which falls on him. If this lofty contact can really arouse him, he becomes as one of the divine in his desire to give rather than to take, in his wish to help rather than be helped, in his resolution to feed the hungry rather than take manna from Heaven himself. His nature is transformed, and the selfishness which prompts men's actions in ordinary life suddenly deserts him.

MARS AND MERCURY

[In the writings of W. Q. Judge may be discerned a continuous loyalty to H.P.B. and a faithful re-presentation of her philosophic teachings. This loyalty, however, was not of the blind, emotional variety, nor was the fidelity to her teachings a slavish repetition of Theosophical "dogmas." Mr. Judge was loyal to his colleague and co-founder of the Theosophical Movement because, as the history of that Movement shows, he understood the character of her mission and was himself continuing the work she had begun.

Mr. Judge also showed his philosophic grasp of the teachings of Theosophy by the way in which he took note in his magazine *The Path* of the distortions and mistakes of other Theosophical writers. He never sought a quarrel, but neither did he allow serious errors in the philosophy to go by without comment. Thus, when A. P. Sinnett, author of *The Occult World* (1881) and *Esoteric Buddhism* (1883), had found occasion to revive his differences with H.P.B. concerning the occult doctrine of planetary evolution, Mr. Judge felt it necessary to call attention to the fact that Mr. Sinnett's views on this subject, as expressed in *Esoteric Buddhism*, had been corrected by H.P.B. in *The Secret Doctrine*, many pages (I. 161-191) being given to a detailed discussion of the points at issue.

The controversy over the teachings of *Esoteric Buddhism* came to new prominence through a paper by W. Scott Elliott, in the form of a "Transaction" of Mr. Sinnett's London Lodge, in which Sinnett's materialistic version of the "planetary chains" was repeated. Mr. Elliott also offered other "facts" claimed to be now "given out to the world for the first time." Alexander Fullerton, who had charge of much of the editorial routine in the *Path* office, made the mistake of printing an enthusiastic review of Elliott's paper. Mr. Judge, who evidently did not see a proof of Fullerton's review, met the situation in the next issue of *The Path* (July 1893) with the following signed editorial.—Eds.]

IN the June *Path* there was printed a review of a pamphlet issued by the London Lodge T.S., and this magazine may perhaps be construed as committed to an approval of everything contained in the pamphlet, although the private initials of the reviewer were annexed to the remarks. The pamphlet referred to brings up an old dispute which we had thought was settled by what is found in *The Secret Doctrine*, Vol. I, running from page 162 to 168. "Gratification of curiosity is the end of knowl-

edge for some men," wrote H.P.B.'s teacher, and this curiosity led to a question being put some years ago to the Adepts, who furnished the main body of Esoteric Buddhism and all the important matter in *The Secret Doctrine*, in respect to other visible globes. The author of *Esoteric Buddhism* then construed the reply to mean that Mars and Mercury are two of the seven planets of the earth-chain of globes. H.P.B., the only person in actual and constant communication with the Masters, corrected the mistake made by Mr. Sinnett in the pages of *The Secret Doctrine* to which I have referred, saying on page 164: "But neither Mars nor Mercury belongs to our chain; they are, along with the other planets, septenary units in the great host of 'chains,' and all are as visible as their upper globes are invisible." Her correction of the misconception was made upon the written authority of the same Masters who sent through her the letters on which *Esoteric Buddhism* was written.

On the ground of authority in respect to this question, about which none of the Theosophical writers have any information independent of what the Masters have written, we must conclude that the statement in *The Secret Doctrine* is final. If no other point were involved, there would be no necessity for going further with the matter, but as the consistency of the entire philosophy is involved, it is necessary to advert again to this subject.

The two Masters who had to do with *Esoteric Buddhism* and *The Secret Doctrine* have distinctly said — *first*, that none of the other globes of the earth-chain are visible from its surface; *second*, that various planets are visible in the sky to us because they are in their turn fourth-plane planets, representing to our sight their own septenary chains; *third*, that the six companion globes of the earth are united with it in one mass, but differ from it as to class of substance; *fourth*, that Mr. Sinnett misunderstood them when he thought they meant to say that Mars and Mercury were two of the six fellow globes of the earth — and this correction they make most positively in *The Secret Doctrine*; *lastly*, they have said that the entire philosophy is one of correspondences, and must be so viewed in every part. We do not understand that Mr. Sinnett has said that H.P.B. was not reporting the Masters when she wrote the above in *The Secret Doctrine*, or that the Masters have denied that they hold the above views.

If we admit that Mars and Mercury are two visible planets of the sevenfold chain belonging to the earth, then the consistency of the philosophy is destroyed, for as it is with planets, so it is with man.

Every planet, considered for the moment as an individual, is to be analysed in the same way as a single human being, subject to the same laws in the same way. Hence, if two of the principles of the earth are visible, that is, Mars and Mercury, then why is it that two of man's seven principles are not visible, in addition to his body? In his seven-fold constitution his body represents the earth in her septenary chain, but he cannot see objectively any other of his principles. The philosophy must be consistent throughout. If it is inconsistent at one point it fails at every other. The same Masters who have communicated through H.P.B. with Mr. Sinnett for the purpose of having *Esoteric Buddhism* written, have over and over again positively stated that the law of correspondence rules throughout in this philosophy.

The earth is a fourth-plane planet. The beings upon it are now in the fourth stage, and for that reason cannot see objectively any planet that is not on the same plane of development, and every planet which they see is for that reason a fourth-plane planet. If this be correct, then Mars and Mercury must be fourth-plane planets, and hence not in the earth's chain of globes.

If we assume with the writer of the pamphlet referred to that Mars and Mercury are two out of the whole seven of which the earth is a third, then the question arises, To what principle do these two planets correspond?, for they must correspond to either *prana*, *kama*, astral body, *Manas*, *Buddhi*, or *Atman*. Any attempt at an answer to this question will show the confusion in the assumption; for it is admitted that Mars is in obscuration, and the natural question then would be, which of the earth's principles is correspondingly in obscuration? In attempting to answer this from the assumption started with, we have the statement that Mars is the planet we have last been in, hence it must represent a disused faculty or principle, and not one which we are about to develop. As *Manas* is the next principle to be fully developed, it would follow that Mars does not represent it, and hence the whole matter falls into confusion, because the first four principles have been already developed and are not in disuse. Following this on the false assumption, then Mars would represent an eighth principle.

Mars is in a state of obscuration at the present time, as stated by the Masters and H.P.B. This is because, in that chain of development, the Egos have finished their fourth round, or because the fourth round has not yet commenced, except in respect to the planet itself as a place of habitation, the Egos having passed on to the next globe of that chain.

quite as invisible from the surface of Mars as our next globe in order is invisible from our surface. The same may be said for Mercury, except in respect to obscurity, since the information vouchsafed about it declares that it is beginning to get out of the obscurity caused by the absence of Egos.

A reference to the pages of the *Secret Doctrine* referred to above will be found helpful on this point. It is also stated on page 163 of that book, Vol. I, on the authority of the Masters, that "No companion planet, that is, no upper globes of any chain in the solar system, can be seen." I may say that the relation borne by Mars and Mercury to the earth will not be spoken of or explained by the Masters. Furthermore, one of the Masters wrote to the author of *Esoteric Buddhism* in respect to this matter, stating, "You are putting me questions pertaining to the highest initiation. I can give you only a general view, but I dare not, nor will I, enter upon details."

It is not necessary for us to know the relation between Mars, Mercury, and the Earth, especially, nor to know whether Mars and Mercury are in any particular state; all that is necessary is to know, do they or not belong to our chain? And that they do not has been distinctly stated, both from the position of authority and upon the ground of consistent philosophy. Upon authority, because in no other way can we solve this riddle; upon philosophy to show the reasonableness of the authoritative statement. All such difficulties can be solved by remembering and working upon the law that, as it is in respect to man and his principles or vehicles, so it is in respect to any planet whatever.

—WILLIAM Q. JUDGE

[Mr. Sinnett regarded this as a direct challenge, which he answered in *The Path* for September 1893 under the title "Esoteric Teaching." "The really important point developed by the controversy," he said, "has to do with the question, What was Madame Blavatsky's position really in the occult world, and what kind of authority should be attached to the writings she has left behind her?" He concedes that "she was truly in close relations with the great Masters of esoteric wisdom," but merely as "one of their partially initiated disciples." Then, after speaking of his "debt of gratitude" to H.P.B. for bringing him into contact with the Theosophical Adepts, he continues: "It is not my business here to offer hypotheses to account for the strange misapprehensions into which Madame Blavatsky fell when writing

the *Secret Doctrine*, not merely as regards these questions of Mars and Mercury, but also in regard to some other points which have not yet attracted attention." He reviews the controversy regarding the planets and then launches into the claim that even during H.P.B.'s lifetime he enjoyed "private and personal" channels of communication with the Master, of which intercourse H.P.B. knew nothing. This article by Mr. Sinnett was immediately followed by Mr. Judge's reply, reprinted below.—Eds.]

HOW TO SQUARE THE TEACHINGS

PLACE has been given to Mr. Sinnett's admirably written article "Esoteric Teaching" for two good reasons: *first*, because he requested its publication, and *second*, because the theme is excellent and the time propitious. But by its appearance the *Path* is not bound to the conclusions of the learned author.

Roughly summarizing the history of the recrudescence of the teaching of the Lodge for this century, we find H.P.B. publicly beginning it, though guardedly, in *Isis Unveiled* as herself the messenger of the real Teachers behind. At that time (1875) she gave private teachings¹ in America to certain persons. Then in India in the *Theosophist*, with H.P.B. as editor, it [the teaching] proceeds to further unfolding in articles entitled "Fragments of Occult Truth."² It is a pity this name was not preserved and used for the book which the "Fragments" afterwards became — *Esoteric Buddhism*. Later the *Occult World* came out, and also *Esoteric Buddhism*. During all this time H.P.B. was doing her own work with others, explaining the same philosophy as was given to Mr. Sinnett, and contributed to literature the *Key to Theosophy* and the *Secret Doctrine*. The fact — not denied by Mr. Sinnett or anyone — is that the letters from the Masters from which the matter for *Esoteric Buddhism* was taken came in the main through H.P.B., for although it is true she "showed surprise" to Mr. Sinnett on seeing certain things communicated to him in letters from the Masters, the surprise was not at teachings which were new to her, but surprise that they were divulged at all, for she knew the teaching, inasmuch as she taught it under pledge as far back as from 1875 to 1878 in America.

In her *Secret Doctrine*, availing herself of the same teachers to whom

¹ "Moreover, a considerable part of the philosophy expounded by Mr. Sinnett was taught in America, even before *Isis Unveiled* was published, to two Europeans and to my colleague, Colonel H. S. Olcott."—*Secret Doctrine*, Vol. I, p. xix.

² THE THEOSOPHICAL MOVEMENT, Volumes 24-25.—Eds.

she introduced Mr. Sinnett, she corrected two errors into which she said he had fallen, *i.e.*, respecting Devachan and our companion planets. It is a perfectly unthinkable proposition to say that she was not advised by the Masters when writing the *Secret Doctrine*. I who saw many of the Masters' letters in 1888 in reference to the *Secret Doctrine* certainly cannot give up the evidence of my inner and outer senses. I know as surely as I know any fact that the same teachers were giving her in 1887 and 1888, as before, information for that book, in black upon white, and I am certain they dictated the corrections given in *Secret Doctrine* upon the points now before us. Evidence, eyesight, and tradition confirm it, for in 1876 to 1878 I was given by her the same theories and the clue to the misunderstanding which a desire for consistency as to mere words has now aroused.

Even in 1888 it was *not the time* to make the point precisely clear to the public. Times have rule in occult teaching more than most readers — or writers — of theosophical books suspect. But the clue was given, a broad hint was thrown out. It is *now the time* when what I was told in 1876 and 1878 by the Masters through H.P.B. may be told, since the prohibition put personally upon me has been withdrawn.

The questions respecting Mars and Mercury — and I might add those which might have been but were not put about Venus — did touch upon other questions on the outskirts of higher initiations and which never are and never will be answered *before the right time*. The statement in the Master's letter to Mr. Sinnett that the questions put by the latter approached too near to secrets of higher initiations did not, it is true, refer directly to these questions about Mars and Mercury, but that does not alter the fact that all the questions then propounded on this planetary subject touched the delicate area; and whether Mr. Sinnett or anyone else liked it or not, attention had to be drawn off even at the risk of creating a temporary confusion on the topic. But in 1888 time had rolled on further, and now it is 1893 and nearer and nearer to another cycle. The clue may now be given. It may be noticed that the questions raised in reference to Mars and Mercury served the purpose of so distracting the attention of questioners that hardly any queries were raised about the subject of "Cycles" on which the Masters had the completest information but about which the Lodge is more careful to remain silent than in respect to other points — yet the cycles are more important and have more bearing on life than Mars and Mercury.

Mars, Mercury, and Venus have a special and direct relation to this

earth and its invisible companions. Those three visible spheres have to do with certain cosmic principles and lines of influence in and on the earth, while the remaining visible planets of the Solar System have not the same relation. Read it thus, as taught before Mr. Sinnett was in the T.S., and as repeated in the *Secret Doctrine*:

The unseen companions of your earth are united with it in mass, though different as to quality of substance. The visible planets of your Solar System which have a relation special and peculiar to Earth are Mars, Mercury, and Venus. But what that peculiar — nay wonderful — relation is do not ask, for we will not tell you. If while the current is open you persist in the question, you will arouse in yourselves a perplexity which the answer obtained will not relieve. Is there not a spirit of irritation, of rage, and another of wisdom and active judgement in man and Nature which may relate to visible planets which are not an actual part of earth's own special family? This is as far as we will now go.

The whole misunderstanding hinges on the word "relation." It was a word which led up to many things. The presence of Mars and Mercury in the sky presents a *relation* to the earth, yet they have another *relation* to it which Saturn, Jupiter, and so on have not, while the latter bear the same relation to us of proximity as do the first. Admit the proposed construction above given, and at once there is complete concordance between *Esoteric Buddhism* and *Secret Doctrine* as to esoteric divulgements. But continue the controversy to try and show that *Esoteric Buddhism* had not a single blunder, and perplexities of all sorts impossible to relieve will spring up on every hand. The Masters have commended the book, and well so, as it is made up from their letters. But that does not prevent one making slight mistakes, as, for instance, the one that all men stay in devachan for 1500 years. This is not the fact, nor is it according to reason. And I make bold to say that it is not 1500 years since I was last in devachan, but much less; and this assertion is made on personal knowledge, supported by confirmatory statement from the same Masters. But it is true that the general run of the human race stays in devachan for the average time of 1500 years.

Mars, Mercury, Venus, then, are a part of our system in the sense of having an extremely important relation and influence with the human race and its planets, and having that in mind it was quite permissible for the teacher to reply that Mars and Mercury belong to our system.

—WILLIAM Q. JUDGE

[In the next issue of *The Path*, that for October 1893, Mr. Judge reprinted the letter from the Master received by Col. Olcott in 1888 while in mid-ocean, en route to London. The bearing of this letter on later events is significant.—Eds.]

A WORD ON THE "SECRET DOCTRINE"

There is so much discussion going on just now in the Theosophical movement as to the value of the *Secret Doctrine*, as to the amount of aid given to H. P. Blavatsky in the compilation of it, and as to her position as a Teacher in Occult matters, that it appears to us that the republication of an old letter — published in 1888 — which bears on these questions, is peculiarly timely, and may be of service to many who did not have the opportunity of reading it on its first issue. The letter is, of course, of no authority for those members of the T.S. who do not share our sentiments of reverence for the Masters, but for those who do, the interest of it will be great. It was received in mid-ocean by Col. Olcott, P.T.S., and was originally published with his consent in a small pamphlet entitled "An Explanation important to all Theosophists," issued by H.P.B.

ANNIE BESANT

WILLIAM Q. JUDGE

MISUNDERSTANDINGS have grown up between Fellows both in London and Paris which imperil the interests of the movement. You will be told that the chief originator of most if not of all these disturbances is H.P.B. This is not so; though her presence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons. Observe your own case, for example. But your revolt, good friend, against her "infallibility" — as you once thought it — has gone too far, and you have been unjust to her.

... Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us. Make *all* these men feel that we have no favourites, nor affections for persons, but only for their good acts and humanity as a whole. But we employ agents — the best available. Of these, for the last thirty years, the chief has been the personality known as H.P.B.

to the world (but otherwise to us). Imperfect and very "troublesome" no doubt she proves to some; nevertheless there is no likelihood of our finding a better one for years to come, and your Theosophists should be made to understand it. . . .

. . . Since 1885 I have not written nor caused to be written save through her agency direct or remote a letter or a line to anybody in Europe or America, nor communicated orally with or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. . . . Her fidelity to our work being constant and her sufferings having come upon her through it, neither I nor either of my Brother Associates will desert or supplant her. As I once before remarked, *ingratitude* is not among our vices. . . . To help you in your present perplexity, H.P.B. has next to no concern with administrative details and should be kept clear of them so far as her strong nature can be controlled. But this *you must tell to all; with occult matters she has everything to do. . . .* We have *not* "abandoned her." She is *not* "given over to chelas." She is our *direct agent*. I warn you against permitting your suspicions and resentment against her "many follies" to bias your intuitive loyalty to her. In the adjustment of this European business you will have two things to consider — the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates jointly; *leave the latter to her*. You are left to devise the practical details.

I have also noted your thoughts about the *Secret Doctrine*. Be assured that what she has not annotated from scientific and other works we have given or suggested to her. Every mistake or erroneous notion corrected and explained by her from the works of other Theosophists *was corrected by me or under my instruction*. It is a more valuable work than its predecessor — an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

. . . (This letter) . . . is merely given you as a warning and a guide; to others as a warning only; for you may use it discreetly if need be. . . . Prepare, however, to have the authenticity of the present denied in certain quarters.

(Signed) K. H.

(Extract correctly copied — H. S. Olcott.)

THE COSMOPOLITAN SPIRIT

A true theosophist must be a cosmopolitan in his heart. He must embrace mankind, the whole of humanity, in his philanthropic feelings. It is higher and far nobler to be one of those who love their fellow men, without distinction of race, creed, caste or colour, than to be merely a good patriot, or still less, a partisan.

—H.P.B.

IN THE FIRST of her *Five Messages* to the American Theosophists H.P.B. wrote:

But you must remember that, although there must be local Branches of the Theosophical Society, there can be no local Theosophists; and just as you all belong to the Society, *so do I belong to you all.*

The phrase “local Theosophists” is a remarkable one. In the Declaration of the U.L.T. it is said: “The true Theosophist belongs to no cult or sect, yet belongs to each and all.” Universality is the hall-mark of the true Theosophist, and the *idea* of the universality of Theosophy should be the background for all the actions and thoughts of those who call themselves Theosophists. But this, alas, is very often not so. The universal gets crowded out by the particulars. As human beings we can be only in one place at one time. As human beings we must largely direct our Theosophical efforts in the environment in which we find ourselves, so far as personal considerations go. But although in a sense locally circumscribed, physically speaking, our outlook should, and can, be more universal than it is. The place where we find ourselves under Karma is the place where we have to work. When we have accomplished that work satisfactorily, Karma will doubtless remove us to a sphere of wider activities. That is Karma’s affair. But Theosophy transcends place. However keen, and rightly keen, we may be about the Lodge for which we are working, we must always remember that there are other Lodges devoted to the Cause of Theosophy; other associates in other countries striving also to contribute their “mite” towards the endeavour to change the mind and the heart of the race. We have one common objective — it matters not where we may be placed.

H.P.B., the devoted mother of her Theosophical Society, explains in her Message that “for the present my duty lies in England and with the Western Theosophists, where for the moment the hardest fight against ignorance and prejudice has to be fought.” Her chief attention has to

be given to the child that needs her most — the attitude of every true mother. Like every true mother she has no favourite child but belongs equally to each and all.

Her *Five Messages*, although especially addressed to America, taking a special note of America's peculiar needs, are in themselves *really* universal in character. There is no Theosophist, wherever situated, who cannot benefit by them. And they are as valuable today as when they were written, for H.P.B.'s writings are "not for an age, but for all time."

But let us grant that we have arrived at a point where we feel that we have got beyond the little local problems of our local Lodge, and view it not only as an individual organization but also as a part of a great whole. Have we then ceased to be "local Theosophists"? Not so; the world is wider than any Theosophical organization, and if we would be universal in character, we must fight against narrowness and keep up our interest in what is going on in the outside world. And we shall find that there we have our friends and allies. Let us remember H.P.B.'s words:

Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him.

Is the "local Theosophist" going to pass by unheeded the best in modern thought simply because H.P.B. is not quoted from, or mentioned, therein? Is the power of the Spirit in man to be limited to "Theosophical organizations" only? Perish the thought! We have to look for Theosophical *ideas*, ideas which, largely owing to the life of sacrifice of H.P.B., have percolated (albeit unconsciously) into the minds of our great thinkers — and welcome them whenever and wherever we find them.

In H.P.B.'s time, life was in some ways even more difficult than it is now. Crass materialism was more widespread than it is today, though today has its own peculiar difficulties rooted in psychic aberrations. If we read her *Isis Unveiled* and her *Secret Doctrine*, we find the immense range of her outlook, and the hand of fellowship stretched out in welcome and in help wherever she sees a Theosophical "seed" struggling to manifest. It is true that she — some may think ruthlessly — uproots the "tares," but wherever a seed shows a possibility of growth it is fostered. Like the wheel of the Good Law, she drives the "worthless husks . . . from out the golden grain, the refuse from the flour." Science, Philosophy,

Religion, all swim into her ken, and she deals Theosophically with them. This illustrates her universal outlook. The value of every department of life and knowledge is gauged by the measuring-rod of the Wisdom-Religion, the one, consistent, *universal* Truth.

H.P.B.'s life and teachings show clearly the *futility* of being a "local Theosophist." The "local Theosophist" is a personal being; the true Theosophist is an impersonal being. Throughout the writings of both H.P.B. and W. Q. Judge there is the constant cry: Get rid of the personal self. The personal self is the self of matter:

The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both.

Ere thy Soul's mind can understand, the bud of personality must be crushed out, the worm of sense destroyed past resurrection.

Most of us are personal to a smaller or larger (generally larger) extent. If we allow our personality to gain the upper hand in our study of the philosophy of Theosophy, we shall find ourselves in a state of self-gratulation, and our study will avail us nothing.

Self-gratulation, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

To gain a more universal background does not mean that we have to slacken our local efforts — rather the contrary. It means, however, that we have to change our *point of view*, to view men and things from a spiritual centre and not from a personal centre.

This is uphill work for personality-ridden people, but an effort must be made. It will take time, but we have eternity before us — and the study and application of the Theosophical principles laid down by H.P.B., if persisted in, will bring us, slowly or quickly in accordance with our efforts, to a plane of thought where we shall be able to gaze on things as they are in reality, and not as they are distorted by our petty personal vision.

EDUCATION FOR CHARACTER

ONE of the urgent needs of the hour is the unfoldment of character in the individual. We might trace the problems and difficulties assailing humanity on every side today to the fact that there is no attempt being made, either in the field of education or in life itself, towards the unfoldment of character.

Because there are so many economic and political problems the world is faced with, we hear very often that the present crisis is one which can be resolved only through political or economic measures. But if we go to the root of the matter we shall find that the cause of all our problems is to be sought, not in politics or in economics, but in the attitude of man himself; and his attitude, from which flows directly his behaviour or his way of life, shows the quality of his character. The crisis of our civilization, therefore, is a crisis of character. Wherever we look — in the home, in the sphere of education, in business, in statesmanship, in the club, in the shop, in the office, among the rich or the poor, in this country or that country — we find that everywhere irresponsibility is rampant, and so is dishonesty, bribery, corruption. There is no remedy save recognition of the need to change the orientation of our consciousness and to adopt a life of persistent effort at ameliorating and improving our own self so that we may be equipped with the necessary knowledge and vision to help others to do likewise.

In the matter of building of character, we shall find that in the ultimate analysis every single individual will have to strive for himself. But students of Theosophy are privileged inasmuch as they have not only the necessary philosophical basis to proceed intelligently, but also a model to follow, and they are shown the technique, the way which must be taken if they are to succeed. In Theosophy we do not separate the head from the heart; therefore we do not divorce philosophy or metaphysics from ethics. We are asked to look within the heart, and having seen there the vision splendid of the unfolding divinity, return to the brain consciousness with the illumination of that vision. Therefore we need co-operation between the head and the heart.

Partial philosophies are dangerous because they do not lead to the integration of consciousness, but rather increase the disintegration already prevalent. We must have knowledge and the right basis of philosophy to lead the life necessary. In *The Key to Theosophy* H.P.B. tells us that what Theosophy insists upon the most is moral elevation or self-

improvement, and adds: "A true Theosophist must bring himself to live as one." And she tells us what it means to endeavour to live as a true Theosophist. It means to be guided by the Divine Self in every thought we think and every action we perform, every day and at every moment of our life. It implies the attunement of our own inner consciousness with the highest that we can conceive of. But will we ever attempt the task of attunement with the Higher if we do not believe in the existence of that Divine Presence, if we do not know that in each one of us is the Divine Ruler who can guide and instruct, who can illuminate and give strength and courage?

So we come back to the need to know something about ourselves. When people say that they do not want to look into the mysteries of being, they do not want to study philosophical concepts and metaphysics, but want something that is practical, what do they understand by practical work? Even so-called practical workers, that is, those who are working in an objective field of service, even they perceive that they will lack inspiration and energization, that the work they do will become mechanical and useless unless they keep it fed with the current of their own ideation.

It is not possible, then, to work in any field in the world, even in the sphere of service which is the higher call of the human consciousness, unless we also study and understand and deepen our perception of the principles underlying what we are trying to do. That is what Theosophy has ever taught and that is why the very basis of U.L.T. work is study, application and promulgation, which if followed will bring into harmonious relationship every single faculty of our human consciousness.

Even character will deteriorate if we do not study. The law underlying the building of character is: "As we think, so we become." Beware, then, of what is thought, for we absorb into our nature that on which our thought is fixed. Therefore we must place our consciousness as high as we can, and aim higher and higher.

To see the unwisdom of drawing a line between the ideal and the practical, let us ask ourselves, If faced by the fact of a man who is about to drown, what shall we do? We are on the shore and we see that the man is in peril of losing his life. We are prompted by the stirring of our innermost heart to save him, even at the peril of our own life, for at such a moment the little self is forgotten. But if we do not know how to swim, then of what avail the prompting and stirring of our heart, the kindness and unselfishness of our motive and intention?

We shall still be deprived of the privilege of saving the man about to drown. What may happen if we attempt is that we ourselves may also share his fate. But we may have the motive and may know the art of swimming, but we may not be strong enough; we may have a weak heart or some other disability, and then again we shall fail in carrying out our intention to help.

This can be applied on the moral plane as well, and character pertains to the moral aspect of our human constitution. We need indeed the right motive and the unselfish intention, and without these man is not worthy of the appellation "human." The human in us must ever respond to the call of service and to the need of another. But we also need the knowledge to help, and that is precisely what we are acquiring when we learn from Theosophy. We are acquiring the knowledge that will fit us to be the better able to help and teach others. And then we need the moral strength, the Karmic stamina that will enable us to utilize the goodness of our heart, and strength must be gathered through patient and persevering effort.

Every man has character, but a man of character implies immediately a man of noble character, a man who can face responsibility, who can follow a discipline of life, a man who tries to obey higher values, the values of the Spirit. A man who finds himself today with such a character did not get it by accident, nor was it given him by some power or being outside of himself. Each man is the maker of his own character. And when we say that an individual is born with a noble character, it only means that he must have worked for it in the past to deserve it now. If it is a good character, it is a memory of the spirit-soul in him; and that which is tarnished in our character, that which is impure and gross, is a memory of the lives that make up our personality or our lower self.

If our character today is the outcome of our efforts in the past, then by present efforts we can build our future character; we have the capacity to change and improve it. This is of the utmost importance psychologically, for unless a man believes that he can change his character he will not make the effort to do so. Effort cannot be put forth save on the basis of the conviction that our character can be improved by ourself — our true self, our higher self. In the *Dhammapada* there is this verse: "The Self is the Lord of self; what higher Lord could there be? When a man subdues well his self, he will find a Lord very difficult to find." The same is given in the *Gita* at the beginning

of the sixth chapter, where we are told to "raise the self by the Self." So we must begin by recognizing that there is that in us which can show us our shortcomings. The very fact that we perceive what is wrong with us shows that there is that in us which is capable of clearing and cleansing those imperfections and blemishes.

Not till we have that sense of security can we proceed. Without that faith our efforts will be poor and may be altogether paralysed at the first moment of added difficulty or failure. And failures there will be, for we have to undo many, many mistakes of the past. And it will take time. There is no failure, in the ultimate analysis, save to stop trying. Strive we shall continue to, endeavour we must persevere in, and if we do so with the clear vision of what we are about and with the inspiration of the perfect models that our philosophy asks us to follow, then we shall surely succeed.

In what measure we shall succeed will depend upon the intensity of our efforts, and also upon the years and lives, perhaps, spent in efforts diametrically opposed to the true aim and the true goal, and from this is derived the most important practical lesson. The right time to begin, if we have not already done so, is *now*. Do not wait till the next moment. We are warned against the danger of procrastination. It is the first step that is the most difficult and costs the most; the next step is relatively easier. So, to begin is the first step, and to begin because we see the need for that beginning; and then let us keep on and on; if we fall, let us pick ourselves up and go on. In doing so we are not only walking the path ourselves; we are also making it easier for our fellow beings to do likewise.

We must go directly to H.P.B. who tells us what the purpose of education is. Is what is taught in our schools and colleges education for character? In every case, whatever the subject that is being taught, the primary aim must be education for character, the unfoldment of the individual soul, an old soul returned in a new body. Education must help the individual to discipline and control his lower self and to bring out in the fullest possible measure that which belongs to his spiritual Self, his own true and permanent nature.

H.P.B.'s definition of the object of education gives us also her ideal for the future citizens of the world:

What is the *real* object of modern education? Is it to cultivate and develop the mind in the right direction; to teach the disinherited and hapless people to carry with fortitude the burden of

life (allotted them by Karma); to strengthen their will; to inculcate in them the love of one's neighbour and the feeling of mutual interdependence and brotherhood; and thus to train and form the character for practical life? Not a bit of it. And yet, these are undeniably the objects of all true education.

Every one of these statements is pregnant with meaning. How the world would be transformed if there existed only a small united band of workers who would answer to this definition of character, who would have minds cultivated in the right direction, that is, minds that could turn within and blend themselves with the soul; who would be strong enough to bear with fortitude the burden of life allotted them by Karma, who had strong will, who loved their neighbours and had the feeling of mutual interdependence and brotherhood, and who had trained and reformed their character for practical life! H.P.B. has more to say, but she lays particular emphasis on cultivating the mind in the right direction, for unless we use the mind rightly, we shall not be able to build character. "A proper and sane system of education," she says, "should produce the most vigorous and liberal mind." We suffer today from closed minds. We need vigorous and liberal minds, strictly trained in logical and accurate thought, and not in blind faith. This explains what H.P.B. tells us that one of the most fertile sources of degradation is sectarian education.

She tells us that children should be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. One of the dangers of our present civilization is the exploitation of the human mind by those who have power in one direction or another. The best protection to our children is to teach them to think and reason for themselves. Then they will not fall prey to false propaganda. They will think for themselves in framing their life—a clean life, a useful life and an altruistic life. And if we have given them that, we have served the purpose of education.

What about those who are not in children's bodies? Is it too late for them? Are they not in a position to improve themselves and their character? Many an older student of Theosophy has this defeatist philosophy: "I came to Theosophy too late." How often we hear those words! No despair is possible in our philosophy. It is never too late. If we see the need for changing ourselves, we can begin any time. Instead of regretting the past, let us think of the years ahead of us and of what we can still do in reference to our character.

Theosophy gives the whole technique for the improvement of our character, having told us that all things, good and bad, are rooted in human character. To begin with, let us choose the highest possible ideal, shedding all timidity. Let us not dwell on our weaknesses; if we recognize our own defects, it is high time we removed them. Just as, when teaching a child his alphabet, we give him a perfect model to copy, so must we choose the highest possible ideal. Theosophy gives us the ideal of perfection itself, of those living models, the perfected human souls, the Christs and Buddhas and Krishnas of the human race. If we fix our attention on them we shall expose ourselves to their influence. As we think, so we become. The more we think upon that stature of perfection, the more we shall begin to reflect something of its purity and its radiance. What better energization can we have than ideation and reflection upon the nature, the attributes and the work of the great Compassionate Ones, the Buddhas of Compassion! We know that the goal that they reached is the goal all of us will reach, not today or tomorrow or the day after, but may be lives hence.

Having placed our attention on the Great Ones, we must see what are the actual steps that will shorten the distance between that goal and the place where we find ourselves. W. Q. Judge in his *Notes on the Bhagavad-Gita* speaks of this question of the ideal and why it should be high:

We ought to set up a high ideal at which to aim, for a low one gives a lower result at the expense of the same effort. We should not put before us an aim less than the highest merely because it seems that our success will not be as great as we think it ought to be. It is not so much the clearly perceived outward result that counts, as the motive, effort, and aim, for judgment is not passed upon us among the things of sense where human time exists, but in that larger sphere of being where time ceases, and where we are confronted by what *we are* and not by what we have done.

If we are trying to put forward our best effort, we are doing all that we can, but let us be honest with ourselves. In our philosophy the sin of hypocrisy is said to be one of the unpardonable sins — unpardonable because hypocrisy will tarnish the relationship between the soul striving here in embodied existence and its divine parent, which must become its guide, philosopher and friend. That is the “Buddha” that *The Voice of the Silence* asks us to find within ourselves. That is “the true light, which lighteth every man that cometh into the world.”

We cannot find the Buddha within us save by following and practising truth, honesty, sincerity. Hence the need to examine ourselves in all sincerity day after day, lest in the turmoil of objective life we miss out something. It is best to set apart some time in the mornings and in the evenings for self-examination. That self-examination, for the student of Theosophy, should be on the basis of the philosophy he has accepted. And let us not make excuses for ourselves; to try to argue out our case on the basis of our personality is most dangerous. If we would retain the clear line of communication with our Higher Self, we must have honesty and sincerity above all else.

The necessary ingredients which each one has to furnish for himself are: thought and mental effort, persistency and faith, or the inner conviction that nothing can shake us, no matter what others will say. Our concern is to do our best, offering that best, however little it be, upon the altar of human service.

So, although the road is not easy — and is there anything worth having which can be had without effort? — this road gives us the best and the highest that it is possible for man to achieve. How can there be an easy way? Would we develop our physical muscles if our arms were never called upon to lift any weight? How are we going to develop that inner strength, that Karmic stamina, that moral power which we require to help others efficiently? We have to have the necessary exercise to develop our moral muscles. No difficulties need make us feel dependent.

The endeavour of the true practitioner is to forget himself in the service of the cause that he has adopted, which demands that he fulfil his highest duty to humanity and to himself. And that duty is that he look fearlessly and valiantly at his own personal or lower nature, and utilizing the great mirror that is given to him in the philosophy of Theosophy, see for himself how he falls short of his own ideal, of his own aspiration. Recognizing his faults honestly, and having seen them, making the necessary attempts to unfold the opposite virtues, with his vision centred on the Great Ones who have reached the goal and his hands extended in helping his fellow pilgrims, he shall make good progress on the path that has been revealed by the Sages of old and the living Sages of today.

ATLANTIS

FROM THE TIMAEUS AND CRITIAS OF PLATO

[The lost continent of Atlantis is today very much in the news. Not too long ago, only a few enthusiasts maintained that it once existed, and the concept was derided alike by science and religion; but not so now. We reprint here an article on the subject from *Lucifer*, August 1888.—Eds.]

AFTER establishing his famous code of laws, Solon,¹ the renowned Athenian legislator, left his native country for ten years. At Sais, in the Nile delta, he was honourably received by the priests of Neith,² for both Athens and Sais were under the protection of the same goddess. In conversing with the learned guardians of the temple on the antiquities of their respective countries, he discovered that there were records in the sacred edifice of events which had happened nine thousand years previously and in which the inhabitants of his own country had played a conspicuous part. Solon had spoken of the deluge of Deucalion and Pyrrha, giving the orthodox Greek chronology of the time; on which an aged priest exclaimed: "O Solon, Solon, you Greeks are always children and aged Greek there is none!" And then he proceeded to explain to the astonished Athenian the astronomical meaning of the myth of Phaethon, and how that there are successive cataclysms of fire and water, destroying whole nations, and that a noble race had once inhabited the land of Attica, whose deeds and institutions were said to have been the most excellent of all, and how they conquered the inhabitants of the Atlantean island, and both themselves and their enemies were destroyed by terrible earthquakes and deluges. On his return to Athens, Solon composed an epic poem embodying the information he had gleaned from the Saitic records, but political troubles prevented the entire accomplishment of his undertaking. Now Dropides, his fellow kinsman, was his most intimate friend and fully acquainted with the whole story; this Dropides was father of Critias the elder, who had many times delighted his young grandson, the Critias of the dialogue and afterwards the most notorious of the thirty tyrants, with a recital of these wonderful chronicles.

Among the many glorious deeds of the noble autochthones of Attica,

¹ Circa 638-558 B.C.

² Athena.

was their victory over a mighty hostile power from the Atlantic Ocean, which had pushed its conquests over all Europe and Asia. Facing the Pillars of Hercules³ was an island larger than Africa and Asia⁴ put together. Besides this main island, there were many other smaller ones, so that it was easy to cross from one to another as far as the *further continent*.⁵ And this continent was indeed a continent and the sea, the real sea, in comparison to which "The Sea"⁶ of the Greeks was but a bay with a narrow mouth.

In the Atlantic island a powerful confederation of kings was formed, who subdued the island itself and many of the smaller islands and also parts of the further continent. They also reduced Africa within the Straits as far as Egypt, and Europe as far as Tyrrhenia.⁷ Further aggression, however, was stopped by the heroic action of the then inhabitants of Attica, who, taking the lead of the oppressed states, finally secured liberty to all who dwelt within the Pillars of Hercules. Subsequently both races were destroyed by mighty cataclysms, which brought destruction in a single day and night; the natural features of the Attic land were entirely changed and the Atlantic island sank bodily beneath the waves.

Such is the general sketch of this terrible episode in ancient history, given by Critias in the *Timaeus*, and so interested were his audience, that they requested some fuller account of these famous and highly civilized nations of antiquity. To his Grecian hearers the *primaeval* polity and history of their own race were naturally the greater interest. As, however, the Atlantean conflict was the climax of the narrative, Critias proceeds to give an account of their history and institutions. And thus he begins with their mythical traditions:

In the centre of the Atlantic island was a fair and beautiful plain. In the centre of this plain and fifty stades⁸ from its confines, was a low range of hills. There dwelt an earth-born couple,⁹ Evenor and

³ The Straits of Gibraltar.

⁴ As known to the Greeks; that is to say, the northern coasts of Africa as far as Egypt and Asia Minor.

⁵ America.

⁶ The Mediterranean.

⁷ The Etruscan states in early times extended their sway over the greater part of Italy and furnished Rome with her polity and religious institutions.

⁸ Nearly six miles.

⁹ The names were originally Egyptian, but Solon, having studied the science of the power of names, translated them into his own tongue.

Leucippe, who had an only daughter Clito; after the death of her parents, the god Poseidon, to whom the island had been assigned, became enamoured of the maiden. To make his love a safe dwelling-place, he surrounded the hills with alternate belts or zones of land and water, two of land and three of sea, each in its entire circumference equally distant from the centre. He also caused a hot and cold spring to flow in the centre island and made every kind of food to grow abundantly. Ten male children were born to the god in five twin-births. When they had grown to manhood, he divided the island into ten parts, giving one to each. And to the first born of the eldest pair he gave his mother's dwelling and allotment, for it was the largest and best, and made him king over his brethren and the others governors of land, giving them dominion over many people and great territories. And the eldest he named Atlas, and from him the whole island and sea were called Atlantic. So they and their descendants dwelt for many generations, holding extensive sway over the sea of islands, and extending their power as far as Egypt and Tyrrhenia. By far the most renowned, however, was the race of Atlas, the kings ever handing down the succession to their eldest sons, and being possessed of such wealth as no dynasty ever yet obtained or will easily procure hereafter. Now this wealth was both drawn from foreign tributary countries and from Atlantis itself, which was very rich in minerals, especially its mines of orichalcum, now a mere name, but then the most precious of all metals save gold. The country also was exceedingly rich in timber and pasturage. Moreover there were vast numbers of elephants. Spices, gums and odorous plants of every description, flowers, fruit trees and vegetables of all kinds and many other luxurious products, this wonderful island, owing to its magnificent climate, brought forth, sacred, beautiful, wonderful and infinite in number. Nor were the inhabitants content with the natural advantages of their glorious island, but displayed a marvellous industry and skill in engineering and the constructive arts. For in the centre island they built a royal palace, each succeeding king trying to surpass his predecessor in adorning and adding to the building, so that it struck all beholders with the greatest admiration. Now the formation of the zones or belts round the ancient abode of the god was very regular, the circumference of each zone being equally distant from the common centre; and the outermost zones of sea and of land were each three stades¹⁰ broad, and the next pair of two stades each, the succeeding zone of sea

¹⁰ A stade is about 606 feet.

being of one stade, while the central seat itself had a diameter of five stades. And they bridged¹¹ over the water zones, making a way from and to the palace, and dug a great canal¹² from the sea to the outermost zone of water, wide enough to admit the largest vessels.

They also made waterways through the zones of land, wide enough for a trireme¹³ to pass, and roofed them over, for the height of the land zones above the water was considerable. Moreover, they enclosed the island, zones and bridges with stone walls, placing towers and gates at the bridges. The stone they quarried from the face of the centre island and from both faces of the land zones, at the same time fashioning a line of docks on each bank of the water zones, leaving a natural roof of rock.

The stone was of three colours, white, black and red, so that many of the buildings presented a gay appearance. The whole circuit of the wall of the outer zone was covered with brass, which they used like plaster, of the inner zone with tin, and of the acropolis itself with orichalcum, which was of a glittering appearance. The palace within the acropolis was constructed as follows. In the centre was the sacred shrine of Poseidon and Clito, surrounded by a golden enclosure. Hard by stood the great temple of Poseidon,¹⁴ of a different style of architecture to the Greek. The exterior was covered with silver, except the pediments and pinnacles, which were lined with gold. Within, the roof was a magnificent mosaic of gold, ivory and orichalcum, and all the walls, pillars and pavements were covered with orichalcum. The most remarkable object of the interior was a gigantic statue of the god, equal in height to the building, mounted on a chariot drawn by six winged horses, and round the car were a hundred Nereids riding on dolphins; there were also many other statues and numerous votive offerings of the citizens. Round the exterior were placed golden statues of the princes and princesses of the royal blood, and statues erected by the kings and also by private individuals both of the city and of subject states. There was also an altar of proportionate magnificence. And they had baths for summer and winter, supplied by the hot and cold springs, there being baths for the royal family, for men, for women, for horses and other animals. By a system of aqueducts, the water of the springs was carried to the two land zones and utilized for the irrigation of plantations

¹¹ The width of the bridges was a plethrum, about 101 feet.

¹² Three stades broad, a plethrum wide and fifty stades long, some six miles.

¹³ A ship with three banks of oars.

¹⁴ It was a stade long, three plethra broad and of a proportionate height.

and beautiful gardens. In these zones were many temples of other gods, gardens and gymnasia both for men and horses. Indeed, in the larger belt was a splendid race-course, extending throughout its entire length, a stade broad, and lined on either side with barracks for the household troops. Those, however, of them who were conspicuous for their loyalty, were lodged in the smaller zone, and the most faithful of all in the citadel itself. Moreover, the docks were filled with shipping and naval stores of every description. At fifty stades from the outer water belt or harbour in every direction, another wall was built, enclosing the whole city and meeting the great canal at the sea entrance. The space between this wall and the first water belt was thickly built over and inhabited by a dense population; and the canal and largest harbour were crowded with merchant shipping from all parts, and the din and tumult of their commerce continued all day long and the night through. Such is a general sketch of their wonderful city.

Now as regards the rest of the country: it was very mountainous with exceedingly precipitous coasts, and the plain surrounding the city was itself surrounded by mountain chains, broken only at the sea entrance. And the plain was smooth and level and of an oblong shape, lying north and south, three thousand stades in one direction and two thousand in the other. And the mountains were said to be the grandest in the world for their number, size and beauty; they were inhabited moreover by many prosperous and wealthy villages, for there was an abundance of rivers and lakes, meadows and pasturage for all kinds of cattle and quantities of timber. They surrounded the plain by an enormous canal or dike, the size of which is almost incredible for a work of human undertaking.¹⁵ By it the water from the mountains was conducted round the plain and flowed out to sea near the entrance of the great canal. Moreover, parallel dikes¹⁶ were cut from the upper bounding canal to that on the sea side, one hundred stades distant from each other, and these were again joined by transverse waterways. They also employed the canals for irrigation and so raised two crops in the year. And the plain was divided into sixty thousand wards or sections, each supplying a certain contingent of men to the army and navy; and the army consisted of war chariots and a kind of light car, holding two warriors, one of whom dismounted and fought and the other drove, men-at-arms, archers, slingers, stone-shooters, javelin-men and light-

¹⁵ 101 feet deep, 606 feet broad, and upwards of 1,250 miles in length.

¹⁶ 101 feet broad.

armed troops.¹⁷ Such was the military system of the city. And the other nine cities of the confederation had slightly different systems, which it would be tedious to narrate.

Now as regards the polity of the Atlanteans, the kings exercised an autocracy over the people; but in their dealings with each other and for the common welfare, they followed the traditional law of their divine progenitor, which was also inscribed on a column of orichalcum by the first kings, and the column placed in the temple of the deity. Thither they assembled every alternate fifth and sixth year to decide any disputes that might have arisen between them. And these are the ceremonies they performed before proceeding to their decision. There were sacred bulls grazing in the precincts of the temple. And the ten kings, after first praying to the deity, armed only with staves and nooses, proceeded to capture one of the herd, and sacrificed him on the column over the inscription.

There was also an oath written on the column, invoking dire curses on those of them who infringed the statutes of their divine parent. And filling the sacrificial chalice,¹⁸ they cast in a clot of blood for each, and purifying the column, they burnt the rest with fire. Then, with golden cups, they dipped from the chalice and poured a libation on the fire of sacrifice; and swearing to do justice according to the laws on the column, and neither to rule nor suffer the rule of any of their number contrary to these ancestral laws, after invoking the prescribed curses both on themselves and their descendants, if untrue to their solemn pledge, they drank and deposited the cups in the temple. Then, having eaten the sacrificial meal and busied themselves with the other necessary offices, when evening grew on, clad in most beautiful dark blue robes they sat in darkness on the ground round the now cold embers of the sacrificial fire, and through the night they judged and were judged, but when morning came, they inscribed their decisions on a golden tablet and deposited it, with their robes, in the temple as a memorial. And the chief of these enactments were that the kings should never wage war one against the other, but should ever give mutual aid should any of the cities try to destroy the royal race; and the chief power was assigned to the Atlantic race; nor could any king put to death a kinsman, without first getting a majority of votes from his royal colleagues. For

¹⁷ Their standing army consisted of upwards of a million men; their navy of 240,000 and 1,200 ships.

¹⁸ Crater or mixing bowl.

many generations, then, so long as the nature of their divine ancestry was strong within them, they remained obedient to these laws and well affected to their divine kinship. For they possessed true and altogether lofty ideas, and exercised mildness and practical wisdom, both in the ordinary vicissitudes of life and in their mutual relations; and looking above everything except virtue, they considered things present of small importance and contentedly bore their weight of riches as a burden; nor were they intoxicated with luxury, but clearly perceived that wealth and possessions are increased by mutual friendship and the practice of true virtue, whereas, by a too anxious pursuit of riches, both possessions themselves are corrupted and friendship likewise perishes therewith. And so it was that they reached the great prosperity that we have described.

But when their mortal natures began to dominate the divine within them, through their inability to bear present events, to those who can truly perceive, they began to display unbecoming conduct and to degenerate, destroying the fairest of their most valuable possessions. To those, however, who cannot perceive that true mode of life which leads to real happiness, they appeared most glorious and happy, though actually full of aggrandizement and unjust power. Zeus, however, the god of gods, who rules according to Law and can perceive such things, wishing to recall a once honourable race to the practice of virtue, assembled all the gods and said:

* * * * *

—E.E.O.

[Here, unfortunately, the text of the dialogue ceases abruptly.]

I THINK when we discard the past and its vision we are like men who, half-way up a mountain, decide foolishly to attempt the ascent from another side of the hill and so continually lose the height which was gained.

—A.E.

IN THE LIGHT OF THEOSOPHY

A link between heart attacks and geomagnetic activity has been established by scientists of the National Geophysical Research Institute in Hyderabad. They have found that admissions of heart cases in the city's hospitals shoot up on days when the earth's magnetic field increases to three or more times its normal value. (*The Times of India*, August 8)

The fluctuations in the earth's magnetic field are caused by solar flares and sunspot activity. Particles accompanying these solar phenomena reach the earth and generate geomagnetic storms that rapidly alter the earth's magnetic field. The scientists believe that "pulsating fields react with human heart or brain electrical potential and trigger heart attacks or psychiatric disturbances in persons who are not otherwise in perfect shape and condition."

This finding is only one in the already long list of observations involving the effect of solar activity. The 11-year solar cycle has for long been associated with variations in the earth's climate. The scientists also found a correlation between geomagnetic activity and road accidents in Hyderabad during the period under study.

A letter by Dr. Neville S. Bengali published in *The Times of India* for August 20 throws further light on the subject:

Biological existence, according to Dr. F. K. Bellokossy of Denver, Colorado, is essentially an electrical phenomenon. . . . Medical research teams have discovered that the electrical potential of the body is closely related to the electrical potential in the surrounding atmosphere. Whenever there are severe magnetic disturbances in the atmosphere around us, the normal bioelectrical state of the body and its organs is disturbed. The attempt of the body to adjust itself to this change in atmospheric electrical potential tends to upset normal physiological activity, thereby precipitating diseased conditions, the weaker parts of our systems being the first to suffer.

Besides sunspot activity and solar flares, some other factors responsible for magnetic disturbances in the atmosphere are: Moon phases (particularly the new and full moon), thunderstorms, and nuclear tests. Furthermore, severe emotional disturbances also disturb the electrical potential of the body. . . .

Having observed the effects of fluctuating magnetic fields on living organisms, scientists and medical researchers began to study

the effects of constant magnetic fields on diseased conditions. The results have been very encouraging and "Biomagnetics" — the science of treating diseases with a magnetic field — has now come into being.

The Biomagnetic Research foundation of Chicago... reports that Biomagnetics (more commonly known as "magnet-therapy") stops the growth of cancer cells... This has been confirmed by Dr. K. E. Maclean of New York City, who states that a powerful magnetic field of constant intensity can safeguard a living organism against cancer.

Patients in the urological ward of a Leningrad hospital were served with an extraordinary diet. They were given food and drink that had been exposed to a magnetic field. This resulted in the breaking down of kidney-stones and, further, prevented their reforming.

Biomagnetics, however, is not an exact science, as, at present, we are unable to measure the electrical potential of different organs. However, it is today an accepted fact that man is an aggregation of electrical systems, and is, therefore, sensitive to magnetic fields. Extensive research in Biomagnetics would prove to be of considerable value to suffering humanity. This branch of therapeutics certainly deserves more attention and less of the cold shoulder.

Theosophists know that there is no phenomenon on earth entirely unconnected with magnetism and electricity. A familiarity with their effects in and upon nature and man is needed to know anything of the great phenomenon of life itself. Electricity and magnetism bind the cosmos together and in their ceaseless motion penetrate every atom in the Universe.

The greatest dramatist of the Western world may also be its most astute psychologist, says Dr. Nancy J. C. Andreasen of the department of psychiatry at the University of Iowa College of Medicine, in a report published by the *Journal of the American Medical Association*. She asserts that the Elizabethan playwright was "an unusually keen observer of human behaviour, and in his plays one finds clinical portrayals of psychiatric syndromes far more sophisticated than those seen in medical treatises of his time." His shrewd eye for human foibles

made him "at once a great artist and a 'behavioural scientist'" who depicted syndromes "so accurately that they could serve as brief case vignettes for modern psychiatric residents."

Dr. Andreasen notes that among the classical psychiatric problems Shakespeare identified were manic-depressive illness (Hamlet), schizo-affective disorder (Ophelia's disease — characterized by a depressive mood combined with incoherent speech and autistic behaviour), senility that develops into psychosis (King Lear), chronic depression and melancholia (Macbeth), paranoia (Othello), and classic schizophrenia (figured by the character Edgar as "Poor Tom" in *King Lear*).

In the editorial which opens Volume I of *Lucifer*, H.P.B. wrote:

"Shakespeare's deep and accurate science in mental philosophy" (Coleridge) has proved more beneficent to the true philosopher in the study of the human heart — therefore, in the promotion of truth — than the more accurate, but certainly less deep, science of any Fellow of the Royal Institution. (THE THEOSOPHICAL MOVEMENT, July 1975).

The student of Theosophy who is aware of W. Q. Judge's words, "The Adepts assert that Shakespeare was, unconsciously to himself, inspired by one of their own number," is in a position to judge the Occult World's estimate of the message of Shakespeare. Attention is invited to the studies on some of Shakespeare's great plays, published in THE THEOSOPHICAL MOVEMENT, Volumes 13 and 34-35.

Last month, "In the Light of Theosophy" referred to Dr. Bernard Nathanson, M.D., a former abortion-clinic director who later had a change of heart and became convinced that abortion "is the taking of human life." An article in the March *Good Housekeeping* (U.S.A.), entitled "Second Thoughts on Abortion from the Doctor Who Led the Crusade for It," expresses his view that a legal climate that is "completely permissive" on that issue poses a grave threat to the very fabric of our society built on human values.

As administrator, Nathanson saw . . . the gradual psychological disintegration of much of his staff. . . . It wasn't just a matter of overwork. Psychological factors, stemming perhaps from subconscious guilt and inner misgiving, must also have been playing a part. Doctors began "losing their nerve in the operating room," Nathanson says. "I remember one sweating profusely, shaking

badly, nipping drinks between procedures." Heavy drinking became a problem with several. Some doctors and nurses complained of deep depression, and some were plagued by terrifying recurring nightmares. . . . "I was seeing personality structures dissolve in front of me on a scale I had never seen before in a medical situation," Nathanson recalls. "Very few members of the staff seemed to remain fully intact through their experiences." . . .

After 18 months, during which 60,000 abortions were performed at the clinic, Nathanson resigned. . . . "I became convinced that as director of the clinic I had in fact presided over 60,000 deaths."

He elaborates: "As early as six weeks we can detect heart function in embryos, with an electrocardiograph. We can record brain activity at eight weeks. Our capacity to measure signs of life is becoming more sophisticated every day, and as time goes by we will undoubtedly be able to isolate these signs at earlier and earlier stages in fetal development. To vehemently deny that life begins when conception begins is absurd!

"The product of conception is a human being in a special time of its development, part of a continuum that begins in the uterus, passes through childhood, adolescence and adulthood, and ends in death. The fact that a fetus depends on the placenta for life and can't survive independently doesn't nullify its existence as a human being. . . . I had to face the fact that in an abortion human life of a special order is being taken. . . .

"For the health of our society, I believe abortions should be undertaken with regret — sadly, mournfully — not because I believe in suffering but because there should be some awareness of what abortion really entails. It is *not* just another form of birth control. When I look back at those I have done or supervised, I feel a sense of loss. And I think that is something important to feel.

"There has to be the premise that something of value exists in a pregnant uterus. In an abortion, it is removed and lost. I don't think we can pretend to a sense of decency or to a standard of respect for life unless we feel that sense of loss — individually and collectively."

While animals cannot, of course, understand word for word what people are thinking, most of them can, to a greater or lesser degree, sense the emotional framework in which these thoughts originate: hatred,

falsehood, sympathy, affection, etc. In his new book, *Wild and Tame*, Norwegian animal expert Erik Sletholt attributes a dog's or cat's instinctive ability to understand its master to finely tuned powers of telepathy. (*Science Digest*, August 1976)

While in most human beings the power of telepathy remains latent and undeveloped, many animals have evolved it to a high degree and it is their most important means of communication. As Sletholt points out, a dog or cat — or any animal that grows up among human beings — can relate certain words to certain actions or events, especially those that affect its own well-being. There are certain feelings animals and humans share to some extent: love, sympathy, pain, grief and the maternal instinct. Animals are capable of recognizing all these in humans; they are equally quick to recognize fear, antipathy, hatred and falsehood.

In this connection, Sletholt reaffirms a commonly-held belief:

You should be on guard against anyone whom your dog or cat regards with suspicion and antipathy. Soft words, good manners and a broad smile cut no ice with a dog. It can see through the mask and into the soul. I have never yet known an intelligent dog to misjudge anyone's character.

But, as everyone knows, not all dogs are intelligent. Like many animals, the dog's natural evolution has been interrupted by human beings eager to satisfy their own interests. Through certain forms of cross-breeding, some totally contrary to nature, says Sletholt, dogs today "are mere caricatures of their ancestors, mentally as well as physically. Life in an increasingly neurotic society has done the rest . . . so that today we can justly describe some dogs as neurotic."

Animal evolution is thus unnaturally forced, and its proper task of developing pure instinct interfered with by the admixture of the human currents. On the other hand, human beings are attracting to themselves certain types of life-atoms and mixing alien strains in their systems by their so-called "loving" attachment to pets, thereby holding back their own human evolution, "animalizing" their own character, and sowing the seed for much future suffering. This, among others, must have been the reason for the strict rule of chelaship which states that "no pet animals are permitted and it is forbidden even to touch certain trees and plants. A disciple has to live, so to say, in his own atmosphere in order to individualize it for occult purposes."

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