

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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ABNORMAL AND UNNATURAL

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It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end.

—*The Secret Doctrine*, II. 109

WHERE is the student who does not know that the attempt to fight the lower arouses it to fiercer opposition? As if against our very will and determination the beast succeeds in pushing us into doing that which we should eschew and in pulling us away from the higher duties, the performance of which we have undertaken. Practical Occultism consists in learning first to free ourselves from sins of commission and of omission, and secondly to use all the organs and vehicles as channels of the One Self. As, in his innermost nature, each man is Krishna, all hands, all feet, all mouths, all eyes, all ears are His. The ALL-SPIRIT works everywhere incessantly, mending all mistakes, and — “slow grows the splendid pattern that it plans.” The Wheel of Life moves on, rarefying the grossness of matter at every stage of its unfoldment. Because with our minds we are unable to perceive the process as a whole, we see Nature as red in tooth and claw; we see conflict taking place when in reality Compassion is at work.

But men see red strife in nature because in the process of evolution they have reached a stage where the red of passion and of anger circulates in their own constitution. They see conflict because on their segment of the vast whirling circle of world-process they are enveloped in

what seems to them conflict. In their kingdom the Sun of Wisdom is at the nadir and only a few have acquired the art of using fuel and force to make light by which to see. This handful of men are the humble learners of the Occult Science of the Masters of Wisdom who have succeeded in making Themselves the Receptacles of the ALL-SPIRIT.

If we are, or desire to become, one of these few humble learners, what particular lesson are we to memorize? Words immediately following the above quotation give us the hint:

This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines — spiritual, psychic and physical.

Now, this particular “mystery” can be understood by many more than it is at present. Because it is not understood, vice and wickedness flourish, though “vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution.” But for the handful who aspire to put vice and wickedness behind, difficulty arises in spite of theoretical knowledge about the triple lines of evolution. Such encounter serious difficulties in applying that theoretical knowledge to themselves. They will find in this whole passage on pp. 109-10 of the second volume of *The Secret Doctrine* an important piece of instruction in practical Occultism.

The basis of that teaching is the division of man in a particular three-fold manner. Man is composed of

(1) The Monad, at the upper end, which may be named the Divine Ego: Atma, the Higher Self, the inseparable ray of the ALL-SPIRIT, working through its vehicle Buddhi.

(2) The Personal Self, at the lower end, which may be named the Animal Ego: Physical man in conjunction with animal instincts, passions, desires, etc.; lower manas combined with kama operating through the gross body and its double.

(3) The Inner Ego, between the two, which may be named the Human Ego, inasmuch as it is the source of all reincarnations and is the permanent Individuality which is the root-cause of self-consciousness.

In considering this classification of the three egos we must not overlook that “*man* is nevertheless *one*.” H.P.B. says:

Those who would feel inclined to see three *Egos* in one man will show themselves unable to perceive the metaphysical meaning. . . . The three “Egos” are MAN in his three aspects on the

astral, intellectual or psychic, and the Spiritual planes, or states.

Philosophically speaking, the war between the lower and the higher would never cease if they were not aspects of the One Life or the ALL-SPIRIT. The student will do well to note the metaphysical foundation of this ethical teaching — that the Source of Life Physical and of Life Spiritual is one common source. The esoteric language of *The Secret Doctrine* contains an esoteric truth of great practical value; it says:

The "Solar" *Lhas*, Spirits, warm them, the shadows. This is physically and literally true; metaphysically, or on the psychic and spiritual plane, it is equally true that the Atman alone *warms* the inner man; *i.e.*, it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality.

Life physical is Prana; Life spiritual is the ocean of Jiva from which Prana rises and into which Prana falls. Prana is the Energy of Atma and in it is contained the key for harmonizing the three aspects and transmuting the disintegrated man into an Integrated Being.

Life spiritual imparts to the Inner Ego, the Individuality, its light and radiance. In proportion as we are able to assimilate this light and radiance do we progress in securing our Immortality.

Life physical, correspondentially, is the real ingredient which makes the health of the Personal Self perfect. That perfect health depends on the Personal Self's capacity to absorb the electrical, magnetic and other currents of pure Prana. Correct absorption makes the body *tejasic* and *ojasic* — shining and radiant with the purity of perfect health.

Next, H.P.B. describes the practical step to be taken; the inter-relation between the three above-tabulated aspects of man should be seen as given on page 110. The function of the Monad is impersonal in character and unless, from below, the necessary effort is made, its real power and influence will not reach the Personal Self. It is said that the Human Ego should gravitate towards its Sun, the Monad. If it does not, the Animal Ego or the lower Personal Self "will have the upper hand in every case." Using the Law of Analogy, we might say the good man must gravitate towards the Spirit; otherwise the good man will become the bad man. The middle position is always critical. When the doctor proclaims the patient's condition critical, it means that he may recover or he may die. Similarly every normal human incarnation is a critical condition; forces of the Divine Ego and of the Animal Ego are exerting themselves on the Human Ego and the technique of both sets of forces

has to be understood, as also the relation of the Human Ego to them.

How can the Human Ego gravitate towards the Monad? There is a phrase used which contains a hint: "the Monad, and its conscious principle, Manas." The Monad is

all-potent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive.

But Manas being the conscious principle can choose and determine to gravitate towards the Monad. Lower Manas is the conscious principle of the Personal Self and correspondentially should gravitate towards its parent, the Higher Manas or the Human Ego.

Now consider the Personal Self, about which H.P.B. says:

It is this Ego, with its fierce Selfishness and animal desire to live a Senseless life (*Tanha*), which is "the maker of the tabernacle," as Buddha calls it in *Dhammapada*.

All those who live without any regard for the spiritual truths, centred in the senses of the body, are living "a Senseless life." *Tanha* is the thirst quenched only by clinging to the bodily sensual activities. The Personal Ego is named the Animal Ego because "animal desire" is the motor-power in it and works up the "fierce Selfishness" spoken of by H.P.B. This "desire" and this "Selfishness" are not all gross or evil; they include many so-called good feelings and emotions. The "Senseless life" is not that of an idiot, but that of a very intelligent animal whose desire exploits his intelligence. To indicate the special nature of the Selfishness and the Senseless life, H.P.B. begins both these words with a capital "S."

The body is intended for the Monad, with "its conscious principle, Manas, to dwell in." When the body is not made to perform that role, "Senseless life" is the result. H.P.B. points out that in this cycle it is possible for the Human Ego to reign over and rule the Animal Ego, provided "it is not carried down by the latter." Further, H.P.B. makes a statement which has great encouragement for every practitioner of self-control and self-discipline, and which also hints at what is expected of him:

Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man.

Now, ordinary men and women of the world are not so selfish as to be spiritually wicked, but they are spiritually foolish. The good persons of the world do not suffer from wickedness but from foolishness. In Kipling's poem "The Legend of Evil," Noah got all the animals into his Ark — "all except the Donkey was agreeable to go." But Noah talked to him "fairly," then "severely," then "cursed him squarely," till "the Donkey went aboard," and with him the Devil, whom Noah was very much surprised to find in the Ark:

"For I came in wid the Donkey."

Not the wicked wolf so much as the foolish donkey does the Devil befriend.

We gain a further insight into the above-quoted teaching of H.P.B. by considering the following quotation in the light of what we have been studying in this article:

Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many.

There *are* great intellects in the world and there *is* too much knowledge, and these have been so much used "with Selfishness" that

Mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art.

How far are the practitioners of the Esoteric Philosophy free from the influence of vice and wickedness which flourish in this civilization? Are we erring in regard to our Selfishness and do we call it an ethical characteristic? There is a very subtle side to what is regarded as "unselfishness"; it is a mask hiding subtle, sentimental selfishness.

To obtain the real criterion of practical worth we should not use the terms good and bad, but the term personal, which has both good and bad aspects. Our Esoteric Philosophy teaches that there are Nirmanakayas of evil as well as of good. The starting-point is in the good man of the world possessing intellect, who may proceed towards the Path of Light and Spirituality or in the other direction, towards the Path of Darkness and Materiality. By allowing his Personal Self strongly to infect the real

inner man with its own lethal *virus*, man approaches the realm of the Brothers of the Shadow. But let him gravitate towards his Spiritual Sun, the Monad, and man nears the Occult World of the Brothers of Light.

From a reflection on what is said above it will be seen that there are Theosophical students and practitioners of the Esoteric Philosophy who are wasting time by mistaking the good for the spiritual. Conventions, propriety, good manners, etc., etc., and qualities — not bad but good qualities — which we share with the animal kingdom are most useful for the men and women of the world, for through them people keep themselves in check; these act as brakes on people's passions, cruelty and egotism. But to mistake them for *spiritual* qualities is an error of judgement for the esotericist. What is his task? To be guided by Higher Manas, the Inner Ego, "the conscious aspect of the Monad." Ordinary people are travellers on earth, but earnest devotees of the higher life are not travellers but pilgrims — Eternal Pilgrims. The travellers go from place to place, from shop to shop, tasting this and seeing that; but the pilgrim has determined and knows where he is going and for what purpose. He is bound for the Ashrama of the Great Gurus and he must guard against waste of time and energy which the unnecessary company of the good people of the world entails. He goes into their midst to fulfil his own object, not to fall into fulfilling theirs. It is not that we do not appreciate the good man — we do; but we should also be aware of the danger he is in, *viz.*, of slipping into error which soon becomes a sin.

As practitioners, our task is to do what comes to us, under Karma, but always keeping in mind that we are on a Pilgrimage and are therefore to walk by the guidance of the Inner Ego — "the conscious principle" of the Monad.

To conclude our study of this passage of *The Secret Doctrine*, we should note a parenthetical clause H.P.B. inserts in writing about the Monad:

The MONAD, or that which acts in it unconsciously through a force inherent in itself.

This force is the pure Spiritual Will — which works as Fohatic Will manifesting as Natural Impulse in the world-process. This force is latent in what we call our ordinary human will. The awakening of the Monad implies the activating of this force inherent in it. In a footnote (II. 123) H.P.B. states that "the *Monad* is impersonal and a god *per se*, albeit unconscious on this plane." How then to activate the force inherent in it? She explains:

Divorced from Manas it can have no consciousness or perception of things on this earthly plane. "The highest sees through the eye of the lowest" in the manifested world; *Purusha* (Spirit) remains blind without the help of *Prakriti* (matter) in the material spheres; and so does *Atma-Buddhi* without *Manas*.

Therefore the starting-point is the incarnated aspect of *Manas*, which must come under the influence of its parent. The practical lesson consists in learning how to pay heed and attention to the conscious principle of the *Monad*. The *Inner Ego* is linked with the *Personal Self* by that which is called in *The Voice of the Silence* the *Antaskarana*: "The Path of communication or communion between the personality and the higher *Manas* or human Soul." We have therefore to ascertain in which constituent we are fixed at any hour in performing any action. Unless we separate ourselves from the *Personal Self* or *Animal Ego* and centre ourselves firmly in *Antaskarana* we shall not be able to move towards the *Inner Ego*.

Let us not turn outside, save and except to perform duties. The Path of Theosophy is not neglect of duties. Safety lies in the performance of duties. Duty offers the needed field for experience and growth. But to turn *more* outside, needs great discrimination. For example, take recreation which is necessary for balanced health: to refuse recreation to the *Personal Self* is a mistake; but what type of recreation should be given it? Even in recreation we cannot afford to overlook the *Inner Man*. We should not rush outside even in the name of Theosophy — of rendering service to the Cause. We have to do whatever is necessary to do, and for the rest we have to learn to live in the inner world, "warmed," as H.P.B. points out, by the *Monadic radiation*.

WE BEGIN with instinct: the end is Omniscience. It is as a direct beholding; what Schelling denominates a realization of the identity of subject and object called *Deity*; so that transported out of himself, so to speak, he thinks divine thoughts, views all things from their highest point of view, and, to use an expression of Emerson, "becomes recipient of the Soul of the World."

—ALEXANDER WILDER

OBLIGATIONS

TO THE SOUL that reincarnates after what we call death, there is given no unwritten blank account book to enter the credits and debits of the new life on which he enters. There is a new book, but in it the balances from other lives have been brought forward. The new-born babe brings with it its very own credits and liabilities. How else explain birth in a palace, a hovel, or a manger, or to parents who are pious, or vicious, and among circumstances that impose such disabilities as ill-health, retarded intellect, deformities in limb and character, and the other great divergences that births provide? Man thus brings with him into each new life that he enters several commitments that he is in honour bound to discharge. As he goes through life, he incurs other liabilities — some necessary, several which he could have avoided. If he has borrowed something from man or nature, if he has sought and received aid or service, if he has hungered for and accepted gifts generously and not so generously given, then, if at all his accounts are to be balanced, his ledgers of life have to show what are called contra entries. This burden which weighs heavily upon the man because of the obligations which he has wisely or foolishly incurred, is called duty in the language of morals. It is a debt to be discharged and the liability if not duly honoured is carried forward to other lives and so on from life to life till the entire debt is repaid in full.

As in mundane matters, there are long-term and short-term liabilities and the due dates are set by just and equitable laws. In normal cases, as the time for repayment approaches, the man will have the strength to discharge his commitments. Karma does not impose a burden at any one time which with some effort the man cannot sustain, unless of course he invites the calamity in defiance of nature and its laws.

The ordinary average man has to realize that the quantum of his debts is not small nor light. For instance, his indebtedness to nature and to nature's finer forces is considerable at birth and goes on increasing as he advances in years. To each man nature gives generously of its bounty — first in providing the several vestures or bodies with which his soul is clothed, and then in giving him food, heat and environment suited to the needs of his journey through any particular incarnation. These essentials which are borrowed by each one are often taken for granted and the arrogance of the man is such that when he returns these to nature at death he does so without any thought as to whether his use of these has soiled their quality and dimmed their power. This ingratitude (which

is but one form of an indifference in discharging debts) that man shows to life and nature, he also shows to the various kingdoms below him, kingdoms which in his conceit he exploits and turns to uses which are inimical to the ideal plan and universal purpose. The debits of a lifetime are often piled up thus.

The ordinary concepts of karma — action and reaction, guilt and punishment — as also the more subtle actions of Karma-Nemesis cannot be fully understood without a realization of the larger accountability of the man. If his unuttered thoughts have the potency of becoming malefic and can visit harm on others (a harm not necessarily confined to those against whom the thoughts are directed), if he injures the vital living links of brotherhood that bind him to men and nature, if he covets the good fortune, the serenity and calmness of another, if during the moral distortion that follows upon such coveting he sends waves of harm and hatred to all and sundry, then his life's ledger cannot but show his true liability even though he may not have uttered a word or initiated an action.

Each divagation and escapade, each hurt and act of injustice is an offence not only against a unit or an individual, but against the conglomerate whole of which the wrong-doer and the wronged are inseparable parts. You injure a man, an animal or any sentient point of life and by that act you injure nature; and nature feels that hurt and records that injury. No donning of sackcloth and ashes, no self-torture, no shedding of tears, no offering of prayers by oneself or through priest and prelate can erase the hurt and bring back the *status quo ante*. The wrong as soon as it is committed becomes an act past recall. The present has not the capability of altering the past save in the distorted imagination of priests and historians wedded to religions and sects. Unlike the lives in the kingdoms below him, man has the responsibility of discharging his debts, and only when he realizes this and acts accordingly does he become something more than animal. There is no scope for shame or repentance in the lower kingdoms because their actions are guided in their complete totality by their natures and instincts. In their wild state they have no machinery which can tell right apart from wrong. They have no code save the unwritten one of their species. It is with man that accountability starts. In him is the performer of actions, the judge and the bailiff. He may through wrong desire or ignorance choose not to honour his commitments, but they are there and cannot be wished away nor vicariously satisfied. The law of the land may provide that the debts of one can be wiped out by the munificence of another and the account

closed. In nature there is no such indulgence. The subtle magnetic threads that bind a man to his moral obligations cannot be switched over and hooked on to another. These obligations exist in the inner realms of being and become either teachers or avenging furies in proportion as man acknowledges or rejects their validity.

The man who takes pride in the discharge of his duties and expects favours from Nature for his achievements is but one who has fallen in love with his looking-glass image. In sober truth, he can claim merit only for such acts as do not fall directly within the ambit of his duty. When he tills his own land, he only performs his duty; he earns no merit for it, although by so doing he succeeds in not adding to his store of demerit. But if, while not neglecting his own duty, he spares the time to labour for a less fortunate brother who is incapacitated through adverse circumstance, then only is it that gentle worthiness and merit come to him unasked, Enlarging upon the concept of duty, H.P.B. says in her *Key to Theosophy*:

Those who practise their duty towards all and for duty's own sake, are few; and fewer still are those who perform their duty, remaining content with the satisfaction of *their own secret consciousness*. (Italics ours)

In the living of the higher life it is of the utmost importance to assure oneself that the worth and value of a duty discharged can be assessed properly by no one but himself. The assessment which others put on it would at best be partial because they have no yardstick whereby to measure his inner capability. The plaudits or the scorn of others are but fortuitous incidents that now appear and now recede in a man's journey through life.

There is one chief obligation which is common to each man. Yet, few care to honour it or even to consider it as important to the living of their lives. It is the obligation that man owes to nature. It cannot be by-passed and he who fails to honour it may expect rough weather ahead. This duty, quoting the same source, is "to drink without a murmur to the last drop whatever contents the cup of life may have in store for us. . . ." It is only when this duty is lived up to that man can really make his obeisance to nature. Nature imports no injustice or vindictiveness in its decrees. The man receives what he deserves and his struggles to fight off the unpalatable consequence or even to go counter to the force and import of nature's decree make him unreliable and unfit to be a conscious worker in the carrying out of the great evolutionary plan. In this context it is worthwhile

to consider that "the secret Raja Yoga" (*Rajaguhya yoga*) of the ninth chapter of the *Bhagavad-Gita* becomes communicable to Arjuna just because he finds no fault (IX. 1). This not finding fault with Nature and its divine manifestations is a *sine qua non* to the acquiring of wisdom. Fight Nature, render injustice or injury to those who bow down to Nature and the veil will fall utterly and no light will come to dispel the gloom of the nether soul. As the man ponders over this duty and honours it, he begins for the first time to see and feel the oneness of all life. The bitter draught which he drinks wipes out his ancient wrongs and restores the harmony which was disturbed by his discordant actions. We have Krishna's assurance that those who worship Him in all beings, to them, thus ever zealously engaged, He carries what they lack and preserves what they already have.

No road is long with a friend at your side.

Darkness reigns at the foot of the lighthouse.

Joy and sorrow are life's companions.

The day of decision is the day to act upon it.

After three years even disaster can prove a blessing.

This day the moon's in the full, the next on the wane. . . . The way of the world.

Love lives in cottage or castle.

No door leads to happiness or unhappiness. Both enter in when you ask them to.

Fortune comes to those who smile.

Joy and suffering never leave us. Life is a long march with a heavy burden.

Not to lose patience when all patience seems gone. . . . Patience indeed.

Even the thousand-mile road has a first step.

—JAPANESE PROVERBS

PARACELSUS

I

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IT IS a noteworthy fact in Occultism that the great Masters who in the body have worked among men have been members of the healing craft, the noblest of all the learned professions. It is the noblest, because in its true character it combines the functions of both priest and physician; healer of the soul as well as of the body. Such will be the master minds of the nobler civilization which will some day dawn upon the world; the spiritual chiefs of a people will also guard the health of their bodies as well as of their souls. Hermes, we are told, was a great physician and the head of a grand brotherhood of Adepts. Both Jesus of Nazareth and John the Baptist were members of the Essene fraternity, an order of therapeuts. Apollonius of Tyana served his novitiate in the temple of Hippocrates and became a healer of men. In the middle ages and the beginning of modern times in Europe, we find the Brotherhood of the Rosicrucians devoted to the attainment and application of medical, as well as spiritual, knowledge. Even in primitive society, among wild tribes like the Red Indians, we find their sacred orders composed of "medicine men," and there is good reason to believe that some of these possess valuable occult powers. To these spiritual and therapeutic esoteric brotherhoods, found throughout history, may probably be traced all the progress made by mankind, material as well as intellectual and spiritual. Through their knowledge of the secret forces of nature there have come into the world at large those beginnings of mechanical and chemical science which lie at the base of those physical achievements that constitute the power and pride of our present material civilization — little mindful of its indebtedness though the latter be. Why is it that these two great functions are combined in the Master Teachers of mankind — the care of the body as well as of the soul? Is it not to lead man, by slow degrees, up to the condition of bodily perfection that shall characterize the glorious "Coming Race"? — a race combining the godly and the human in the attributes described in *Through the Gates of Gold*, which tells us: "The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength." Thus shall we see realized a divine race with powers over Nature beside which the potency of the intricate mechanical devices of the present age, attained at the cost of

the enslavement and degradation of toiling millions, shall be more puny than are the crude implements of cave-dwelling man in comparison with those of which our age so arrogantly boasts.

Paracelsus, there is high authority for saying, was really one of the greatest Masters ever known upon the earth. In rank he may be compared with Hermes Thrice-Master. Although he was the father of modern chemistry, his name has not yet ceased to be a by-word among men, for his revolutionary methods in medicine naturally gained him the hostility of the doctors and druggists of his day, whose pretensions he ruthlessly overturned. Being the "regulars," they naturally had the ear of the public and their denunciations have therefore coloured history so that, although science is now beginning to recognize its debt to him, he is still widely regarded as having been a noisy impostor.

The world is therefore much indebted to Dr. Hartmann's admirable book.¹ It is particularly appropriate that a physician should write the best popular account of the great master of medicine. Dr. Hartmann has done his work with thorough sympathy, and has made it his most important contribution to Occult literature, good though his previous work has been. It is notable how great Adepts who have worked visibly among men have made their appearance at the turning point of a cycle. Apollonius and Jesus came when the Roman Empire was at the height of its glory and approaching its fall. Paracelsus appeared at the dawn of the modern era which is coming into bloom today, and his teachings laid the foundations for our present physical science. How great these teachings were may be seen in the substance of his writings as given by Dr. Hartmann. The date of his birth is significant; 1493, the year after the discovery of America by Columbus. We see him, a greater Columbus, standing on the threshold of the new world — not only the enlargement of the known domain of the globe, the opening up of vast continents to the dominant race, but of the expansion of wealth, of the intellect, of religion. He was the contemporary of Luther; but, though the radical reform effected by the father of Protestantism was one of the main features of the change in the cycle, Paracelsus stood on a plane too high to take part in sectarian quarrels, and said: "Among all sects there is none which possesses intellectually the true religion. We

¹ *The Life of Philippus Theophrastus Bombast of Hohenheim, known by the name of Paracelsus; and the Substance of his Teachings concerning Cosmology, Anthropology, Pneumatology, Magic and Sorcery, Medicine, Alchemy and Astrology, Philosophy and Theosophy, extracted and translated from his rare and extensive works and from some unpublished manuscripts.* By Franz Hartmann, M.D., author of "Magic," etc. London: George Redway, 1887.

must read the Bible more with our hearts than with our brains, until at some time the true religion will come into the world.”

Concerning the Adeptship of Paracelsus Dr. Hartmann remarks: “An old tradition says — and those who are supposed to know confirm the tale — that his astral body having already during physical existence become self-conscious and independent of the physical form, he is now a living Adept, residing with other Adepts of the same Order in a certain place in Asia, from whence he still — invisibly, but nevertheless effectually — influences the minds of his followers, appearing to them occasionally even in visible and tangible shape.” It is considered by some students to be still more likely that, at this period, he who was once known as Paracelsus is in a body whose astral meets with others in Asia. The present being an important period in the world’s history, it has been hinted that a great Teacher may be expected to appear among men. The multitude, however, will hardly be likely to fall down and worship him when he comes; indeed, his treatment at their hands would probably be something quite different. Comparatively few would be likely to recognize him, for only spirit can perceive spirit.

There is a passage in Dr. Hartmann’s work concerning the physical appearance of Paracelsus which calls for some comment. The fact that he was beardless gave rise to a tradition that he was emasculated in his infancy. This could not have been. The requirements of Adeptship necessitate a body complete in all its parts. Paracelsus was one of the Rosicrucians, and there are reasons why he could not have been a member of that fraternity, had he been thus physically defective. It is more likely that his beardlessness had another significance. It is said that the physical characteristics of the great teachers have been those of a race superior to that among which they worked. Gautama Buddha, for instance, established the religion for the greater part of the Mongolian race, but not only was he an Aryan; according to tradition he was light-haired, and of blonde complexion, and Abbé Huc so describes the beautiful presentation of him in the magnificent temporary sculptures in the great Festival of the Flowers annually given at the lamasery of Kunbum in Thibet. The personal appearance of Jesus of Nazareth is unknown to the world, but there is reason for believing that he was not of a Jewish type and was wholly unlike the conventional representations. To those who have read Bulwer’s *Coming Race*, possibly a hint of the reason for the beardlessness of Paracelsus may occur.

Dr. Hartmann calls attention to the short and concise manner in

which Paracelsus expressed his thoughts. This quality of his writings will be perceived in the extracts given, which are translated into admirable English. There is no ground for the charge that he was inflated and boastful in his style. He simply spoke with self-confidence, like all men who speak with authority. Apollonius said, when asked how the wise man should speak concerning that which he knew: "He should speak like the law-giver. For the law-giver must present to the multitude in the form of commandments that which he knows to be true." It was thus that Paracelsus taught. As Dr. Hartmann well says: "It is a daily occurring fact that he who exposes and denounces the faults of others appears to the superficial observer as boasting of his own superiority, although no such motive may prompt him."

It is highly unlikely that the charges of drunkenness brought against Paracelsus had any foundation. He had a host of bitter enemies, and the making of such charges by them without warrant would be very natural. Ground for this accusation has been supposed to be found in a letter to some students at Zürich, in which he addressed them as *Comibones optimi*. But it seems most likely that this referred to fellowship in drinking the "wine" of wisdom, particularly since the letter is a very serious and pathetic one. As Arnold remarks in his *History of Churches and Hermetics*: "A man who is a glutton and a drunkard could not have been in possession of such divine gifts."

That Paracelsus obtained his great knowledge not by study of books is evident from the fact that he read very little. For ten years he did not read a book, and his disciples testify that he dictated his works to them without memoranda or manuscripts. His spiritual precepts are of the most exalted character, and agree thoroughly with what has recently been given out from Eastern sources. He asks: "What is a philosophy that is not supported by spiritual revelation?" Concerning prayer, or a strong aspiration for that which is good, he said:

It is necessary that we should seek and knock, and thereby ask the Omnipotent Power within ourselves, and remind it of its promises and keep it awake, and if we do this in the proper form and with a pure and sincere heart, we shall receive that for which we ask, and find that which we seek, and the doors of the Eternal that have been closed before us will be opened, and what was hidden before our sight will come to light. The next point is Faith: not a mere belief in something that may or may not be true, but a faith that is based upon knowledge, an unwavering confidence, a faith that may move mountains and throw them into the ocean.

and to which everything is possible, as Christ has Himself testified. The third point is imagination. If this power is properly kindled in our soul, we will have no difficulty in making it harmonize with our faith. A person who is sunk into deep thought, and, so to say, drowned in his own soul, is like one who has lost his senses, and the world looks upon him as a fool. But in the consciousness of the Supreme he is wise, and he is so to say, the confidential friend of God, knowing a great deal more of God's mysteries than all those that receive their superficial learning through the avenues of the senses; because he can reach God through his soul, Christ through faith, and attract the Holy Ghost through an exalted imagination. In this way he may grow to be like the Apostles, and to fear neither death nor prison, neither suffering nor torture, neither fatigue nor hunger, nor anything else.

The preceding very important passage illustrates the profound thought of Paracelsus. The nature of mystic development is very clearly outlined. The relation is evident between the sentence about a person "drowned in his own soul," and the end of Rule 16, First Series, in *Light on the Path*: "And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." The closing chapter in *Through the Gates of Gold* is devoted particularly to this subject, as may be seen in the words concerning the man who has once really won the victory:

Those burning sensations which seemed to him to be the only proofs of his existence are his no longer. How, then, can he know that he lives? He knows it only by argument. And in time he does not care to argue about it. For him there is then peace; and he will find in that peace the power he has coveted. Then he will know what is that faith which can remove mountains.

The wide wanderings of most occult students are a significant fact. Pythagoras journeyed to Egypt and to India. Apollonius also went thither, and spent nearly all his life in journeying over the world. Nearly all well-known students of Occultism of today have travelled extensively. Madame Blavatsky, for instance, has made repeated visits to nearly all quarters of the earth, and has had many strange adventures. Paracelsus was also a great traveller; he journeyed far in the East and was taken prisoner by the Tartars. It is said that he even went as far as India, and it is not unlikely that he may have visited the Masters in Thibet. Of the reason for his roamings he said:

He who wants to study the book of Nature must wander with

his feet over its leaves. Books are studied by looking at the letters which they contain; Nature is studied by examining the contents of her treasure-vaults in every country. Every part of the world represents a page in the book of Nature, and all the pages together form the book that contains her great revelations.

This is an application of the injunction, "Learn from sensation and observe it."

A deep scientific perception is manifest in the works of Paracelsus, and he evidently saw far into the future. Dr. Hartmann points out that his doctrine bears a great resemblance to that of Darwin and Haeckel. The quality of mind which we call modern, but which may better be termed universal, since it is evident in the words of the greatest men of all ages, was inherent in Paracelsus. The following prophetic passage from his "Occult Philosophy" is a witness to his 'thoroughly enlightened spirit: "True science can accomplish a great deal; the Eternal Wisdom of the existence of all things is without a time, without a beginning, and without an end. Things that are considered now to be impossible, will be accomplished; that which is unexpected will in future prove to be true, and that which is looked upon as superstition in one century, will be the basis for the approved science of the next."

This is now being found true by modern science concerning the teachings of Paracelsus. For instance, it is acknowledged that the germ theory of disease, generally supposed to be one of the original discoveries of recent medical investigators, was promulgated by Paracelsus himself; while Jaeger, the eminent German scientist, finds his own discoveries agreeing with the theories of Paracelsus, and he pronounces certain medical proceedings recommended by the latter, which have been held to be based upon the crudest superstitions, to be really in accordance with the highest scientific teachings concerning molecular action.

(To be concluded)

—S.B.

KNOWLEDGE increases in proportion to its *use*, that is, the more we teach the more we learn.

—H. P. BLAVATSKY

THE FRUITS OF FAILURE

"It is our privilege, and may be our duty, to examine many things," says Mr. Judge in the course of an article in *The Path* for April 1889. Wisely observing his own precept, he examines many things pertaining to human life, alike in its inner and outer aspects, and gives invaluable advice on all. All, that is to say, with one noteworthy exception. About failure he says little or nothing. Students well acquainted with his writings can doubtless testify to this. One has to search carefully to find the word he so rarely mentions.

Yet failure is, to many, a sad reality, or if not quite that then at least a fear overshadowing them. Failure in business, failure in marriage, failure in relationship with the younger generation, failure (dimly sensed) regarding one's own personality, all are commonplace matter today, continually canvassed in magazine articles or supposedly helpful radio talks.

Why does Mr. Judge say so little of it? He was far from indifferent to his fellow human beings. Over and over in *Letters That Have Helped Me* we note the warmth of his caring for others. Did he think that, once having made contact with the teachings of Theosophy, failure was excluded from the student's life for evermore? It is unlikely, for he himself, after years of devoted service, endured in unfamiliar, uncongenial London, some "horrible days of distress and despair." He writes to a friend: "These last days (12) have been a trial to me. Quite vividly the question of sticking fast or letting go has come up."¹ Mr. Judge letting go! The mere idea is fantastic. Of course, instead of doing so, he went to India, and returned thence to America to his greatest years of service to Theosophy.

However, such an experience would not be forgotten. He had known the dread of failure, if not the actuality, and that in itself must have given him understanding of weaker mortals. He does not except himself from these. "We are all human," he reminds a student, "and thus weak,"² similarly reminding another how H.P.B. said that "it is by falling and by failing that we learn."³ He urges his disciple Jasper Niemand, "Do not fear nor fail because you feel dark and heavy,"⁴ adding in a later letter, "Sometimes, if it were not for my reliance on those Great Beings who beckon me ever on, I would faint."⁵ And, returning to that letter written in London, we note his reference to a hint by Damodar Mava

¹ American ed., p. 204.

² Indian ed., p. 121.

³ *Ibid.*, p. 122.

⁴ *Ibid.*, p. 2.

⁵ *Ibid.*, p. 4.

lankar that "those whom the Masters themselves selected did not fail." "Do you not think," asks Mr. Judge, "that I may call myself one who was selected? But even if I cannot, it will make no difference to me." The thought of failure is dismissed in those last words.

It must have been taken into account, however, and quite rightly, in that correspondence with Jasper Niemand and other students, known to us now as *Letters That Have Helped Me* and as potent to help today as when first they were penned nearly a century ago. Failure, as we know, can to some be a stimulating challenge, but that applies more to the workaday world than to the inner life of spirit. It is the latter that Mr. Judge is concerned with, yet he has something to say which applies equally to both and which the earnest student would be wise to dwell upon, noting the Karmic issue involved in it.

"If we admit that we are in the stream of evolution, then each circumstance must be to us quite right. And in our failures to perform set acts should be our greatest helps, for we can in no other way learn that calmness which Krishna insists upon. If all our plans succeeded, then no contrasts would appear to us. Also those plans we make may all be made ignorantly and thus wrongly, and kind Nature will not permit us to carry them out. We get no blame for the plan, but we may acquire Karmic demerit by not accepting the impossibility of achieving."⁶

Another warning from Mr. Judge is thoroughly practical. "It is not wise to be always analysing our faults and failures; to regret is waste of energy: if we endeavour to use all our energy in the service of the Cause, we shall find ourselves rising above our faults and failures, and though these must perhaps occur, they will lose their power to drag us down."⁷

Bearing on the fact already noted, that, all in all, Mr. Judge says little about failure, there is a passage in his letters which may help us to account for this. "I would never," he declares, "let the least fear or despair come before me, but if I cannot see the road, nor the goal for the fog, I would simply sit down and wait; I would not allow the fog to make me think no road was there, and that I was not to pass it. The fogs must lift."⁸

With such an attitude, such confidence, the thought of failure would find scant lodging in his mind, and except when dealing with specific instances he would see no need to give much space to it in his letters. Moreover, he was dealing in his correspondence with those who had already

⁶ *Ibid.*, p. 40.

⁷ *Ibid.*, p. 137.

⁸ *Ibid.*, p. 72.

made contact with Theosophy and who might therefore be expected to know how to counter failure, if such should prove to be their Karma.

A situation of this sort was more or less his own when H.P.B. and Colonel Olcott sailed for India, leaving Mr. Judge in New York to cope with a depressing sense of isolation, though he served the T.S. valiantly, and almost single-handed, during the years of the Founders' absence. Failure might well have seemed to threaten him then, though in fact the richest harvest of his Theosophic service lay ahead of him. "The Law," he was to write later, "takes no account of our projects and objects, or our desire to be ahead or behind."⁹ The Law for a time seemed to consign him to failure, but in due course carried him forward to fulfilment. Perhaps he was thinking of this period when he told Jasper about one who "rushed off into Sikkim to try and find Master, and met someone who told him to go back *and do his duty*. That is all any of us can do," is Mr. Judge's comment; "often we do not know our duty, but that too is our own fault; it is a Karmic disability."¹⁰

From this disability he himself was free. He knew and fulfilled his duty indefatigably, that duty being the promulgation of the teachings of Theosophy, at the ultimate cost of his health, which, as he says briefly in a letter, "was much hurt by others' hate,"¹¹ a calamity which not infrequently overtakes those whose integrity and devotion put "others" to shame (if shame can be felt by them, armoured as they generally are by self-righteousness.)

But if Mr. Judge could not treat of failure from personal experience, he could and did, with wisdom and sympathy, aid those who had either encountered or were dreading it. To Jasper Niemand, who lay seriously ill, and was, we gather, in a state of spiritual depression, he wrote comfortingly, "The doubt which you now feel as to success is morbid. Please destroy it. . . . Any idea that one cannot succeed, or had better die than live because an injured body seems to make success unattainable, is *doubt*."¹² Doubt is a preliminary step to failure and failure Mr. Judge will not contemplate. "One could be confined in a prison," he goes on, "and yet be a worker for the Cause."¹³ He warns, however, against aiming unduly high and therefore, perhaps, inviting failure. "We are not to try to be chelas or to do any one thing in this incarnation, but only to know and to be just as much as we can, and the possibility" — he concludes, as always, with encouragement — "is not measured."¹⁴

⁹ *Ibid.*, p. 9.

¹⁰ *Ibid.*, p. 43.

¹¹ *Am. ed.*, p. 185.

¹² *Ind. ed.*, pp. 39-40.

¹³ *Ibid.*, p. 41.

¹⁴ *Ibid.*, p. 40.

Should we see failure as part of our Karma? There does indeed seem to be no other way of looking at it. Students of Theosophy rule out *chance*. All the fruition in our present life comes from seeds sown in previous ones, and if the experience of failure is one of the fruits we must accept it and see what use it can be put to. "The circumstances we are in *are* the best for us if we will only so regard them. Try to do this, and thus get the best out of them, and escape them in another life."¹⁵ Such is Mr. Judge's view, such his advice, but he has a particular way of regarding failure. "Do not look," he says, "at things as failures, but regard every apparent failure after real effort as a success, for the real test is in the effort and motive, and not in the result."¹⁶

In this injunction his teaching is so well summed up that we scarce need look for more. Better to assimilate what we have already and endeavour to put it into practice. But students may care to note the eerie, haunting symbolism with which instances of failure are presented in two of the tales from *The Path* which appeared over another of Mr. Judge's pseudonyms, that of Bryan Kinnavan, and are now included in the American Edition of *Letters That Have Helped Me*.

The one, "A Curious Tale," concerns a youth who in ancient times failed to keep alight a sacred fire, and who was obliged in a later incarnation to return to the spot and witness his failure taking place. In the other, "The Tell-Tale Picture Gallery," we read of "vitalized pictures connected by invisible cords with the character of those they represented, and like a telegraph instrument they instantly recorded the exact state of the disciple's mind; when he made a complete failure, they grew black and were destroyed."¹⁷

As failure is of both these tales the central theme, it obviously had its place in the mind of Mr. Judge, but it is from an early letter to Jasper that we learn precisely what his ultimate measure of failure is. He is speaking of Kali Yuga, the age we live in, "black as hell, hard as iron," an age of "terrible, swift momentum" but which "permits one to do more with his energies in a shorter time than in any other Yuga."¹⁸ The combat is vital, and yet, surprisingly, Mr. Judge avers that "to fail would be nothing." Immediately, however, in the same sentence, he defines real failure — "to stop working for Humanity and Brotherhood."¹⁹ That is his criterion where failure is concerned. He does not measure it by petty shortcomings and mishaps. Which is perhaps why he says comparatively

¹⁵ Am. ed., p. 168. ¹⁶ Ind. ed., p. 137. ¹⁷ Am. ed., p. 233. ¹⁸ Ind. ed., p. 16.

¹⁹ *Ibid.*

little about it, though enough to indicate that even failure can bear fruits.

Says *The Voice of the Silence*:

Have patience, Candidate, as one who fears no failure, courts no success.

Have perseverance, as one who doth for evermore endure..

If thou would'st reap sweet peace and rest, Disciple, sow with the seeds of merit the fields of future harvests.

The tears that water the parched soil of pain and sorrow bring forth the blossoms and the fruits of Karmic retribution.

THE TRUTH which claims to be universal requires to be continually recreated. It cannot be something already possessed that only needs to be re-transmitted. In every generation, it has to be renewed. Otherwise it tends to become dogma which soothes us and induces complacency but does not encourage the supreme personal adventure. Tradition should be a principle not of conservatism but of growth and regeneration. We cannot keep the rays of the sun while we put out the sun itself. Petrified tradition is a disease from which societies seldom recover. By the free use of reason and experience we appropriate truth and keep tradition in a continuous process of evolution. If it is to have a hold on people's minds, it must reckon with the vast reorientation of thought that has taken place. By reinterpreting the past afresh, each generation stamps it with something of its own problems and preoccupations.

We live in an age of hectic hurry, of deafening noise where we have no time or inclination for anything beyond the passing hour. True life grows from inside. It is in the inner solitude that a seeker finds his solace; yet our modern life is unwilling to grant us this privilege. Not all of us, however, are defrauded of this right and if there is to be a creative movement some of us at least have to reflect on the hopes and disillusionments of the people. The unrest of the people is due to the thwarted desire for religion. Man is a religious animal. He is prepared to worship anything and many systems compete for his spiritual suffrage, fragmentary faiths, unaesthetic arts, and attractive panaceas. If he cuts himself away from his spiritual dimension it is an act of perfidy, of alienation from his own nature. We do not realize that religion, if real, implies a complete revolution, a total overcoming of our unregenerate nature, the death of the old man and the birth of the new. Man's nature is transformed or reformed to a pattern of excellence, because his being is pervaded by the power of truth.

—DR. S. RADHAKRISHNAN

CHRISTIANITY IN THE LIGHT OF THEOSOPHY

WHAT, in the light of Theosophy, can Christianity today offer both younger and older seekers for truth and purpose? It can offer living truths which, accepted, assimilated and applied, lead to Truth on condition that its adherents make no claim to exclusive truth. All religions have their root in the centre point of the circle of Truth, whatever distortions they may have suffered, or whatever crimes have been committed in their name, at the outer edge. To change from one outer worship to another, from "orthodox" Christianity to "orthodox" Buddhism or Islam is merely going round the circumference. We must go deeper inward from the point where we are — Christ's teachings rather than later theologies. Where these may seem obscure (translations of translations) the sacred writings of other faiths may give light, just as New Testament teachings can illumine the latter. Advance is made by progressive awakenings, discarding old interpretations as new horizons open up. Most Christians have now rejected the terrifying God-idea and hell-fire threats of the Victorian revivalists.

Basically what Christianity offers is its Lord's two commandments, "Thou shalt love the Lord thy God . . . and thy neighbour as thyself." We need, however, to question the meaning of "God," of "love" and of "neighbour," both with heart-intuition and the help of world scriptures before we can put those commands into practice truly. Here Theosophy may perhaps show the way — to those who wish it, since it does not proselytise.

The word "Theosophy" means "Divine Wisdom." What is known by that name today is no new religion, only a re-presentation of a fragment of a total "Wisdom" about life. Men have separated "religion," "philosophy" and "science" into watertight compartments, yet, at their foundation, Theosophists hold, is one pre-existing, ever-continuing Wisdom-Religion, called by many names, the perennial philosophy, the Hermetic science, *Atma-vidya* (spiritual knowledge), *Gupta-vidya* (secret knowledge), etc. Religions have presented facets of it suited to the needs and understanding of the peoples to whom the great Teachers came, though each time concretization has harmed the message.

Christianity became "Churchianity," just as other faiths became "establishments." Present-day Theosophy aims to help genuine seekers to sift the vital principles in all religions, philosophies and ancient sciences (too often regarded as superstition). The ethics of all religions are rec-

ognizably the same. Much religious symbolism and allegory is also similar, though often the original meaning has become lost or distorted — the trinity, tree of life, serpent, cross, etc., ideas of immortality, sacrifice, heaven and hell, the natural law of justice (“What ye sow, ye reap”) are also common. Religions have both an outer and secret aspect — to the multitude the parables, to the disciples the mysteries of the kingdom of heaven. Greeks and Egyptians had their public worship and their mystery religions, and this esoteric aspect is indicated in other faiths, Eastern and Western, as well.

What are the vital principles to be sought?

GOD transcendent as an Absolute Reality, changeless, infinite, eternal; God immanent in the vast ever-changing universe, the essence behind all nature, visible and invisible, organic and so-called inorganic. There is no matter without spirit, no spirit without matter of some degree. The interdependent poles (positive-negative) of existence are Spirit-Matter whose expression is intelligent force or soul. “Down to the smallest atom all is soul and spirit ever evolving under the rule of law which is inherent in the whole.”

LAW, the ceaseless motion of life, is cyclic, a rhythm of coming-going, day-night, summer-winter, waking-sleeping, life-death, etc., that governs solar system and cell, spiritual and material growth, moral action-reaction (sowing and reaping) as well as the laws of physical science. Cyclic reincarnation (though not back into the animal kingdom) has been called “the lost chord of Christianity.” Without this concept, Christ’s saying, “With what measure ye mete, it shall be measured to you,” is not true during one single life, nor even if one life of good and evil were to be balanced by an eternity of heaven and hell. Yet Karma, the law of moral justice, is a universal teaching.

EVOLUTION, since man and nature are essentially gods in the making, is an unfolding, in a sevenfold scale, of the wisdom and power of godhood — in the kingdoms below man, by an instinctive urge; in man, by conscious struggle, suffering and aspiration. Only in man can the Godhead manifest self-consciously. Christians revere “the word made flesh” in Jesus the Christ, but do not perhaps see the real significance of St. Paul’s injunction, “Let Christ be born in you.”

Sages and saints (whatever religion may claim them) show by their insight and powers — the control over invisible natural forces that men call “miracles” or “magic” — the conscious kinship of their spirit with the omniscient, omnipotent Father-Spirit. These same insights and powers

are latent in every man and would be his consciously also, but for selfishness and ignorance. As a mind-gifted "Son of God" his destiny is in his own hands. If he would practise the ethics of Christianity or whatever religion he follows, in place of lip-service, then the way to knowledge and power would open.

Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error. (*Bhagavad-Gita*)

So long as he misuses the powers he already has, so long as his thought-desire is centred on the false notion of "self," separate from all others, so long must the Masters of Wisdom keep back its deeper secrets. The ethics of duty and altruism alone can open the gate.

Thus the objects of the Wisdom Movement are:

1. The formation of a nucleus of Universal Brotherhood.
2. The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study.
3. The investigation of the inner, occult laws of nature and of the psychical and spiritual powers latent in man. This causal realm lies beyond the world of appearances, and is only to be reached by keeping alive the spiritual intuitions in man.

It is only when all outward appearances are gone that there is left the one principle of life which exists independently of all external phenomena. It is the fire that burns in the eternal light, when the fuel is expended and the flame is extinguished; for that fire is neither in the flame nor in the fuel, nor yet inside either of the two, but above, beneath and everywhere.

—From the *Mahaparinirvana Sutra*

RANDOM NOTES FROM "THE THEOSOPHIST"

SPIRITUALISM AND THEOSOPHY

[The following appeared in the "Correspondence" column of *The Theosophist*.]

A Calcutta correspondent asks:

(a) Is Occultism a science *akin* to Spiritualism?

(b) What are the principal points in which the Theosophists and the Spiritualists differ?

(c) Can a Spiritualist call himself a Theosophist without altering his faith? And *vice versa*?

(d) I understand you do not believe in Spiritualism — then how is it that a *Spiritualist* has been elected President for the Bengal Branch of the Theosophical Society?

To which we answer:

(a) That Theosophy is a very ancient science, while Spiritualism is a very modern manifestation of psychical phenomena. It has not yet passed the stage of experimental research.

(b) The difference is in our theories to account for the phenomena. We say they are *mainly*, though not *always*, due to the action of other influences than that of the disembodied conscious spirits of the dead. The Spiritualists affirm the contrary.

(c) Yes; many excellent persons are both, and none need alter his faith.

(d) We do believe in the phenomena, but not as to their cause — as above remarked. There being no religious or other test — other than that of good moral character and sympathy with the objects of our Society, applied by us to those who seek for admission, the election of the venerable Babu Peary Chund Mittra, as President of our Bengal Branch, was not only most proper, but very desirable. He is certainly the most *spiritual* Theosophist and most *theosophic* Spiritualist we have ever met.

(August 1882)

[In connection with a thought given expression to in a letter to the Editor of *The Theosophist*, that the dead have appeared, and do still at times continue to appear to the living, H.P.B. remarked:]

Undoubtedly — in visions and dreams; as to the objective material-

ized forms that appear in the séance-rooms, we do not doubt their occasional genuineness, but will always reject the claim that they are the "Spirits" of the deceased, whereas, they are but their shells.

(February 1883)

[In a brief introduction and some footnotes, H.P.B. commented on a review by Marcel Rouher of Dr. M. A. Chevillard's work, *Experimental Studies on Certain Nervous Phenomena, and a Rational Solution of the Spiritistic Problem.*]

Dr. Chevillard seems to have investigated very carefully the phenomena of spirit rappings, and to base his conclusions upon experimental research. The readers of this magazine, and especially the fellows of our Society, will remember that we have always maintained that the mediumistic rapping is produced by a correlation of vital force, emitted from the person of the rapper, with the potential energy of the ether (*akasa*). This theory seems to be fully corroborated by the discoveries of Professor Chevillard.

One of the best and most intelligent mediums in the world once told us that she never knew a medium, who could be called perfectly healthy, each usually having a scrofulous, phthisical, or other blood taint.

We only know Dr. Chevillard's work through Mr. Rouher's review, and so are not in a position to express an independent opinion as to its merits. But we see no mention in the above article about that most striking of all the mediumistic phenomena, "materialization" — the apparition of moving, and often speaking, forms believed to be those of *dead* persons. Nor is there any indication that either author or reviewer has ever seen the projection of the "double," or *Mayavi rupa*, of a living man. A vast unexplored field invites the researches of the European men of science, and we trust that the announced intention of the great French Academy to take up the work, may not end in promises. Anyhow, our Asiatic readers now see that Occult Science is beginning to have from Western biologists the attention it deserves.

(July 1882)

[In an account of certain spiritualistic phenomena, there occurred the following passage: "The Spirit came up to him and declared most emphatically that it was his brother. Very happily he had not lost a brother. In pursuance of a little plot he had arranged, he squirted over the Spirit some liquid cochineal. . . . At the close of the séance they found that the medium was covered with liquid

cochineal. This proved that the Spirit and the medium were one and the same person." H.P.B. commented:]

It proves nothing of the kind; but simply, that the "animal soul" or the *Kama-rupa*, the *living inner* man of the medium, has more to do with the "materializations" than the spirits of "dead" men.

(December 1881)

[The following appeared under the title "Strange Manifestations."]

To the Editor of "The Theosophist"

MADAME,

On the last page of No. 4 of *Psychic Notes*, a correspondent is made to state that he, together with a few friends, "out of mere curiosity and for the fun of the thing," arranged a series of *séances*. The first was unsuccessful, but the remaining ones were productive of "proofs innumerable." And yet none of the parties present was a "conjurer, mesmerist, medium or spiritualist"!

Is this possible? I always thought that the presence of a medium at *séances* was a necessary condition of manifestations. Or can it be that someone at the *séances* in question was — if that were possible — an *unconscious* medium?

Your opinion will be highly valued by

Yours obediently,
H.

Editor's Note. — The possible explanation of such manifestations can be found only in one of the following three hypotheses:

(1) The presence of a medium — either conscious or unconscious.

(2) The presence of an adept, or his influence; although no adept would trouble himself with such — (what to him are) — trifles. Or — which is the most probable —

(3) The combined result of the magnetic aura of the persons present, forming a strong battery. This would be very likely to produce such manifestations, whether there were a medium present or not.

No fourth hypothesis we can think of, would answer.

(March 1882)

[The following appeared as an untitled note.]

Our party should feel deeply grateful to the London *Spiritualist* for

the suggestion that Theosophy may be regarded as a "subordinate branch of Spiritualism"; meaning thereby not the general antithesis of materialism, but the Western phenomenistic movement of our days. This is extremely liberal; about as much so as for a Manchester man to concede that the British Empire is an auxiliary branch of the county of Lancashire. When it can be shown that a part of anything can contain its whole, that the tail can wag the dog, or that the ocean can be put into a gallon measure, then it will be time to seriously debate the novel proposition put forth by the respectable metropolitan organ of the Spiritualists. Especially, as it is by no means clear that it is not personal rather than public opinion which the paragraph in question reflects.

(February 1880)

[Referring to a letter in the *Bombay Gazette* describing a séance with the famous medium Eglinton when phenomena took place which could not be accounted for as the result of trickery or sleight-of-hand, H.P.B. remarked:]

The testimony of an eminent conjuror well versed in every professional and non-professional *trick*, and actually alive to the possibilities of legerdemain, carries more weight with it, we trust, than the denial of a thousand worldly sceptics educated in Greek and Latin, but utterly ignorant of the possibilities of nature and the limitations of legerdemain. We feel doubly happy for the opportunity offered us by adding the testimony of Mr. H. Kellar to those of Messrs. Maskelyne and Cook, Bellachini, and other eminent conjurors, to confound our detractors: happy for the Spiritualists who have found in Mr. Eglinton such a powerful and useful ally, and happy for those Theosophists who either believe in or themselves produce various phenomena. It matters comparatively little whether the latter are regarded as mediums or occultists, as being "controlled" and "guided" by "disembodied spirits" or inspired by living *cis-* or *trans-*Himalayan "Brothers." Before the vexed question — "Do the BROTHERS exist?" — is settled, the reality and genuineness of the phenomena variously ascribed to both spirits and Brothers must be proved. In our deadly strife with society, it is far more important to us to gain our chief point with them — namely, the right to take our critics publicly to task, and challenge them to prove which of us — the millions of Spiritualists and Theosophists or the masses of sneering and insulting sceptics who deny that of which they know nothing — may best be described as deluded fools, impostors and bigots. We have reason to hope and believe that the time when our good friends, the psychophobists

and materialists, may be invited to keep company with those fossils of old who voted to burn Galileo — is at hand. Meanwhile, coolly waving them off, we might ask these importunate and infatuated Alexanders “not to stand between us and the SUN.”

(February 1882)

[The following is an introductory note by H.P.B. to a letter dealing with spiritualistic manifestations:]

Some three months ago, the Yankee-Irish editor of an unimportant, third-class Anglo-Indian paper, in a fit, apparently of *delirium tremens*, with abuse and low slander, called us a “Spiritualist.” The epithet was thrown into our teeth under the evident impression that, in the eyes of the sceptical public, at least, it would overwhelm us. The mark was missed that time. If, to believe in the reality of numberless phenomena, produced for long years under our own eyes, in almost every country, and under the most satisfactory test conditions, precluding all possibility of trickery, constitutes one a “Spiritualist,” then in company with a host of the most eminent men of learning, we plead guilty. But if, on the other hand, we take Webster’s definition that a Spiritualist is “one who believes in direct intercourse with departed spirits, through the agency of persons called *mediums*,” then it was a stupid blunder that the editor committed. Whether rightly or wrongly, we do not attribute the phenomena we believe in to the agency of “spirits” that are the souls of the departed. This is not the occasion to expound our personal theory. For, to begin, there are but few Spiritualists who are unacquainted with it; and our present object being to draw the attention of every sensible person to just such phenomena as the orthodox Spiritualists attribute to spirits, it matters little to whatever cause we personally may attribute them. Earnest and indomitable searchers after truth, and wanting only the TRUTH, none of us, Theosophists, claim infallibility or set ourselves to dogmatizing. We are no sectarians, and most of us, if not all, are honestly open to conviction. Let anyone prove to us an alleged fact to be really one, and we are willing to accept it as a dogma any day.

(August 1880)

HE who truly knows has no occasion to shout.

—LEONARDO DA VINCI

EAST AND WEST

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WHEN Shakespear wrote, "Comparisons are odious," his rare art condensed into those words a signal truth. Each person, plane, or thing has its own conditions of Being, which temporarily subserve universal conditions, and any comparison can only establish the difference between them. This difference is ephemeral and deceptive. To examine it is wise. For in examining we learn something of the *modus operandi* of Nature. But to insist upon the difference, to dwell upon it, to "point a moral and adorn a tale" with it, is folly, since we accustom ourselves to regard it as a finality, whereas it is only a means. We invest this brief effect with the authority of a cause, losing sight of the fact that the terminus of differentiation is the higher Unity. These contrasts reveal only the workings of the Real Essence, while veiling that Reality itself.

Many theosophists — and others, for the matter of that — have contracted a habit of comparing the East with the West to the disadvantage of the former. The merits of either civilization are often discussed with such heat that the amenities of all civilization are forgotten. Seeds of jealousy are thus sown, and the impartial observer finds his friend on the right exclaiming: "How is it possible for a sane man to compare a stagnant civilization like that of India with the affluent vigour of American life?" — and his friend on the left retorting: "Every thinking man knows that the wealth of life consists in its results and not in its action; in this view India stands first." The question is never solved as between these disputants, since it remains a matter of opinion. On that plane you cannot solve it at all. Its decision must depend upon your own conception of the evolutionary goal. If that goal is the efflorescence of material life, then indeed the East lies prostrate, and the West may flaunt it from her colossal throne. But if the end and aim of Law is the unfoldment of spiritual life; if stars are swung on high and worlds are moved in space in order that the Divine-Human may run its course and attain perfection, then indeed the East has stood and stands nearer that goal than our present western race can well conceive. She alone has in later years borne Great Souls and has reserved silent places for their habitation.

This only holds good in a given period of Time. The case is not so sharply put by Nature. The distinction "East and West" is not of her making; it bears the stamp of man. Nature has evolved but one nation.

Its name is Humanity. In this department as in all others she has planned interchange, co-operation, action and reaction. We see this exemplified in families. The children differ much, and the wise mother, while fostering their affection on the ground of relationship, takes care to strengthen the bond by making the gifts of one child supply the deficiencies of the other. The boy is to protect his sister, and she to reciprocate with painstaking love. So in physical nature, members of a type interact, and each type has a relationship and a meaning, whether hidden or evident, in the life of every other type. Isolation is not the intention of Nature. Where she has decreed the survival of the fittest, the occultist knows well that the inherent energy of souls provides this birthright for every soul that truly wills.

It is otherwise with man. He wrests and divides facts up to suit theories, and his distinctions are often arbitrary. When we consider the art of the potter, the weaver, the artisan in gold or other metals, of the painter, the decorator, the architect, we find that India has long surpassed us in all these things, consigning marvels of beauty to the dusky splendour of her temples and her tombs. The learning of her pundits is as profound as it is world-renowned. It is then chiefly in her social, industrial, and political institutions, in all the rivalry and competition which this ambitious age has agreed to call "Life," that India falls behind our western ideals. Are we then so happy in this fevered West of ours, and is happiness the chief aim of man or is it not? In China, where the statistics of the past year do not show as many murders among her teeming population as in the single State of New York during the same period; in Thibet, where crime is almost unknown; in Egypt, Japan, and India where real contentment feeds upon itself and upon little else, we are taught that man may be serene and that mind may control matter without our splendid appanage of Life at all. The thought will arise: which nation is the greater, she who must grasp all material possessions, or she who is content to Be? Western nations have breasted the roaring surf of action to be thrown back upon the sands exhausted, dying out at last with

"The glory that was Greece
And the grandeur that was Rome,"

while those of the East arose far back of history and still survive. In India there are now specimens of the first races, as well as the present one to which we belong. She has not changed, but, like the bounteous earth, has given always to her ruling conqueror. Many successive waves of invasion have rolled over her, but she, instead of being altered, has

herself changed the habits and beliefs of her conquerors. The present English invasion has not lasted long enough to show this effect. But it will be seen. Already fruits are appearing in the wonderful rise of investigation of Indian literature, and through this English channel a deep effect has been made upon English-speaking people in their religious ideas. Nor has she been truly conquered, because from her greatest to her least institution she is always herself; her development has been from within, and she resists the imprint of all races but her own. All our so-called discoveries, I care not what, are replicas or variations; to the Orient belonged the first mould, and she took it from nature. Our inventors and innovators deny this in good faith. They are ignorant of the achievements of the East; her records are unread by them, her parables and metaphors unsolved, her inscriptions undeciphered, and her scientific tabulations of obscure powers and forces of man and nature are strongly withheld by her own hand. Enough has been shown and "discovered" to prove this statement generally true, and modern learning, which already hails her as mother of all languages, will in course of time unveil the least details of her knowledge.

Such points I should not myself insist upon, because I do not deem them vital. As I said before, we are limited to a moment of Time. We are not yet overlooking the Past from the summits of Futurity and recognizing them as one. In this present moment the important question is not so much what we were or shall be, but what we are. *Now* is the pregnant instant, and the West possesses it, while the East waits and watches from afar. The cyclic impulse is now with us, and not with her. Guardian in chief of the secret doctrine, well-spring of all the great religions, she has now deposited in the West the precious seed gathered by her in remote harvests. The West gives the soil, and richer soil was never precipitated in the crucible of Time. Above and within our seething life, what protean energies have their ebb and flow! In their midst the seed first decays; then, touched by their glowing vigour, it leaps anew to life.

It has been said by men wise in the knowledge of the Eternal, that the end of nature is to provide fruition for the soul.¹ She does this through the mind, whose office as ministrant is to present pleasure upon pleasure, gift upon gift, experience upon experience to the monarch within; he accepts them one by one, tests and casts them away. When the material treasury is at last exhausted, the King finds that he, and not his officer, is the ruler, and that his real wealth lies within himself.

¹ See Patanjali [Book II. Aphorisms 18 and 21].

Through this phase the West is now passing; our gorgeous tissue of life is woven for the enjoyment of the awakening soul. Already in more advanced individuals of the race, that soul has begun to discriminate, to turn from the outer to the inner life, and the tremendous activity and momentum of our civilization are urging on this crisis.

Those who have found the priceless pearl shining softly within their lives are bewildered at the sight. Telling the tale to other men they are pitied or derided, and they learn to work on in silence, striving to break through to this inner light, watching with longing eyes for some comrade who knows the way. It is here that the Eastern science meets them, teaching the application of this new knowledge, its unfoldment and its possibilities. She is like the nurse who helps the woman in travail, who cares for her new-born babe. The hour comes when the nurse is not needed in that life but passes to others, just as the child in time outgrows the sweet fountains of his mother's breast, and his need of her is only a memory to his manhood. She does not stand lower in his eyes for all that. Even so the universe is no longer needed by God, and in its turn passes away.

There is then, no cause for pride, for jealousy, or for any comparison whatsoever in this matter. Theosophists who believe in Reincarnation can easily see that their particular country does not in reality belong specially to them, since they may have been Hindus in their last previous birth, and those spirits now inhabiting Hindu bodies were quite as likely, in *their* last incarnation, owners of European or American tenements of clay; and both, in long anterior times, may have trod the cities of ancient Egypt or Chaldea. It is quite as narrow for the Brahman to talk of his glorious Aryavarta as it is for the American or Englishman to claim for the West the first beginning of civilization, light, or progress. There is neither right nor priority. Truth is not enclosed within the boundaries of physical geography. It is not found within any boundaries at all; it is the Boundless. It is neither ours nor India's. It is not even Humanity's, but Humanity is Truth. Let us then become this Truth. To become it, we must leave idle distinctions aside. As children, we once lived in our toys. A noble boy yesterday showed me a drawer full of his most cherished playthings. He was keeping them, he said, so as to have a lot when he should be grown up, for he had noticed that his parents had now no toys to play with: he supposed they had broken all theirs in their childhood, and, while pitying them, he resolved not to be caught in that sad plight! How much we resemble this little fellow: we think

we can never dispense with the baubles of the mind. When we slip away from all these involved ideas, these ingenious mechanisms, these traps which Nature sets to detain unripe souls from her secrets; when we stride out under the heavens resolved to Be, we find that Truth is not divided off into town lots, but is everywhere: it is not purchasable stock held by limited companies, but is to be had freely for the seeking. Since to seek it is to acknowledge that we have not found it yet, we must be presently in error upon some points, and most probably those to which our tastes or prejudices have most strongly attached themselves, because their ferment disturbs the nature and clouds that inner mirror which alone can reflect Truth, but to whose glass we so often hold up Error. We have forgotten that Truth which once we knew. It is ourselves; it is within us. Our elder brothers have reminded us of our common birthright: they have given a portion of it back to us. They do not ask us to adopt it, but to adapt it. They proclaim our right to revive this knowledge. We have snatched the blazing beacon from their hands, and we will pass it on. Perhaps, in our turn, we may restore it to the East. The tasks of future cycles are not ours. This present moment we may read. We may see that only in our narrow purview does any distinction exist between us; we may see that we are inextricably inter-linked. Our interests and our future are one and the same: our possessions we exchange; shall we not exchange hearts?

Though brothers, we play different parts in the universal scheme. Inheritors and future custodians, we cannot refuse to acknowledge the pioneers of Truth. If there be any reality in evolutionary law, this ancient race must have developed the rare blossoms of human perfection before our own. A mighty, though unseen, current of spiritual energy flows from them to us, and it is urged onward by higher spheres from which they receive it. Shall we cut ourselves off in thought from this sacred influx? Shall we, like spendthrifts, cast our inheritance away and stand beggared before the just demands of races yet to be? Shall we not rather endeavour to fit ourselves to replenish that living tribute which Nature pays to the Eternal? All that comes to us being already our own in the Law, shall we not receive this seed with grateful souls and make it bear a thousandfold in the fields of the West? Ah! blot me out that word! There is neither East nor West; neither above nor below; neither distinction nor difference. There is only the Whole; we are part of its organic life, and there is none greater than we save *Hè who has no name*.

—JASPER NIEMAND, F.T.S.

IN THE LIGHT OF THEOSOPHY

Science is now veering round to the view that the probability of occurrence of every kind of event can be predicted. Indeed, it is hard to find any important activity which does not rely heavily on the probability theory. An article by Judson Bennett in the February *Science Digest* states:

Everything that happens to us can be predicted. That's the contention of experts developing an astonishing science which, they predict, might eradicate chance from our daily lives.

It seems that whatever we do follows a probability pattern that statisticians call the "Poisson Distribution" [named for the French mathematician Siméon Denis Poisson (1781–1840)].

Also known as "the law of small numbers," it shows that everything in life follows a recurring pattern. Thus, the probability of its expected occurrence often can be predicted. At least, that's the theory....

Experts say that this pattern is woven into our everyday living, and into our bodies. Even your blood-count is governed by the Poisson Distribution.

Road accidents actually follow a preordained pattern. So does the egg-laying performance of hens, the failure of electric light bulbs — and the number of people waiting at a supermarket check-out. Indeed this mysterious pattern runs through everything we do. As long ago as 1910, a ten-year study by a German mathematician demonstrated that even the number of Prussian troopers kicked to death by horses followed the Poisson Distribution!...

Civil engineers in New York, Chicago, and Washington are employing probability to analyze vehicle flow. And the World Health Organization is using the system to calculate the possibility of future virus epidemics.

Science is just beginning to grasp the fuller significance of the doctrine of cycles — for that is what the probability theory amounts to — but the ancients knew of it and put it to practical use. Mr. Judge calls it one of the most important in the whole Theosophical system. The ancients did not stop with the astronomical calculations, which reveal at best the bare skeleton of cyclic law. They clothed that skeleton in the applications of that law in every department of nature, and especially in and to man. Says Mr. Judge:

Where do Theosophists say that cyclic law prevails? We say

that it prevails everywhere. It prevails in every kingdom of nature, in the animal kingdom, the mineral world, the human world; in history, in the sky, on the earth, we say that not only do cycles pertain, and appertain, and obtain in and to the earth and its inhabitants, but also in what the Hindoos call the three kingdoms of the universe, the three worlds; that is, that below us, ourselves, and that above. . . .

This being the supreme law, we have to consider another one, which is related to it. . . . That is the law of the return of impressions. What do we mean by that? I mean, those acts and thoughts performed by a nation — not speaking about the things that affect nature, although it is governed by the same law — constitute an impression. That is to say, your coming to this convention creates in your nature an impression. Your going into the street and seeing a street brawl creates an impression. Your having a quarrel last week and denouncing a man, or with a woman and getting very angry, creates an impression in you, and that impression is as much subject to cyclic law as the moon, and the stars, and the world, and is far more important in respect to your development — your personal development or evolution — than all these other great things, for they affect you in the mass, whereas these little ones affect you in detail. . . .

As we have the tides in the ocean . . . so in man we have tides, which are called return of these impressions; that is to say, you do a thing once, there will be a tendency to repeat itself; you do it twice, and it doubles its influence, a greater tendency to do that same thing again. And so on all through our character shows this constant return of cyclic impression. (“Cyclic Impression and Return and Our Evolution”: *U.L.T. Pamphlet No. 24*)

The International Year of the Child (IYC) — as the United Nations General Assembly has designated 1979 — having reached its half-way stage in June, a conference in Budapest reviewed progress and prospects (*Free Press Journal*, June 10). A major subject for the delegates was to see how far the Declaration of the Rights of the Child, adopted 20 years ago by the United Nations, was being implemented around the world.

The story of the Year so far is said to be one of “unprecedented success.” The universally appealing theme of children has given the Year a much greater impact than any of the other great U.N. programmes of the seventies, such as those on environment, food, population, employ-

ment or housing. The main aims are, first, to raise awareness of the needs of children among the public; and, second, to stimulate not just short-lived celebrations, but long-lasting improvements in services for children, especially in the poor countries.

In developed and developing countries alike, the year has attracted massive and continuing coverage in newspapers, on radio and TV. It has been the occasion for countless festivities, exhibitions and conferences. All the publicity has helped to raise people's consciousness about children. But the projects and programmes launched during the year by governments and voluntary organizations are of more lasting importance. The IYC secretariat's directory of projects lists more than a thousand separate initiatives for the year.

While proclaiming the rights of the child, it is necessary to recognize the duties of the adults, the duties of parents, of society or of the State. The child comes into the world a weak, helpless baby; but has in him all the potencies of perfection. The one fundamental right of the child, from which all other rights spring, is to realize those potencies, so far as they can be realized within the limits of one earth-life.

It is especially gratifying to note that the importance of a harmonious, all-round development of the child, materially, morally and spiritually, has been recognized in the Declaration of the Rights of the Child. Child welfare agencies which are concerned solely with material welfare would do well to take note of this.

The survival instinct is thought to be basic in human beings. This alone makes suicide one of the most puzzling of all human behaviours. A recent American study of 384 persons who attempted suicide may help solve the puzzle. It may have implications, too, for the treatment of suicidal individuals.

The study, reported in the *Journal of the American Medical Association*, was conducted by Aaron Beck and Maria Kovacs of the University of Pennsylvania School of Medicine and Arlene Weissman of the Philadelphia General Hospital. It is suggested that "hopelessness is the catalytic agent and that 'impaired reason' plays an important role in most cases of hopelessness, and consequently in suicidal behaviour." Beck says the suicidal behaviour of a depressed patient is derived from these specific distortions: the patient systematically misconstrues experiences in a negative way, and anticipates a negative outcome to any attempts to attain

major goals. The researchers conclude that by focusing on reduction of a patient's hopelessness, rather than by concentrating on openly self-destructive acts, professionals may better alleviate suicidal crises.

Why does life seem worthless and meaningless to the person contemplating suicide? What meaning does life have for the majority of mankind? What contribution can students of Theosophy make? The divine metaphysics whose mightiness we dimly sense must be clothed in language that can touch the common man. He needs "a profounder conviction of Universal Brotherhood," the knowledge of himself as the immortal Soul passing from life to life, verily sower and reaper, in one, of his own karmic destiny. He needs the scientific knowledge of his own dual nature, godlike and devilish, the knowledge of the after-death conditions, and he needs the inspiration of the living examples of those Great Ones who have reached the glorious state that is his goal also. How can this be given to the men and women around us? By the example of actions, by the activity of speech and pen, and still more by the power of thought, which can enter where speech and action may not.

We can scatter the thought-seeds of right ideas, of noble and courageous, aspirations, seeds that will be received, albeit unconsciously, by those in whose minds the soil is in any way prepared.

It is well known that some animals and birds have the "homing" ability and return long distances to the original homes they left behind. Many have heard of the homing behaviour of pigeons who are taken away in a closed container, released many miles from their familiar surroundings, and somehow are able to find their way back. It has been well documented that pigeons use celestial cues to orient themselves and guide their flight home. Cats and dogs, it is believed, perhaps use a similar method.

What investigators are baffled about is the phenomenon of animal pets who are left behind, finding their way to the *new* homes they have never visited before and which their owners have moved into, perhaps hundreds of miles away from the original homes. In *Family Health* for February, Terri McGinnis, DVM, a practising veterinarian and author, gives some well-documented cases of dogs and cats travelling remarkable distances over unfamiliar terrain to find their owners. One such case is that of Bobbie, a young female collie:

Travelling with her family from Ohio to their new home in

Oregon, Bobbie was somehow distracted and persuaded to leave the car at a stop in Indiana. Though the owners looked everywhere, they could not find Bobbie. They reluctantly gave up the search and continued to travel, convinced their dog was gone forever. Three months later, a bedraggled and thin collie wearing a collar identical to Bobbie's appeared at their doorstep. Three missing teeth and an eye scar convinced them that the collie had indeed found her way over hundreds of miles to the new family home she had never seen before. Investigative work by journalist Charles Alexander turned up several people who claimed to have cared for a stray collie of Bobbie's description, resulting in the reconstruction of a plausible route for Bobbie's arduous journey.

There are many similar stories about dogs and cats. Dr. McGinnis writes:

How can they possibly do it? Do they have a special sixth sense or psychic power that humans might also possess, but have lost touch with completely? Such events are categorized as possible instances of "psi"-trailing — tracing a path to a new location by way of information acquired through means other than known sensory channels — or animal ESP, so to speak. . . .

Until skilled scientists are able to collect more well-documented cases of animal "psi"-trailing, and until they design repeatable psychic skills tests, stories like those of Bobbie . . . will continue to amaze.

There is sufficient evidence that in other respects, too, animals are psychically more sensitive than humans.
