

Letter from William Q. Judge



William Q. Judge

William Quan Judge is a towering figure of the early theosophical movement. In 1875, at the age of 24, he was a co-founder of the Theosophical Society with H. P. Blavatsky and Henry S. Olcott. He continued to work ardently for its cause for the next 20 years, until his death in 1896. As the leading theosophical official in America from 1886 to 1896, he guided the Section so that it became the most vigorous in the Society, with the largest effective membership. He relentlessly pursued his high vision for the Society's work in the world: humanity's great need for a new perspective on itself and the universe. -- Kirby Van Mater

Henry Steel Olcott was President-Founder of the Theosophical Society. A selfless humanitarian, skillful organizer and administrator, and dedicated servant of his and H. P. Blavatsky's teachers for over thirty years, Olcott brought The Theosophical Society into existence as an organization through his determination and resourcefulness. . . . He dedicated his last three decades to helping humanity, and his thoughts and aspirations remained fixed on the mission he undertook for his teachers. His faults have often been noticed, but as Blavatsky remarked: "One thing I do know -- and my Master and his know it too -- he has done his best which is all that any of us can do." -- Sarah Belle Dougherty

TABLE OF CONTENTS

Letter from William Q. Judge	1
.....	1
William Q. Judge	1
TABLE OF CONTENTS	2
ABOUT KILLING ANIMALS	3
ABOUT "SPIRIT" MATERIALIZATIONS	4
About The Secret Doctrine	8
Abridgement of Discussions upon Theosophical Subjects	11
An Added Word	34
THE ADEPTS	36
THE ADEPTS AND MODERN SCIENCE	38
<i>Path</i> , August, 1893	42
ADEPTS AND POLITICS	43
THE ADEPTS IN AMERICA IN 1776	44
ADVANTAGES AND DISADVANTAGES IN LIFE	47
AFFIRMATIONS AND DENIALS	49
THE ALLEGORICAL UMBRELLA	52
<i>Path</i> , February, 1890	52
AN ALLEGORY	53
AMERICA	54
An American Experiment	55
AM I MY BROTHER'S KEEPER?	58
AN ANCIENT TELEPHONE	61
ANOTHER THEOSOPHICAL PROPHECY	62
Another View of Metaphysical Healing	64
ANSWERS TO QUESTIONERS	69
THE APPLICATION OF THEOSOPHICAL THEORIES	90
THE APPLICATION OF THEOSOPHICAL THEORIES	92
ARE THE "ARABIAN NIGHTS" ALL FICTION?	94
ARE WE DESERTED?	97
ARGUMENT FOR REINCARNATION	99
<i>Path</i> , August, 1891	99
The Ashes of H.P.B.	100
Astral Intoxication	103
The Astral Light	105
ASTROLOGY VERIFIED	109
AUM!	112
AUTHORITY	116
AUTHORSHIP OF SECRET DOCTRINE	117
<i>Path</i> , April, 1893	118
BEFORE AMERICAN SPIRITUALISM	119
"BLAVATSKIANISM" IN AND OUT OF SEASON	123
H. P. Blavatsky	128
Book Introduction	130
"The Brotherhood of the New Life"	132

ABOUT KILLING ANIMALS

A correspondent asks:

Will you kindly explain why, if you think it wrong to kill a water bug, that you should consider it right to slay larger animals for food?

I do not remember having said it was *wrong* to kill a water bug: hence there is no conclusion to be made from that to the question of feeding on animals, so far as I am concerned.

The questions of right and wrong are somewhat mixed on this subject. If one says it is morally wrong to kill a water bug, then it follows that it is wrong to live at all, inasmuch as in the air we breathe and the water imbibed there are many millions of animals in structure more complicated than bugs. Though these are called *infusoria* and *animalculae*, yet they are living, moving beings as much as are bugs. We draw them in and at once they are destroyed, slain to the last one. Shall we therefore stop living? The whole of life is a battle, a destruction and a compromise as long as we are on the material plane. As human beings we have to keep on living, while in our destructive path millions of beings are hourly put to death. Even by living and earning a living each one of us is preventing some one else from doing the same, who, if we were dead, might step into our shoes. But if we abandoned the fight - were we, indeed, able to so do - then the ends of evolution could not be attained. Hence we have to stay and endure what Karma falls from the necessary deaths we occasion.

So the true position seems to me to be this, that in certain environments, at certain stages of evolution, we have to do an amount of injury to others that we cannot avoid. So while we thus live we must eat, some of flesh and others of the vegetable. Neither class is wholly right or wrong. It becomes a wrong when we deliberately without actual need destroy the lives of animals or insects. So the man who was born in a family and generation of meat-eaters and eats the meat of slaughtered animals does less wrong than the woman who, though a vegetarian, wears the feathers of slaughtered birds in her hats, since it was not necessary to her life that such decoration should be indulged in. So the epicure who tickles his palate with many dishes of meats not necessary for sustentation is in the same case as the woman who wears bird's feathers. Again as to shoes, saddles, bridles, pocketbooks, and what not, of leather. These are all procured from the skins of slain animals. Shall they be abolished? Are the users of them in the wrong? Any one can answer. Or did we live near the north pole we would be compelled to live on bears' and wolves' meat and fat. Man, like all material beings, lives at the expense of some others. Even our death is brought about by the defeat of one party of microbes who are devoured by the others, who then themselves turn round and devour each other.

But the real man is a spirit-mind, not destructible nor destroying; and the kingdom of heaven is not of meat nor of drink: it cometh not from eating nor refraining- it cometh of itself. – ED *Path*, March, 1892

ABOUT "SPIRIT" MATERIALIZATIONS

SOME EVIDENCE FROM SPIRITUALISM

An examination of the records of the past forty years of what is known as the spiritualistic movement discloses a strange state of things, revealing a blindness on the part of that unorganized body of people to the just and logical conclusion to be drawn from the vast mass of facts in their possession. They have been carried away wholly by the pleasures of wonder-seeking and ghost-hunting to such an extent that nearly all of them wish for and seek out only that which they are pleased to call the spirits of the departed. In a former article in this magazine this has been called "the worship of the dead"; and that it justly is.

It is not the worship of those who have died, such as the Hindu and other eastern nations have in their ceremonies for the spirits of the fathers, but it is the running after that which is really dead to all intents and purposes - corpses in fact. For these people stand on the brink of the grave and call for those who have passed away, who are still living in other states, who do not return; and in response to the cry the seekers are rewarded by the hosts, the ghouls, the vampires, the senseless, wavering shapes, the useless images and reflections of human thoughts and acts of which the vast reservoir of the astral light is full. This and this alone is their worship. It is the seeking after dead images, senseless and conscienceless, moved by force alone and attracted solely by our passions and desires that give them a faint and fleeting vitality.

Yet from the remotest days of the past down to the present time the loudest and clearest warnings have been given against such practices. It is what we called necromancy in the old time, prohibited in the Christian Bible and the pagan mysteries alike.

Moses, educated among the Egyptians, told his people that they must not run after these things, and the Hindus, warned by centuries of sorrow, long ago declared against it, so that today these so-called "spirits" are known to them as devils. The literature of the Theosophical Society is full of these warnings from the very first book issued by H. P. Blavatsky to this present article. But the spiritualists and their leaders, if they have any, persistently ignore not only the experience of the past but also the cautions now and then given by their own "spirits." For, as is well known to the thoughtful theosophist, mediums, being passive and open to any and every influence that may come their way, often do give out the knowledge in the possession of living men on these subjects.

Many times have learned living occultists entered into the sphere of mediums and compelled them to tell the truth, which has been sometimes recorded and preserved so that it may be inspected afterwards when found in the mass of their history as printed in their journals. To some of this I purpose to refer, for no spiritualists can say with propriety that the evidence given through their own mediums and purporting to come from the "spirit land" is not to be relied upon. If they reject any such testimony from mediums who have not been shown to be frauds, they must reject all. Enough has been given out by those who say they are controlled by spirits to prove the case made by the

theosophists, or, at the least, to throw doubt upon the assertions of spiritualists about the summer-land and the returning of spirits.

In October, 1877, beginning on the 13th, The *Religio-Philosophical Journal* began a series of interviews with a medium in Chicago in which questions were put to the control by the reporter of that paper. This "control" was called Jim Nolan, and the medium was Mrs. M. J. Hollis-Billing. Her reputation has never been assailed, nor has she been ever accused of lying or fraudulent practice. The place where the interviews took place was 24 Ogden Avenue.

The first question was whether Nolan understood the process of spirit materialization. He, replying from the "spirit world," said he did, and proceeded in substance thus:

The electrical particles in a dark room are in a quiet condition; they are collected by us and laid upon one another until we have made an electrical form (still unseen). We then take magnetism from the medium or from the sitters in the circle and with it coat this electrical form. After that the form is used by the "spirit," who steps into it and uses it as a form.

This of course proves from the side of the spirits that no materialized form is the form of any spirit whatever, for certainly electrical and magnetic particles are not spiritual. Nolan the proceeds:

Another way is this: We gather these particles to which I have referred and, going into the astral light, we reflect upon them the face of some spirit and thus a reflected image of a spirit is seen. Or, again, we collect these particles into a sheet or plane surface, take chemicals from the atmosphere with which to coat them over, and then (at the request of the sitters) reflect upon this surface a face, and you see the features of the deceased or other person.

From this it follows inevitably that no real face of any spirit is seen, and as the images are taken from the astral light the whole thing is full of deception. At the request of the sitter the operating "spirit" finds the in astral light any desired face, and then goes through the form of reflecting it upon the prepared surface. Now all of this on the part of Jim Nolan is very scientific, much more so than the mass of nonsense usually hear from "spirits," yet it has passed unnoticed because it is a deathblow out of their own camp to the claims of spiritualists that the dead return or that spirits can materialize, and raises up the horrid suspicion that they do not know, never can know, who or what it is that speaks and masquerades at their *sances* and behind the forms said to be materializations of spirits. It at once opens the door to the possibility that perhaps the theory of the theosophists is right, that these spirits are only shells of dead people and that nothing is heard from them except what may be found on the earth and in the earthly lives and thoughts of living people. But the second question was in regard to the identity of "spirits" among many materialized forms, and the replay was:

"It is very rarely in cases of materialization that over two or three forms are used for the whole number of reporting spirits. Really, what would be the use in building house after house for every one who wishes to go into it for some special purpose?" What use, truly, except to prove that spirits do come back in the way claimed by spiritualists? But what he says upsets the identity of any materialization. If two forms have been used by five or more spirits to show themselves in, it of course results that none of them have shown themselves at all; but that some force or intelligence outside the circle or inside the medium has done all the talking by means of access to the astral light where all the pictures and all the images are forever stored up.

Nolan. - The materialized form shown never belonged to the physical part of that spirit. It consists of chemical, electrical, and magnetic particles or elements from the atmosphere.

At the sitting of October 27th in the same year he said:

The Astral Light spoken of by the ancient men is what we call magnetic light. All the acts of life are *photographed in the astral light of each individual*; the astral light retains all those peculiar things which occur to you from day to day.

And again, on the 12th of January, in reply to the sixth question, the same "spirit" said:

We gather these electrical particles together and with them form a house, as it were, into which we step; they are no more a part of the spirit than the chair on which you sit.

Nothing could be plainer than this. Out of the mouth of the "spirit" who has never been charged with being untruthful it is proved that the astral light exists, that it contains all images of all our acts and of ourselves, and that these images are reflected from that other side to this, and are mistakenly taken by the ghost hunter for the faces, the bodies, the acts, the speech of those who have gone the great journey. So, then, just as we have always contended, all these sittings with mediums and these materializations prove only the existence, powers, and functions of the astral light. As the frequenters of *sances* are not behind the scenes, they cannot say who it is or what it may be that operates to produce the phenomena exhibited. It may be good spirit or devil; more likely the latter. And therefore the great Roman Catholic Church has always insisted that its members should not run after these "spirits," accounting them devilish and asserting that all these powers and forces are under the charge of the fallen angels.

It is seldom, perhaps not once in a century of materializations, that a spirit such as that called Jim Nolan would be so foolish as to give out correct information as he has done in the sittings referred to; for the nature and habit of the elements who work at the most of these *sances* is to bring about and continue delusion. But going a step farther, I say that in the case of Jim Nolan it was no "spirit" of dead man and no elemental that spoke and acted, but the spirit, soul and intelligence of a living man who chose to take the name of Nolan as being as good as any other, in order that the evidence might be recorded for the benefit of the spiritualists in their own camp and in their special investigations, of the truth of the matter, as an offset to the mass of stuff gathered by the elementals from the

brains and confused thoughts of mediums and sitters alike. This evidence cannot be razed from the record, although so far it remains unnoticed. It must stand with all the rest. But while the rest will fall as not being in accord with reason, this will remain because it is the truth as far as it goes.

William Q. Judge

Path, July, 1891

About The Secret Doctrine

By W. Q. Judge

I have been asked to write anything known to me personally about the writing of *The Secret Doctrine* by H.P.B. As but little time was then spent by me in the company of the author, what I have to say is meagre. If I had been with her as much when *The Secret Doctrine* was being put together as I was when she was writing *Isis*, very great benefit would have accrued to myself, and in view of a letter she wrote me from Wurzburg, I have some regret that the opportunity offered was not availed of.

When the plan for *The Secret Doctrine* had taken definite shape in outline in her mind, H.P.B. wrote me several letters on the subject, one of which I will quote from:

Wurzburg, March 24th, 1886. Dear W.Q.J. I wish only you could spare two or three months and come to me at Ostende where I am emigrating again, to be nearer to ---- and friends. I have some money now and could easily pay your fare out and back. There's a dear, good fellow, *do* consent to it. You will be working for the Society, for I want you badly for the arrangement of *Secret Doctrine*. Such facts, *such facts*, Judge, as Masters are giving out will rejoice your old heart. Oh, how I *do* want you. The thing is becoming enormous, a wealth of facts. I need you for calculations and to write with me. I can assure you, you will not lose time by coming. . . Do think of it, dear old boy. Yours sincerely, and affectionately, H.P.B.

This pressing invitation I could not accept because of certain circumstances, but on looking back at it I am sorry that it was let slip by. Other letters going into the matter of what was to be done and referring to old beginnings need not be quoted. One of them, however, reminds me of another period when *The Secret Doctrine* was in her mind, though I am not aware she had told anyone else. It was in Paris in 1884, where I had gone to meet her. We stopped in a house in the Rue Notre Dame des Champs, and for a shorter time at the country house of the Count and Countess d'Adhemar at Enghien near Paris. At Enghien especially, H.P.B. wanted me to go carefully through the pages of her copy of *Isis Unveiled* for the purpose of noting on the margins what subjects were treated, and for the work she furnished me with what she called a special blue and red pencil. I went all through both volumes and made the notes required, and of those she afterwards wrote me that they were of the greatest use to her. During our stay there several psychical phenomena took place seen by many persons. But every night while others were asleep I was often awake for several hours, and then in the quiet and the darkness saw and heard many things which no one else but H.P.B. knew of. Among these were hundreds of astral signal bells flying back and forth, showing -- to those who know the meaning under such things -- that much was on foot when people were asleep and the place free from disturbances of noise and ill-feeling common to the waking mortal.

At the house in Paris she worked all day and often far into the night on the book, and conversed with me about it. Sometimes she became changed in manner and much absorbed, so much so that automatically the famous cigarettes were lighted and then

forgotten. In that way one night she lighted and let go out so many that I forgot to keep count.

One day I said to her that I would write the book entire, for a joke. She took me up seriously, saying that I might and she would see that I accomplished it, but I declined of course. This was in private, and there was no attempt at guying at all. The subject of elementals came up, and I asked her if she intended to give much on it. Her reply was that she might say something, but it was all *sub judice* as yet and must wait for orders, as it was not a quiet or harmless part of the thing.

She then asked me to write down all I knew or thought I knew on that head, and she would see if that much coming from me would be allowed to pass the unseen critics. A long chapter on Elementals was then done, nearly all by my pen, and she put it away for some time. The day that it was finished was warm and pleasant, and in the middle of the afternoon she suddenly grew absorbed once more. The air of the room at the same time was turned to the temperature of much below freezing, to judge by sensation, and I remarked on the fact. It was not a change of the weather at all, but seemed to blow out from H.P.B. as if she were an open door from some huge refrigerating store. I again drew her attention to it and said, "It feels as if a door was open on the Himalaya Mountains and the cold air was blowing into this room."

To this she replied: "Perhaps it is so," and smiled. It was so cold that I had to protect myself with a rug taken from the floor.

In about three days she announced that my small and inadequate chapter on Elementals had been of such a sort that it was decided she would not put much, if anything, into *The Secret Doctrine* on the subject, and mine was either destroyed or retained. It certainly is not in any part of the published volumes.

Speaking to those who know and believe that H.P.B. was all the time in communication with the Masters in their retreats somewhere on the globe, I can say that a serious series of consultations was held among them as to what should go into *The Secret Doctrine*, and that it was plainly said that the book was to be done in such a manner as to compel the earnest student to dig out many profound truths which in a modern book would be announced especially and put down in regular course. It was also said from the same source that this age, being a transition one in all respects, the full revelations were not for this generation. But enough was to be given out in the manner described, as well as plainly, to make it substantially a revelation. All students, then, who are in earnest will do well not to pass carelessly over the pages of any part of the book.

This is all I can say on the subject of the writing of this wonderful book. I only wish it were more, and can but blame myself that I was not present at a time when, as I know now, greater opportunity was offered than at any other period for inner knowledge of the writers, seen and unseen, of *The Secret Doctrine*.

From *Reminiscences of H.P.B. and The Secret Doctrine*, by the Countess Wachtmeister,
pp. 88-91 (1976 ed.)

Abridgement of Discussions upon Theosophical Subjects

[W. Q. Judge's comments under his own name, The President, General Secretary, and X.]

Number I

April, 1886

G. -- I would like to ask how many degrees there are in the Theosophical Society, and if there are any others, who, if any one, can confer them, or how can they be obtained?

The President -- I can state authoritatively that there are three degrees. The first or lowest is that in which every member is upon entering; the next is that of probationary and accepted Chelas, or disciples; and the last is that of Adepts and Mahatmas; each of these in turn has its natural divisions. The first is conferred by membership and diplomas. The second cannot be conferred *by any person, officer or otherwise*, in the Society's exoteric work, nor can the third. Those two are to be taken, so to say, by merit, and only that particular Adept in whose *ray* you are knows who is his chela.

G. -- Cannot Col. Olcott or Mme. Blavatsky, or the heads of the movement here, confer the second degree?

The President -- Most positively not. Persons have asked that before of Olcott and Blavatsky, and the reply has been a positive refusal and denial of power to do it.

G. -- I have heard that a member of another Branch was offered the second degree by some one, either an officer or some other person.

The President -- Such a proposal was highly improper. All of those who are in the second degree, when they have knowledge of it, conceal such fact; and, as I said, no official has any right in the matter. A degree so conferred would be, in fact, empty nonsense. As *Light on the Path* hints, those who reach the second degree will know it themselves, within themselves. Many work unceasingly for years not knowing from any written evidence that they are chelas.

The work of the Society is of two kinds: (a) Exoteric work in the world, to spread a knowledge of truth, and help all to make investigation to that end. In this work both chelas and non-chelas are engaged. It is the first degree; and anyone can take it, by asking for it and by being a person of good character. It takes in the work of all the branches of every kind, because what some choose to call "secret work" is the property of each man who pursues it. (b) The esoteric or secret work of the Society. This is done by adepts and their own chelas. *Without exception* this is profoundly secret, even extending to complete concealment by both adepts and chelas of what they have done. The reason is that it is all work upon the interior or soul part of the people, and chelas never say that they are chelas

or that they are doing any secret work. If, for instance a chela is directed to implant in another's mind, a certain great idea, he tries to do so, but he tells no one, not even other chelas whom he may know to be such; nor do they ask him. Each proceeds on his own line of work, trying to carry out the directions he may have received. Each chela entered this so-called 2d degree because he *attained* to that moral and mental state. So it could not be conferred by any diploma, nor by any officer of any class whatever.

There are of course some chelas who are higher in mental and moral and spiritual development than other chelas. This would constitute another division among those of the 2d degree. But it is a natural division; and no amount of sentiment, or of declaration of desire, will accomplish this. The person must grow into that state, whether the growth be slow or rapid. The same differences exist among those of the highest section. Some are greater adepts than others, just as Moses appeared to be greater than the magicians of Pharaoh.

As to progress in this matter, it must follow that those progress the most who succeed in purifying their lives, their thoughts, and their motives, and who work the most unceasingly and unselfishly for others in the great cause.

It is hard to keep off the motive of working for the purpose of acquiring the reward, but it is easy to *try*, and to try to do so is absolutely necessary.

G. W. S. -- A friend asked me if some chelas do not confess to others who are supposed to be higher, something like the Catholic church.

+ -- Decidedly not. Such a thing is extremely ridiculous. As a preceding reply said, each one has to work on his own lines and his only superior is his Guru, and even to his Guru he does not confess. It is not necessary, but must be useless. For if our ideas of the inevitableness of Karma are correct, then no amount of confessions could wipe out the Karma of our acts. Consequently such confessions would be absurd.

Confidences then are never revealed.

Question from Chicago. -- "I am troubled by the idea that perhaps I am wasting time in my studies by pursuing them in the wrong direction. I do not want to fritter away the time and find after some years that all has been in the wrong direction."

R. H. -- I do not see why any effort can be called wasted. All study stores up energy and there can be no waste whatever. Even study in what seems the wrong direction gives that much experience.

Col. -- The only wasted time, it appears to me, would be in pursuing such powers as that of projecting the double, seeing astral forms, and so on. That does not, it would appear, develop spirituality, it is only a physio-psychical training.

+ -- The question could be answered better if we knew just what line of study the questioner has been and is now pursuing.

The subject of Karma was taken up, and discussion was had upon the influences which persons striving toward adeptship, had to contend with.

A. D. related the instance of a lady who said she would like to know several adepts, because "it would be so nice to have them do errands for her, recover small articles mislaid, bring coffee in Oriental cups, etc., with the aid of elementals." He thought this illustrated the false attitude in which many persons stood toward the subject, not even trying to understand the smallest of its great truths.

E. D. H. -- What effect has Karma on our present struggle to better our lower nature? Is old Karma lost or mislaid, or does it enter into the matter, or are we to be governed henceforth only by that Karma which we are now making? Can old Karma be avoided?

+ -- The remark of Jesus is applicable here, where he desired his disciples "to be delivered from temptation." He did not desire that temptation should not come to them, but that they should be delivered from it, that is from its effects or power. Karma is not always all worked off in any one incarnation. We are now under the effects of old Karma, which we ourselves, in a past life, or in the past of this life, stored up. At the same time that we are now working Karma off, we are making new, which will rebound upon us now or in a succeeding incarnation. Our duty then to ourselves and the race, is to now make as much good Karma as we can, not devoting ourselves to, or being worried about past Karma; that is inevitable. It must come, so whatever it may be, good or bad, we now should accumulate good Karma even if we find in a few years, some terrible disaster upon us, the result of crime or error in a former life. It is certain that the life to come after this one, will not have disasters if we do right now. The most powerful of Buddha's disciples, Moggallana, was suddenly assassinated in his later years by robbers, and Buddha did not interfere. His explanation was, that in a previous incarnation Moggallana had committed a similar act which had not up to that time been compensated for.

Col. -- I am led to believe Karma ought to be sub-divided, as: that of the body, the mind, the desires, and so on. The man himself must be the result in the ever present of all the good and evil of him in the past.

I think it can be changed and affected, (a) *unknowingly*, as, by climate, by family, by nationality, race, through ignorance, and by the age; (b) *understandingly*, by one's perceptions and judgment conjoined with will, when his mind is opened to a knowledge of Karma, for then he works with that in view. Immaturity of mind and want of clear perception of right may in this direction obstruct progress. So, until the dross is burned away, leaving only the spirit, he will have to fight many tough battles, which, however, will leave him better armed for each succeeding conflict.

+ -- In *Light on the Path* that is distinctly stated, and especially as to the constant fights or storms that will occur; and the silences coming among those fights and storms, are the chances for preparation.

B. X. -- A thought occurs here worthy to keep. This constant struggle, up and down, surely goes on. It is easy to aspire when we feel jubilant in spirit, but not easy when we are in the depth of despondency. In the first case it is natural, for the jubilant feeling is caused by the present aspiration. If we only aspire then, the progress will be slow. But if we force ourselves to contemplation of the Supreme Soul when we are in despondency, then in the succeeding period of joy which will come, the bound upward is to a point beyond where we were before, and so the next downward rush will not be so low as the last, whereas if we leave it to itself we may for a long period never rise above, or rather never pass certain limits of this oscillation. So it is more valuable for us to aspire and to reach toward the Supreme Soul, when we are in despondency, than when we find ourselves in a highly elevated condition. We must refer to this again in another light.

Col. -- Theosophists should take offence at no man, and have no *pet theories* of right for others. By helping a questioner he can build good Karma for himself. In all men is more or less of good. Nor should we despotically drive another into well doing. We should plant seeds of good. Lopping off, perforce, a branch of evil does no radical good, for the cause may still remain. So a correct view of Karma leads to a struggle with oneself in which all others are helped and affected, as we are so linked with others that any change in us must affect them.

+ -- The three great kinds of Karma should be well understood. That is, of our family, of our race or nation, and of the present age. It is very certain that if any of our duties are left unfulfilled, whether at death or upon renouncing the world, they will rebound on us at some time. These kinds of Karma are exhibited in the defects and good qualities of (*a*) the family, (*b*) the nation, and (*c*) the whole humanity. The first we may know and cure, (*b*) is obscure for us, (*c*) almost unknown. But all are powerful. So the rash person who rushes madly for Adepts and chelaship, unwittingly may put his head in the lion's mouth. The defects due to family Karma are strong enough to overwhelm him at the first trial, and how powerful, nay, dreadful, are the defects of his nation, all to him a blank. Here nature is cruel perhaps -- no, only just -- although inexorable. We first then must try to know our family defects, and by doing good Karma bring up to the front the reserved force of our past high deeds and aspirations, so that when we shall have got to a point of trial the good qualities are in sufficient strength to help us. This is what we may call "Karmic stamina." It is what Jesus meant when he said, "Lay up for yourselves treasures in heaven."

E. B. H. -- I think every mental or physical fault allowed to hold its ground, insidiously leaves at every recurrence a sediment in the soul. This drags us back to earth, because of the desire which accompanied it. It would seem then that what people call fate is truly fate, but we made it and we alone can unmake it.

B. X. -- That is true, and that is the whole struggle. This "fate" is Samsara, or the great wheel of rebirths, from which each alone must deliver himself.

G. -- Perhaps the stress so often laid by Theosophy upon our not being anxious about the effect of our actions is really intended to prevent us occupying ourselves too much with

what comes into the cognizance of our fully developed powers, lest we should not give those which are in embryo a chance to assert themselves -- that, in fact, there is a different and more important effect of our actions than that generally seen, this effect being the one on which our attention should be fixed.

The danger in that case is that one may be continually thinking about what kind of Karma he is generating, which, it seems to me, would be unhealthy and abnormal and only refined selfishness -- like thinking all the time of his own salvation from hellfire.

Col. -- After all, but a small part of each man's total Karma is the effect of his own action; there are, besides the Karma of his own making, the Karma of the family to which he belongs, his national Karma, the Karma which results from the condition, moral, intellectual or social of the civilization in which his nature is developed, and so forth, to all of which he is subjected. Before mankind can hope to escape from the bonds of matter all these different Karmas must run down and cease to have action.

E. D. H. -- Can Karma come to a head?

+ -- Undoubtedly, it is coming to a head all the time in life, blossoming out in the shape of thoughts, words and actions, which are themselves the seeds of future Karmic bloom and fruit. These are the lesser wheels within that greater wheel of Karma, each turn of which brings us back to the world of matter once more.

B. X. -- The meaning of what is said in *Bhagavad-Gita* about acting without being bound in the action, is, that we should learn to do any action because we believe it to be right, having no thought for what the consequences may be. But if we regard the consequences, then we are really acting not because we are sure of our standard of action, but with a view to some result. This inevitably binds us in the bonds of action, and results in a Karma that will bring us surely back to that kind of life. We are not to be indifferent, because that is worse yet. We should act with the above high motive, using at same time the same amount of energy as those do who are entirely bound up in results, as the author of *Light on the Path* tells us.

As yet, we must be content with putting the state of not caring for Karma and not making Karma, as an ideal to be aspired to, for we cannot even begin the struggle without making Karma. Therefore, as a step toward a higher plane, we must try to make good Karma, and in this endeavor we should not fail to try to comprehend, through study, what we are, how we should act, what Karma really is, and how best it can be reduced, avoided, or worked off.

After all, the attitude of mind we are in when any act is performed, is more important than anything else. This is easily understood when we consider how often men do a certain thing with good intention which we cannot condemn, although others, better informed, know it to be unwise.

Number II

May, 1886.

Question from Brooklyn. -- I have heard that telegrams or letters signed "K. H." have been received by certain theosophists directing things to be done or lines of study to be pursued. Can they be considered genuine and from the adept named, and if so why are they not more general?

W. Q. Judge -- stated his firm conviction to be, that such telegrams or messages were not genuine, and that he knew from statements made in India to him, that the Adepts do not send messages around in such a manner, and that, even with their accepted disciples, they are very chary of messages. He also said that a disciple of the adepts, whom he met in India, assured him that those Beings must not be held so cheap as they have been made by some, and the disciple (an accepted chela) declared that he would sooner cut off his hand than send a pretended message, referring also at the time, to the well-known rule in occultism that any occultist, student or adept, who directly by pretended messages or phenomena, or indirectly by mysterious assumptions or small deception, pretends to have *siddhis* (powers), or otherwise attempts to convey the idea that he has made progress in the secrets of occultism, thereby at once forfeits his progress and throws himself far back.

Col. -- It seems to me also, that every one must be careful not to accuse any student of having made such an attempt at deception, because often we may feel that such attempt has been made, when in fact, the feeling is due to our own ignorance and inability to understand, or to his desire to avoid possible misconception.

After further discussion, it was decided that it is quite unlikely that any such telegrams are genuine, but are merely either a hoax, or the outcome of the vanity of the person who sent them.

A. D. -- speaking on talismans said: "Admitting for the moment that talismans have real effect, we find Paracelsus and others saying that lead, which is sacred to Saturn, may be used to make a talisman which will preserve the wearer from death by means of lead. I should like to ask whether, if my life were saved from a bullet by this means, the Karmic result which would have been achieved by my being shot is avoided.

+ -- If Karma be a Divine law governing the universe it cannot be completely wiped out by the action of a talisman, for this would require that Karma, which ceases to act only when it exhausts itself or is counteracted by opposite Karma, should be nullified and disrupted by an extraneous force. The talisman therefore must be supposed only to avert the fatal blow for the moment, and the Karmic effect will show itself in some other shape at a later period during that life, or in the next incarnation in that form or some other.

Question from Florida. -- In No. 1 of "Abridged Discussions" it is held that we are answerable, in effect, for the sins of the Family, the Nation and the Age. But how does this accord with the doctrine of Reincarnation?

The soul returning from Devachan to resume its Earth life, is not necessarily related to the parents with whom it takes up its abode. Now, is it just that this soul should be deprived of the fruits of his good Karma merely because he has the ill fortune to be born of wicked parents? Admitting that the race is so bound together, that no individual can do or suffer wrong without hurting others, yet it seems repellant to our sense of justice that the good should suffer. It is a misfortune to belong to an immoral family, a wicked nation, or a corrupt age, but ought the individual to be punished for this misfortune? May we not believe that he who keeps his own soul clean shall reap his due reward? Otherwise is not the incentive for goodness, wisdom and truth greatly weakened?

+ -- In discussing this it was shown that No. 1 Abridgement did not hold that any one could be deprived of the fruit of good Karma, but that every one reaped exactly what he had sown, good or bad.

Col. -- Man coming from Devachan gravitates to the family which exactly suits the Karma he has made in previous existences, and he himself in former existences helped to build up the Karma of his race and civilization; his experiences in life, moreover, are the resultant of his good and bad Karma, therefore, it seems to me, there is no injustice.

W. Q. J. -- The effects of Karma can not be calculated mechanically, like weighing out a pound of sugar; for the Karma of one incarnation may appear in another under a different form, just as the sun's heat stored up in the coal is converted into flame in the furnace, reappears as steam in the boiler, changes into mechanical force in the engine, becomes electricity in the dynamo, and finally emerges as light in the electric lamp. Nor do they *always* assert themselves in the same shape or form; but they often might and do. Nor do they invariably show themselves in the incarnation immediately succeeding; their development might not occur for ten, or perhaps, one hundred lives after.

Our good and evil propensities have unknown mazes and ramifications, and they are as much a part of our Karma as are the mere effects upon our circumstances of any action, good or bad. And to these good and evil propensities, the law of science which permits one kind of energy to be converted into another under favorable conditions, must be applied; for any evil or noble element of human nature, converts itself when the conditions permit, into any other element however apparently remote. This is what is meant in *Light on the Path*, where it says that the source of evil lives fruitfully in the heart of the disciple as well as in the heart of the man of desire, and that it may blossom after many hundreds of incarnations. The possibility of this blossoming, and probable conversion into some undreamed of propensity or element, is found in this, that in one life the conditions did not arise which would enable the propensity to come to the surface, and that hundreds of lives have no power to kill a seed of either good or evil which has not had its chance for growth. And the "conditions" necessary, are not alone the state of life, the family, or the age, in which we incarnate, but also the attractions we may have set up in a former life for another being or any kind of conduct.

The moment we again meet those beings or that kind of attraction, at that moment the old propensity comes to light in its original form or in some other form which may be stronger, or perhaps in two or three different kinds of mental or moral energy.

E. D. H. -- If it be a fact that our progress follows the law of universal evolution, it is begging the question to say that any man suffers injustice, for his being born of bad parents or into unhappy circumstances must be considered as one of the results of his past Karma.

S. H. C. -- Our sense of apparent injustice in this case, seems to come from regarding the question in the light of human justice, which requires immediate settlement, rather than of the larger divine justice which has eternity before it to set things right. If every seed that fell on stony ground had to be compensated before the luckier ones were allowed to grow, the whole course of nature would be stopped. Providence does not strike the balance till the account of each individual is closed, but that balance is sure to be found correct.

R. H. -- The adjustment of Karmic causes and effects being a matter of natural law, and of cosmic rather than human justice, it is probable that in reincarnating the spirit is attracted unconsciously to the body fitted to receive it, much as during the process of chemical combination an atom of one kind is attracted to the atom of another kind which has most affinity for it. This apparent exercise of a power of selection is seen more clearly in the faculty possessed by the various tissues to extract from the blood the particular constituents necessary for their maintenance, but in no case can it be supposed to be consciously exercised in our usual sense of the term. Were the reincarnating spirits not guided by some higher influence which makes a certain choice for each one a necessary choice, it is difficult to see how, with the competing wishes and interests that would then come into play, the millions of reincarnating spirits could find their right bodies without cross purposes and conflict.

W. -- In the *Bhagavad-Gita* Krishna says that he who at the moment of death utters his name goes to Him. I should like to ask whether this does not savor strongly of deathbed repentance.

Krishna -- By "the moment of death," is meant the actual moment of transition when the senses have closed to this world and not yet opened to the other. This is entirely different to the moment *before* death when the mind is filled with ideas of terrestrial origin, and the expiring sinner calls excitedly upon God to save him. When the last breath has been drawn, and, as far as spectators are concerned, all is over, a moment of intense mental activity occurs before the spirit finally leaves the body. All the past life rushes with graphic vividness before the mind, and the thoughts, emotions, and desires *which have become habitual*, arise with irresistible force. At that moment, the true moment of death, what presents itself most strongly, and forces itself out, is that which has been nearest and dearest to the heart during life -- money, lust, charity, pride, -- whatever, in fact, the individual has habitually made an object of pursuit and worship. For anyone, therefore, to

be able to call on God at the moment of death, implies a life-long service of God, and in that sense must Krishna's saying be understood.

Col. -- I am somewhat puzzled to understand whether our individual consciousness will be continued eternally. The favorite simile of a raindrop returning to the ocean seems to imply the loss of individual identity when the spirit becomes merged in the divinity.

G. W. S. -- Since we have consciousness we must have come from a power which possessed that consciousness in order to give it, and when it returns whence it came it is really we who return, for our consciousness is ourselves.

R. H. -- Who knows but that the rain-drop preserves in its own way its sense of identity, or memory of its drop life, although its material particles be scattered. At all events that *we* should preserve our identity forever seems to be a necessary corollary of the possession of a conscious individual indestructible spirit, and if such be the case, it does not weaken our position that, with our extremely limited mental powers, we are unable to say how it will be brought about. John Stewart Mill said that the possibility of two and two making five in some other state of existence should neither be affirmed nor denied on the strength of our present experiences and mental powers, and if material science goes so far as that, we should not be afraid to acknowledge limitation in our powers of intellectually comprehending spiritual things.

From St. Louis. -- Is it possible to skip an incarnation?

To skip an incarnation would be like skipping one lesson in a series. But as the subject matter taught during each incarnation, so to speak, must be learned before the individual can pass on to further development, to skip an incarnation is an impossibility and involves a contradiction. For no matter how, or in what body, or for what period of time - - long or short -- the ego reappears, it is an incarnation, inasmuch as *incarnation* means *coming into a body*. *To skip a period in Devachan* is, however, possible, but it is exceedingly exceptional, and seldom advantageous. It occurs, we are told, in two instances. First in certain rare cases when the Adepts, in order to hasten the development of a chela, aid him in passing at the moment of death into some other and younger body, which is at that instant in the act of losing its own tenant, but which is not so diseased as to prevent full recovery of health after the advent of the new vitality. Secondly in the case of the higher Lamas, when, at the death of the old Lama his spirit enters the new body while it is still unborn.

From Malden Branch, T.S., May, 1886. -- The reading of the article, "Kimenis," in *The Theosophist* for April, caused a discussion on the temptations to which the student of occultism is subjected. One of the members said that *Kimenis*, or *Khimenou*, was once known to a certain student as *Kamen*. In *The Idyll of the White Lotus* the name of one of the priests, who renounced his humanity in order to gain the love of his fellows, while he thenceforth loved no one in return, was *Kamen Baka*. Had the young man who wrote his experiences with *Kimenis* been in pursuit of occult knowledge, that fair demon might have tempted him not only in the astral form, but in the body of some living woman. This

is one of the twelve temptations to which, under the rites of the Egyptian mysteries, the candidate for occult advancement is subjected. Another temptation is to sell the knowledge acquired; to make use of it for the sake of gain. Whoever does this, directly or indirectly, loses his chance of advancement for the time. The Divine Wisdom cannot be prostituted to selfish ends in any way, and whoever does so becomes a black magician. All are given the chance to enter upon the Path, though they may not realize the value of the opportunity, and many fail, not knowing that they have failed. Such is the Law.

Z. -- It seems to me that many who think that they would earnestly seek the light do not comprehend the true nature of the temptations to which they are continually subjected. They are looking for something unusual, something hard in the way of a trial, and think: If something of the sort would only come along, how I would show my power to stand it! At the same time, by their daily yielding to the small vexations of life they show their unfitness for meeting greater trials. Even if one who has waited long and patiently asks, "Why am I not given an opportunity, since my conduct deserves it," he shows by the very question his unfitness. As the great poet, Walt Whitman, who is full of occultism, says: "When the materials are all prepared and ready, the architects shall appear." When a person loses his temper over a trifle, he is hardly likely to meet any greater temptation in the right spirit. Every time we successfully overcome even the slightest obstacle, we have made a step in our initiation into the mysteries. Let us remember that it is the unexpected that always happens in the way of trials to the novice. The devil never sends a herald to announce his coming, and when pictured as a serpent it is never as a rattlesnake. When we have learned to encounter every vexation absolutely without complaint, either internally or externally -- if it disturbs us in the slightest degree within, it is just as bad as if we expressed it in words or action -- then, and not till then, can we expect to be given the opportunity to take a decided step forwards. For the secret of advancement is the development of the will through its union with the Divine Will. By meeting the ordinary ills of life with unvexed soul we educate and strengthen our will, fitting us for further advancement. Humbleness, Patience and Content are the first 3 steps that lead to the door.

The book entitled *Ghost Land*, familiar to many occultists, was alluded to.

M. C. -- I have just been reading the book for the first time. The author had undoubtedly gone far in occultism. But there are evidences of a misstep. The work is marred by the false glare of Spiritism, and it is notable how the denial of the great truth of Reincarnation is insisted upon. But the next time the author passes this way he will know more of Reincarnation, and admit that he was here before and will be again. He is an old man, and will soon desire *a new coat*. When he thinks he sees the dear friend, who gave up for him his own life, suffering among the earthbound souls and himself among the shining ones, that is self-glorification, egotism, self, -- and he is mistaken. He tells more in detail concerning some great mysteries than probably any other man has yet put in print. But when he says that he himself occupied the *Seventh Seat*, that is conclusive proof that he did not, in reality, for that is a place which once occupied is never referred to by the occupant. He may have thought that he did. But there is no danger that a man can reveal the secrets of the most High. When he thinks he does, he does not. "He that

exalteth himself shall be humbled." It is one of the tests that, *if a man is proud of his wisdom, he must fail.*

Number III

June-September, 1886.

E. D. W. -- asked: "Is not Christianity in its purity, that is to say as taught by Jesus, much the same as Theosophy?"

X. -- The religion which Jesus taught is not what the world understands by Christianity. Those who follow the real religion of Jesus think they are Christians only because they still try to combine in their minds the theology of their church with the sublime and simple ideas of their Master; and nothing could prove more clearly the moribund condition of dogmatic Christianity than the growing tendency to identify the name "Christian" with the teachings of Jesus, rather than with orthodox Christianity. The doctrines of Jesus are undoubtedly the same as those of Theosophy, inasmuch as they are the embodiment of the same high morality that all great sages have inculcated -- the morality of the Ancient Wisdom Religion, which is the highest morality conceivable to mortal man. If, however, "Christianity in its purity," is to be made synonymous with the doctrines of Jesus it will be necessary to rub out nearly everything which the world has understood by Christianity for 1800 years. Jesus taught that the kingdom of heaven is within men, that all men are children of one father, and therefore brothers; that man must be saved -- attain to perfection -- through the Comforter, the Christ, the spirit of God in his own heart, his own divine nature, and not through Jesus himself in any sense. This divine spark is man's birthright which he can either forfeit entirely or redeem and cherish, and which Jesus felt so strongly within himself that he identified his conscious principle with it. All this is pure Theosophy.

E. B. H. -- It is well to have this made clear, because people are inclined to confound the phenomena generally understood as Theosophy with the philosophy of the movement. They imagine that all there is to Theosophy is to be found in its wonders, and hence suppose that the religion of Jesus and Theosophy are incompatible.

Edson H. -- The doctrine of reincarnation is so different from accepted Christian theories, it is hard to convey these ideas to minds of Christians, unless they have had some instruction upon them. The moment such persons get their minds open to the fact that they are more or less bound by old ideas, they begin to make progress. Christians ought to remember that Jesus himself apparently accepted this doctrine of rebirth, as for instance, in the cases of the child born blind, and, where Jesus referred to John the Baptist as being Elias. Rev. Ed. Beecher in the book *Conflict of Ages* claims this doctrine as a Christian one.

Col. -- When it shall be clearly understood that to be living a truly theosophic life includes in it the same reverence for the eternal One, the same devotion to high morality and justice, and the same love for fellowmen that Jesus inculcated, then Theosophy will begin broadly to be seen in its true light; yet the theosophic life is deeper, higher and broader than that which the Christian church ever teaches.

P. D. asked: -- Ought Theosophists to send their children to Sunday School?

X. -- Going to Sunday School is, for the children, a social pleasure; for the parents to send them there is in this case a tribute paid to conventionality. In the absence of any similar institution on a theosophical basis it seems a tempting and easy way to dispose of the children during a few awkward hours. Much depends upon the character of the teacher, and upon the tone of the particular Sunday School. Sometimes a simple and unobjectionable morality is taught and illustrated from the Bible stories; but in those cases where the teacher offends the consciences of the children with theological dogmas it would naturally seem advisable to keep them at home, unless any bad effects of the Sunday School lessons can be counteracted by home instruction. It appears to be a choice of evils, for to keep the children at home is a punishment to them, and probably a trial to the parents, and to contradict what they hear in Sunday School would tend to puzzle the children, and to sap their faith in any teaching, for a child must be taught dogmatically and it has no criterion except personal respect for the teacher by which to choose between opposing assertions about religious matters. The dilemma shows the need of Theosophical Sunday Schools for those members who are not Christians, but in any case it is the duty of parents, when they are themselves agreed, to teach their children the fundamental truths of Theosophy, and to present to them, in such a form as the young can comprehend, whatever ideas they feel have done good to themselves. If certain doctrines have done the parents good, they should not idly allow the children to remain without them in the hope that later on the latter will find these things out for themselves.

E. B. H. -- In my opinion, children can be taught by reason, and they will accept theosophical truths very readily if put before them in the true light.

Question from Los Angeles. -- Many seem to feel acutely the buffeting of the world; would not a retreat, a kind of lamasery, so to speak, be of great value to such persons in their spiritual development?

R. A. -- Experience proves that a lamasery which contains only students is not productive of good, and no real student retires from the world on account of weariness of life. Peace and content come only to him who tries to live each day as it is given. Wisdom and knowledge only to him who performs his duty in life. We are here to learn our lesson -- to realize that all men are one, high or low, and this we cannot learn unless we live among them. Those who in this country sought seclusion in an isolated retreat would find themselves in the full glare of public notoriety. Here, the yellow robe of the ascetic, must be worn internally, not externally. Each must have his lamasery in his inner self. The effort and the money needed to establish a lamasery would be better employed in active works of charity. Self is the most dangerous of all the powers with which we have to

contend, and to shut oneself up from the world for the purpose of soul development is a dangerous and extreme kind of selfishness, and he who goes off by himself to watch his soul come into blossom will see it wither and die at the roots under the blazing sun of his own selfishness.

After some discussion the views expressed by R. A. were endorsed by the meeting.

A. N. S. -- asked if the Theosophical Society was a secret one, as many of his friends had put the question to him, and the President of the Board of Control had said so much in the newspaper about secrecy that he hardly knew how to reply.

The President in reply drew attention to the Report of the last Annual Convention of the Society in India, when the rule of secrecy was abolished, and the only thing required was that one desiring membership should be in sympathy with the idea of universal brotherhood. The old obligation was retained only to be used at the discretion of the Presidents of Branches. The New York Branch retains the obligation of secrecy only in regard to the signs and passwords, and their signification, a knowledge of which is imparted to a new member at the time of his initiation. But any person may become a member of the Society by making application in accordance with the Society's rules and by-laws, and need not take any obligation to secrecy, and it will then be the duty of the Society at large to admit that person as member of the Society unattached to any particular Branch.

The subject of Anger having been introduced, the Colonel said:

He who perceives a spark of the Eternal spirit in all things can have but little selfishness left in him, and he is necessarily free from attacks of Anger as distinguished from an unselfish feeling of Righteous Indignation at injury done to unprotected innocence. In all nature, animate and inanimate, he recognizes only a mass of scintillation's of the Eternal Spirit, each surrounded by materiality; and this makes the doctrine of Universal Brotherhood a grand, heart-filling anthem of harmony, ever thrilling through and through him. He sees in long perspective the never ending march of evolving progression of all things, and all tending up to the Eternal. What can anger him? He is too deeply concerned in the well-being of all to care how obscure he may be. He is too engrossed in building right principles to concern himself about himself. So flimsy is the structure of his selfishness that a blow goes through it without evoking that resistance from which anger is generated, as a spark is generated by the collision of flint and steel.

S. C. Y. -- There is a floating suspicion in the Society that there exists in this country an unknown head or director of the Theosophical Movement.

General Discussion. -- There is strong reason to believe that such is the case, although anyone who knew it to be a fact would not be likely to declare it. It is said that although only a portion of the Brothers of the First Section were at first in favor of establishing the Theosophical Society, they have all given their adhesion to the movement now. It stands to reason, therefore, that the well-being of the Society must be a matter of common

concern with the Brotherhood, and that it will employ the methods usual with it in all such cases. We should remember, however, that the mode of action of the Brothers of the First Section is to work in harmony with nature, which does not consist in arbitrary interference with the laws of cause and effect. By their unseen aid we can accomplish things which would be difficult or impossible without it, and we are apt in such cases to flatter ourselves on our achievements, like a child pulling a cart which someone unperceived is pushing from behind. It is evident that this supervision being guided by a clearer, and therefore more prophetic, perception of consequences, is apt sometimes to push things in a direction we do not want them to go, even to the extent of apparent injury; to bring on, in fact, what doctors call "a beneficent crisis;" but in all such cases our verdict, when we see afterwards how matters turn out, invariably is: "It was for the best after all."

Question from South America. -- How far should such works as "Esoteric Buddhism" and "Man" be taken as authoritative?

X. -- The writers of these books are pupil-teachers, and their works are not textbooks of Theosophy. What the Masters are now imparting are, so to speak, elementary fragments of the Ancient Wisdom religion. Much of the teaching they are now giving us is in the form of problems for ourselves to solve; but in clearly understanding the statement of those problems we learn how to solve them. Men see things and ideas in different lights, and what is proof for one mind is not proof for another. Those who are in the same "ray" as the authors above mentioned will be satisfied with their works; while to those in a different ray the books in question may perhaps appear somewhat dogmatic or fanciful, especially in points where the writers give their own inferences. In reasoning from generals to particulars it is necessary to take a birds-eye view of the field at a time when the mind has not acquired the knowledge, perhaps not even developed the faculties necessary to comprehend that part of the subject which lies beyond everyday experience. It is in endeavoring to form a clear mental picture of that unaccustomed part, that writers in Theosophy chiefly disagree with each other, and tax their readers' powers of comprehension. It should be remembered, however, that our inability to form clear and satisfactory conceptions of things which until our knowledge grows we are told we must receive as if they were provisional hypotheses, is no proof that those things are not actualities, which will be fully shown and explained to us in due time.

Number IV

November, 1887

S. -- I have seen various references to "*The Parent Theosophical Society*," and would like to know the meaning of the term, and to what it is applied.

General Secretary. -- At present there is no meaning in this name, and its use is a source of error; it never should have been used. If there is in existence any "Parent Society," then

it is the Aryan, because its charter members are the only ones left here of the first Branch ever formed, while Mme. Blavatsky and Col. Olcott are the founders of this Branch which became the Aryan after their departure. But as the whole Society is composed of its Branches and unattached members, and as each person who joins -- either through a Branch or at large -- thereby becomes a member of the whole Society, there can be no "parent Society." It is advisable that this term be discarded altogether, as it has no reason for its existence and no meaning in its use.

1st Question from California. -- Anatomical science teaches that the nerves of organic life, which furnish power for every vital function, have their source and center in the brain, and that the latter is the seat of the soul.

+ -- It seems to me that anatomical science does not teach that brain is the center of the soul, for the soul is not recognized as necessarily to be inferred from the anatomical and physiological structure.

D. -- The sympathetic nerve system controls organic life. That system, as a whole, includes the heart and brain as well as the other ganglia. From this it might be inferred that the brain is not the exclusive seat of the soul, (the existence of which must of course be admitted by us), but rather that its dwelling place, as far as organic life is concerned, is in the portion of the nerve system having most to do with that life, as, for instance, the *solar plexus*. Inasmuch as the developing human germ carries its processes of organic construction to a high degree without a brain, but with more or less well defined nerve centers, we might safely conclude that the heart in that case is then the seat of the soul.

J. -- The Upanishads state that the soul or self dwells in the center, or knot, of the heart. This knot of the heart is also spoken of by Mohammedan devotees. Both say that in order to know the soul the heart's knot must be unloosed. Yet we find that the Hindu yogi affirms that in order to know the soul the man's *conscious will* must pass through and become master of the different vital centers of the body, ending in one that is in the brain. This seems to give the brain a high place, but a co-operative one, because by itself it could have done nothing.

Then again many well authenticated cases show us that hearing, sight, smell, and feeling may be transferred to the stomach or even the feet -- as in the hysterical patients of the Salpetriere Hospital in Paris.

Some well-versed theosophical students affirm their belief to be that the brain is only the commander who executes certain orders from the soul, which they say has its real dwelling place in the heart, while at the same time it dwells also outside of the heart.

Arjuna. -- Have you reflected on that verse in the Aryan books which says that from the heart radiate various arteries -- 101 I think -- which are said to serve for the soul's departing in different directions, and that in these arteries is a fluid of different colors, in which the soul dwells, or to which it retires when the body is asleep. They also say, I think, that that soul which can at death go out from the man through the great astral

nerve, a passage going from the top of the head, will not be reborn, but knowing itself -- or God -- will reach salvation.

Col. -- Regarding this matter, it is well to remember that all souls are not alike, and therefore would have perhaps, different places for their seat. Take, for instance, those exhibitions at spiritistic seances where sometimes a form is seen to exude from the *side* of the medium and gain consistency. Here we have an instance in which the brain seems to be ignored by a conscious, or apparently conscious, thing.

E. D. H. -- I have always heard it asserted by many mediums that their "controls" told them that they took control of the body through the *spleen*. If the control had first to be obtained over the soul, the interesting query arises, is it the animal soul or the human soul of the person? The Greeks admit an animal soul, and St. Paul gives two higher principles than the body, so we may fairly ask whether, if there be two souls, one animal and the other divine, they each reside in the same spot in the body?

As for the pineal gland, it is well settled that it now has no particular function, being only a small sandy-like lump, and its assumption for the soul's place seems merely to arise from the failure of function for it. But the spleen presents just as good, if not a better, place, in which to put the soul's particular home.

W. Q. J. -- Many writers of old have asserted that man had once a *third eye*, and that the pineal gland is that third eye, dead, unused, and therefore retracted to its present place. I put this idea lately before a physician of ultra materialistic ideas, and he said it was not too wild an assumption, for there are many unused organs and remains of organs in the human body which once had a function of their own.

E. D. H. -- In one case I have placed my hand on the side of the medium over the spleen while being controlled, and felt a peculiar trembling there. I think it is the animal soul that is affected in those cases.

+. -- Hypnotic suggestion would account for the recollection by mediums in many instances.

B. -- What do you mean by "animal soul?"

E. D. H. -- I use the term to make a distinction between the higher conscious soul and that part of the soul which governs mere life.

S. -- I think it is the animal soul that has its seat in the solar plexus; but I do not think that the higher soul has any particular spot for its seat in the body; it is both within and without and everywhere, as I assume we are discussing the human soul as distinguished from the animal.

Dr. W. -- We have first to settle what we mean by soul and spirit. The spirit in man is that which is like the divine, and the soul is outward to the inward spirit.

Mrs. G. -- I have seen what has been called by some the soul, and by others the astral man, come out from a person and heard it speak; is not that the soul? And this thing has no particular spot in the body for its seat.

O. K. -- If the soul has any special place in the body, it must be, I think, in the heart; for first there must arise will and desire, and the brain must be under command of the soul, but cannot say if this soul is the animal or spiritual one; and by the word "soul" I mean what is usually understood by the Christian as Soul.

G. W. -- The soul does not locate itself in any particular spot; it must permeate the body, and act by and through in its different organs.

H. T. P. -- To locate the soul is to materialize an immaterial thing. The body is only a manifestation of the soul. By locating it in any particular organ you are making it more material than body.

Some notes sent by Wm. Brehon, F.T.S., were then read, regarding the soul and the first chapter of the *Bhagavad-Gita* in which the writer laid down the proposition that the clearest way to think of the subject was to say that the soul took upon itself one sheath, or cover, after another, beginning with the finest and ending with the body, and that in these various sheaths reside the various powers and properties ascribed to the so-called "seven principles" of Theosophical literature.

J. V. -- I think this idea will aid us in clearing up the slight confusion which arises from dwelling upon a division of man into seven principles. As we admit that the seventh is spirit and therefore the whole, it would seem too much like leaving an eighth to be accounted for. But if we assume a great all pervading Higher-Self -- the same as Emerson's "Over-Soul" -- which assumes six manifestations more and more dense, arriving at body as the most dense, we can more easily come near the absolute truth that the *Self* is the basis for all, and thus also we may apprehend why all but that *Self* is an illusion -- for to me, *illusion*, in these subjects, means "a veil."

Krishna. -- I agree with J. V., and am reminded of the idea, so much dwelt on in the Upanishads, that the self -- *the Higher-Self* -- is the sole perceiver of all states or planes of consciousness, and therefore that which we know as the lower-self -- or the "I" of most of us -- must admit that it has to gradually be merged in the Higher-Self, in order to fulfil its destiny and acquire true knowledge.

C. -- This then will destroy the erroneous idea that Spirit ever can be, or needs to be, developed, and show, on the contrary, that it is the lower-self which must be purified or alchemized in order that the Higher may alone be seen. It will also show that it is philosophically wrong to say that "the Higher-Self will be increasingly conscious of the lower in proportion to the extent that the latter applies itself deliberately to the task of living for the sake of the *Higher*." For if the consciousness of that task is in the Higher -- as it must be -- then it is the lower that gradually disappears, and, further, to say that the

Higher-Self "increases its consciousness of the lower" is to reduce the greater to be included in that which is less than itself.

2nd Question from California. -- What became of the bodies of Moses, Elias, Jesus, and others like them?

G. W. S. -- This query seems unprofitable; for if we could reply accurately, it could be of no benefit to anyone.

S. H. C. -- Inasmuch as the body is a material composition subject to the laws of growth and decay, it must be the fact that these bodies decayed and dissipated in the ordinary manner, if they were not burned. But if the mystical *Something* meant by Moses, Elias, and so on, is really referred to -- which I doubt -- then we know that nothing could or did happen to such bodies.

Cains. -- How does the Esoteric teaching bear on the doctrine of Free Will?

Col. -- Whether we admit the truth of the doctrine of Free Will or not, -- whether we believe that we are simply children of a life predestined or not, this ground fact is apparent, viz: That we never make a step in advance, never live down and out an evil tendency which is within us, without what is to us a sacrifice of inclination of our lower, baser, ignorant self; a sacrifice by efforts which to our *consciousness* springs from our ego. When the youth says, "No, I will not do this thing," to his consciousness, *he* has decided, and that, too, by the sacrifice of an earthly, selfish consideration -- by a sacrifice of a desire of his material self. Such a sacrifice demands self -- forcing and pain or trouble, or self-imposed deprivation, and sometimes even life itself, but the suffering, the pain, the trouble, the deprivation, and the death bring man to a higher plane by *his* sufferings; and when the ego by the sufferings of self shall have at last lost its earthly nature and shall have arisen to a one-life with the universal spirit, will it matter to him whether you call his law of progress one by Free Will or one by predestination? He knows "*I* chose, *I* certainly suffered; by this pain and suffering, the earth of *me* has been separated from *me*, and at last *I* am at Bliss -- life with the Great Spirit; *I* received the stripes, -- this advance on to the plane of God-life is *mine*."

A. N. S. -- You say Mr. President, that you very much doubt if there is such a state or attribute of the mind as "Free Will," and that it is a question with you if we ever have so-called "*Free Wills*."

If one views their present status or condition from every side, that is to say, from the side of their national Karma, as well as that of their family, and the times in which they live, and their own individual Karma, we may perhaps, conclude that there is no unqualified "Free Will;" yet I cannot imagine any thought more depressing than the belief in Fate or predestination. The very rules laid down in *Light on the Path*, in the *Bhagavad-Gita*, in the commands of Jesus, and in the Eightfold Path of Buddha, all imply a *freedom of choice*, which the individual may accept or reject, and the acceptance of which, we are told, will bring him ultimate happiness, and the rejection nothing but misery.

Number V

March, 1888

A mingled discussion on Karma and Self-Culture had taken place.

Dr. M. -- The purification of the individual character would seem to embrace all the Society's aims. For in the realization of Universal Brotherhood as a fact, comes a realization of spiritual unity as its essence; and a grasp of the truth of spirit involves in time knowledge of its nature and workings and power. Given such sense of pervasive spirit as leads to the broadest beneficence and the loftiest endeavor, you have the germ of the principle which, in full growth, ripens to knowledge of philosophy and religion, and to the acquisition of the psychic and other powers now latent in us. Hence, I take it, the first of the Society's three aims is the greatest, as virtually including the information and the powers referred to in the others.

Anonymous -- Self-culture, as an aim, seems open to the same charge of selfishness as any other aim referring to self. As a mere personal attainment, does it differ essentially from the striving to be rich or learned or influential? On the other hand, is it possible for any one to seek self-culture only as a means to benefitting the race? If self in every form is to be discarded as a hindrance to progress, how can it be retained in the intensest of all forms -- the expansion of personal gifts and powers? This seems to me a contradiction in the Theosophic scheme.

E. M. T. -- I do not so see it. The very aim of such culture is to rid the person of narrow views or interests, and to enable him, not only to apprehend universal interests, but to lose himself in them. The broader the range of his sympathies and aspirations, the narrower his purely individual concerns. Besides, the spirit in which all acts are done, specially acts of charity, is a love of or homage to the Supreme, or whatever is our highest ideal, and this excludes selfishness.

Mrs. J. G. -- This does not at all express my idea of charity. When I see a fellow being suffer and the wish to relieve him comes into my heart, the wish is to do away with his pain, to make him happy, and I want no other, especially no more remote, motive. Why is not the motive I have good enough in itself? If I desire to take away sorrow or confer pleasure, without any reference to myself and only for the good of another person, is not that a just and proper feeling of itself? I can't see how it would be bettered by turning away my thought from the present sufferer to a distant God and persuading myself that I am doing a kindness because of Him. And, indeed, I am suspicious of people who don't say simply that they do a right act because they want to, but say they do it for the glory of God or from thought of Him. The best proof of a God-like spirit is in God-like acts. If I have and exhibit real sympathy and helpfulness, it is because some measure of the Divine is in me, -- though I may not talk of it.

E. D. Mac P. -- I am not clear on this point; -- How far is the production of good Karma a proper motive to good acts? If I give money or time to a charity in order that I may lay up treasure in heaven, is not this a mere investment just as truly as one in Wall Street?

General. -- I think so. There seems no difference in principle between investing in Karma and investing in bonds. But *can* good Karma be thus produced? Occult writers teach that the ending of all Karma is the adept's aim, and that this is only accomplished as the causes generating it are made to end, -- that is, the self-seekings, interests, desires which bind to and renew earth-lives. When these die out and the adept's wishes and will are merged in the Universal life, Karma, as a cause of rebirth, has nothing to sustain it and disappears. The desire for good Karma is a desire for *some* Karma, whereas the highest aim is to get rid of the necessity for any. One may say that goodness, rather than the being good, is the goal. Charity as an investment would not lead to either. Nor would any act, right in itself, if its object was reward. The production of good Karma is the result of good acts, but is not a motive for them. The motive may be two-fold, -- internal, as seeking the formation of noble and God-like character; external, as effecting benefit to others. Both may combine, the one producing a sympathetic nature, the other a useful life. From these good Karma will arise naturally: less so, if at all, when sought for itself.

W. Q. Judge. -- Let me read you a passage from the Visishtadvaita Philosophy. [Reads]. This states, as does Patanjali, that there are three kinds of Karma, -- that which is now inoperative because thwarted by Karma of an opposite kind, that which is now operating, and that which will operate hereafter when formed. Over the first and second we have no control, but the third is largely within our molding power. Now what produces a good Karma? Evidently, a good life. But what produces a good life? As evidently, a good motive. But what produces a good motive? Analyze one, and you will see that it springs from two things, -- true conception and a strong aspiration. We first see the validity and beauty of spiritual truth; then we desire to assimilate and exemplify it; from this double experience of the soul comes the motive towards good. Towards *good*, observe; not towards reward or happiness or self-aggrandizement in any form. Now what maintains this motive? I should again say, two things. First, the steadily increasing sense of the richness of spiritual attainment as contrasted with all other; second, the formation of the habit of offering all acts, even the most trifling, as voluntary sacrifices on the altar of life. This is a matter of growth, slow growth, but a sincere student will find the growth possible. For if he understands that the real value of deeds is measured by the spirit prompting them, and not the results they accomplish, he will see that a small duty discloses that spirit as truly as a large one, and the *Bhagavad-Gita* says that one's own duty, however small, is that which we should perform. Further, this habit is helped by fixing in the memory some pregnant sentence from the Sacred Books. Here is one from the Upanishads: --

"Unveil, O Thou who givest sustenance to the worlds, that face of the true sun which is now hidden by a vase of golden light! so that we may see the truth and know our whole duty."

If you will memorize this, you will find it an invaluable aid to self-culture. It contains matter for profound thought and the stimulus to the highest life. Still another thing. We need to recall the incessant caution of the *Bhagavad-Gita* against action with a view to consequences. We are to concern ourselves with the quality of action, not with its results. Once more; the first of the Society's three aims seems most important because most enduring. Merely intellectual acquisitions cease with death; psychic powers do not go beyond the astral plane, and are not a permanent possession of the individuality; but any spiritual gain or power, spirit being indestructible, continues on unimpaired from one incarnation to another. I agree with Dr. M. that he who *fully* grasps the first aim has really all. Adepts acquire their vast domination over physical and astral forces as an incident in their spiritual course. It is not sought either in or for itself, but comes naturally, and is picked up, so to speak, on their way to the higher peaks of knowledge. It is not well to strive for the lesser good, but for the greater, which includes the less. All our acts, therefore, must be done without our having an interest in the result.

A. F. -- I once asked an accomplished student what he judged the best and simplest prescription for Theosophic culture. He replied, "I believe the best to be that a man should read every morning *Light on the Path*, and carry out its precepts during the day." He added that a great assistance to the aspirant was to embody in a word or phrase the particular aim he had before him, and to recall it at each moment of temptation or weakness or needed endeavor. It might be "purity," "patience," "content," perhaps even "chelaship," -- whatever best expressed his need or purpose as he clearly saw it.

The caution against action with a view to consequences seems to require explanation of "consequences." Are they the logical consequences of the action, or the consequences to which the action makes himself liable? The latter should of course be disregarded, as one is to do what is right, no matter at what cost. But the logical consequences of any action are really part of the problem, and one must include them in forming judgment of its desirability. Theosophy would hardly recommend rashness, or thoughtlessness, or lack of foresight.

W. Q. Judge. -- No; but I mean an adhesion to such action as, according to our lights, *on the whole* seems best, and then freedom from anxiety as to all the possible results. Every act has numberless sequences of which only the nearest can be foreseen. When these are considered wisely and the decision made, we should cease worry over possible or any effects whatever.

H. B. F. (Phila.) -- We are taught that each person must develop in his own way and on his own lines. There is no one path for progress, as there is no one mold for character. But more than this, I much doubt if any one can advance faster than at a rate which all the conditions of his being make normal. Tastes, likes and dislikes, personal preferences, desires, and habits are part of each man's make-up, whether coming down from prior incarnations or an incident of this. We can outgrow them when the time comes, but can we shrivel them up or extirpate them, and, indeed, should we? The child loses interest in his toy as he becomes older, and another interest arises, fitted to his next time of life. The snake sheds its skin when the proper season arrives, and the man sheds his aims with

successive stages of development. Can these changes be forced, and, if so, would they be healthful? Is not each taste or desire natural to the man when it exists, and, being natural, proper? And will it not become effete and drop away when, and only when, his general development advances beyond it? In brief, is any artificial system better than the normal one? If better, is it practicable? These considerations are strengthened by our doctrine that each man must pass through all experiences. If he curtails or mutilates any (I exclude, of course, such as are sinful or injurious to others), he lessens that experience and may have to repeat it. Surely the great experience cannot be self-mutilation.

S. H. C. -- There are many replies to this -- more than space admits. It is true that Nature, and therefore Occult Science, does nothing by leaps. Yet it is also true that Nature is often aided by science, and thus effects in less time and more perfectly what would otherwise require years. Plants are grafted, manured, and pruned. Breeds of animals are advantageously crossed. Men's characters may be improved by discipline and applied will. The lessons would, no doubt, be in time driven in by repeated sufferings, but no one would recommend so slow and painful a process in preference to intelligent reflection and a consequent effort after self-control. All education, as distinguished from book-study, is based upon the belief that we can, and should, work into betterment, and not merely drift into it. Theosophic culture has the same basis. It holds that development through effort is right, and that it produces a finer and stronger character, and in shorter time, than does a life without purpose; and it holds also that one may well sacrifice an inferior or transient good to a superior or permanent one. A child may give up a toy for a book, and a man may give up a pleasure for a principle. Whether either *can* do so depends upon the power of his motive. He certainly *will* not do so until the motive has grown to the needed degree of power, and in that sense it may be said that nothing can occur before its proper time; but here again comes in the doctrine of growth through effort, for motive may be developed thus. And so I should say that the question before anyone with conscious aspirations is: whether he thinks the reasons for a vigorous Theosophic life more cogent than those for the "normal" human course, and, if so, whether he is ready to sacrifice to the greater aim the desires and habits consonant with the lesser aim.

L. B. -- I should say also, as to experiences, that it is hardly meant that each man must pass through all. That is inconceivable. What is meant, I think, is that he must pass through each type, or class of experiences. One may have to be a physician in some incarnation, but not necessarily an allopath in one, a homeopath in another, and a surgeon in a third. One may learn the nature of rulership without being successively a Rajah, a President, and a Queen. So in the matters of art and emotion. I do not see that we are to be in turn poets, painters, sculptors, and musicians, though at some time we must learn the principles of all art; nor that we have to experience every shade of taste, desire, passion, but only the general quality common to all. It may very well be, then, that a time may come to each when he thinks that he has had enough of emotional interest, and would prefer, even if not without effort, to reach out after interests less perturbing and more satisfactory.

Question from California. -- Does the doctrine of Karma give, through our circumstances in this life, any reliable clue to the circumstances of the preceding life or lives? In other words, can we at all conjecture what we were before being what we are?

Paul M. -- I always insist that there is anyhow one such clue. The very fact that our eyes have been opened to the truths of Theosophy proves that we have somehow or somewhere acquired the right to so great a privilege. When we observe that an enormous majority of people are absorbed in purely secular interests; that, of the minority interested in super-sensual truth, most misconceive it or hold it in combination with belittling or misguiding error; and that, in our hemisphere, the number of sincere students of Theosophy is so minute as compared with the secularists or the ordinary religionists; we can hardly ascribe our being of that number to accident or to present merit. Occult Science extrudes the conception of accident, and we often find Theosophic aspirations disassociated from rank, high intelligence, large culture, or strong character. The remaining explanation is that they are karmically connected with a creditable past. They imply some degree of spiritual instinct or affinity, and this so contrasts with the materialism around as to almost demand reference to an antecedent source. My contention, then, is that real interest in Theosophy is to be accounted for by good karma in a preceding incarnation. Moreover, I think this one of the most inspiring and exhilarating of thoughts. For, if my interest in the Great Truth is thus to be traced back, two things follow: 1st, I have behind me some certain mass of good Karma, and probably ended many experiences in evil which I should be sorry to repeat; 2nd, I am encouraged to believe that I am now truly on the Path, and that there is hope that my efforts will neither die down nor fail. The effect is inspiriting, whether I look backward or forward. And this view of previous karma has special value to beginners in Theosophy, who are disheartened by isolation, or by confused thought, or by the apparent futility of conflict with self. Let them understand that their interest comes from a past of good Karma, and they freshen up to cheeriness and to renewed effort.

E. D. H. -- But does not such a view arouse pride? If I am now a Theosophist because hitherto a good man and a better man than my neighbors were, the elation from the fact may ruin me.

Col. -- Not at all. It applies to what you were, not to what you are. What you are and what you will be depend on yourself, and you may misuse a spiritual endowment just as you may misuse any other, -- beauty, talent, and so on.

* * * * -- Besides, the abuse of a doctrine is no argument against its use. If the doctrine is true and is precious, we can't give it up because somebody may pervert it.

Arjuna.-- We should always remember what the *Bhagavad-Gita* says in the 2nd Chap., that "there is no loss or detriment to our efforts in study," and, in another place, that we "take up the thread of good Karma on each return." But I conceive it an unwise and profitless thing to try to determine what were the circumstances of previous lives.

An Added Word

EDITOR OF GOLDEN GATE:

I notice in your valuable paper of the 12th, an inquiry from Oakland, asking Mrs. S. A. Harris about *concentration*. Permit me to add a word to the excellent reply by Mrs. Harris.

1. The great and wide-spread defect in the people of the present day is want of concentration.
2. It is this very want that causes them to ask the question, "How am I to acquire it?" For a little concentration of mind upon the question would partly answer it.
3. The defect is in a great measure due to the enormous amount of light literature read by everybody. This is seen every day in the quantities of novels of a superficial sort that are published and read in the daily newspapers which record multitudes of small events transpiring each twenty-four hours, and which the people scan with avidity because it in no way taxes the mind, and may be all at once forgotten. Another cause is to be found in the mad rush and roar of American civilization.
4. This then brings about a weakness of the memory which is apparent in every walk of life. The national mind has been so diverted into a thousand different channels, that the memory fails to enclose an idea, or an object with sufficient power to prevent its slipping out.
5. I suggest to "Oakland" that the experiment be tried of selecting any word, object or idea for consideration, and then holding it firmly before the mind for five minutes, to the exclusion of everything else. If this can be done it should be kept up for six months, always repeating the exercise at the same hour.
6. I predict that "Oakland" will either (a) fail in doing this, or (b) give it up on the third day. This is because of certain tendencies inherent in the human mind. These are in the ancient Hindu systems divided thus:
 - (a) A tendency to fly away from the point selected.
 - (b) A tendency to recur to something more pleasant, seemingly more advisable and useful.
 - (c) A tendency to recur to something else that is unpleasant.
 - (d) A tendency to total passivity -- a mental blank.

These tendencies are always present potentially and must be controlled, or concentration will not be possible.

I would like to hear how "Oakland" gets on with this. The above ideas are not mine but those of the Hindu philosophers and the real founders of the Theosophical Society.

WILLIAM
NEW YORK, Jan. 19, 1889

Q.

JUDGE,

F.T.S.

-- From *The Golden Gate*, San Francisco, February 3, 1889

THE ADEPTS

SOME OBJECTIONS AND ANSWERS TO THEM

In this I purpose to give but the condensed form of some objections made to the theory of the existence of the Adepts, and of the answers which might be made. The objections are variously founded, applying as well to the names Masters and Mahatmas as to other designations.

"MASTERS" IS OBJECTIONABLE because contrary to Republicanism or Democracy or Individualism.

But *master* comes from *magister*, who is a teacher, an expounder as well as applier of the law; hence *magistrate*. Every one, in fact, has a master, whether it be physically, mentally, or morally; and this objection is but the old and foolish exhibition of contempt for regulations of a government from which America escaped long ago.

THE OBJECTOR HAS NEVER SEEN AN ADEPT. This would apply equally to the assertion of the existence of Napoleon or any other character one has not seen, and with more force. For there was but one Napoleon, while there have been and are many Adepts. The ancients all relate histories of Adepts; the Hindus of today do the same; many of the writers of the middle ages and the traditions of the same period speak of them as accepted facts; the traditions of all countries not so new as this give similar testimony; the Chinese, Tibetans, Burmese, and other Oriental people tell of such personages, while Chinese, Buddhist, and Hindu literature teems with testimony. Hence to support the doctrine there is a mass of human testimony larger than that which declares that Buonaparte once dominated Europe. Lastly, several reputable Europeans and Americans, members of the Theosophical Society, affirm on their own knowledge the existence of these Adepts.

THE MODERN CRITIC SAYS: *First*, why do not these Adepts come out to satisfy curiosity if they are men? This question is out of the same spirit that creates the sensational, vulgar, and prying newspaper which spreads before the public, because it is called for by the public, the private details of everyone's existence. *Second*, why not appear and destroy evil if they have great powers? The Adepts have replied that there is no power to destroy the evil man has produced but in the efforts he himself makes for purification. *Thirdly*, why not come and wipe out abuses? *Fourthly*, why not multiply food in famine time?

Other replies to these may be thus tabulated:

(a) The nature of humanity at present is the product of evolution, and only evolution conducted in an orderly manner can alter by perfecting, refining, and purging.

(b) It is ridiculous for the Western nations to demand that the Adepts shall multiply food when every one knows there is at all times enough food in hand, either unused or locked up by the men of greed, to feed all the hungry.

(c) If food were multiplied thus in the western world, those who did it would be imprisoned and classed as criminal, for inevitably either the food would be said to be stolen or else the charge of interfering with trade would follow. In Berlin in 1892 the starving people took bread from the shops and were punished for theft. The moral and conclusion are obviously against the objector.

(d) No one can disprove the claim made that Adepts have multiplied food in famine times in Eastern lands where condemnation and persecution do not follow the act.

(e) Admitting that the Adepts have great powers, they have disclaimed the power to alter human nature in any other way than through the processes of evolution and always strictly under a rigid law of justice.

(f) The Adepts do not yet appear publicly and proclaim themselves to the world for reasons found in the above replies, and also because the cycle must run its course, since, if they proclaimed themselves out of time, a wrong result would be produced, just as a note, good in itself, is a producer of discord when sounded out of time, place, or tune. This reason is the reason deduced from the law of cycles.

WHAT, THEN, ARE THE ADEPTS DOING? Not possibly could all their work be stated. But, for a part:

(a) Assisting all good movements by acting on men from behind the scenes through mental influence.

(b) Preparing as many men and women who are fit for it so that they may, in their next incarnation, appear in the world as active devotees to the good of the Human Family.

(c) Spreading now, through impulses given in many places which must not be mentioned, a philosophy of life which will gradually affect the race mind, and in particular the active, conquering Western peoples, thus preparing the whole people to change and evolve yet further and further until evils disappear and better days and people reappear.

WILLIAM BREHON

Path, January, 1893

THE ADEPTS AND MODERN SCIENCE

Modern science is a bugbear for many a good Theosophist, causing him to hide his real opinions for fear they should conflict with science. But the latter is an unstable quantity, always shifting its ground, although never devoid of an overbearing assurance, even when it takes back what it had previously asserted. The views of scientific men have frequently been brought forward as a strong objection to the possibility of the existence of Adepts, Masters, Mahatmas, perfected men who have a complete knowledge of all that modern science is endeavoring to discover. Many trembling members of the Society, who do not doubt the Masters and their powers, would fain have those beings make their peace with science, so that the views of nature and man put forward by the Mahatmas might coincide with the ideas of modern investigators. It will be profitable to try to discover what is the attitude of the Adepts towards modern science.

The question was raised quite early in the history of the Society in the correspondence which Mr. Sinnett had with the Adept K.H. in India, and there is in the answers published by Mr. Sinnett in the *Occult World* enough to indicate clearly what is the attitude of such beings to modern science. That book will often have to be referred to in future years, because the letters given in its pages are valuable in more senses than has been thought; they ought to be studied by every member of the Society, and the ideas contained therein made a part of our mental furniture.

It is evident from the remarks made in the *Occult World* that the persons to whom the letters were written had a high respect for modern science; that they would have liked to see science convinced of the machinery of the occult Cosmos, with all that that implies; that they thought if modern scientific men could be convinced by extraordinary phenomena or otherwise about the Masters and Theosophy, very beneficial results to the Society would follow. There can be no doubt that if such a convincing were possible the results would have followed, but the hope of convincing our scientists seemed vain, because no way exists to alter the attitude of materialistic modern science except by a complete reform in its methods and theories. This would be a bringing back of ancient thought, and not agreeable to modern men. To pander in any way to science would be impossible to the Masters. They hold the position that if the rules and conclusions of nineteenth century science differ from those of the Lodge of the Brothers, then so much the worse for modern conclusions, as they must all be revised in the future. The radical difference between occult and modern materialistic science is that the former has philanthropy as its basis, whereas the latter has no such basis. Let us now see what can be discovered from the letters written by K.H. to Mr. Sinnett and another.

Mr. Sinnett writes,

The idea I had especially in my mind when I wrote the letter above referred to was that, of all tests of phenomena one could wish for, the best would be the production in our presence in India of a copy of the London *Times* of that day's date. With such a piece of evidence in my hand, I argued, I would undertake to convert everybody in Simla who

was capable of linking two ideas together, to a belief in the possibility of obtaining by occult agency physical results which were beyond the control of modern science.

To this he received a reply from K.H., who said:

Precisely because the test of the London newspaper would close the mouths of the sceptics it is inadmissible. See it in what light you will, the world is yet in its first stage of disenfranchisement, hence unprepared. . . . But as on the one hand science would find itself unable in its present state to account for the wonders given in its name, and on the other the ignorant masses would still be left to view the phenomenon in the light of a miracle, every one who would be thus made a witness to the occurrence would be thrown off his balance and the result would be deplorable.

In this is the first indication of the philanthropic basis, although later it is definitely stated. For here we see that the Adepts would not do that which might result in the mental confusion of so many persons as are included in "ignorant masses." He then goes on to say:

Were we to accede to your desires, know you really what consequence would follow in the trail of success? The inexorable shadow which follows all human innovations moves on, yet few are they who are ever conscious of its approach and dangers. What are they then to expect who would offer to the world an innovation which, owing to human ignorance, if believed in will surely be attributed to those dark agencies that two-thirds of humanity believe in and dread as yet?

Here again we see that Adepts will not do that which, however agreeable to science, extraordinary and interesting in itself, might result in causing the masses once more to consider that they had proof of the agency of devils or other dreaded unseen beings. The object of the Adepts being to increase the knowledge of the greater number and to destroy dogmatism with superstition, they will not do that which would in any way tend to defeat what they have in view. In the letter quoted from, the Adept then goes on to show that the number of persons free from ignorant prejudice and religious bigotry is still very small. It is very true that such an extraordinary thing as the production of the *Times* in India across several thousand miles of ocean might convince even hundreds of scientific men of the possibility of this being done by a knowledge of law, but their belief would have but little effect on the immense masses of uneducated persons in the West who are still bound up in religious bigotry and prejudice. The Adept hints that "the inexorable shadow that follows all human innovations" would be a sudden blazing forth again of ignorant superstition among the masses, which, gaining force, and sweeping all other men along in the immense current thus generated, the very purpose of the phenomenon would then be negated. On this the Adept writes a little further on,

As for human nature in general, it is the same now as it was a million years ago, prejudice based upon selfishness, a general unwillingness to give up an established order of things for new modes of life and thought - and occult study requires all that and much more - proud and stubborn resistance to truth if it but upsets the previous notion of things: such

are the characteristics of the age. However successful, the danger would be growing proportionately with success,

that is, the danger would grow in proportion to the success of the phenomenon produced.

No choice would soon remain but to go on, ever crescendo, or to fall, in this endless struggle with prejudice and ignorance, killed by your own weapons. Test after test would be required and would have to be furnished; every subsequent phenomenon expected to be more marvelous than the preceding one. Your daily remark is that one cannot be expected to believe unless he becomes an eye-witness. Would the lifetime of a man suffice to satisfy the whole world of skeptics? . . . In common with many you blame us for our great secrecy. Yet we know something of human nature, for the experience of long centuries, eye of ages, has taught us. And we know that so long as science has anything to learn, and a shadow of religious dogmatism lingers in the hearts of the multitudes, the world's prejudices have to be conquered step by step, not at a rush.

These simple remarks are philosophical, historically accurate, and perfectly true. All spiritualistic mediums know that their visitors require test after test. Even the dabbler in psychic matters is aware that his audience or his friends require a constant increase of phenomena and results, and every earnest student of occultism is aware of the fact that in his own circle there are fifty unbelievers to one believer, and that the believers require that they shall see the same thing over again that others report.

Proceeding with this matter to another letter, the Adept says:

We will be at cross purposes in our correspondence until it has been made entirely plain that occult science has its own methods of research as fixed and arbitrary as the methods of its antithesis, physical science, are in their way. If the latter has its *dicta*, so also has the former.

He then goes on to show that the person desiring to know their science must abide by their rules, and taking his correspondent as an illustration, he says:

You seek all this, and yet, as you say yourself, hitherto you have not found sufficient reasons to even give up your modes of life, directly hostile to such communication.

This means of course that scientific men as well as other inquirers must conform to the rules of occult science if they wish to know it, and must themselves change their modes of thought and action. He then goes on to analyze the motives of his correspondent, and these motives would be the same as those impelling science to investigate. They are described to be the desire to have positive proofs of forces in nature unknown to science, the hope to appropriate them, the wish to demonstrate their existence to some others in the West, the ability to contemplate future life as an objective reality built upon knowledge and not faith, and to learn the truth about the Lodge and the Brothers. These motives, he says, are selfish from the standpoint of the Adepts, and this again emphasizes the philanthropy behind occult science. The motives are selfish because, as he says:

The highest aspiration for the welfare of humanity become tainted with selfishness if in the mind of the philanthropist there lurks a shadow of a desire for self-benefit, or a tendency to do injustice, even where these exist unconsciously to himself. Yet you have ever discussed but to put down the idea of a universal brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism.

The Adept makes it very clear that such a proposition could not be entertained, showing once more that the Brotherhood, and not the study of secret laws of nature, is the real object the inner Lodge has in view. Brotherhood as an object is the highest philanthropy, and especially so when connected with science.

In another letter, written after consultation with much higher Adepts, who have never been mentioned and who are utterly unknown even to Theosophists, being too high to be encountered, he takes up the same subject, saying,

In conformity with exact science you define but one cosmic energy, and see no difference between the energy expended by the traveller who pushes aside the bush that obstructs his path and the scientific experimenter who expends an equal amount of energy in setting the pendulum in motion. We do; for we know there is a world of difference between the two. The one uselessly dissipates and scatters force; the other concentrates and stores it; and here please understand that I do not refer to the relative utility of the two, as one might imagine, but only to the fact that in the one case there is brute force flung out without any transmutation of that brute energy into the higher potential form of spiritual dynamics, and in the other there is just that. . . . Now for us poor unknown philanthropists no fact of either of these sciences is interesting except in the degree of its potentiality for moral results, and in the ratio of its usefulness to mankind. And what, in its proud isolation, can be more utterly indifferent to every one and everything, or more bound to nothing but the selfish requisites for its advancement, than this materialistic science of fact? May I ask, then, what have the laws of Faraday, Tyndall, or others to do with philanthropy in their abstract relations with humanity, viewed as an intelligent whole? What care they for man as an isolated atom of this great and harmonious whole, even though they may be sometimes of practical use to him? Cosmic energy is something eternal and incessant; matter is indestructible: and there stand the scientific facts. Doubt them and you are an ignoramus; deny them, a dangerous lunatic, a bigot: pretend to improve upon the theories, an impertinent charlatan. And yet even these scientific facts never suggested any proof to the world of experimenters that nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and that she works slowly but incessantly towards the realization of this object - the evolution of conscious life out of unconscious material. . . . Still less does exact science perceive that while the building ant, the busy bee, the nidificent bird, accumulates each in its own humble way as much cosmic energy in its potential form as a Hayden, a Plato, or a ploughman turning his furrow. . . . The hunter who kills game for his pleasure or profit, the positivist who applies his intellect to proving that *plus* multiplied by *plus* equals *minus*, are wasting and scattering energy no less than the tiger which springs upon its prey. They all rob nature instead of enriching her, and will all in the degree of their

intelligence find themselves accountable. . . . Exact experimental science has nothing to do with morality, virtue, philanthropy - therefore can make no claim upon our help until it blends itself with metaphysics. Being a cold classification of facts outside of man, and existing before and after him, her domain of usefulness ceases for us at the outer boundary of these facts; and whatever the inferences and results for humanity from the materials acquired by her method, she little cares. Therefore as our sphere lies entirely outside of hers, - as far as the path of Uranus is outside the earth's, - we distinctly refuse to be broken on any wheel of her construction. . . . The truths and mysteries of Occultism constitute, indeed, a body of the highest spiritual importance, at once profound and practical for the world at-large, yet it is not as an addition to the tangled mass of theory or speculation that they are being given to you, but for their practical bearing on the interests of mankind.

We have in these extracts a clear outline of the exact position of the Adepts towards modern science, together with the statement of the reasons why they do not come forth by astounding phenomena to convince the world of their existence. The reason for the refusal is that the world is not ready, but is in such a condition that the end would be obstructed and damage be the result. Their attitude to modern science is that they accept the facts of science wherever they prove the truths of Occultism, but they consider modern science to be materialistic and also devoid of philanthropy. This we must admit to be the case, and as the student who has had experience in these matters knows for himself that the Adepts have the truth and possess a knowledge of nature's laws, he approves of their refusing to come down to science and of their demand that science must rise to them. He also knows that in the course of the cycles the mass of men will have been educated and developed to such a position that a new school, at once religious and scientific, will have possession of the earth and rule among all men who possess civilization.

WILLIAM Q. JUDGE

Path, August, 1893

ADEPTS AND POLITICS

The communication in your December number from Chhabigram Dolatram, headed as above, is a piece of special pleading, directed against the adepts, and flowing from as source not friendly to either the cause of Theosophy or to the Masters. Personally, I do not believe Mr. Dolatram wrote the article; he simply allowed his name to be appended to it. It is, to my thinking, the emanation of a European Christian and royalist mind.

It is quite true, as you say, in your comment that I referred in my article to *adepts in general*. But my own unsupported opinion was and is that the American revolution was a just one, started to accomplish a beneficial end, and that the Hindu or Tibetan Mahatmas would not be disgraced by any connection with it, notwithstanding the royalist and anti-republican feelings of the real authors of Mr. Dolatram's paper. That revolution was not degraded, in the American side, by the shedding of blood except in lawful battle for human rights.

Allow me to point to a historical fact in connection with the Count St. Germain, which will shed some light on the question of what, if any, connection do some adepts have with justifiable revolutions.

One of the well-known generals who fought with Washington, in the Continental army against the British, was General Fred. Wm. Von Steuben, a Prussian. In 1777 he was in Paris, and at the same time the Count St. Germain was Minister of War there. They were well acquainted with each other, and the Count induced Von Steuben to come over to America and offer his sword to Genl. Washington. He did so, was gladly received, and did splendid service in the cause of liberty. Everybody knows that St. Germain was *an* Adept, and the fact above detailed is set forth in many publications and letters of authentic force.

Mr. Dolatram picks up the expression "brother Franklin." I never heard, nor ever said, that Franklin was a Theosophist. He was a Freemason, and therefore a "brother," so was Washington and Jefferson. A sincere mason will be a just man who reveres liberty and abhors a tyrant.

As Krishna says in the Bhagavad Gita of himself, we may hear the Adept saying: "I am manifested in every age for the purpose of restoring duty and destroying evil doing."

EX ASIATIC

Theosophist, June, 1884

THE ADEPTS IN AMERICA IN 1776

BY AN EX-ASIATIC

The following suggestions and statements are made entirely upon the personal responsibility of the writer, and without the knowledge or consent - as far as he knows - of the adepts who are in general terms therein referred to.

The reflecting mind is filled with astonishment upon reviewing the history of the rise of the United States of N. America, when it perceives that dogmatic theology has no foundation in any part of the Declaration of Independence or Constitution for the structure which it vain would raise and has so often since tried to erect within and upon the government. We are astonished because those documents were formulated and that government established at a time when dogmatism of one kind or another had supreme sway. Although the Puritans and others had come to America for religious freedom, they were still very dogmatic and tenacious of their own peculiar theories and creed; so that if we found in this fundamental law much about religion and religious establishments, we would not be surprised. But in vain do we look for it, in vain did the supporters of the iron church attempt to lay the needed corner stone, and today America rejoices at it, and has thereby found it possible to grow with the marvellous growth that has been the wonder of Europe.

The nullification of these efforts made by bigotry in 1776 was due to the adepts who now look over and give the countenance of their great name to the Theosophical Society.

They oversaw the drafting of the Declaration and the drawing of the Constitution, and that is why no foothold is to be found for these blatant Christians who desire to inject God into the constitution.

In the declaration, from which freedom sprang, "*nature and nature's god*" are referred to. In the 2nd and 3rd paragraphs the *natural rights of man* are specified, such as *life, liberty and the pursuit of happiness*. The king is spoken of as being unworthy to be "the head of a *civilized nation*," nothing being said as to whether he was the head, or worthy to be, of a *Christian* one.

In appealing to their British brethren, the declaration says the appeal is "made to their *native* justice and magnanimity." All reference to religion and Christianity or God's commands are left out. This was for the very good reason that for 1700 years religion had battled against progress, against justice, against magnanimity, against the rights of man. And in the concluding sentence the signers mutually pledge each other to its support ignoring all appeals to God.

In the constitution of 1787 the preamble declares that the instrument was made for union, for justice, for tranquillity and defence, the general good and liberty. Art. VI says no

religious test as a qualification for office shall ever be required, and the 1st Amendment prohibits an establishment of religion or restraint of its free exercise.

The great Theosophical Adepts in looking around the world for a mind through which they could produce in America the reaction which was then needed, found in England, Thomas Paine. In 1774 they influenced him, through the help of that worthy Brother Benjamin Franklin, to come to America. He came here and was the main instigator of the separation of the Colonies from the British Crown. At the suggestion of Washington, Franklin, Jefferson and other Freemasons, whose minds through the teachings of the symbolic degrees of masonry were fitted to reason correctly, and to reject theological conservatism, he wrote "Common Sense," which was the torch to the pile whose blaze burned away the bonds between England and America. For "*Common Sense*" he was often publicly thanked. George Washington wrote September 10th, 1783, to Paine: "I shall be exceedingly happy to see you. Your presence may remind Congress of your past services to this country, and if it is in my power to impress them, command my best exertions with freedom, as they will be rendered cheerfully by one who entertains a lively sense of the importance of your works." And again in June 1784, in a letter to Madison, Washington says: "Can nothing be done in our assembly for poor Paine? Must the merits and services of 'Common Sense' continue to glide down the stream of time unrewarded by this country? His writings certainly have had a powerful effect upon the public mind. Ought they not then to meet an adequate return?" (1)

In the "Age of Reason" which he wrote in Paris several years after, Paine says: "I saw, or at least I thought I saw, a *vast scene opening itself to the world* in the affairs of America; and it appeared to me that unless the Americans changed the plan they were then pursuing and declared themselves independent, they would not only involve themselves in a multiplicity of new difficulties, but shut out the prospect that was *then offering itself to mankind through their means*." Further on he says: "There are two distinct classes of thoughts; those produced by reflection, and those *that bolt into the mind of their own accord*. I have always made it a rule to treat these voluntary visitors with civility, and it is *from them I have acquired all the knowledge that I have*."

These "voluntary visitors" were injected into his brain by the Adepts, Theosophists. Seeing that a new order of ages was about to commence and that there was a new chance for freedom and the brotherhood of man, they laid before the eye of Thomas Paine - who they knew could be trusted to stand almost alone with the lamp of truth in his hand amidst others who in "times that tried men's souls" quaked with fear, - a "vast scene opening itself to Mankind in the affairs of America." The result was the Declaration, the Constitution for America. And as if to give point to these words and to his declaration that he saw this vast scene opening itself, this new order of ages, the design of the reverse side of the U.S. great seal is a pyramid whose capstone is removed with the blazing eye in a triangle over it dazzling the sight, above it are the words "the heavens approve," while underneath appears the startling sentence "a new order of ages."

That he had in his mind's eye a new order of ages we cannot doubt upon reading in his "Rights of Man," Part 2, Chap. 2, "no beginning could be made in Asia, Africa or Europe,

to reform the political condition of man. She (America) made a stand not for herself alone, but for the world, and looked beyond the advantage she could receive." In Chap. 4, "The case and circumstances of America present themselves as in the beginning of a world...there is a morning of reason rising upon man, on the subject of Government, that has not appeared before."

The design "of the seal" was not an accident, but was actually intended to symbolize the building and firm founding of a new order of ages. It was putting into form the idea which by means of a "voluntary visitor" was presented to the mind of Thomas Paine, of a vast scene opening itself, the beginning in America of "a new order of ages." That side of the seal has never been cut or used, and at this day the side in use has not the sanction of law. In the spring of 1841, when Daniel Webster was Secretary of State, a new seal was cut, and instead of the eagle holding in his sinister claw 13 arrows as intended, he holds only six. Not only was this change unauthorized, but the cause for it is unknown.(2) When the other side is cut and used, will not the new order of ages have actually been established?

More than is claimed for the Theosophical Adepts than the changing of baser metal into gold, or the possession of such a merely material thing as the elixir of life. They watch the progress of man and help him on in his halting flight up the steep plane of progress. They hovered over Washington, Jefferson, and all the other brave freemasons who dared to found a free Government in the West, which could be pure from the dross of dogmatism, they cleared their minds, inspired their pens and left upon the great seal of this mighty nation the memorial of their presence.

Theosophist, October, 1883

ADVANTAGES AND DISADVANTAGES IN LIFE

THAT view of one's Karma which leads to a bewailing of the unkind fate which has kept advantages in life away from us, is a mistaken estimate of what is good and what is not good for the soul. It is quite true that we may often find persons surrounded with great advantages but who make no corresponding use of them or pay but little regard to them. But this very fact in itself goes to show that the so-called advantageous position in life is really not good nor fortunate in the true and inner meaning of those words. The fortunate one has money and teachers, ability, and means to travel and fill the surroundings with works of art, with music and with ease. But these are like the tropical airs that enervate the body; these enervate the character instead of building it up. They do not in themselves tend to the acquirement of any virtue whatever but rather to the opposite by reason of the constant steeping of the senses in the subtle essences of the sensuous world. They are like sweet things which, being swallowed in quantities, turn to acids in the inside of the body. Thus they can be seen to be the opposite of good Karma.

What then is good Karma and what bad? The all embracing and sufficient answer is this:

Good Karma is that kind which the Ego desires and requires; bad, that which the Ego neither desires nor requires.

And in this the Ego, being guided and controlled by law, by justice, by the necessities of upward evolution, and not by fancy or selfishness or revenge or ambition, is sure to choose the earthly habitation that is most likely, out of all possible of selection, to give a Karma for the real advantage in the end. In this light then, even the lazy, indifferent life of one born rich as well as that of one born low and wicked is right.

When we, from this plane, inquire into the matter, we see that the "advantages" which one would seek were he looking for the strengthening of character, the unloosing of soul force and energy, would be called by the selfish and personal world "disadvantages." Struggle is needed for the gaining of strength; buffeting adverse eras is for the gaining of depth; meagre opportunities may be used for acquiring fortitude; poverty should breed generosity.

The middle ground in all this, and not the extreme, is what we speak of. To be born with the disadvantage of drunken, diseased parents, in the criminal portion of the community, is a punishment which constitutes a wait on the road of evolution. It is a necessity generally because the Ego has drawn about itself in a former life some tendencies which cannot be eliminated in any other way. But we should not forget that sometimes, often in the grand total, a pure, powerful Ego incarnates in just such awful surroundings, remaining good and pure all the time, and staying there for the purpose of uplifting and helping others.

But to be born in extreme poverty is not a disadvantage. Jesus said well when, repeating what many a sage had said before, he described the difficulty experienced by the rich

man in entering heaven. If we look at life from the narrow point of view of those who say there is but one earth and after it either eternal heaven or hell, then poverty will be regarded as a great disadvantage and something to be avoided. But seeing that we have many lives to live, and that they will give us all needed opportunity for building up character, we must admit that poverty is not, in itself, necessarily bad Karma. Poverty has no natural tendency to engender selfishness, but wealth requires it.

A sojourn for everyone in a body born to all the pains, deprivations and miseries of modern poverty, is good and just. Inasmuch as the present state of civilization with all its horrors of poverty, of crime, of disease, of wrong relations almost everywhere, has grown out of the past, in which we were workers, it is just that we should experience it all at some point in our career. If some person who now pays no heed to the misery of men and women should next life be plunged into one of the slums of our cities for rebirth, it would imprint on the soul the misery of such a situation. This would lead later on to compassion and care for others. For, unless we experience the effects of a state of life we cannot understand or appreciate it from a mere description. The personal part involved in this may not like it as a future prospect, but if the Ego decides that the next personality shall be there then all will be an advantage and not a disadvantage.

If we look at the field of operation in us of the so-called advantages of opportunity, money, travel and teachers we see at once that it all has to do with the brain and nothing else. Languages, archæology, music, satiating sight with beauty, eating the finest food, wearing the best clothes, travelling to many places and thus infinitely varying impressions on ear and eye; all these begin and end in the brain and not in the soul or character. As the brain is a portion of the unstable, fleeting body the whole phantasmagoria disappears from view and use when the note of death sends its awful vibration through the physical form and drives out the inhabitant. The wonderful central master-ganglion disintegrates, and nothing at all is left but some faint aromas here and there depending on the actual love within for any one pursuit or image or sensation. Nothing left of it all but a few tendencies--*skandhas*, not of the very best. The advantages then turn out in the end to be disadvantages altogether. But imagine the same brain and body not in places of ease, struggling for a good part of life, doing their duty and not in a position to please the senses: this experience will burn in, stamp upon, carve into the character, more energy, more power and more fortitude. It is thus through the ages that great characters are made. The other mode is the mode of the humdrum average which is nothing after all, as yet, but an animal.

WILLIAM
Path, July, 1895

Q.

JUDGE

AFFIRMATIONS AND DENIALS

In the path of January a discussion on the subjects of "Mind Cure" and the like was begun. Since then we have had some letters from and conversations with those who think that the article is not right, or that it takes a wrong view, or that it does not state all the views of all the schools, and when we referred the enquirers to publications of "professors" of these schools we were told that they do not represent the thing properly, and so on. In this article it is purposed to refer to some of these published utterances of the said professors, so that they may be examined.

In a journal called *Christian Science* for the month of January, published in Boston apparently under the auspices of a college of the cult, is the following from an article entitled "My Healing Message," by Minna Peckham:

I now declare all pain, sickness, or death to be nothing - nothing. There is no sickness. I deny that there ever was any sickness. I do not believe in poverty; I know there is no poverty; there never was any poverty; There never will be any poverty. We have great stores of wealth; every man, woman, and child is rich. They want for nothing. I do not believe in storms. I know there are no storms. There never were any storms; there never will be any. I deny the reality of storms henceforth and forevermore. I do not believe in accidents, I know there never were any accidents and there never never shall be any.

And all this raving is uttered in serious earnest, winding through many more paragraphs, and ending as follows: "I am a messenger of God's love and a bearer of good tidings of what is true."

But we are told by some that this sort of thing "is not the Simon pure straight; it is not representative." The difficulty is that the different "metaphysicians" say the same of each other, and when they are cornered by something like this they say "O that is not the proper thing." But a still greater difficulty is that the folly just quoted is the exact outcome of the other systems, for they all have a system of affirming and denying that must, if carried to its logical conclusion, lead to just what Miss Peckham says. She is evidently not afraid to boldly go to the end and reduce herself and all other things and beings on this plane to nothing. Indeed, it is quite proper to go still further than her "message" in order to carry out the line of argument laid down, in the way: "There is nothing; I do not think, I never did, I never will, and the thoughts I have just uttered have no existence, and therefore all that I have said is nothing, and hence all that I have denied is just the opposite." This is quite logical and proper, and reduces the whole matter to its right position. The whole set of affirmations and denials reminds one of the passages in the writings of the great Seer Swedenborg, where he describes those souls who affirm and deny anything at all and reduce any statement to the very opposite of what may have been said. We are not joking, but are in sober earnest and call on all forms of argument and all schools of real literature to support our position. Of course some will not agree, but we are willing to rest the case with those who have been educated to understand the true course of an argument. There are rules of logic which must be followed unless we are come upon an age when all these things have passed away. And the "Healing

Message" has been taken up now because the publication appeals to theosophists and advertises theosophical books.

RELATIVITY

As soon as the Absolute began to manifest itself, or, if you like, immediately that Almighty God created things and beings, relativity begins, and all minds are caught in its net and are obliged to look at things relatively. And so it comes about that we have to say "good" and "evil," as well as all the other words that connote these relative things and ideas. If there were no evil there would be no good. It is therefore wrong in logic and common sense to say there is no evil. It is only the desire of the optimist, who will not look at things as they are, that causes people to affirm that all is good or that there is no evil. It is all relative, and there is both evil and good, just as light and darkness exist. For if there were not the one we would never know anything about the other, since these ideas arise from contrasts.

In the so-called metaphysical arts or "sciences" the relativity of things and ideas is constantly ignored from the desire to have everything right and *just as we want it*. But how can these optimists know they are right when they sweep away relativity? and how shall any of us say that sorrow and poverty do not exist? Poverty is a fact - the fact of being without means or the things that can be bought with means, and this is so whether the general wants of the nation you live in are small or large. It is in no sense a sentiment or due to imagination. Hence poverty here will be riches for the man in India, and so on, but all the time there is poverty in any land, no matter how the relativity in respect to that sort of poverty alters in another.

So it is against the experience of all to say there is no poverty, and it is also contrary to logic. But it is not wrong to say that the *effect on your mind* may alter as you look at the matter; and so you may be poor yet at the same time be contented. This, though spiritual or moral richness, is none the less actual poverty. But proper contentment does not come from violations of logic and fact, but from a right view of this universe of relativity. And such right view will never be attained by denials that can not be sustained.

Many of the objections made to the views in the January article were wide of the mark, for they took the ground that the writer held, as they said other members of the Society do, the opinion that we should go on thinking we are sick when we are not, and that we are miserable when it is only a result of morbidity of mind. Such is not the position at all. Much of our misery is due to discontent and to selfishness, and will disappear as we grow contented and whole-souled. Many of our bodily complaints fade away when we have restored the mind to normal action. But this normal action is not secured by bad logic and worse statistics. It is done by recognizing the fact that "the mind is its own place, and can make a hell of heaven, a heaven of hell." As we see that one set of circumstances make one man happy and another the very opposite, we know that much depends on the way in which we look at our surroundings; but this is an old idea, one always held by the most ancient of the ancients. What right have the "metaphysicians" to arrogate it to themselves? All good physicians have said that much depends on the mind of the patient,

but that does not do away with the necessity for good physicians; it only calls for more sense on the part of the patients.

Let us suppose a nation imbued from birth to death with the absurd denials and affirmations we have quoted, and try to imagine what would be the effect on the next incarnation of such a people. Probably Miss Peckham does not believe in reincarnation, but, if she did, might say the effect would be good. But would all the poverty and the storms and earthquakes have come to an end? Hardly, since in the case of the natural throes of mother Earth what thoughts may cause them are beyond our purview and unaffected by our denials. Would the contrasts that really constitute poverty, no matter what the sphere of being, cease to have existence? We think not, unless everything by the remarkable process outlined in the paper quoted from had been reduced to one dead level. But we know at least this, that evolution is the law of nature in all departments and that no dead level is possible, and under the law of evolution there must be these contrasts, no matter how high we go or how long continue in the great stream. Hence if these affirmations and denials should have the effect of removing us from this sphere to another, there the deniers and affirmers would have to begin the weary process over again of plunging themselves into a sea of illusionary thought devoid of logic and merely optimistic. If this picture be correct, is it wise to continue the system or in any way to give it moral support?

WILLIAM Q. JUDGE

Path, March, 1892

THE ALLEGORICAL UMBRELLA

In the Buddhist stories there are numerous references to umbrellas. When Buddha is said to have granted to his disciples the power of seeing what they called "Buddha Fields," they saw myriads of Buddhas sitting under trees and jewelled umbrellas. There are not wanting in the Hindu books and monuments references to and representations of umbrellas being held over personages. In a very curious and extremely old stone *relievo* at the Seven Pagodas in India, showing the conflict between Durga and the demons, the umbrella is figured over the heads of the Chiefs. It is not our intention to exalt this common and useful article to a high place in occultism, but we wish to present an idea in connection with it that has some value for the true student.

In the Upanishads we read the invocation: "Reveal, O Pushan, that face of the true sun which is now hidden by a golden lid." This has reference to the belief of all genuine occultists, from the earliest times to the present day, that there is a "true sun," and that the sun we see is a secondary one; or, to put it in plainer language, that there is an influence or power in the sun which may be used, if obtained by the mystic, for beneficent purposes, and which, if not guarded, hidden or obscured by a cover, would work destruction to those who might succeed in drawing it out. This was well known in ancient Chaldea, and also to the old Chinese astronomers: The latter had certain instruments which they used for the purpose of concentrating particular rays of sunlight as yet unknown to modern science and now forgotten by the flowery land philosophers. So much for that sun we see, whose probable death is calculated by some aspiring scientists who deal in absurdities. But there is the *true centre* of which the sun in heaven is a symbol and partial reflection. This centre let us place for the time with the Dhyani Chohans or planetary spirits. It is all knowing, and so intensely powerful that, were a struggling disciple to be suddenly introduced to its presence unprepared, he would be consumed, both body and soul. And this is the goal we are all striving after, and many of us asking to see even at the opening of the race. But for our protection a cover, or umbrella, has been placed beneath IT. The ribs are the Rishis, or Adepts, or Mahatmas; the Elder Brothers of the race. The handle is in every man's hand. And although each man is, or is to be, connected with some particular one of those Adepts, he can also receive the influence from the *true centre* coming down through the handle.

The light, life, knowledge, and power falling upon this cover permeate in innumerable streams the whole mass of men beneath, whether they be students or not. As the disciple strives upward, he begins to separate himself from the great mass of human beings, and becomes in a more or less definite manner connected with the ribs. Just as the streams of water flow down from the points of the ribs of our umbrellas, so the spiritual influences pour out from the adepts who form the frame of the protecting cover, without which poor humanity would be destroyed by the blaze from the spiritual world.

WILLIAM BREHON

***Path*, February, 1890**

AN ALLEGORY

Walking within the garden of his heart, the pupil suddenly came upon the Master, and was glad, for he had but just finished a task in His service which he hastened to lay at His feet.

"See, Master," said he, "this is done; now give me other teaching to do."

The Master looked upon him sadly yet indulgently, as one might upon a child which can not understand.

"There are already many to teach intellectual conceptions of the Truth," he replied. "Thinkest thou to serve best by adding thyself to their number?"

The pupil was perplexed.

"Ought we not to proclaim the Truth from the very housetops, until the whole world shall have heard?" he asked.

"And then-"

"Then the whole world will surely accept it."

"Nay," replied the Master, "the Truth is not of the intellect, but of the heart. See!"

The pupil looked, and saw the Truth as though it were a White Light, flooding the whole earth; yet none reaching the green and living plants which so sorely needed its rays, because of dense layers of clouds intervening.

"The clouds are the human intellect," said the Master. "Look again."

Intently gazing, the pupil saw here and there faint rifts in the clouds, through which the Light struggled in broken, feeble beams. Each rift was caused by a little vortex of vibrations, and looking down through the openings thus made the pupil perceived that each vortex had its origin in a human heart.

Only by adding to and enlarging the rifts will the Light ever reach the earth," said the Master. "Is it best, then, to pour out more Light upon the clouds, or to establish a vortex of heart force? The latter thou must accomplish unseen and unnoticed, and even unthanked. The former will bring thee praise and notice among men. Both are necessary: both are Our work; but - the rifts are so few! Art strong enough to forego the praise and make of thyself a heart center of pure impersonal force?"

The pupil sighed, for it was a sore question.

HIERONYMUM*Path*, October, 1893

AMERICA

The great event during the past month among American Theosophists has, of course, been the preparation for and holding of the Congress at the World's Parliament of Religions. In connection with this, Mr. Judge, who is acting for the President, as Chairman of the Advisory Council, has issued the following Unofficial Bulletin: --

THE WORLD'S CONGRESS AUXILIARY
Of the World's Columbian Exposition.
DEPARTMENT OF RELIGION.
THE THEOSOPHICAL SOCIETY'S CONGRESS.
September 15 and 16, 1893.
UNOFFICIAL BULLETIN.

COL. H. S. OLCOTT, the President, has written that he will send a message to the Congress, and it is also probable that he will send an official statement of the work in Asia . . .

It is possible that other arrangements may be arrived at, but the above is a general statement of the assignments now made. Mrs. Besant will lecture at one or two places before getting to Chicago, and it is also purposed to have her give a general free lecture to the public just after the Congress. If possible, arrangements will be made to have Bro. Chakravarti speak at the Chicago T.S. and those Branches which, in the time at his disposal, may be easily reached, but as to that nothing precise can be said until his arrival here and after consultation.

I can also report that the fund for the expenses of the Congress has grown much faster than the present commercial crisis would have led anyone to hope, and if any surplus shall remain at the close of the Congress it is proposed then to print for general distribution throughout the T.S. a full report of the proceedings and speeches. Bro. A. S. BROLLEY of Albany has volunteered to take stenographic reports of the proceedings.

It is well also to remind members that the President of the T.S. would have been Chairman of the Advisory Council were it not that he is so far away in India, and such being the circumstances he has extended his official sanction as President to me in the premises, delegating to me such of his powers as are necessary to carry this Congress to a successful conclusion. And I must also add that no success could attend these efforts were it not for the earnest and brotherly aid extended by individual members, to whom the thanks of the Society are due.

WILLIAM Q. JUDGE

Vice.-Pres. T.S. and Chair. Advis. Council

An American Experiment

By W. Q. Judge

As I write these words there lies before me an old book written by Jacob Boehme, a German shoemaker who was a very religious and extraordinary man.* His book is called *Forty Questions on the Soul*; it was printed in English in the year 1647, and was only one of the many books he wrote. In all of these he calls himself a "theosopher," which in those days was the same as 'theosophists,' the title really belongs to one who has put all the theosophical principles into practice. Still, popular usage is always stronger than fine distinction, and it is almost impossible to keep before the mind of the public the fact that a mere member of this Society is not necessarily thereby made into a perfect being, and is indeed only one who is on trial. The famous Madame Blavatsky made this clear one day in London to a visitor who asked if she was a theosophist, to which she replied, "No, but I am trying to be one." So in my use of the title "theosophist" I mean one who is trying to put theosophy into practice and that too without regard to membership in the Society. But this old Teutonic theosopher Boehme was, I think, in all senses a theosophist, for he ever lived up to his doctrines and came at last to have a great influence, which may be considered proved from the anger he aroused in the hearts of certain dogmatic priests of his day who caused him to be persecuted and driven from his town.

There was already beginning to spread among the minds of the people of Europe in the time of Boehme a revolt against the terrible orthodoxy which would not allow a man to believe that the earth was round or that it could not be possible that the globe and all thereon were created in six small solar days. This discontent at last led to the pilgrimage of the puritan fathers to America and the great nation now on this continent as a consequence.

Among the descendants of these strong men were such as Franklin and Jefferson and Washington and their friends. But at the same time there was also another man in England who did not come here until the revolution had begun to be whispered in the air, though as yet not broken forth. This personage was the well known Thomas Paine, than whom no other man, perhaps, has been so unjustly libeled since his death. Washington said of him that the American colonies owed him a debt of gratitude, for to him more than any one, in Washington's opinion, did the people owe the impulse to strive for liberty. These prominent figures in the history of this nation -- Washington, Franklin and Jefferson -- were the freest of thinkers, and all the wild efforts of interested persons since then have not been able to show them as only church going pious souls, but solely as men who lived justly and did right in the eyes of men and the sight of the one God in whom they believed. Certainly as to Paine and Franklin it is clear that they were liberal and wholly untrammelled by any church or priest.

These men, with their friends and supporters, established the United States on a footing of absolute freedom from dogmatic interference, and as a revolt against tyranny. They took care to leave God out of the Constitution -- and why? For the reason that every man has his own conception of that Being, and if God were mentioned in that great

instrument, then bigots and sectaries would enforce their notion of God on every one else, drawing their supreme warrant from the Constitution. And so the great American experiment came on the world's stage; to be a success or miserable failure; to hold out to humanity for ages to come the hope of an ever-widening horizon of liberty and truth and right. Whether those hopes will be fulfilled is a mystery yet in the womb of time.

"What," you may ask, "has all this to do with Theosophy?" A very great deal; for the latest and best organized attempt to revive true Theosophy and spread it among the people of the earth was begun in the United States, the land of experiment and of reform. Fifteen years ago and a little over, the sages of the East conveyed to their friends the intelligence that the time had now come to start the preparations for a new wave of thought and a new revival of belief in the soul and its powers, together with a new building up of the breastworks needed to stem the onrush of materialism, which had been growing under the diligent, fostering care of the scientific schools, whose masters and pupils care not for the immortal and believe not in the inner self. The result of this communication -- in itself a command -- resulted in the forming of the Theosophical Society in the city of New York, with the avowed object of forming a nucleus of a universal brotherhood -- in fact, a repetition, on the purely moral side, of the Declaration of Independence. Unlike other bodies with broad aims, this one had from the first a basis which has given it solidity and will ever keep it alive.

The founders of the organization, believing in the intelligence sent to them that a wave of interest in the powers of the soul was about to rise and that a new seeking for the philosopher's stone upon an entirely different basis from any in the past would soon begin, wisely directed the attention of the members to the ancient stores of learning, to the end that all the superstition of the centuries might be stripped off from the doctrines and beliefs held from immemorial time in respect to man, his power, his origin and his destiny. This attention resulted in a belief in the ranks of society that there existed a key to the puzzles of the inner self, and soon upon the belief there followed a wide promulgation. But such a divulgement inevitably draws down abuse and ridicule from all who will not take the trouble to know what it is all about, and brave men and women are required to carry the struggle forward until misunderstanding disappears. Such men and women have been found, and now a little more light begins to break, increasing the probability that the people are almost ready to give a hearing to expositions of such satisfying doctrines as those of karma and reincarnation, which are two out of many that the members of the Society endeavor to place before thinking people.

These two doctrines are in fact the foundation stones of all theological edifices, for without them the universe is a hopeless jumble, while with them hardly a question of cosmogony or anthropology remains unanswered.

Evolution, so widely accepted, is admitted as an empiric doctrine only, for there is no connection between the links of evolution, and scientists are obliged to assume many things, many of them hunting forever for the missing link, whether it be between the ape and man, or between the mineral and the vegetable more highly organized. But with karma and reincarnation the link appears, maybe without any visible representative, but

plainly seen as a philosophical conception. And in the great question of the evolution of man as a reasoning being, all doubts disappear at once when we master the theosophical idea of his origin and destiny. Theosophy does not deny evolution but asserts a reasonable one. It shows man as coming up through every form from the very lowest known to science, and postulates for him a destiny so much higher and greater than any permitted to him by either church or science that the pen of comparison gives up the task. But it goes further than science, as the human monad -- the immortal spark -- according to Theosophy, comes out of the eternities, and in each evolutionary course it emerges upon the plane of matter as we know it, in the form of an immaterial (if we may say so about that which although invisible to our sight is still matter) being called by some an elemental and by others a spirit. But of these things more at another time.

For the present it is sufficient to know that the theosophical experiment of the present century is a product of the soil of America, although engineered at the beginning by a Russian subject, who at the same time gave up her allegiance to the Czar of all the Russias and became an American citizen.

From *The Omaha Bee* (1891); reprinted in *The Theosophical Forum*(26:8), August 1948, pp. 491-94.

AM I MY BROTHER'S KEEPER?

-Genesis IV, 9

Many students, in their search for light, find divers problems presented to them for solution; questions so puzzling from the contradictory aspects which they present, that the true course is difficult of attainment for those who seek Right Living.

One of these questions, Is it our duty to interfere if we see a wrong being done? arises.

The question of duty is one that can be decided fully only by each individual himself. No code of laws or table of rules unchanging and inflexible will be given, under which all must act, or find duty.

We are so ignorant or so newly acquainted with a portion of the Divine Will that generally we are poorly fitted to declare decisively what is wrong, or evil.

Each man is the law unto himself - the law as to right and wrong, good and evil. No other individual may violate the law of that man, any more than any other law, without producing the inevitable result, the penalty of an infracted law.

I dare not declare that any one thing or course is evil in *another*. For me it may be evil. I am not wise enough to know what it is for another. Only the Supreme knows, for He only can read the heart, the mind, the soul of each. "Thou shalt not judge," saith the sacred writing.

My duty is clear in many places, but in the performing of it I may neither act as a judge or hold animosity, anger, or disgust.

Were a man to abuse an animal, surely I must interfere to prevent suffering to the helpless, dumb and weak, for so we are ajoined. This done, my duty lies in helping my brother, for he knew not what he did.

My aim is to find Wisdom, and my duty, to do away with ignorance wherever it is encountered. His act was caused by ignorance. Were a man to abuse wife or child through unwise use of wine or drug truly it is my duty to prevent suffering or sorrow for either wife or child, and also to prevent greater misery - perhaps murder. They are human beings, my fellows. This done, my duty lies toward the man, not in condemnation, but seeking the cause that makes him unwise, strive to alleviate - if not free him from it. He also is my brother.

If men steal, lie, cheat, betray the innocent or are betrayed by the knowing , my duty lies in preventing for others, if I may, sorrow and anguish, pain and want, misery, suicide or bloodshed, which may be, for *others* the result of these acts.

My duty lies in preventing effects such as these from love for and a desire to help all men, not because men's actions seem to me wrong or their courses evil. I know not the causes of their actions, nor all the reasons why they are permitted. How then may I say this or that man is evil, this or that thing is wrong? The *effects* may to *me* seem evil, inasmuch as such appears to be the result for others. Here my duty is to prevent evil to other mortals in the way that seems most wise.

Finally this is better that one do
His own task as he may even though he fail,
Than take tasks not his own, though they seem good.
-*Song Celestial (Bhagavat-Gita)*

He who seeks "the small old path" has many duties to perform. His duty to mankind, his family - nature - himself and his creator, but duty here means something very different from that which is conveyed by the time and lip-worn word, *Duty*. Our comprehension of the term is generally based upon society's or man's selfish interpretation. It is quite generally thought that duty means the performance of a series of acts which *others* think *I* ought to perform, whereas, it more truly means the performance of actions by me which *I know* are good for *others*, or the wisest at the moment.

It would be quite dangerous for me to take upon myself the duty of another, either because he told me it was good, or that it was duty. It would be dangerous for him and me if I assumed that which he felt it was good to do, for that is his duty, and cannot be mine. That which is given him to do I cannot do for him. That which is given me to do no living thing can do for me. If I attempt to do another's duty then I assume that which belongs not to me, was not given me. I am a thief, taking that which does not belong to me. My brother consenting thereto becomes an idler, fails to comprehend the lesson, shifts the responsibility, and between us we accomplish nothing.

We are instructed to do good. That is duty. In doing good all that we do is covered, that for which we are here is being accomplished and that is - duty. We are enjoined to do good *where it is safe*. Not safe for ourselves, but safe for the objects toward which our duty points. Often we behold beings suffering great wrong. Our emotions prompt us to rush forward and in some way prevent the continuance of it. Still the wise man knows it is not safe. Were he to do so his efforts would only arouse the antagonism and passions of superior numbers, whose unrestrained and ungoverned wills would culminate in the perpetration of greater wrongs upon the one who already suffers. It is safe to do good, or my duty, after I find how to do it in the way that will not create evil, harm others or beget greater evils.

For him who seeks the upward way there is no duty - for nothing is a duty. He has learned that the word conveys an erroneous meaning when applied to the doings of the Seeker. It implies the performance of that which savors of a task, or a certain required or demanded act necessary before progress is made or other deeds be performed. Of duty, there is none such as this.

He learns to do good and that which appears the wisest at the time, forgetting self so fully that he only knows his doing good to others - forgetting self so far that he forgets to think whether he is doing his duty or not - entering Nirvana to this extent that he does not remember that he is doing his duty. That *for him* is duty.

"Resist not evil," saith one of the Wise. He who said this knew full well his duty, and desired to convey to us knowledge. That he did not mean men to sit idly by while ignorance let slip the dogs of pain, anguish, suffering, want and murder, is surely true. That he did not mean men to kneel in puerile simulation of holiness by the roadside, while their fellow men suffer torture, wrong or abuse, is still more true. That he did not intend a man to sit silently a looker-on while that which is called evil worked its will upon others when by the lifting of a finger, perhaps, its intentions might be thwarted and annulled - is truth itself. These all would be neglect of a portion of the whole duty of man. He who taught that men should "resist not evil" desired them only to forget themselves. Men think that all things which are disagreeable to them, are evil. By resistance he meant complaint, anger and objection to or against the inevitable, disagreeable or sorrowful things of life, that come to self, and he *did not* mean man to go forth in the guise of a martyr, hugging these same penalties to his bosom while he proclaims himself thereby the possessor of the magic *pass word* (which he will never own and which is never uttered in that way): *I have Suffered*.

If men revile, persecute or wrong one, why resist? Perhaps it is evil, but so long as it affects one's-self only, it is no great matter. If want, sorrow or pain come to one why resist or cry out? In the resistance or war against them we create greater evils. Coming to one's-self, they should have little weight, while at the same time they carry invaluable lessons in their hands. Rightly studied they cause one to forget himself in the desire to assist others when similarly placed, and the Lotus of duty - or love for man - to bloom out of the Nile mire of life. Resist not evil, for it is inseparable from life. It is our duty to live, and accept uncomplainingly, all of life. Resist not evil, but rather learn of it all the good which in reality it only veils.

Seek in it, as well as in the gleaming good, for *the Mystery*, and there will come forth from both the self-same form upon whose forehead is written "Duty," which being interpreted, meaneth efforts for the good of all *other* men, and over whose heart is written: "I am my brother's keeper."

AN ANCIENT TELEPHONE

It has been the custom of many people to belittle the ancients by assuming that they knew but little of mechanics, certainly not so much as we do. The builders of the pyramids have been described by modern guessers as making their calculations and carrying on the most wonderful engineering operations with the aid of pools of water for obtaining levels and star angles: they could not, it was assumed, have instruments except the most crude. So also the old Chinese were mere rude workmen, although it is well known that they discovered the precession of the equinoxes over 2,000 years ago. Of late, evidence has been slowly coming out that tends to show the ancients as perhaps having as much, if not more, than we have. So the following from the *New York Evening Sun*, an influential daily paper, will be of interest. It says, on May 31, 1894:

An English officer by the name of Harrington has discovered in India a working telephone between two native temples which stand over a mile apart. The testimony of the Hindus, which, it is said, is backed up by documentary proof, shows that the system has been in operation for over 2,000 years. Scientists engaged in excavating the ruins of ancient Egyptian temples have repeatedly found unmistakable evidence of wire communication between some of the temples of the earlier Egyptian dynasties.

It will probably be found, in the course of time, that the oft-repeated statements of H. P. Blavatsky that the ancients had all of our arts and mechanical devices were true. She asserted that they had flying machines. In Buddhist books is a story of Buddha which refers to a flying machine or mechanical bird used in a former life of the Lord, and Indian tradition speaks also of air walking machines. Reading this item in the newspaper reminds me too of a conversation I had with H. P. Blavatsky in New York before the phonograph came out, in which she said that some Indian friends of hers had a machine by which they spoke with each other over distances of miles with great ease. Perhaps when the great West is convinced that the old Aryans had mechanical contrivances equaling our own, it will be ready to lead a readier ear than now to the philosophies the East has so long held in keeping.

William Q. Judge

Path, July, 1894

ANOTHER THEOSOPHICAL PROPHECY

IN the first number of THE PATH was inserted a prophecy made from certain books in India called *Nadigrandhams*, respecting the Society.

This called forth from the *N.Y. Sun*, that model of journalism, a long tirade about the superficial knowledge which it claims pervades the Society on the subject of oriental philosophy. Unfortunately for the learned editorial writer in that paper, he never before heard of *Nadigrandhams*, which are almost as common in India as the *Sun* is here, nor does he appear to know what a *Nadi* may be, nor a *Grandham*, either.

But without trying to drag the daily press of this country into the path of oriental knowledge, we will proceed to record another prophecy or two.

The first will seem rather bold, but is placed far enough in the future to give it some value as a test. It is this:--The Sanscrit language will one day be again the language used by man upon this earth, first in science and in metaphysics, and later on in common life. Even in the lifetime of the *Sun's* witty writer, he will see the terms now preserved in that noblest of languages creeping into the literature and the press of the day, cropping up in reviews, appearing in various books and treatises, until even such men as he will begin perhaps to feel that they all along had been ignorantly talking of "thought" when they meant "cerebration," and of "philosophy" when they meant "philology," and that they had been airing a superficial knowledge gained from cyclopædias of the mere lower powers of intellect, when in fact they were totally ignorant of what is really elementary knowledge. So this new language cannot be English, not even the English acquired by the reporter of daily papers who ascends fortuitously to the editorial rooms--but will be one which is scientific in all that makes a language, and has been enriched by ages of study of metaphysics and the true science.

The secondary prophecy is nearer our day, and may be interesting.--It is based upon cyclic changes. This is a period of such a change, and we refer to the columns of the *N. Y. Sun* of the time when the famous brilliant sunsets were chronicled and discussed not long ago for the same prognostication. No matter about dates; they are not to be given; but facts may be. This glorious country, free as it is, will not long be calm:

Unrest is the word for this cycle. The people will rise. For what, who can tell? The statesman who can see *for what* the uprising will be might take measures to counteract. But all your measures can not turn back the iron will of fate. And even the City of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers, and the noise of the gathering clouds, of the future, take notice; let them read, if they know how, the physiognomy of the United States, whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be. But enough. Theosophists

can go on unmoved, for they know that as Krishna said to Arjuna, these bodies are not the real man, and that "no one has ever been non-existent nor shall any of us ever cease to exist."

Path, May, 1886

Another View of Metaphysical Healing

[Article by Ursula N. Gestefeld; Editor's Note (following) by W. Q. Judge]

The opinion of metaphysical healing presented in the January issue of *The Path* by the Editor will probably be shared by such of its readers as have not examined the subject sufficiently to arrive at an understanding of the principles involved.

This opinion comes especially before the members of the Theosophical Society whose time and attention are given -- presumably -- to the study of Theosophy mainly; and who, therefore, do not give special attention to that teaching which is covered by the term "Divine Science" and which is ignorantly classed as the same thing under different heads -- viz., "Mind Cure," "Mental Science," "Christian Science," etc.

But these, and all fair-minded individuals, will agree that the only true basis for judgment is understanding of the matter involved; and a moment's reflection will show that opinion is one thing and understanding another. With all due respect for Mr. Judge personally and for his recognized high attainments, it is maintained that his whole article betrays lack of understanding of the subject involved. It shows a confounding of statements made by individuals with the true conclusions compelled by exact principles.

Neither Mr. Judge nor other earnest Theosophists would like to have Theosophy judged by the declarations of some of the members of the Society. Speaking for it they would cry, "Deliver me from my friends; I can take care of my enemies." There is all the difference in the world between a mere believer in Theosophy and a conscientious student of it. There is equal difference in the statements about it likely to be made by each.

No one knows better than a conscientious student of "Divine Science" -- the term being used merely as a distinctive appellation -- that numbers of people who call themselves variously "Christian Scientists," "Mental Scientists," and "Mind Curers," make declarations which are absurd and illogical in the extreme, perform acts which were better left undone. Every true defender of this teaching will admit this and protest against the identification of it with these declarations, even as the earnest Theosophist would make the same protest under like circumstances.

A fair and candid examination of any teaching, by whatever name it is called, can be given only when it is considered apart from any and all representatives of it; when it is studied from the basis of its own premise, following along the line of deduction to conclusions. No subject can be honestly studied and righteously judged from the basis of comparison with something else.

If Mr. Judge could forget that he was a Theosophist and, laying Theosophy aside for a season -- for it will keep, give his attention more to the principles bearing the various tags, and less to the erratic utterances of individuals and the awful examples of which he has a record, he might, and probably would, arrive at different conclusions than those he

at present voices; and this course is absolutely essential for every Theosophist -- for every one who would know instead of believe some one's opinion.

As the result of some years of attention to both "Theosophy" and "Divine Science," the writer affirms that the essence of the two is one and the same; Theosophy being that presentation which appeals to and engages the intellect, Divine Science the one which appeals to and engages the soul or the self-consciousness. Strip Theosophical teaching of its foreign terms, use for the various designations and appellations plain every-day English, detach it from any and all persons, lay aside the spectacles of veneration for authority both ancient and modern, and we shall have an exhaustive, detailed system, in which every part has its relative and appropriate place, a cosmology including the visible and invisible which holds the mind in admiration and awe.

Separate "Divine Science" -- what it is in itself -- from the claims made for and about it by those partisans whose zeal outruns their discretion; accept -- for the time being and for the purpose of a clear understanding -- the terms as used, with the meaning attached to them and which they are meant to convey; follow the process of deduction from its premise to its conclusions without weighing and measuring these according to another standard than their premise, and we shall have the skeleton, the inner structure of that magnificent body, Theosophy.

We shall have that supporting inner form around which all the muscles, nerves, and tissues cling, which these only round out into a full shape where every composite part is in its appropriate place.

"For the soul the body form doth take,
For soul is form and doth the body make."

But the skeleton of a body remains when the blood, muscle, and tissue have been consumed; and in this skeleton we have the substantial and enduring, that which will be the possession of the soul when it has worked its weary way through the many rounds outlined by Theosophy.

Within the limits of a single article one can not give the exhaustive argument necessary to sustain positions contrary to those occupied by Mr. Judge: but some of his, as affirmed, are open to critical examination from the Theosophist's point of view. To quote from the article in question -- "We know that the thoughts of the preceding life are the causes for the troubles and joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on their way down and out."

Here is admission of the truth of "Divine Science" teaching that thought is the cause of these conditions. It follows, naturally, that the condition is according to the kind or quality of the thought, on the principle that the seed produces according to its kind. It follows, as naturally, that a higher kind or quality of thought will be a corrective of undesirable conditions, these being the legitimate fruit of a lower kind.

The logical inference is that thought must remove what thought produces. This is simply the sequence of cause and effect. If it is the Karma of an individual that he is suffering now from thoughts held and allowed in a preceding life; if, because this condition is Karma, it should not be interfered with, why do those who hold this view seek to be rid of their suffering by any means whatever? Why do they use medicine in any form, why do they use physical applications of any kind or sort, why do they thus interfere with Karma? According to the view put forth in the article under consideration, the trouble is on its way down and out and should not be interfered with.

It would seem that it is a question of means, simply, that is raised, for the Theosophist does not allow himself to suffer from the thoughts of a previous life passively, making no effort to be rid of the suffering. He uses what he recognizes as legitimate means. The one who recognizes a truth in "Divine Science" and endeavors to live according to it, does the same. He uses what to him is legitimate means. He uses thought as a corrective of what it produces. The Theosophist uses external remedies. Which course is most in accordance with the view held by both alike, that the kind of condition is according to the kind of thought?

Mr. Judge quotes Mm. Blavatsky's statement that "whenever the healer interferes -- consciously or unconsciously -- with the free mental action of the person he treats, it is Black Magic," and endorses it. So does the writer of this article, who admits that much of the work done by many under the name of "Mental Science" and "Christian Science" is ignorant practice of the same; but the mistakes of individuals should not be credited to the thing itself. It does not follow but that White Magic may also be practiced by those who see the difference between the two, even though these may be called "Christian Scientists" or by another title. And it is affirmed that those who have grown sufficiently in the understanding of Divine Science, and have incorporated the same in their daily lives through hourly effort to "live the life that they may know the doctrine," will *never* interfere with the free mental action of any one. He will respect another's mental freedom as religiously as he does the physical.

Mr. Judge speaks of some nervous derangements which may be cured by directing the mind of the patient to high thoughts. To this, he says, there can be no objection.

This is just what is done by the intelligent and honest practitioner of Divine Science healing. His patient is *always* directed, never held in mental bondage. He is shown a higher ideal than his sense-consciousness permits him to view. The healer's work is a helping work only; never a finality. The sufferer is afforded "a sign from heaven"; he must win heaven, or a higher consciousness, for himself.

The Divine Science healer who stands upon and works from the principle involved, under bonds to no human authority, listening for and obeying the voice of the higher self heard in the Soul, will feel himself to be standing on holy ground where shoes of any and all kinds should be removed from his feet. These have served him on the way, he has walked by their help, but what he has to do there is between him and the Most High. He simply *cannot* practice what he does "for purely selfish ends or for money in addition."

The question of money payment is one which needs to be looked at from an all-round point of view, not from one only. Mr. Fullerton in a number of the FORUM gave an opinion which will be endorsed by a large number as fair and sensible. No one knows better than a practitioner of Divine Science healing -- of the order referred to -- that divine or spiritual powers *can not be bought or sold*, even if there were, through ignorance, inclination to do so. He knows too, as every Theosophist should, that through daily endeavor and increasing aspiration he must and will bring himself into that juxtaposition with these which will bring their healing, purifying, and elevating influence into his self-consciousness, regenerating it in time.

Mr. Judge warns Theosophists that there is danger in these practices which they will do well to avoid. The only danger for Theosophists, and for others, is ignorance. We can all take to heart Solomon's injunction and profit by it. "With all thy getting, get understanding." The best safeguard against such dangers is earnest and honest endeavor to know truth and to grasp it wherever we find it, looking *through* names, persons, and acts for that purpose. Perfect sincerity and fearlessness, with reliance upon that which *is*, will always protect the searcher.

URSULA N. GESTEFELD.

Editor's Note. *The Path* has no desire to seem unfair, and hence the foregoing article is inserted at the request of a friend. It cannot be considered as a reply to the article in January issue, nor does it deal with the important points then raised and which will be further discussed at a later date. Very few earnest Theosophists will share with Mrs. Gesterfeld, however much they respect her, the assumption made in her second paragraph that because they give time and attention to the study of Theosophy they "also therefore" do not give attention "to the teaching covered by the term Divine Science." Such assumption assumes the total non-existence of Theosophical literature. *Divine Science* is a term used ages ago in Indian writing, and is well understood to cover a real science of psychology, physiology, and spirit; but if a number of people in America appropriate the term to cover a few half-truths from the whole, it does not necessarily follow that others who are not of that cult do not study the real thing. There is no sequence between her premise and her conclusion.

The next point on which we must differ from our contributor is where she says this "Divine Science" of which she speaks -- and which is different in her opinion from Mental Science, etc., as promulgated illogically -- must be studied by throwing away all standards save those adopted by its exponents, "accepting for the time being the terms as used with the meanings attached to them" (by its exponents), and "following them" to conclusion "without weighing and measuring them by another standard than their premise." This is just the difficulty. The terms used are strained in general, and thus false conclusions are arrived at, if we thus throw away right standards long ago fixed by the use of English by wiser and better educated people than most of us can claim to be. We cannot do that, even to show that "Divine Science" is the same as Theosophy; nor can we

with the same object in view abandon words from foreign tongues to express ideas for which materialistic English has no counters. By such a process the students of Modern Divine Science may be saved the trouble of investigating and classifying the manifold divisions in man's personality -- and which even now the celebrated hypnotists call number 1, 2, and so on. The resulting calm ignorance of these vital matters might be pleasant, but it would not destroy the existence of the subtle form of matter called *akasa*, nor the subtle body temporarily called *sukshma-sarira*, nor the *Mayavi-rupa*, nor those negative and positive astral currents known as Ida and Pingala but not yet perceived distinctly by either scientific men or "metaphysical or divine healers." When, diving into Greek or Latin, the authorities of the day shall have adopted distinctive terms for these things as they discover their existence, use, and function, then we will take those more familiar terms and drop Sanskrit. For, digressing, we may remind our readers that it is a tradition in the Lodge "which seeth all, holding all, as it were, in its eye," that our language will creep slowly back by way of Greek and Latin to the ancient Sanskrit.

From *The Path*, February, 1892, pp. 341-46.

ANSWERS TO QUESTIONERS

The notice published last month, that questions might be asked, addressed to "Zadok," has elicited several queries, from which we select the following. Hereafter "Zadok" will continue his answers, but they will be given through the Path's columns, except where their private nature may call for personal correspondence.

From C.-(I) Is celibacy necessary to the highest spiritual life and attainment? Is this your idea of true occultism?

Answer- By no single way is the highest spiritual life attained. The highest Adept and the true occult student, have at some time been wedded to woman. The highest attainment is never reached until a man has passed through this experience. Under certain conditions and at a certain time celibacy is a great aid, but if the student is wedded then it is his *duty* to continue in that condition, and instead of proving a barrier it will be an assistance to his progress if he rightly comprehends its significance. All the lessons which are taught the true occult student are given in daily life and through nature's laws. The celibate loses some of these lessons - lessons which he must inevitably learn - because he violates a great law of nature.

The result of celibacy is that the student works by intellect alone. It is necessary for true occult work that the heart be used also. One of the greater of the "mysteries" can never be learned by the celibate, for he never stands as hand in hand with God a controller of a creative force.

(2) Is a purely vegetable diet indispensable to a high and serene spiritual life?

Answer - One might eat grass, grain and turnips, a million years, but that *of itself* would not produce a high or serene spiritual life. All these things are aids, not necessities.

If the physical condition is such that animal food can be dispensed with, or without disturbing other people or neglecting the labor given, then it is wise to do away with it. The physical is thereby purified, making it less gross, material and animal like. But "one man's meat is another's poison." Use that which seems the wisest to you. "It is not that which goeth into the mouth but that which cometh out that defileth a man." The right thought, the proper motive, the true Will have more to do with true Occultism than any exterior acts or practices.

From T. - (I) Am I the result of a series of existences or a series of co-existences?

Answer - That which is known as you is the result of continuous existence of an entity. Your present body and your soul (or the personality) are the results of a series of existences. Your Karma is a result of co-existence. The individuality, or spirit, is the cause of the soul and personality, or what is called "you." You are the manifestation of an entity and are the result of many appearances of that entity upon this stage of action in various personalities.

(2) May one walk for any distance along the Path without being able to see into the Astral Light, or without recognizing anything extraordinary?

Answer - One may journey an entire life time on "The Path" and not see into the Astral Light *consciously*. All men see into it, for all who dream are looking there, the body being asleep and not receptive.

One may journey a long distance and not see, for all do not work in the same manner. Some may hear "ages before they see," or may feel a long time before either seeing or hearing. The tool most efficient at a certain period is the one used.

We may journey the entire way without recognizing anything extraordinary or encountering phenomena. The most extraordinary things are found in the most ordinary, and are overlooked because of their seeming familiarity. When the understanding is directed to the natural, one finds the supra-natural or supra-human things.

All questions are vital so long as they remain unsolved but all will be answered. It requires patience in ourselves, for many times the answers do not come until years after the question has been propounded. If I can be of further use to you please consider me at your service.

***From J.V. - "There are two ways to ascend and descend, the direct and indirect."
Tea Table, Oct. Path. (I) What are these ways?***

Answer - The thistle down is blown hither and thither with every breath of wind: The arrow speeds straight to the mark from the powerful bow.

The indirect way is that of the thistle down; the Astral going out when the body is asleep, does so in a diffused condition - a passive state - with no adequate force to control it or master unseen forces. It floats at the mercy of every current in the Astral, gleaning here and there as a butterfly but taking the good and bad indiscriminately. It may reach high spheres, but is more likely to remain in those nearest to the physical. This way is travelled by all when asleep, and there dreams are made. It is the passive state where desire is the ruler, and sometimes travelled in the waking conscious state, but is uncontrollable and unreliable.

The direct way is that of the arrow from the bow. The Astral speeds directly to the sphere which holds the knowledge it is to receive. It does so in obedience to an irresistible force - the Will: Will in accordance with divine law. It is concrete going and returning in obedience to this force, bringing little with it from intermediate spheres other than that for which it is seeking. This occurs in dreamless slumber and the knowledge acquired is not communicated in a dream. This way is travelled in the conscious state for it is the way of the student of the Occult. Unless the man's thought and motive are pure, he is incapable of using the true will, and his Astral goes where other wills or forces drive it. It pauses when other forces interfere - learns from the place it happens to be in, and brings back a horrible jumble sometimes.

(2) Where do these ways lead?

One way leads to Theosophia - Illumination - when traveled awake or asleep.

The other to consideration of self - ordinary living with its erroneous conceptions - as an Occult way, to love of phenomena and spiritism.

They lead to spheres within the astral, for the astral body passes not beyond astral limits. Only when the soul is freed from the astral and material bodies does it pass to higher spheres. These ways also lead to planets, stars, and other worlds, for all these may be within the astral of this globe.

Zadok

Path, November, 1887

From C.H.V. - Apollonius is said to have worn a mantle of wool to aid in insulating himself from the astral currents. Has wool in itself any such property as is seemingly ascribed to it? The question has the value, perhaps, whether the occult laws which govern the merely physical regulation of the toiler toward adept-ship, may not be of great value from a sanitary point of view and form, if properly understood, a useful medical creed.

Answer - Wool in itself has no especial occult power. It is a nonabsorbent to the exhalations of the human body; is lighter, cooler in hot and warmer in cold weather than any other fabric. The late discoveries of a German scientist prove it the best of all materials from a sanitary point of view. It is a conductor for electricity and other unseen forces. Apollonius, as well as other occult students, knew its value and uses. Being a student of nature's laws he was well aware of nature's requirements. Upon the knowledge gained by occult students touching the human body are founded all the schools of medicine. Bathing is essential, a woolen dress where permissible, as little animal food as possible, as sparing diet at best - a high ideal - an exalted motive and strong will, a total forgetting of self otherwise, and neither elementals or human beings will oppress one.

From J.C.V. - What is true Will? Is it a faculty of the soul? How is it one with the Divine Will and how may we make our will at one with the Divine? Is it something which now we know not, or may we perceive its germ in our own Will, or is it an instinctive movement of the soul?

Answer - (I) The will as known to man is that force which he exerts for the accomplishment of his aims - he uses it blindly and ignorantly - and self is always the one for which he uses it. It is used as a brute force. As ordinarily used it has little tendency to lift the personality farther than the attainment of material results. It has for its source, the lower elements of the soul. The true will is a concentrated force working steadily yet gently, dominating both soul and person, having its source in the spirit and highest elements of the soul. It is never used for the gratification of self, is inspired by the highest of motives, is never interposed to violate a law, but works in harmony with the unseen as well as the seen. It is manifested through the human will for things visible

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

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

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

From E.L.T. - "A great deal depends on purity of thought and motive," Oct. Path, p. 220.

Please explain what should be the actuating motive in developing psychic capacities.

Answer - The desire to find God, the desire to know one's self, our possibilities and capabilities, that we may be of true use to the world, these are the motives. The thought should be unselfish, undisturbed by material affairs - free from wonder-seeking curiosity, concentrated, and in entire accord with the motive, the search for God.

Is Sinnett's explanation of the origin and extinction of "Intermediate Forms," accepted as being clear and satisfactory by the majority of students who are beginning the study of Buddhism?

Answer - By the majority who are *beginning* yes - but not by those who are advanced.

Sinnett claims that Kama Loka is (like earth) a condition of unsatisfied longings, progressive idealization. It might be the "ne plus ultra" at the time of entrance, but how after a period of years?

Answer - All these states may be entered into while in the body. The condition of unsatisfied longing does not cease except in Nirvana. Beyond a certain point the intellect is useless. Up to and at that point the intellect is increased in its powers. It is never decayed or paralyzed. It is useless because a better tool is used.

Do advanced students contemplate "Rupa Loka" and "Arupa Loka" as at present desirable conditions? If desirable then in what sense: absolutely or comparatively as regards earth life? Is Sinnett's statement of the entire satisfaction of the soul's longings, to be regarded as "Ex Catherdra," or is it only Sinnett's personal conception?

Answer - All states and conditions above the ordinary material are desirable. In the absolute sense, any "conditioned" existence is undesirable. "Advanced students" try to be

free from desires. "Rupaloka" means *place of form*; "Arupaloka," *place of no form*. There are many Lokas

His statements are his personal interpretation of the teachings he has received. Read Nov. Path, p. 252.

Are we to understand that he "medium" who provokes a representation of phenomena from departed spirits is thereby riveting the chains by which the said "spirit" is held fast to low conditions?

Answer - Yes - as you use those words - but I do not call them "spirits."

Is Sinnett's use of the word "spirituality" to be used as synonymous with our word conscientiousness?

Answer - No.

Does he not rather use it in the sense of imaginative or intuitional capacity?

Answer - No.

How do Buddhists regard this faculty as compared with conscientiousness, self-sacrifice and integrity?

Answer - It is not a faculty. Conscientiousness, self-sacrifice, integrity, duty, are all portions of the whole, which is spirituality.

Do they not accord respect and honor to preponderance of intellect over purity of heart?

Answer - No, they honor intellect when governed by purity of heart.

How can I cultivate thought reading? The impressions received are involuntary.

Answer - By continual exercise of the power. By concentrated thought in obedience to the will. By purifying the thoughts as well as the body. But your aim must be higher than the mere acquirement of a wonder-working power, or you will fail. With all the power you possess concentrate your thought upon the object you desire, and receive that which is given by what is termed intuition.

From M.E.C. - What steps must I take to open the heart so as to exercise the Will for governing the Astral body?

Answer - There is but one way to open the heart. That is by living the life. It is a simple matter to govern the will, but this is not the true will. The governing of the Astral body is the smallest of the tasks of the true will. The will should be used to obtain wisdom, and when so used it will control the Astral body without effort. We should exert psychic powers only to benefit others, never to free ourselves from the disagreeable. Let your aim be to find God; your motive, to know yourself for the sake of Theo-Sophia and humanity: you desire, to help humanity, and the True Will will be developed, the heart opened and you will not only control the Astral body but all in the Astral. You must seek beyond the Astral for powers, but it is not wise to desire the acquisition of powers. Let your aim be beyond that, and the powers will grow of themselves. If the strong-willed or sick depress

you, seek to aid each in some way, forget that you are depressed, *forget your self*, and they will not affect you. The life of the Occult student is full of sorrow, anguish and depressing influences. These go to make him a student in the Occult. A portion of his training is to become aware of these only in so far as they affect others. As to their affecting his own personality, he does not know they exist. If you desire to help humanity, then you possess the true motive. If you use your will in this cause, wisdom, peace and all the powers will be given.

Zadok
Path, December, 1887

From Walter B. - (1) Is it well to cultivate the intellect at the expense of the heart? Do we not pay too much attention to intellectual progress, and in so doing allow the Heart-Mind to wander where it may?

Answer - It is not wise to cultivate either at the expense of the other. Each alone will end at the same place - The Threshold. Both are excellent means for the manifestation of that which is higher than either, when cultivated to their highest in unison. Both are useless after a certain point, except as tools for truth. Metaphysics, logic and emotion all end at a dead wall.

(2) Do not the words and teachings of Jesus, taken in their esoteric sense, point one (the) way to the Theosophic Path?

Answer - Taken in the sense he intended the people to take them, they lead to *the way*. Taken in the sense in which he desired his Disciples to receive them, they are teachings upon *the way*. Taken in their esoteric sense - as he knew them - they *are the way*. Were the wisdom of Egypt and India today blotted out from both the seen and unseen worlds - the true seeker would find in his teachings, *when rightly studied*, all the teachings of Isis and Buddha. As he received his instruction from Egypt, heired from India, it is more than probable that esoterically his teachings are identical with both.

From F.F. - Will the Devachanic period form an interruption to the work for humanity in the case of one devoted to this during earth life? Is Devachan then a rejuvenating, strengthening period necessary for us while in the bonds of flesh, and is the Elixir of Life the only escape from this egoistic period? May an answer be given to this?

Answer - As the Devachanic period is a result of work for humanity - the true and pure devachanic state being only thus obtained - it should form no interruption to such work. It only does become such when the soul is selfish enough to prefer Devachan to a continuance of work for other men, and even then to a certain extent the soul continues its work. There is rest in Devachan, but not idleness. As this state is frequently entered and passed through while yet in the body, it should be an aid, not a hindrance, to true work. In truth it is a state of reward, but in that state no rewards are received. There is no state up to Nirvana that can be an obstacle to work for humanity for those who are devoted to that work. The Elixir of Life is the only means by which we can pass beyond

both Devachan and the thoughts of it; the Magnum Opus is the only thing that entitles us to it.

From M.E.S - (I) Are the Astral and the lowest plane of mental life synonymous terms?

Answer - They are not. The impulses for all mental life originate beyond the Astral. The outer man with his mind interprets these as he conceives they should be. The lowest as well as the highest mental life may receive knowledge from the Astral, but it is not the Astral. All that all forms of mental life produce is indelibly impressed upon the Astral.

(2) Is the "rising above the Astral" in effect rising above the stings and probation of public opinion?

Answer - For us, there is no public opinion. We know neither sting nor approbation. Rising above public opinion is merely rising above the material. Until men forget the material, they can not rise above self. Until they forget self, they can not rise above the Astral: All things that please as well as those that distress men are in and through the Astral. Rise above both.

From M.J.G. - Whence come the visions seen just before dropping to sleep? They are uncontrollable - sometimes unpleasant, and have increased since childhood, and since beginning the study of Occultism.

Answer - When we enter that condition called sleep, we open wide the doors and windows of the body or this house we live in, and the soul goes forth as a bird freed from its cage. In partial unconsciousness or falling into sleep, the body has, to a great extent, ceased to act, but the brain is still sensitive or receptive to the pictures or impressions of the Astral. Of the lower principles the Astral is the last to cease action either in sleep or death. The brain is its instrument. In the partial somnolent condition, the pictures of the Astral are conveyed to the brain; through that the outer man realizes and beholds the visions. If he were fully asleep these visions would be dreams. Precisely, as dreams, they may be either pleasant or the reverse. Like dreams they are uncontrollable by the ordinary every day mortal. The Occultist being master of himself beholds only that which he desires, either in vision, or dream, or neither. As one makes himself more sensitive to impressions from the Astral when and after he begins the study of Occultism, visions and dreams will increase in frequency for a time.

Zadok

Path, January, 1888

From Adelphi - A most perplexed individual is writing to you. I have been for three years endeavoring to study Theosophy. I have heard lectures, have read an immense amount of literature devoted to that cult, from the sages of old down to the Sinnetts, Olcotts, and Blavatskys of the present day. I have conned the Yoga Philosophy and I read The Path. Light on the Path aids me not, nor does Bhagavad Gita, and why? Because I am yet without the first steps towards practice. (Surely Theosophy - like

other sciences - must have *something* practical about it?) Guide me with your friendly hints. Imagine me alone in a room. How to commence? Show me the first step upon the practical ladder! All I have heard and read seemeth to me so elaborately unintelligible that I lay it aside and beg you to instruct me in my Theosophical A B C, Astral Light! Is it a figurative light, *i.e.* Revelation? or is it a light, as electricity - the Heavens - coal - gives light? If abstract (into insensibility) is necessary, can you instruct me upon Hypnotism (self mesmerism)? "A shining object" is advised to stare at! A mirror is a shining object, for instance. But of what avail to stare at a mirror and see reflected ugliness!

Answer - You say that for three years you have been endeavoring to *study* Theosophy. Such being the case, you will meet with but little success. Divine Wisdom can not be a subject for *study*, but it may be an object of *search*. With the love for this same wisdom uppermost in our hearts, we ask you if it would not be wiser to lay aside the *study* of so called Theosophy and study yourself. Knowing yourself you know all men, the worlds seen and occult, and find Theo-Sophia. One cannot absorb Theosophy as a sponge does water, to be expelled at the slightest touch. Our conception of Theosophy is apt to be based upon the idea that it is an especial line of teaching - a larger, wider, and great doctrine than others perhaps, but still a doctrine, and therefore limited. We must bear in mind that the true Theosophist belongs to no cult or sect, yet belongs to each and all; that he can find the true object of his search equally as well in the Hebrew bible as in the Yoga philosophy, in the New Testament equally as well as in the *Bhagavad-Gita*.

You say you have "conned the Yoga philosophy." This is not enough; merely to "con" it is not to know it. It is in fact a most practical system (if you refer to that of Patanjali), and one that will meet all requirements you have in the way of difficulty; for it is one of the most difficult. It is not possible for you to judge its merits without practice: and it gives full directions. If for three years you study and practice it - aye for one year -, you will find that you need no other. In these matters there is no child's play nor the usual English and American method of mere book-learning, - we must absorb and work into the practice and the theory laid down, for they are not written merely for the *intellect*, but for the whole spiritual nature. There must be within the man something which he already knows, that leaps up and out when he scans the books of wisdom; a thing already existing, which only takes an added life or confirmation from books. True Theosophy has all that is practical, but many forget this; there is no greater system of practice than that required by it.

Desire wisdom; love all men; do your duty; forget yourself; let each thought and act of your life have for its aim the finding of divine wisdom; strive to apply that wisdom for the good of other men. If you search in every direction, Light must come to you. Let the place in which you now are be the lonely room you speak of, and seek to find in everything the meaning. Strive to know what they are, and by what governed or caused. This the first step. Live your life with this ever before you. Purify your thought as well as your body. Reason all you can, feel all with your heart you may, and when intellect and heart fail you, seek for something higher. This is the A.B.C.; it is enough for the present.

It is not Theosophy that is a science, but its application. It is not a "cult," for it covers and includes all.

The Astral Light is an actuality. It is not revelation, but a means through which that which causes revelation acts. Electricity, the heavens, all lower fires, are but the shadows of the Astral Light, just as the Astral Light is but the darkness of the Ineffable Light.

Abstraction into insensibility is not intended. If it had been so intended it would be unnecessary for us to be in these bodies. If you can forget yourself sufficiently - forget that you exist as a human body, you will not need to stare at a mirror; but so long as you realize, when staring into a glass, whether you be pretty or ugly, you can not reach Celestial sensibility or terrestrial insensibility.

Hypnotism is the controlling of other personalities. Under this you would be but a puppet for the thought of another. Your outer self had better become a puppet for you own thought.

We seek to make the body alive, not to kill it.

Zadok
Path, February, 1888

To Zadok - Suppose persons have reason to believe they have found the beginning of the Way, and then find they do not care to investigate the mysteries of Occultism; that they are content to remain without knowledge on these subjects, though they found Truth through Theosophy, and that they are happy because they feel that whatever God orders in their lives must be right, whether it is pleasure or pain.

Suppose also that such persons, though having put themselves in a spiritually receptive condition, feel no weight of Karma, though willing to suffer to whatever extent is needed from it. Do you not think such persons may be deceiving themselves in thinking they are Theosophists, when they have lived many weeks in this condition? Do you think it harder for women to attain spirituality than men? and if so, still should they not strive all the more to obtain it? I know we should not avoid anything merely because it is irksome or uninteresting.

Do not Theosophists allow themselves to feel happy if happiness comes to them without their desiring it? Also why do Theosophists wish to avoid feeling pain or pleasure, if God orders the circumstances which produce them, after we have subjected our will to His?

Please answer in your next issue of The Path. L. Answer - Men attach an erroneous meaning to Occultism. If one has found the beginning of the Way he has found some of the mysteries of Occultism, for none find the Way until

they find something of the Unseen. It is impossible for one to put himself in a spiritually receptive condition without "*investigation*" of or being under the sway of Occultism or Occult conditions; and it is through these same conditions that he knows that pain and pleasure are one and all wise. Karma does not always manifest itself as suffering, by any means; it is quite as likely to produce joy as sorrow, and Karma is not always weighty. Such persons of whom you speak may be trying to become Theosophists, but are not Theosophists. A seeker for Divine wisdom seeks in all directions and refuses none.

(2) It is as hard for man as for woman to enter the mysteries. Man works through the intellect, woman through the emotions or heart. Both are equally useless after a time, and of the two the heart is the better tool. But woman becomes engrossed or overwhelmed by her emotions, and passes no farther. The greatest Teachers have been those who have had most of the womanly in their natures. It is more difficult to master the body as a woman than as a man. This can be answered only partial in print.

(3) The *True* Theosophist allows himself, or *is taught* to feel, both pain and pleasure, happiness and sorrow, for he knows them all to be wise. Men long for and desire; they fight for happiness and do not find it. We have given to us peace, which is far beyond happiness. Happiness is of this world and is a mockery of the True; yet as all other men we feel it, for we feel all things, for in all these things lie the lessons to be learned as men. I dare not speak for other men, but were I to wish to avoid either pleasure or pain, knowing them to be God's will, then would I utterly fail. Once having subjected *my* will - my human will - to His, then I avoid nothing that *is* His will.

To Zadok - (I) Why, since the Deity chose of His own divine will to make the descent into matter, or - as some put it - by this process alone came to Him a realizing sense of His being, in the manifestation through and by matter, why should this be considered a "*fall*," or, indeed, *an evil at all*, since, being the work and choice of the Deity, it must necessarily have been both wisdom and goodness which dictated the "*descent*"; and, as Theosophy teaches the inner Light and in dwelling Emanuel (God with us) to be ever present in all forms of life, wherein consisted the evil of this divine descent, and why must this *experience* be necessarily associated with evil at all?

(2) I met an F.T.S. the other day who believes he has arrived at "Saintship" and cannot therefore err. He cannot bear the slightest contradiction, believing that he has arrived at such a state of "enlightenment" that he is infallible, whereas we less gifted mortals feel that he often makes grave mistakes. Of course this assumption is untenable in this case, but are sainthood and consequent infallibility likely to result from the humdrum every-day life of an ordinary nineteenth century man?

Answer - For the Deity there is no fall. He can not fall. In the so-called descent into matter, He must manifest *through* something. Never does the Ineffable stand unveiled before mortal man. When the All Wise deemed it good to manifest Himself as individualities, He did so through the soul. After creating the human man with the soul that all things possess, "He breathed into his nostrils and man became a *living soul*," or the Deity manifested Himself through the soul in the man. Nothing below man is

immortal. Man is not immortal; his soul is not immortal; but the breath of God, which is God's life or God himself, *is forever*. Man was to have lived as the angels, "for they also were made"; but, although by the grosser elements of matter or nature, by its lusts and desires, its seductive beauties and deceptive pleasures, realized most fully through the senses of the human body, the *soul* was drawn *down* instead of upward, into *ignorance of the true* instead of toward the wisdom of God, holding and binding thus the spirit in the meshes of the grossest part of nature, and so *fell*. God did not fall, - the spirit; nor did man as the human man; but the soul, being a free agent, did so, causing the spirit to be limited, and entailing pain and anguish upon the human man. Man with the Divine manifest in him was to know only the good, or wisdom; but, not content, he must eat of the *tree of the KNOWLEDGE* of good and evil, or the misapplication of the good, and *fell* into ignorance. There can be no greater evil than losing the wisdom of a God for the ignorance of a man. Herein consists the only evil of the *fall* after the descent into matter.

(2) How do you know that he makes grave mistakes? I may not say that anyone errs or makes mistakes, other than my own self. Neither you nor I may say another is saint or devil from our own standpoint of what makes either. Both you and I have been taught, however, that one who has arrived at the state of "Saintship" never lays claim to it or to "enlightenment."

Saintship and a certain measure of infallibility will result from humdrum ever-day life in the nineteenth century, and in no other way, if rightly comprehended. Otherwise one would not be here at all, or would have lived in some other time, before time was. To become a saint one must know what sinners are and what sin is. The best way to arrive at this knowledge is through the nineteenth century or the time in which we live, through life and all it tells us. Believing that one cannot err and in one's infallibility is however not characteristic of saintship.

Zadok
Path, March, 1888

From G.M. - (I) During sleep I have a feeling that I can fly by an intense act of will. I then do float in dream over the ground, my body seeming rigid. The force exhausts, then I have to descend. What is your explanation of this?
Answer - It is part of the effort of your inner man to demonstrate to your outer self the existence and action of unrecognized and unfamiliar forces, which every man has in him the latent power to use. Dreamless slumber is better.

(2) In Theosophical books I find occult or magical phenomena referred to. I am disposed to reject these and consider their publication of a very questionable character in light of matter for the improvement of intelligent seekers after truth. Still I do not deny them, and hold myself open for conviction in any direction.
Answer - Why then bother yourself with the phenomena of your dream state? The dream of flying is as much a phenomena as any other that Theosophical literature contains. The

proper attitude for true theosophists is not to be ready or anxious to bring conviction as to any phenomena to inquirers. Hence we cannot enter into proofs. We know personally that phenomena of a most extraordinary character have taken place, and are still occurring; we also agree with you that the constant publication of accounts of phenomena is unwise. Still it must sometimes be done, as some minds have to advance through the aid of these things.

We also know that the Masters who are behind the Theosophical Society have, in writing, condemned the thirst for phenomena made so often degrading, and stated that the Society ought to progress through its moral worth. One phenomenon can be seen by but a limited number of people, some of whom even will always doubt, and each one hearing of it afterwards will want a repetition for himself. Further than that, it would be certain to bring on a thirst for mere sight-seeing, resulting in a total forgetfulness of spirit. But, on the other hand, there are laws that cannot be guessed at without phenomena. And in each human being is a complete universe in which daily occur phenomena that should be studied. This is the proper realm for each student to investigate, for therein - and nowhere else - is placed the gate through which each one must advance.

Zadok

From G.B. - Why does the Baron in Mr. Sinnett's "Karma" advise Mrs. Lakesby not to communicate with the "astral specters" she saw about the Professor?

Answer - The answer to this will not yet be well understood. The English language has not acquired the needed words. The Baron's reply was that thereby the real ego of the deceased would be retarded in its advancement, and Mrs. Lakesby might lay herself open to influences from the astral world that would prey upon her unexpectedly.

This answer opens fire at once upon the whole "philosophy" of spiritualism, and contains a challenge of the ignorance of most seers and nearly every student of psychical laws. The ordinary spiritualist sees complete proof for the returning of deceased friends in the phenomena of the séroom, and nearly every seer is fascinated with his or her own pictures in the astral light and the absolute truth of what is seen.

Mrs. Lakesby did not see the spirit of any person, but only the *reliquae*. The *spirit* is never seen, and the soul is engaged in experiencing a certain portion of its deserts in other states. These states are unnameable and incomprehensible to English speaking people. But for a period there is a magnetic connection between that soul and the *reliquae* seen at séand by seers. By means of that connection the soul is prevented - against its will, except when it is extremely wicked - from passing through its purification preparatory to entering into *devachan*. This purification, or preparatory state anterior to *devachan*, has not been explained by theosophical writers. It is, nevertheless, a fact of the highest importance.

The second portion of the Baron's reply is also valuable. When a seer or medium perceives these shades of the departed and desires to communicate with them, a crowd of nature spirits, of no moral character but solely moved by magnetic impulse, rush into the

shade of the deceased and give it a temporary life. They too are then able, on their part, to see the seer or medium, and may and do often transfer themselves from the shade to the medium, whose lower, baser nature they occupy and vivify. By thus incorporating themselves with the *reliquae* of dead persons, these elementals stop the process of disintegration of the atoms of matter composing the shade, which would have gone on to completion if left to nature. As soon as this disintegrating process is inhibited, the soul itself is held, so to say, in a vise which it is powerless to open, and unaware as well from whence comes the disturbance. Thus, then, these who run after their deceased friends' shades or reappearances are each day condemning their loved ones to a longer and more painful stay in a state that closely corresponds to the Christian hell.

I know my words will sweep unheeded over the forest in which our spiritualistic friends are wandering, but some sincere students will believe me.

Hadji
Path, April, 1888

From M.C.D. - I am told that an Adept has said "that one can help or cure another if his Karma does not prevent it." Am I to understand that when suffering is before me I am not to relieve it if in my power to do so, on the ground that the suffering person's Karma has brought him there and I must not interfere? Some Theosophists have enunciated this rule.

Answer - If an Adept said this it is not incorrect. But no Adept ever drew the conclusion you give. Some Theosophists have, we are sorry to say, declared that they may not help for the reason stated. It is not theosophical to take such a position. The sufferer's Karma truly produced the suffering, but your Karma offers the opportunity for a kind deed that may relieve him; it may be his Karma to be relieved by you. It is your duty to do this kind act, of whatever nature it be. The meaning of the declaration attributed to the Adept is that you are to try to relieve suffering, which effort will have a beneficial effect unless the Karma of the sufferer prevents: but you know nothing of his Karma and must not judge it; your duty lies in the act presented to you for performance, and not with its result nor with the possible hindrances resulting from the Karma. The wrong view given by you in your question arises from the conceited attitude of persons who, having slight knowledge, presume to be the judges of others and of the great and hidden causes springing from Karma. Knowledge of these causes and of their operation in any particular case comes only to those who have reached Adeptship; for, in order to rightly judge how to rightly act, you must know absolutely the other's Karma, together with your own, in order not to fall into the awful error of deliberately sinning.

It would be wiser for all students to seek to do their duty and to act as true brothers on every occasion than to run about endeavoring to imitate Sages and Adepts.

Moulvie

From B.J. - What can you tell me about the Mind Cure and Christian Science? Are they true, are they theosophical? Ought I to study them so as to be *mens sana in corpore sano*, as it were?

Answer - As we have not made a thorough study of these, we could not assume to tell you much about them, and hence cannot say if they are true or theosophical. Many earnest theosophists are believers and followers of both. We, however, have been trained in the Eastern theosophical school. Following the teaching of the latter, our advice is to have a healthy body by paying regard to rules for health, so that your mind, whether it be healthy or not, may exhibit its workings untrammelled. And the teacher has ever said, as taught by the Sages of old, that the body must not be *the object* of the student's care. The same teacher also warned us that, as the body is a material thing, the proper remedies needed to counteract extreme discordant vibrations are also of a material nature. Our work lies not with your body, but with your mind and heart. See to it that the latter is right. The quantity and quality of mind that are yours may be little or poor, but even if great and good, the heart and soul are greater, and mind has its limits beyond which it passes not.

Moulvie
Path, June, 1888

A change of circumstances having made it necessary for Zadok to remove to another sphere of action, no more answers to queries will appear from his pen. Queries, however, will be answered to the best of the ability of one or two others who have agreed to undertake the work, and they may be addressed to the *Path* as usual.

From F.N.W. - (1) What is the difference between the *Esoteric Society of Boston* and the *Theosophic Society*, and is that difference very serious?

Answer - The last clause of the question shows that the questioner probably means "disagreement" instead of "difference." There can be no disagreement, inasmuch as the Boston Society is no part of the Theosophical Society. By reading the objects of the Theosophical body and those of the Boston Society, any difference which may exist may be discovered. I cannot say if there be any, as I know nothing of the latter.

William
General Secretary, T.S.

Q.

Judge

(2) Do members of the T.S. practice the method of regeneration propounded by Hiram E. Butler?

Answer - I cannot say. The T.S. imposes no "method of regeneration" on its members; it only asks them to cultivate and exemplify Universal Brotherhood. As to a method of regeneration, it would seem that there can be but *one* regeneration.

(3) Do members of the T.S. accept "Solar Biology" as a real science?

Answer - There may be some who do. The term "Solar Biology" is an example of the ability of the American mind to strain English terms out of their usual meaning. Ordinarily it would mean some biological effect produced by the sun of our system, or, as equally, biologizing the sun himself. Since, however, acceptance of a particular dogma or system is not required of members of the Theosophical Society, one should not waste any time in trying to find out whether persons who are members believe in certain isms or sciences. The same amount of time devoted to a careful, cold, and passionless scrutiny of our own outer and inner nature will lead us nearer to compliance with the old direction, "*Man, know Thyself.*" This is *the only science* worth knowing, for, as the old sacred books say, "In the heart of man are all things, sun, moon, and stars, all is contained within it."

Moulvie

From L.C. - What are the "peace" and the "voice of the silence" spoken of in the Light on the Path? Are they easy to attain to?

Answer - The peace is that period succeeding a storm set up in your nature by any attempt to conquer the lower self. It follows each such conflict if the battle has been waged to victory for the higher. But few modern men can wage the battle with more than one thing at a time. Hence, we have many such storms. Each peculiarity, passion, or propensity has to be attacked singly and overcome. When that happens, a period of inner silence arrives in which the soul grows and attempts to instruct us. This is the voice. And, as *Light on the Path* says (Rule 21 part I), "It cannot be described by any metaphor." The silence has its counterpart in nature when, after storms or cataclysms, *silence* occurs. The silence after a storm is due to the effect of water falling through the air upon earth, vegetation, insects, and animals, and to the peculiar results of loud reverberations of thunder. All these combine to produce a silence quite appreciable by any one accustomed to nature. And when a cataclysm takes place, such as the falling of a tremendous avalanche of snow, another sort of silence is brought about, during which many things in the astral and natural world not at other times evident can be perceived. Each of these silences comes to an end because the ordinary normal operations of nature reassert themselves. So it is with ourselves. Storms of disappointment, or terrible upheavals from tremendous sorrows, or the effect of our own intense will, bring about those silences in which the voice of the soul has perchance a better opportunity of being heard.

Moulvie

Path, July, 1888

A.C.R. asks if a long definition of Karma given in the letter is in harmony with the Asiatic definition.

Answer - We do not think that the definition of A.C.R. is good, for the reason that it is not clear what is meant. One thing is certain, and that is that Karma is the governor of all our circumstances, and is also in part a cause of acts, and is again the act and the

circumstance also. The Universe itself is the Karma of the Supreme. Karma means work or action, and, as action is performed in more ways than by the bodily organs, the field of Karma must not be limited to the body. As A.C.R. says, the most important thing to consider is how we think and what is the motive with which we do any act.

On the subject of Karma the sect of Visishadwaitas of India say:

Karma is the cause of connection of Jivatma - or the particular spirit - with matter in the shape of Karanasarira, as well as the cause of misery or happiness. Karma is the producing cause of birth, death, rebirth, and every kind of body. Karma is the result of the conscious action of Jivatma, whether good or bad. Good Karma is that which results in pleasing, and bad Karma is that which results in displeasing, Ishwara. [He is held to be the particular spirit in each body - our Higher-Self.] The action of Jiva produces Karma through ignorance, and this ignorance is of two sorts: one the confounding of the attributes of one thing with those of another; and the second the confounding of one thing with another. Thus, the Jivatma first confounds the body with itself, and then such attributes as birth, death, and so on, with the attributes which really belong to Jivatma only; then certain actions are done, and they lead to other karma composed of ignorance and of habit. Thus Karma works without any definite beginning, and the causes of Karma mentioned above remain latent during a pralaya or night of Brahma, and when a new evolution begins they again become active and produce results as before.

Karma even works in Swarga or heaven, for, as soon as the causes that take us there are exhausted, we are brought back to rebirth under the operation of Karma; thus it is seen to be stronger than the blissful state of Heaven. This going to and returning from Swarga goes on until salvation is obtained, - one who attains that state is called Jivanmukta. This condition is defined as "an entire separation of Jiva from all connection with matter, and complete destruction of Karma whether good or bad." The word *Moksha* literally means "release from bondage."

Narayan
Path, November, 1888

Nilakant

From L. - (1) What plan of life should a theosophist adopt? Take one who does not aspire to chelaship, but who is anxious to live rightly. Should he give up literature, or music, or art; and ought he to give up thoughts of marriage?

Answer - The plan of life should be that which shall appear to the student the best one under his lights; any sort of life may have as a plan under it the good of the race. It is not required that literature or art should be given up: theosophy seeks to round men out and not to produce moral skeletons. As to marriage, we have nothing to say.

(2) Is *Light on the Path* written for chelas alone or for all?

Answer - It was written for all who strive to understand the meaning *under* the language; its real sense is not that conveyed by the mere words in it.

(3) Why do so many warn against rashly attempting chelaship? If it is right, why not for all? Will it be easier in some future life, or will it be always a struggle? If the necessity for leaders makes it right for some to essay this, how is one to tell which is his duty, to try or not?

Answer - The reason for the warning has been given over and over again. A chela calls upon himself awful possibilities of disaster, and voluntarily exposes himself to the most pitiless foes the race has, - those within the mind's plane and in the astral world. These are not figments, and every one who forces himself must meet the consequences, for the kingdom of heaven is surrounded by monsters, and the way to it is enveloped with the black cloud of the soul's despair at a place where knowledge, power, and faith are needed and where sentiment plays no part.

The road winds up hill all the way even to the very end; but in this life we may prepare ourselves to be ready to make a farther advance in our next reincarnation.

Any one who *is* to be a leader will easily find that out. We are not to try and discover that we are leaders, but to do our every duty; if they are performed, the Law of Karma will find those who are the real leaders, and all sham captains will disappear.

A Student

From "An Outsider" - in England - If I write to you sometimes anonymously, will you answer? There must be many like myself, lonely and ignorant, who need help and might find it in the Path. My health is poor; how can I regain it? I have not the "superb audacity" you speak of.

Answer - Those who answer questions for us will attempt replies to all reasonable questions, but we *are not an oracle*. As to health we cannot say; each case is special, but cheerfulness and faith in the implicit justice of Karma and in the Great Souls who help all earnest students may give better health. All diseases begin within, but the way to health is not found by brooding on disease; some diseases proceed from causes generated in other lives, and may have a given period during which they run and cannot be stayed. But we cannot go into personal questions relating to the physical body's ailments.

Maggie Crawford writes stating that she judges the truth of theosophic doctrine by the characters of those who promulgate it, and that she finds Mme. Blavatsky an objection to the truth of theosophy. Charges are brought against other prominent persons who are named by her A, B, and C; we cannot notice these, as they are anonymous, or rather straw defendants, But as to H.P. Blavatsky, we desire to say to the questioner that we have known her many, many years and think her character is not ungoverned nor uncontrolled; we also know her to be generous and just, as well as wise and farseeing. But truth must never be judged by any personal standard; and we advise our friend to pursue truth for its own sake, and not because any person says it is true.

Jasper Niemand, Wm. Brehon, Eusebio Urban
Path, February, 1889

From Hadji - What is the meaning of newspaper references to Mme. Blavatsky thus: "Theosophy, too, despite the exposure of Mme. Blavatsky's impudent impostures is still flourishing."?

Answer - In 1885 the London Psychic Research Society took upon itself to investigate the alleged letters from Adepts received by Mr. Sinnett and others in India, and sent out a young man named Hodgson to inquire into facts that had happened months and years before. He reported that they were all frauds by Mme. Blavatsky, and that she had a tremendous combination of conspirators ramifying all over India. His report was published by the P. R. Society. It is so preposterous however, that no well-informed Theosophist believes it. The newspapers and superficial thinkers often refer to it. Mr. Hodgson, in addition to inventing the great conspiracy theory, was full of prejudice which he has since displayed in various cities of the United States by declaiming against H. P. Blavatsky although he says she is not worth pursuing.

Path, May, 1889

From C. N. (I) Is there a "Parent" Theosophical Society?

Answer - Strictly there is not. Such a term would imply a separate parent body which gave out Charters or Diplomas. The Society is composed of its members who are, for administrative purposes, in Branches or unattached; the latter are called "members-at-large," but all are fellows of the T.S. The government is in the General Council, which now meets in India, in which all sections of the Society have a voice, and which issues charters and diplomas. But aside from Branch members and those at-large, there is no parent Society; The term "parent" should be abandoned, as it implies separation.

(2) Is there an Esoteric Section of the Society in America different from that governed by H.P. Blavatsky?

Answer - There is not, and there never was. In the first establishment of the T.S. other degrees than that of a mere diplomaed member were recognized, but no one save H. P. Blavatsky has had the authority to confer those degrees. She has now fully announced the first of those, although during all these 14 years they have existed and included certain members who were also fellows of the T.S.

Some misguided persons may have pretended to confer those degrees, but such a thing was improper on their part, and absolutely worthless to the recipient. These real degrees in occultism may not be trifled with, and yet they protect themselves because pretenders and triflers can make neither entry nor progress.

In 1875 H.P. Blavatsky directed a certain fellow of the Society to attend to the needs of all the members of the T.S., who were then called "entered apprentices" by her, and her letter of that date is still extant in which the present Esoteric Section was plainly referred to.

(3) Why has H.P. Blavatsky waited until now to so publicly proclaim the Esoteric Section?

Answer - As a matter of fact she has not so waited. In 1875 and since many knew of its existence and have been in it, and she has frequently spoken of it; but until now there have not been enough members interested in the realities of theosophy to justify her in a definitive statement and organization. These efforts have to proceed slowly; people must first be waked up and directed towards theosophical doctrines before it is wise to open up that which is plain to those who know how to use their intuition. But the Western mind, for all its boasted progressiveness, is generally unable to know what is behind a wall unless a hole is cut through it; others, however, can guess what is hidden when they perceive signs and sounds that are quite plain and made on purpose.

But for the first 14 years of a theosophical effort - periodically made in every century - the work of such persons as H.P. Blavatsky is always directed to preparing the ground, and then more open invitation is extended. It is so done in the last 25 years of each century.

Hadji

From R.L.R.- (I) What is a Nirmanakaya?

Answer - Such is one of the appellations given to an Adept who, in order to devote himself to mankind, has consciously given up his right to pass into Nirvana. He has no material body, but possesses all the other principles; and for such an one space is no obstacle. There are many of them, and they perform various works; some take full possession of great reformers, or statesmen who carry on a beneficial policy; others overshadow sometimes several persons, causing them to act, speak, and write in such a way as to produce needed changes in their fellow men. These Nirmanakayas pass through the haunts of men unseen and unknown; only the effects of their influence and presence are perceived, and these results are attributed to the genius of the individual or to chance alone.

(2) Has a Nirmanakaya any sex?

Answer - No. The pronoun "He" has been used because it has a general application just as "man" or "men" has. In such a development as that of a Nirmanakaya the distinctions of sex have disappeared, because in the spiritual plane there is no sex.

Moulvie

From T.D. - If there be any defect in the Mind Cure system, what would you say it is?

Answer - I should say the constant assertion that there is no evil or badness is that prime defect. For if one so asserts, he should also admit that there is no good. These two opportunities stand or fall together; and they cannot disappear until all has passed to that plane which is above all good and all evil. Yet those who say that there is no evil are on the plane of consciousness where they perceive these two opposites. It appears to me that here in the Western world the old Hindu doctrine that all is illusion because impermanent

is half-used. The illusionary quality is attributed only to so-called "evil," whereas the good is equally illusionary, since it as well as evil is so judged to be from some human standard. As in a community in which death is a blessing disease will be called "good," since it hastens death's advent; or, in another where insanity is supposed to be due to the presence of some god, such a condition is not esteemed to be evil.

Nilakant
Path, June, 1889

ARE THERE NEW SOULS? WHY REINCARNATION?

M.E.A - We all know that the population of the earth is increasing yearly, and that in time this globe will not be able to support its population unless the future inhabitants can get along on air. Does Theosophy teach us that new souls are created? Each one of these future unfortunates must have a soul. Will the Path please explain?

Answer - There are some assumptions in this inquiry about which no one has positive information. It is not settled that the population "is increasing yearly." For the apparent increase may be only a more accurate knowledge of the number of inhabitants, following from a more accurate knowledge of the globe on which we live. For instance: we have only lately acquired information of vast quantities of people in Africa previously unheard of.

Nor does it follow that the earth will not be able to support its population in time. A great many well-informed persons think exactly the opposite. Not very long ago several millions of people were destroyed in China, Japan, and elsewhere in a single week; this would leave a good deal of room for a population - in the United States for instance - to expand. Hence the question is narrowed down to the single one - "Does Theosophy teach us that new souls are created?" Mme. Blavatsky answers this in the *Secret Doctrine* by stating that from now until the end of this period of manifestation there will be no new Monads (which will answer to the word "souls" of the questioner), but the old ones will be reincarnated on this globe. If her view is the correct one, then the reincarnations from now onwards will be incarnations of Monads who have been here many times before. That is to say, we will all be worked over many times. This opinion of Mme. Blavatsky's is held by many Theosophists.

If we started as spirit and therefore perfect, why need we these reincarnations of suffering, only to finally attain what we started with?

Answer - This is the old question, the old inquiry, "What has the Absolute in view, and why is there anything?" The question contains its own answer, for if we started as "spirit," and therefore "perfect," we must still be and so remain forever perfect. But in the *Upanishads* it is said that "These radiations from the Great All are like sparks from a central fire, which emanate from it and return again for its own purposes." Furthermore, there is nothing more distinctly and frequently taught in Theosophical literature than this,

that it is the personal, the illusory, the lower "I," who asks such questions as these, and that the real person within, the spirit, sees no such thing as suffering but rejoices forever in immeasurable bliss. "We" did not start perfect, but imperfect, and "our" progress to union with spirit is the perfection of the lower "we" and "our."

Path, April, 1890

THE APPLICATION OF THEOSOPHICAL THEORIES

THE mistake is being made by a great many persons, among them being Theosophists, of applying several of the doctrines current in Theosophical literature, to only one or two phases of a question or to only one thing at a time, limiting rules which have universal application to a few cases, when in fact all those doctrines which have been current in the East for so long a time should be universally applied. For instance, take the law of Karma. Some people say, "yes, we believe in that," but they only apply it to human beings. They consider it only in its relation to their own acts or to the acts of all men. Sometimes they fail to see that it has its effect not only on themselves and their fellows, but as well on the greatest of Mahatmas. Those great Beings are not exempt from it; in fact they are, so to say, more bound by it than we are. Although they are said to be *above Karma*, this is only to be taken to mean that, having escaped from the wheel of Samsara (which means the wheel of life and death, or rebirths), and in that sense are above Karma, at the same time we will find them often unable to act in a given case. Why? If they have transcended Karma, how can it be possible that in any instance they may not break the law, or perform certain acts which to us seem to be proper at just that juncture? Why can they not, say in the case of a chela who has worked for them and for the cause, for years with the most exalted unselfishness, interfere and save him from suddenly falling or being overwhelmed by horrible misfortune; or interfere to help or direct a movement? It is because they have become part of the great law of Karma itself. It would be impossible for them to lift a finger.

Again, we know that at a certain period of progress, far above this sublunary world, the adept reaches a point when he may, if he so chooses, formulate a wish that he might be one of the *Devas*, one of that bright host of beings of whose pleasure, glory and power we can have no idea. The mere formulation of the wish is enough. At that moment he becomes one of the *Devas*. He then for a period of time which in its extent is incalculable, enjoys that condition--then what? Then he has to begin again low down in the scale, in a mode and for a purpose which it would be useless to detail here, because it could not be understood, and also because I am not able to put it in any language with which I am conversant. In this, then, is not this particular adept who thus fell, subject to the law of Karma?

There is in the Hindoo books a pretty story which illustrates this. A certain man heard that every day a most beautiful woman rose up out of the sea, and combed her hair. He resolved that he would go to see her. He went, and she rose up as usual. He sprang into the sea *behind her*, and with her went down to her abode. There he lived with her for a vast length of time. One day she said she had to go away and stated that he must not touch a picture which was on the wall, and then departed. In a few days, fired by curiosity, he went to look at the picture; saw that it was an enameled one of a most ravishingly beautiful person, and he put out his hand to touch it. At that moment the foot of the figure suddenly enlarged, flew out from the frame, and sent him back to the scenes of earth, where he met with only sorrow and trouble.

The law of Karma must be applied to everything. Nothing is exempt from it. It rules the vital molecule from plant up to Brahma himself. Apply it then to the vegetable, animal and human kingdom alike.

Another law is that of Reincarnation. This is not to be confined only to the souls and bodies of men. Why not use it for every branch of nature to which it may be applicable? Not only are we, men and women, reincarnated; but also every molecule of which our bodies are composed. In what way, then, can we connect this rule with all of our thoughts? Does it apply there? It seems to me that it does, and with as much force as anywhere. Each thought is of definite length. It does not last for over what we may call an instant, but the time of its duration is in fact much shorter. It springs into life and then it dies; but it is at once reborn in the form of another thought. And thus the process goes on from moment to moment, from hour to hour, from day to day. And each one of these reincarnated thoughts lives its life, some good, some bad, some so terrible in their nature that if we could see them we would shrink back in affright. Further than that, a number of these thoughts form themselves into a certain idea, and it dies to be reincarnated in its time. Thus on rolls this vast flood. Will it overwhelm us? It may; it often does. Let us then make our thoughts pure. Our thoughts are the matrix, the mine, the fountain, the source of all that we are and of all that we may be.

WILLIAM Q. JUDGE

The Occult Word, May, 1886

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WILLIAM Q. JUDGE

The Occult Word, May, 1886

ARE THE "ARABIAN NIGHTS" ALL FICTION?

For many years it has been customary to regard that collection of interesting stories called "The Arabian Nights," as pure fiction arising out of Oriental brains at a time when every ruler had his story-teller to amuse him or put him to sleep. But many a man who has down in his heart believed in the stories he heard in his youth about fairies and ghosts, has felt a revival of his young fancies upon perusing these tales of prodigies and magic. Others, however, have laughed at them as pure fables, and the entire scientific world does nothing but preserve contemptuous silence.

The question here to be answered by men of science is how did such ideas arise? Taking them on their own ground, one must believe that with so much smoke there must at one time have been some fire. Just as the prevalence of a myth - such as the Devil or Serpent myth - over large numbers of people or vast periods of time points to the fact that there must have been something, whatever it was, that gave rise to the idea.

In this enquiry our minds range over that portion of the world which is near the Red Sea, Arabia and Persia, and we are brought very close to places, now covered with water, that once formed part of ancient Lemuria. The name Red Sea may have arisen from the fact that it was believed really to cover hell: and its lower entrance at the island of Perim is called "Babel Mandeb," or "the Gate of Hell." This Red Sea plays a prominent part in the Arabian Nights tales and has some significance. We should also recollect that Arabia once had her men of science, the mark of whose minds has not yet been effaced from our own age. These men were many of them magicians, and they learned their lore either from the Lemurian adepts, or from the Black Magicians of the other famous land of Atlantis.

We may safely conclude that the Arabian Nights stories are not all pure fiction, but are the faint reverberations of a louder echo which reached their authors from the times of Lemuria and Atlantis.

Solomon is now and then mentioned in them, and Solomon, wherever he was, has always been reckoned as a great adept. The Jewish Cabala and Talmud speak of Solomon with great reverence. His power and the power of his seal - the interlaced triangles - constantly crop up among the other magical processes adverted to in these tales. And in nearly all cases where he is represented as dealing with wicked genii, he buried them in the Red Sea. Now if Solomon was a Jewish King far away in Palestine, how did he get down to the Red Sea, and where is there any mention made of his travelling at all? These genii were elemental spirits, and Solomon is merely a name standing for the vast knowledge of magic arts possessed by adepts at a time buried in the darkness of the past. In one tale, a fisherman hauls up a heavy load, which turns out to be a large *iron* pot, with a metal cover, on which was engraved Solomon's Seal. The unlucky man opened the pot, when at once a vapour rose out of it that spread itself over the whole heavens at first, and then condensed again into a monstrous form who addressed the fisherman saying, that ages before he had been confined there by Solomon; that after two hundred years he swore he would make rich the man lucky enough to let him out; after five hundred years that he

would reward his liberator with power; but after one thousand years of captivity he would kill the one who should free him. Then he ordered the man to prepare for death. The fisherman, however, said he doubted that the genii had really been in the pot as he was too large. To prove that he had been, the spirit immediately assumed the vaporous condition and slowly with spiral motion sank into the iron pot again, when at once the fisherman clapped on the cover and was about to cast him back into the sea. The djin then begged for mercy and agreed to serve the man and not to kill him, whereupon he was released.

Many persons will laugh at this story. But no one who has seen the wonders of spiritualism, or who knows that at this day there are many persons in India, as well as elsewhere who have dealings with elemental spirits that bring them objects instantaneously, &c., will laugh before reflecting on the circumstances.

Observe that the pot in which he was confined was made of metal, and that the talismanic seal was on the cover. The metal prevented him from making magnetic connection for the purpose of escaping, and the seal on the cover barred that way, There were no marks on the sides of the pot. His spreading himself into a vast vapour shows that he was one of the elementals of the airy kingdom - the most powerful and malignant; and his malignancy is show in the mean, ungrateful oath he took to destroy whomsoever should be his liberator. His spreading into vapour, instead of at once springing out of the pot, refers to his invisibility, for we see that in order to enter it he was compelled to assume his vaporous state, in which he again put himself into the pot.

In another story we see a young man visiting an elemental of the nature of a Succubus, who permits him now and then to go out and perform wonders. But the entrance to her retreat is unseen and kept invisible to others. In India there are those who are foolish enough to make magnetic connection with elementals of this class, by means of precesses which we will not detail here. The elemental will then at your wish instantaneously produce any article which the operator may have touched, no matter how far away it may be or how tightly locked up. The consequences of this uncanny partnership are very injurious to the human partner. The records of spiritualism in America will give other cases of almost like character, sufficient to show that a compact can be entered into between a human being and an intelligence or force outside of our sensuous perceptions.

In other stories various people have power over men and animals and the forces of nature. They change men into animals and do other wonders. When they wish to cause the metamorphosis, they dash a handful of water into the unfortunate's face, crying; "Quit that form of man and assume the form of a dog." The terrible Maugraby is a Black Magician, such as can now be found in Bhootan, who had changed many persons, and the story of his destruction shows that his life and power as well as his death lay in the nasty practices of Black Magic. When the figure and the talisman were destroyed he was also. The white magician has no talisman but his Atman, and as that cannot be destroyed, he is beyond all fear.

But this paper is already too long. We are not forcing a conclusion when we say that these admirable and amusing tales are not *all* fiction. There is much nonsense in them, but they have come to us from the very land - now bleak and desolate - where at one time the fourth race men held sway and dabbled in both White and Black Magic.

W.Q.J.

Theosophist, October, 1884

ARE WE DESERTED?

FOLLOWING on the departure of H.P.B. from the scene of action, some weak voices in the Society have asked, "Have the Adepts deserted us?" This question has also come from those who are not weak in character, but who certainly do not understand very clearly what the Adepts are or how They work. And in the use of the term "Adept" are included also "Mahatmas," "Brothers," "Masters."

That these beings exist we have no manner of doubt, since for those who have studied in the right way plenty of proof has been offered; for others the proofs exist within themselves. The former class has had tangible evidence in the way of letters and appearances of the Adepts before their eyes; the latter long ago concluded that the Masters are necessities of evolution. Those who received proof palpable were those whose karma and past work entitled them to it; the others, having in previous lives gone through the experience and the argument, now quickly decided that, inasmuch as there are grades of intelligence and wisdom and power below ourselves, so there must beyond us be still other grades, all leading up, *ex necessitate rei*, to the Adept or Master of whatever degree.

Now in the Society's ranks there have always been three mental positions held in respect to the question whether or not the Adepts - once admitted as existing - have anything in particular to do with the Theosophical Society. These are, *first*, that they have; *second*, that they have not; *third*, sometimes doubt about it, at others surety that they have, - in fact, wavering.

Those who think that the T.S. movement is merely a natural development of thought cannot be affected by the present discussion; the first and third classes are interested in the matter. To those it should at once occur that in the West the idea of the existence of the Adepts and of Their connection with our movement was first brought forward in this century and in our Society by H.P. Blavatsky, who, consistently throughout her career, has declared that the Adepts - whom she was pleased to call her Masters - directed her to engage in this work and have always helped and directed her throughout. That They should so direct her and then desert the Society she founded merely because her body came to its dissolution seems so illogical as to be unthinkable. Many persons have affirmed to the reception of messages in writing from the same Masters, in which They said that some of Their efforts were for the benefit of the T.S. Among these persons we may mention Mr. A.P. Sinnett, who has never abandoned that position, and who today possesses a great number of such letters. Why should the unseen founders withdraw Their help when the work of the Society has but just begun to have its due effect upon the age? There seems to be no reasonable reply.

Once that we admit the existence of the Adepts and that They have adopted the T.S. as one of Their agents in this century for disseminating the truth about man and nature, we are bound to suppose that ordinary common-sense rules would govern as to the continuance of help or its withdrawal. Now one of the most obvious conclusions is that the Society should not be deserted until it had accomplished its mission or had utterly

failed. Sixteen years of steady work show an enormous effect produced upon the thought of America, Europe, and Asia; but that portion of the work has been in the line of fighting against odds and breaking down of opposition, with a beginning in this sixteenth year of an interest in the doctrines brought to the attention of the West by the efforts of our members. From that we must, as reasonable and foresighted beings, deduce the necessity for continuance of assistance. It is plain that our work of clear promulgation and wise building-up is still before us. Why then should the Adepts desert us? Still no reasonable reply can be found.

But considering what we know of the motives and methods held and pursued by the Adepts, we cannot for a moment suppose our real founders and constant helpers could yet leave us to fight alone. In letters and messages from Them we read that Their motive is to help the moral - and hence external - progress of humanity, and Their methods to work from *behind the scenes* by means of agents suited for the work. Those letters and messages also say that the agency is not restricted to one person, but that all sincere lovers of truth are used to that end, whether they know of it or not. The departure of H.P.B. does not remove the other sincere lovers of truth from the scene, nor does it prevent the Adepts from sending messages if needed. Such messages have been received before H.P.B.'s departure by persons in no way connected with her, and have since that sad event also come to encourage those who are entitled to such encouragement. The contents of these are not for the public, nor indeed for any one save those to whom they have come.

Yet even if no such messages had been received, there is ample evidence, for those who are not blind, of the help of the Masters. For, as They said long ago that the work would be helped, so it has been; no other reason can be given for the increase of the work in America, since their personal effort put forth by the members will not account for the spreading of the movement. And now let it stand as a prophecy made in the messages spoken of, that in the kingdom of Great Britain and in Europe there will in five years be seen a similar spreading of Theosophy. Let no one of us, then, be in any way cast down. As the Masters exist, so They help us; and as we deserve, so will they repay.

W.Q.J.

Path, August, 1891

ARGUMENT FOR REINCARNATION

IT has been suggested to the PATH that theosophists jot down as they occur any arguments hit upon to support the doctrine of reincarnation. One furnishes this: That the persistency of individual character and attitude of mind seems a strong argument; and adduces the fact that when he was a youth thirty years ago he wrote a letter to himself upon questions about God, nature, and the inner man, and finds now upon re-reading it that it almost exactly expresses his present attitude. Also he thinks that the inner character of each shows itself in early youth, persisting through life; and as each character is different there must have been reincarnation to account for the differences. And that the assertion that differences in character are due to heredity seems to be disposed of by the persistency of essential character, even if, as we know to be the case, scientists did not begin to deny the sufficiency of heredity to account for our differences.

Another writes: If heredity would account for that which, existing in our life, makes us feel that we have lived here before, then the breeding of dogs and horses would show similar great differences as are observed in men. But a high-bred slut will bring forth a litter of pups by a father of equal breed, all exhibiting one character, whereas in the very highest bred families among men it is well known that the children will differ from each other so much that we cannot rely upon the result. Then again, considering the objections raised on ground of heredity, it should not be forgotten that but small attention has been paid to those cases where heredity will not give the explanation.

Inherent differences of character. The great differences in capacity seem to call for reincarnation as the explanation. Notice that the savages have the same brains and bodies as ours, yet not the same character or intelligence; they seem to be unprogressed egos who are unable to make the machine of brain to respond to its highest limit.

Path, August. 1891

The Ashes of H.P.B.

THE ASHES OF MADAME BLAVATSKY

A permanent Headquarters building for the American Section being now actually possessed, the General Secretary, pursuant to the arrangement made by Col. Olcott at the London Convention last year, will bring with him on his return to America that portion of Madame Blavatsky's ashes which was assigned to the guardianship of the American Section. It is to repose in the Headquarters. The purchase of a suitable urn and the preparation of a secure mural receptacle will involve some expense -- one, however, to which her pupils in Theosophy may well feel contribution a privilege. As the work should be undertaken immediately upon the General Secretary's return, American Theosophists are invited to forward their kind offerings to me before August 15th if possible. Acknowledgment under initials will be made in September *Path*, and a full description of the plan adopted will be published promptly.

WILLIAM Q. JUDGE,

144 *Madison Ave., New York.*

The little cut below is a picture of the bronze urn in which reposes that portion of the ashes of H.P.B. which was given to the English Headquarters, at 19 Avenue Road, London. When Col. Olcott arrived at London from Australia, the body of H.P.B. had been already incinerated and all of the ashes were at the English Headquarters awaiting his arrival. Our English brethren of course felt a certain amount of delicacy, for there has as yet grown up no accepted method of disposing of the ashes of the cremated dead in Western lands. To bury them seems often not the proper way because they never are large in quantity, and to scatter them to the winds of heaven might hurt the feelings of the survivors, so there is a sort of custom of preserving such ashes 'in a receptacle like a jar or a niche. Indeed, the creeping on of this latter custom is evidenced by the proposals of Cremation societies to provide niches for the purpose. So came naturally to Western minds the idea of preservation. Probably for those reasons and in the absence of a better way Col. Olcott resolved to have them preserved. Then arose the question of whether there should be any division, and the President himself arrived at the conclusion to divide the whole quantity into three parts, one for India, one for Europe, and one for America, because in England, at any rate, there was a certain shade of desire to have, in the place where H.P.B. had spent the last years of her life, some portion of her ashes, and naturally if one place had any of them the other should also. The President spoke of this when he felicitously said that "If we consider the Theosophical career of H.P.B. we shall find it divided into three stages, *viz.* New York, India, and London -- its cradle, altar, and tomb." This is how the division came to be made.

At the same time an agreement was made by the three sections through their officers that in the event of the European or American Headquarters being discontinued, the portion of

the ashes intrusted to that section should go at once to India. Col. Olcott carried the quantity reserved for India with him across the ocean to America, across America to Japan, and thence to Madras, and thus once again after H.P.B. had passed away her ashes made the circuit of the globe. The General Secretary of the American Section next carried his portion across the ocean to New York where they now remain.

At the time the above took place at London a celebrated Swedish artist in bronze hand-work offered through the Countess Wachtmeister to make for the ashes in London a bronze urn. The kind offer was accepted, and at the Convention there in 1892 the completed urn was presented to the Section. The artist is Herr Bengtsson, who is so well known and whose work is so highly valued that rulers in Europe come to him for his work, and he will refuse to do anything for anyone unless his heart moves him. So in this case his voluntary offer is a compliment. The urn is just about two feet high, two wide, and two deep. It rests on a bronze platform of three steps, and locks upon this by an ingenious arrangement. All around it are emblems and also the motto of the Society, as well as the three important dates in the life of H.P.B., her birth, her going to India, her death. The design was made by Brother Machell of the Blavatsky Lodge, London, and the whole shows the influence of loving hearts and grateful recollection. Its top is crowned with a fiery heart resting in a silver lotus. Within and under the dome is a smaller Indian vase in which are the ashes, and with these is a document signed by witnesses and executed at London on the day the ashes were put within and the whole presented to the Convention. The signed declaration is to show that the contents are the ashes of H.P.B., and when and by whom they were placed inside.

In America the sum of about two hundred dollars has been given for the purpose of having a suitable receptacle here, but it is not enough to allow us to as yet construct according to the design made by the General Secretary. Hence up to this date the ashes are under private lock and key. The design is of an Egyptian character, two pillars supporting an Egyptian roof with the flying globe at the top, and on the space between the pillars the name of H.P.B. and the great dates of her life, as also the complete symbol of the T.S. It is impressive as well as beautiful, but would cost over seven hundred dollars, and it is likely that some modification will have to be made if we are to retain the ashes here. Great pressure of important work has prevented any new designs being considered, but there is hope that soon we shall have a proper receptacle for what has been entrusted to our care.

On Saturday, the 22nd of April, the General Secretary had succeeded in having the receptacle in the Headquarters Room finished to receive the ashes of H.P.B., and the same was inspected by the delegates to the Convention during the recesses. It consists of a portion of the design adopted, being the central marble slab and the receptacle combined. On the slab are the seal of the Society, the word "Om," Madame Blavatsky's full name, and the prominent dates of her life, 1831, 1875, 1879, 1891. The slab is of Sienna marble. The receptacle is a bronze box faced with plate glass, and inside is the casket made of pure onyx, resting on four crystal balls, and in which rests the portion of

H.P.B.'s ashes given to the American Section. When funds are in hand the remainder of the design adopted will be added. A full description of the receptacle and the casket, both as now erected and as to be finished, will be published in a subsequent issue of the PATH.

From *The Path*, August, 1892, p. 168; January 1893, pp. 306-08; May, 1893, p. 64

Astral Intoxication

By William Q. Judge

There is such a thing as being intoxicated in the course of an unwise pursuit of what we erroneously imagine is spirituality. In the Christian Bible it is very wisely directed to "prove all" and to hold only to that which is good; this advice is just as important to the student of occultism who thinks that he has separated himself from those "inferior" people engaged either in following a dogma or in tipping tables for messages from deceased relatives -- or enemies -- as it is to spiritists who believe in the "summerland" and "returning spirits."

The placid surface of the sea of spirit is the only mirror in which can be caught undisturbed the reflections of spiritual things. When a student starts upon the path and begins to see spots of light flash out now and then, or balls of golden fire roll past him, it does not mean that he is beginning to see the real Self -- pure spirit. A moment of deepest peace or wonderful revealings given to the student, is *not* the awful moment when one is about to see his spiritual guide, much less his own soul. Nor are psychical splashes of blue flame, nor visions of things that afterwards come to pass, nor sights of small sections of the astral light with its wonderful photographs of past or future, nor the sudden ringing of distant fairy-like bells, any proof that you are cultivating spirituality. These things, and still more curious things, will occur when you have passed a little distance on the way, but they are only the mere outposts of a new land which is itself wholly material, and only one removed from the plane of gross physical consciousness.

The liability to be carried off and intoxicated by these phenomena is to be guarded against. We should watch, note and discriminate in all these cases; place them down for future reference, to be related to some law, or for comparison with other circumstances of a like sort. The power that Nature has of deluding us is endless, and if we stop at these matters she will let us go no further. It is not that any person or power in nature has declared that if we do so and so we must stop, but when one is carried off by what Boehme calls "God's wonders," the result is an intoxication that produces confusion of the intellect. Were one, for instance, to regard every picture seen in the astral light as a spiritual experience, he might truly after a while brook no contradiction upon the subject, but that would be merely because he was drunk with this kind of wine. While he proceeded with his indulgence and neglected his true progress, which is always dependent upon his purity of motive and conquest of his known or ascertainable defects, nature went on accumulating the store of illusory appearances with which he satiated himself.

It is certain that any student who devotes himself to these astral happenings will see them increase. But were our whole life devoted to and rewarded by an enormous succession of phenomena, it is also equally certain that the casting off of the body would be the end of all that sort of experience, without our having added really anything to our stock of true knowledge.

The astral plane, which is the same as that of our psychic senses, is as full of strange sights and sounds as an untrodden South American forest, and has to be well understood before the student can stay there long without danger. While we can overcome the dangers of a forest by the use of human inventions, whose entire object is the physical destruction of the noxious things encountered there, we have no such aids when treading the astral labyrinth. We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect will result to his outer senses from the attack or influence encountered by the psychical senses.

And the person who revolves selfishly around himself as a center is in greater danger of delusion than any one else, for he has not the assistance that comes from being united in thought with all other sincere seekers. One may stand in a dark house where none of the objects can be distinguished and quite plainly see all that is illuminated outside; in the same way we can see from out of the blackness of our own house -- our hearts -- the objects now and then illuminated outside by the astral lights; but we gain nothing. We must first dispel the *inner* darkness before trying to see into the darkness without; we must *know ourselves* before knowing things extraneous to ourselves.

This is not the road that seem easiest to students. Most of them find it far pleasanter and as they think faster, work, to look on all these outside allurements, and to cultivate all psychic senses, to the exclusion of real spiritual work.

The true road is plain and easy to find, it is so easy that very many would-be students miss it because they cannot believe it to be so simple.

"The way lies through the heart"; / Ask there and wander not; / Knock loud, nor hesitate /
Because at first the sounds / Reverberating, seem to mock thee. / Nor, when the door
swings wide, / Revealing shadows black as night, / Must thou recoil. / Within, the
Master's messengers / Have waited patiently: / That Master is Thyself!

(From *Echoes of the Orient*, comp. Dara Eklund, 1:45-47.)

The Astral Light

A Theosophist's View of It

By William Q. Judge

A natural preliminary question is: "What is the Astral Light?" It is a difficult question to answer; as difficult as that old one, "What is life?" One that can be answered at first only by illustration and analogy; which can be guessed at perhaps best from viewing results. There are certain phenomena, very well known to Spiritualists and to all persons of a psychical nature, needing a hypothesis upon which we may hang our facts and thus try them. Nearly all the phenomena found in the great record of Spiritualistic seance rooms for the past forty years need hypotheses more reasonable than those so far advanced, to say nothing of a classification which never yet has been undertaken by competent hands. Whether this classification will be done by Spiritualists themselves seems doubtful. If ever the scientific world deigns to carefully and seriously investigate these psychic occurrences, many theories now having their day in the ranks of mediums and their friends will be exploded, and then, perhaps the astral light and its place in the phenomena will be better understood.

The identity assumed so easily and quickly by a medium for an alleged spirit calling himself John Smith, would not be admitted at once if the function inherent in the astral light of retaining the image of John Smith for a vast period of time were understood; and then if it were discovered, as it could be by careful records and reports, that at the same time John Smith was declaring himself in a room in Boston through medium A., he was also asserting his identity in Florida, supported by identical proofs, through medium B., -- some doubt naturally would surround the question of identity. Yet, just this is happening every day and especially in regard to alleged return of celebrated men to mediums, good and bad alike.

It is easy to prove this as far as the great dead are concerned, but until recording and comparison are undertaken it will never be known how often twenty different mediums in as many separate cities have given, at one and the same moment, messages from the one deceased person.

And this question of identification is one of the most important in all Spiritualism. Upon it the faith of thousands is built; through assumed proofs of identity many a doubter has become a believer in mediums. For we may see phenomena of a purely physical sort over and over again without being convinced of anything save the occurrence of a fact; but once we are persuaded that our dead friend has really returned to speak with us through an entranced living person, then all the rest comes easy; then we think that here is positive proof of life after death.

My contention is that this important point is built upon, believed in, and supported by flimsy proofs, and that flimsiness is due to ignorance of the astral light, its function and operation.

Furthermore, we can find in the reported utterances of "spirits" that there is great diversity as well as opposition in views. But it is apparent that whenever a "spirit" enunciates theories tending to upset preconceived ideas of Spiritualists on such points as identification, reincarnation, the astral light and the like, the "spirit's" opinions go for nothing. Before me lies a pamphlet printed over 20 years ago by a medium, in which most extraordinary views are given of cosmogony, and teaching reincarnation, but these although given to the medium by his own trusted "guide" have never gained a hearing among Spiritualists; and although correct and well argued views respecting the astral light, supporting all that the ancient East has claimed for this tenuous interpenetrating medium, have been given by a well known "spirit," they have been ignored and lost sight of in the mad rush after the intoxication of physical phenomena and sentimental gushing over supposed messages from a deceased mother, sister, brother or wife.

It is time for the leading minds in Spiritualistic ranks -- among which I can not reckon myself -- to call a halt, and to devote a little of the common sense used in daily business life to the analysis of the utterances of mediums and the conflicting views of alleged "spirits." Are you afraid of truth? Do you hesitate in case it should come in the process that your beloved dead will be removed a few steps higher, a little beyond the reach of your degrading desire to call them back to the mud and horror of earthly life before their cycle rolls round again? Such a fear veils the truth and belittles your manhood.

But such is the weakness, the utter emaciation, of spiritualistic philosophy, I will venture a prophecy that even if the analysis and classification I have spoken of should never be attempted, the proper doctrines about these phenomena and about the "Spirit-world," would come to prevail -- not through any increase of real knowledge on the part of the "spirits" and "controls," but just when the leading minds in your ranks begin out of their own thinking to believe in the true explanation. That is to say, the best expositions given through mediums are never in advance -- save in isolated cases -- of the best thought of living Spiritualists; and this comes about, or fails to, through the action of the astral light as affected by living beings with all their acts and thoughts.

Before closing these general considerations, I would like to ask how any reasonable Spiritualist can be sure that he is hearing from a deceased friend or relative merely because he has from a medium, who never knew the deceased and never before met the inquirer, some circumstances known only to the deceased or to himself? This is the common means of proof, almost always blindly accepted. But there are many elements of weakness in it. We may teach a parrot or an idiot some few sentences, and if put behind a screen no one on this side can tell whether the utterances proceed from a wise man, a fool, an animal or an automaton. Then, again, if the proof be in the recital of some facts "long ago forgotten, and not known to the medium," we are touching upon the memory and its field of operation; a land as unknown as the South Pole. The brain matter cannot hold the facts of a lifetime; where, then, are they held, and how does the possession of them by the medium prove anything save that fact alone?

Nor does the taking on by the medium of the exact physical conditions of the last moments of the reporting deceased one, prove of itself identity. We see hysterics,

clairvoyants, sensitives and others in daily life, surrounded by living men, taking on the state or condition of some living person who has just been near and gone away. We might as well say that this proves that such a departed living man is there present, whereas we know such is not the case.

And suppose we assume that the sensitive is also clairvoyant and we hear him using the words, tones and thoughts of this living person, are we to conclude that the latter is present before us in spirit? Such a conclusion is absurd, yet not more so than the other as to the identity of that one whom we know is really beyond the veil and whom a medium declares is speaking through her.

It is here again that the astral light comes into play, its currents aiding the medium to produce astonishment and confusion, or wrong notions. How much do Spiritualists really know about vital electric currents? Much less those swift and wonderful currents in the astral light? How many laws of those life currents have been revealed to us by a consensus of reports from the "Spirit"-world? None. Forty years long since the first raps in Rochester, have the facts, the theories and the contradictions been piling up, but we are as innocent as ever of any authoritative and convincing statement of laws that will meet the facts. It is true a hundred systems have been evolved, living a brief life, each in their own little Pedlington, but they are not accepted, and the most of them have been forgotten. All of this ground has been gone over by man in ages past, with the same struggles, the same confusion, the same heartburnings and mental ruin, and the record of the toilsome journey has been left, showing when light at last has broken, bringing order out of chaos. This is the record found in India, Egypt and other older lands. Is it meet because we are American and freemen that we should ignore this? Should not a patient hearing be given it in order to see whether the doctrines finally arrived at do or do not fit the greater number of facts and offer explanation for all?

I propose to offer a few explanations hereupon, trusting that intelligent Spiritualists will perceive a disposition to get at the truth, to exalt man to his rightful place and to prevent a fatuous running after the emanations of material and psychical corpses.

From *Religio-Philosophical Journal*, July 22, 1889

An Astrological Question

Over the ambitious signature of "Magus" a correspondent asks in your July issue, "What is planetary influence and how does it act on man?" "Nemo" in his reply answers other questions but fails to answer this one.

Not being myself a Magus I will not assume to fully describe planetary influence, since to do so would lead us into realms quite beyond our comprehension. But we will get a better idea of the subject by recollecting that the ancients always considered the "ambient" -- or entire heavens -- at birth, as being that which affected man, and that planets were only the pointers or indices showing when and where the influence of the "ambient" would be felt. The modern astrologers, following those great leaders, but unable to grasp the enormous subject, reduced the scheme to the *influences of planets*. They have thus come to leave out, to a great extent, influences cast by powerful stars, which often produce effects not to be sought for under planets: "When such stars have rule nor wise nor fool can stay their influence." The planets were held, rightly as I think, to be only foci for "the influence of the whole ambient," having however a power of their own of a secondary nature exercisable when the ambient influence was weak.

When London was burnt a mighty star -- not a planet -- had rule, and Napoleon was prefigured by a star also, his fall being due in fact to the aspect of the heavens *as a whole*, and not to the ruling of Wellington's significator. A slight accident might have thrown the power of the latter out of the horary held. Similarly, the cyclic vicissitudes of this globe will not be shown by any planetary scheme, but by certain *stars* that fix the destiny of poor Earth. When they have their day and term the wise man will be unable to rule his own stars or any other.

WILLIAM Q. JUDGE

From *Lucifer*, September, 1888, pp. 68.

ASTROLOGY VERIFIED

WRITING in the Theosophist upon the subject of Astrology, C.C.Massey says that he thinks at present we are not fully acquainted with the science, and that, as now practiced, it is not always reliable.

His remarks as to its unreliability are justly applicable to that branch of it which relates to nativities alone, and so far I agree with him, because I have encountered numerous cases where judgments upon nativities have been most erroneous. That department of the science is very abstruse and beset with difficulties requiring constant years of study to master. Can we wonder then at the mistakes made by the professional astrologer? He cannot afford these years of patient toil, for even with but one foot upon the threshold of the hoary art he begins to dispense his judgments and prognostications.

The three first divisions of the science: *Genethliacal Astrology*, or telling what shall be the individual's fate; *Mundane Astrology*, or foretelling the circumstances of nations, the occurrence of wars and pestilence; and *Atmospherical Astrology*, or indicating the weather from certain aspects of the planets, are by no means easy to understand or practice, as they require not only a close application for several years, but a good education too. But here is another branch of the subject called Horary Astrology, or the answering of questions put to the Astrologer at any time upon any subject whatever about which the questioner is anxious. This can be soon learned by close attention, and its practice will be found to reward the student with answers having in them as much of certainty as we can hope for in this illusionary world. Nor, need one wait for years before trusting himself to make replies to questions or to solve problems, excepting always *Elections*, or the determining of days and times for beginning or doing anything.

Zadkiel, who was a well-educated man, an ex-officer of the English Navy, in writing on this subject, says that any one of average intelligence can soon learn by Horary Astrology, whom to do business with, what things to avoid, and what will be the result of any particular business engaged in or proposed. That Zadkiel was right I have had for some years abundant proof. And we have Lilly who preceded Zadkiel, saying the same as his follower. In Lilly's Introduction to Astrology there are given hundreds of instances where Horary Astrology has furnished correct answers to questions then put. Lilly was the astrologer who predicted the great fire which in 1666 burnt down London, and also the plague that took off a vast number of her inhabitants. No matter how much the so-called scientific world may sneer at this, it remains a fact quite susceptible of proof.

In my experience with Horary Astrology I have found that some persons have not naturally the proper cast of mind for giving a correct reply to a question, which, by another reader of the figure, would be justly answered, and, again, that one who will always be correct in Horary questions may be quite unable to do well with a nativity.

It is permissible to name those professors who are dead, because then we cannot be accused of advertising them. In the city of New York there resided, up to within a short

time ago, one Dr. Charles Winterburn who practiced medicine and incidentally Horary Astrology. I consulted him many times for which he would take no pay, and I cannot remember a case in which he made a wrong answer. His mind was peculiarly fitted to give a sound reply to any question astrologically put, and it was with a sincere sorrow that I heard of his death. From among the many questions answered by him I have taken a few as well as some upon which judgments were given by other astrologers, by myself and some other amateurs.

Two years ago, at exactly 3 p.m., I signed a contract relating to the use of the electric light. The conditions were favourable, and every one interested thought much money would be made. I sent Dr. Winterburn and three other astrologers - each being unaware that the others had the question and one living in a distant city - this question: "At 3 p.m. today I signed a contract; what will come of it?" No other data were given. With startling unanimity, they all replied that *nothing* would come of it, but that it would be abandoned. Dr. Winterburn said that I might get from it a small sum, but expenses would eat that up, and one of the others said that the opposite parties to the contract were disagreeing amongst themselves and had no funds. This I afterwards found to be true. Eleven weeks was the length of time given by astrology for it to last. Within eleven weeks the whole matter was abandoned, and I made nothing whatever from it.

Subsequently, I entered into a matter having some connection with the Government and a certain manufactured article. For the sake of collecting evidence for, or against, Astrology, I obtained judgments on the affair laying them away without paying enough attention to them to even read them. The business went forward with apparently good prospects, but at last it began to assume an unfavourable turn, and then I looked into the replies I had received. With one accord, as before, they declared I had better not go on; all stating that there appeared to be evidence of some money, but also of a greater amount of expense. Dr. Winterburn, in reply to a letter written on this point, said: "On the 20th of this month you will get some return from it, but then you should drop it. However, I see that you will give it up, and it will slip away from your neighbourhood *in toto*." On the 20th I received the only money ever paid in the case, and from that day to this have had no more to do with it than if I had never heard of it.

In the year 1879, I contemplated a removal of my offices, and asked Dr. Winterburn for an astrological judgment. He replied: "Do not move yet, the place offered is not good, and you will have great annoyance and loss there; wait." Soon after a room, apparently no better in another building, was offered. Dr. Winterburn and others with the same unanimity said; "Move; the new offer is good, it will be pleasant in every way." As the new place was good and cheap I moved, and not because Astrology said so. But, singular as it may appear, in eight months afterwards the place against which they advised me - and the location and description of which they were perfectly unaware of - was invaded by masons and carpenters, the wall torn down in midwinter by order of the Municipal Government, and the whole place exposed for half a year to weather and dirt. Had I been there the expense would have been great, and the annoyance immeasurable. Let me say further that when their replies were given, neither the landlord nor the Government had these alterations in contemplation.

When President Garfield was shot, some friends and myself erected different astrological figures on the event, and construing by the rules, we all said he would die. I placed his death about a week off. Our mistakes were of time and were not the mistakes of the art.

Previous to my father's death, Dr. Winterburn, having no acquaintance with him and never having seen him, said: "All the indications are bad; I think the direction I have named will be fatal. He will die in a few days, but his death will be easy and calm." He died in fifteen days as calmly and sweetly as a child would drop to sleep. The only datum given to the astrologer was the question: - "My father is sick; what will come of it?"

Such are a few of many instances I have had of the preciseness and truth of this ancient art. I could give hundreds.

These experiences lead me to the conclusion that Horary Astrology is a correct mode of divination. Those ancient men, who, with minds unfettered by the shackles of bigotry or theology, but having an overflowing desire to benefit that "great orphan Humanity," were wont in the part of India and Egypt to inquire into all of Nature's works, found that Nature is one vast machine whose wheels work one within the other. Calculate the motion and know the mode of motion of one, and you have a key for all. So they took the planets with the heavenly road in which they travel, and erected a scheme based on experience and the universal reign of law, which enabled them and will enable us to guide the faltering steps of man through the dark and rugged valley of this life. Anxiety is one of man's greatest and most insidious foes. It fetters his energy and defeats his ends. If Astrology will relieve one at any crisis from anxiety, is it not well to foster its pursuit and spread its fame? It has relieved me often from anxiety which, without it, I would have felt for months. It will do the same for any one.

Let the light then shine from the East where Astrology began: let those whose forefathers gave to Claudius Ptolemy the materials for his Tetrabiblos, give to us what aid they can for the great understanding and development of this most ancient art.

William Q. Judge

Theosophist, April, 1882

AUM!

THE most sacred mystic syllable of the Vedas is Aum. It is the first letter of the Sanskrit alphabet, and by some it is thought to be the sound made by a new born child when the breath is first drawn into the lungs. The daily prayers of the Hindu Brahmin are begun and ended with it, and the ancient sacred books say that with that syllable the gods themselves address the most Holy One.

In the Chandogya Upanishad¹ its praises are sung in these words:

Let a man meditate on the syllable OM, called the udgitha,² ...it is the best of all essences, the highest, deserving the highest place, the eighth.

It is then commanded to meditate on this syllable as the breath, of two kinds, in the body - the vital breath and the mere breath in the mouth or lungs, for by this meditation come knowledge and proper performance of sacrifice. In verse 10 is found:

Now, therefore, it would seem to follow that both he who knows the true meaning of OM, and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith, and the Upanishad is more powerful.

Outwardly the same sacrifice is performed by both, but that performed by him who has knowledge and has meditated on the secret meaning of OM partakes of the qualities inhering in OM, which need just that knowledge and faith as the medium through which they may become visible and active. If a jeweler and a mere ploughman sell a precious stone, the knowledge of the former bears better fruit than the ignorance of the latter.

Shankaracharya in his *Sharir Bhashya* dwells largely on OM, and in the *Vayu Purana* a whole chapter is devoted to it. Now as Vayu is air, we can see in what direction the minds of those who were concerned with that purana were tending. They were analyzing sound, which will lead to discoveries of interest regarding the human spiritual and physical constitution. In sound is tone, and tone is one of the most important and deep reaching of all natural things. By tone, the natural man and the child express the feelings, just as animals in their tones make known their nature. The tone of the voice of the tiger is quite different from that of the dove, as different as their natures are from each other, and if the sights, sounds, and objects in the natural world mean anything, or point the way to any laws underlying these differences, then there is nothing puerile in considering the meaning of tone.

The Padma Purana says:

"The syllable OM is the leader of all prayers; let it therefore be employed in the beginning of all prayers," and Manu in his laws ordains: "A Brahmin, at the beginning and end of a lesson on the Vedas, must always pronounce the syllable OM, for unless

OM precede, his learning will slip away from him, and unless it follows, nothing will be long retained."

The celebrated Hindoo Raja, Ramohun Roy, in a treatise on this letter says:

"OM, when considered as one letter, uttered by the help of one articulation, is the symbol of the supreme Spirit. 'One letter (OM) is the emblem of the Most High, Manu II, 83.' But when considered as a trilateral word consisting of अ (a), उ (u), म (m), it implies the three *Vedas*, the three *states* of human nature, the three divisions of the universe, and the three *deities* - Brahma, Vishnu, and Siva, agents in the *creation, preservation, and destruction* of this world; or, properly speaking, the three principal attributes of the Supreme Being personified in those three deities. In this sense it implies, in fact, the universe controlled by the Supreme Spirit."

Now we may consider that there is pervading the whole universe a single homogeneous resonance, sound, or tone which acts, so to speak, as the awakener or vivifying power, stirring all the molecules into action. This is what is represented in all languages by the vowel *a*, which takes precedence of all others. This is the word, the *verbum*, the *Logos* of St. John of the Christians, who says: "In the beginning was the Word, and the word was with God, and the word was God."³ This is creation, for without this resonance or motion among the quiescent particles, there would be no visible universe. That is to say, upon sound, or, as the Aryans called it, *Nada Brahma* (divine resonance), depends the evolution of the visible from the invisible.

But this sound *a*, being produced, at once alters itself into *au*, so that the second sound *u* is that one made by the first in continuing its existence. The vowel *u*, which in itself is a compound one, therefore represents preservation. And the idea of preservation is contained also in creation, or evolution, for there could not be anything to preserve, unless it had first come into existence.

If these two sounds, so compounded into one, were to proceed indefinitely, there would be of course no destruction of them. But it is not possible to continue the utterance further than the breath, and whether the lips are compressed or the tongue pressed against the roof of the mouth, or the organs behind that used, there will be in the finishing of the utterance the closure or *m* sound, which among the Aryans had the meaning of *stoppage*. In this last letter there is found the destruction of the whole word or letter. To reproduce it a slight experiment will show that by no possibility can it be begun with *m*, but that *au* invariably commences even the utterance of *m* itself. Without fear of successful contradiction, it can be asserted that all speech begins with *au*, and the ending, or destruction of speech, is in *m*.

The word "tone" is derived from the Latin and Greek words meaning sound and tone. In the Greek the word "tonos" means a "stretching" or "straining." As to the character of the sound, the word "tone" is used to express all varieties, such as high, low, grave, acute, sweet, and harsh sounds. In music it gives the peculiar quality of the sound produced, and also distinguishes one instrument from another; as rich tone, reedy tone, and so on. In

medicine, it designates the state of the body, but is there used more in the signification of strength, and refers to strength or tension. It is not difficult to connect the use of the word in medicine with the divine resonance of which we spoke, because we may consider tension to be the vibration, or quantity of vibration, by which sound is apprehended by the ear; and if the whole system gradually goes down so that its tone is lowered without stoppage, the result will at last be dissolution for that collection of molecules. In painting, the tone also shows the general drift of the picture, just as it indicates the same thing in morals and manners. We say, "a low tone of morals, an elevated tone of sentiment, a courtly tone of manners," so that tone has a signification which is applied universally to either good or bad, high or low. And the only letter which we can use to express it, or symbolize it, is the *a* sound, in its various changes, long, short, and medium. And just as the *tone* of manners, of morals, of painting, of music, means the real character of each, in the same way the tones of the various creatures, including man himself, mean or express the real character; and all together joined in the deep murmur of nature go to swell the *Nada Brahma*, or Divine resonance, which at last is heard as the music of the spheres.

Meditation on tone, as expressed in this Sanskrit word OM, will lead us to a knowledge of the secret Doctrine. We find expressed in the merely mortal music the seven divisions of the divine essence, for as the microcosm is the little copy of the macrocosm, even the halting measures of man contain the little copy of the whole, in the seven tones of the octave. From what we are led to the seven colors, and so forward and upward to the Divine radiance which is the Aum. For the Divine Resonance, spoken of above, is not the Divine Light itself. The Resonance is only the outbreathing of the first sound of the entire Aum. This goes on during what the Hindoos call a Day of Brahma, which, according to them, last a thousand ages.⁴ It manifests itself not only as the power which stirs up and animates the particles of Universe, but also in the evolution and dissolution of man, of the animal and mineral kingdoms, and of solar systems. Among the Aryans it was represented in the planetary system by Mercury, who has always been said to govern the intellectual faculties and to be the universal stimulator. Some old writers have said that it is shown through Mercury, amongst mankind, by the universal talking of women.

And wherever this Divine Resonance is closed or stopped by death or other change, the Aum has been uttered there. These utterances of Aum are only the numerous microcosmic enunciations of the Word, which is uttered or completely ended, to use the Hermetic or mystical style of language, only when the great Brahm stops the outbreathing, closes the vocalization, by the *m* sound, and thus causes the universal dissolution. This universal dissolution is known in the Sanskrit and in the secret Doctrine as the *Maha Pralaya*, *Maha* being "the great," and *Pralaya* "dissolution." And so, after thus arguing, the ancient Rishies of India said: "Nothing is begun or ended; everything is changed, and that which we call death is only a transformation." In thus speaking they wished to be understood as referring to the manifested universe, the so-called death of a sentient creature being only a transformation of energy, or a change of the mode and place of manifestation of the Divine Resonance. Thus early in the history of the race the doctrine of conservation of energy was known and applied. The Divine Resonance, or the *au* sound, is the universal energy, which is conserved during each Day of Brahma, and at the coming on of the great Night is absorbed again into the whole. Continually appearing

and disappearing it transforms itself again and again, covered from time to time by a veil of matter called its visible manifestation, and never lost, but always changing itself from one form to another. And herein can be seen the use and beauty of the Sanskrit. Nada Brahma is Divine Resonance; that is, after saying *Nada*, if we stopped with Brahm, logically we must infer that the *m* sound at the end of Brahm signified the Pralaya, thus confuting the position that the Divine Resonance existed, for if it had stopped it could not be resounding. So they added an *a* at the end of the Brahm, making it possible to understand that as *Brahma* the sound was still manifesting itself. But time would not suffice to go into this subject as it deserves, and these remarks are only intended as a feeble attempt to point out the real meaning and purpose of Aum.

For the above reasons, and out of the great respect we entertain for the wisdom of the Aryans, was the symbol adopted and placed upon the cover of this magazine and at the head of the text.

With us OM has signification. It represents the constant undercurrent of meditation, which ought to be carried on by every man, even while engaged in the necessary duties of this life. There is for every conditioned being a target at which the aim is constantly directed. Even the very animal kingdom we do not except, for it, below us, awaits its evolution into a higher state; it unconsciously perhaps, but nevertheless actually, aims at the same target.

"Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend, - the Indestructible. OM is the bow, the Self is the arrow, Brahman is called its aim. It is to be hit by a man who is not thoughtless; and then as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as OM. Hail to you that you may cross beyond the sea of darkness."⁵

AUM!

Hadji-Erinn

Path, April, 1886

AUTHORITY

We have received the following from California:

In the July PATH is an article entitled - "Shall We Know Our Friends in Heaven?" I would like to ask if the Swedish Seer Swedenborg, has not answered that question to the satisfaction of theosophists. If he is accepted as an authority I should think his answer complete and satisfactory.

Yours,

E.W.F.

Inasmuch as theosophists are of all shades of belief, and as Swedenborg was of one sort in regard to the matter referred to, his answer cannot be satisfactory to all theosophists, nor can it be authoritative. The Society, as such, has no authorities. It was founded with the object of breaking down that reliance upon "authority" which has been the bane of man for ages, and it would be strange now if we could admit *authority* for theosophists. It is true that sometimes the impression has been conveyed by individuals, that the final arbiters in matters of belief are the Mahatmas, but at no time has any Mahatma given out such an idea. We are engaged in trying to develop a truer appreciation of the Light of Life which is hidden in every man, and so the "final authority" is the man himself.

It makes very little difference whether Swedenborg or Mr. Chas. Johnston is right as to the question of meeting our friends in heaven; their beliefs will not alter the fact whatever it may turn out to be; but even if it is not a matter of highest importance, we cannot even in that permit any "theosophical authority."

Each of us is the master of his own destiny; each one can read Swedenborg or Luther as to these matters; but from all such thinkers it can be gathered that the ancient *Bhagavad-Gita* is true where it says, that "whatever nature a man thinks on when he abandons the body at last, to that only does he go, having been always conformed to that nature," and such is the doctrine of Swedenborg.

Path, November, 1887

AUTHORSHIP OF SECRET DOCTRINE

A good deal has been said about the writing of *Isis Unveiled*, and later of the *Secret Doctrine*, both by H. P. Blavatsky. A writer in the spiritualistic journals took great pains to show how many books the first work seems to quote from, and the conclusion to be arrived at after reading his diatribes is that H.P.B. had an enormous library at her disposal, and of course in her house, for she never went out, or that she had agents at great expense copying books, or, lastly, that by some process or power not known to the world was able to read books at a distance, as, for instance, in the Vatican at Rome and the British Museum. The last is the fact. She lived in a small flat when writing the first book and had very few works on hand, all she had being of the ordinary common sort. She herself very often told how she gained her information as to modern books. No secret was made of it, for those who were with her saw day after day that she could gaze with ease into the astral light and glean whatever she wanted. But in the early days she did not say precisely to the public that she was in fact helped in that work by the Masters, who gave from time to time certain facts she could not get otherwise. The *Secret Doctrine*, however, makes no disguise of the real help, and she asserts, as also many of us believe, that the Masters had a hand in that great production. The letters sent to Mr. Sinnett formed the ground for *Esoteric Buddhism*, as was intended, but as time went on it was seen that some more of the veil had to be lifted and certain misconceptions cleared up; hence the *Secret Doctrine* was written, and mostly by the Masters themselves, except that she did the arranging of it.

For some time it was too much the custom of those who had received at the hands of H.P.B. words and letters from her Masters to please themselves with the imagination that she was no more in touch with the original fount, and that, forsooth, these people could decide for themselves what was from her brain and what from the Masters. But it is now time to give out a certificate given when the *Secret Doctrine* was being written, a certificate signed by the Masters who have given out all that is new in our theosophical books. It was sent to one who had then a few doubts, and at the same time copies were given from the same source to others for use in the future, which is now. The first certificate runs thus:

I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced, and which of the peculiarities of the "Blavatskian" style of writing it will be found to most resemble? The present is simply to satisfy the Doctor that "the more proof given the less believed." Let him take my advice and not make these two documents public. It is for his own satisfaction the undersigned is happy to assure him that the *Secret Doctrine*, when ready, will be the triple production of [here are the names of one of the Masters and of H.P.B.] and _____ most humble servant, [signed by the other.]

On the back of this was the following, signed by the Master who is mentioned in the above:

If this can be of any use or help to _____, though I doubt it, I, the humble undersigned Faquir, certify that the *Secret Doctrine* is dictated to [name of H.P.B.], partly by myself and partly by my brother _____.

A year after this, certain doubts having arisen in the minds of individuals, another letter from one of the signers of the foregoing was sent and reads as follows. As the prophecy in it has come true, it is now the time to publish it for the benefit of those who know something of how to take and understand such letters. For the outside it will all be so much nonsense.

The certificate given last year saying the *Secret Doctrine* would be when finished the triple production of [H.P.B.'s name], _____, and myself was and is correct, although some have doubted not only the facts given in it but also the authenticity of the message in which it was contained. Copy this and also keep the copy of the aforesaid certificate. You will find them both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original for the purpose of allowing you to copy it; and then you can verify the correctness of this presently forwarded copy. And it may then be well to indicate to those wishing to know what portions in the *Secret Doctrine* have been copied by the pen of [H.P.B.'s name] into its pages, though without quotation marks, from my own manuscript and perhaps from _____, though the last is more difficult from the rarity of his known writing and greater ignorance of his style. All this and more will be found necessary as time goes on, but for which you are well qualified to wait.

ONE OF THE STAFF

Path, April, 1893

BEFORE AMERICAN SPIRITUALISM

SO many persons have come to suppose that Spiritualism took its rise through the rappings at Rochester under the mediumship of the Fox sisters, it may be profitable to reprint a few descriptions of spiritualistic séances which had place a hundred years ago in France, Germany, and other European countries. At that time there were very many inquiring minds looking for the truth. They lived at a time when the Church had complete power, except perhaps in France, as in the latter country the Revolution was in the air. Much of the inquiry was tinctured with prevailing religious thought, and at the same time séances were held very privately. But enough leaked out and was recored in various ways to indicate that much more of the same kind must have gone on. These extracts are taken from the *Theosophical Correspondence* between Count Saint Martin and Baron Liebigstorff, beginning in 1792.

Nevertheless, as I believe I speak to a man of moderation, calm and discreet, I will not withhold from you that in the school through which I passed, more than twenty-five years ago, *communications* of all kinds were numerous and frequent, in which I had my share, like many others; and that, in this share, every sign indicative of the Repairer was present. Now you know the Repairer, and active Cause, are one. Nevertheless, as I was introduced by an initiation, and the danger of all initiations is lest we should be delivered over to the violent spirits of the world, as happened to Adam when he initiated himself in his imagination (*Incarnation*, 3d part, vi. I), and his desire was not all of God, I cannot answer that the forms which showed themselves to me may not have been assumed forms, for the door is open to all initiations, and this is what makes these ways so faulty and suspicious. I know that Germany is full of these initiations; I know that the Cabinet of Berlin is guided, and leads its King by their means - and, hitherto, without much profit to boast of; I know, in short, that the whole earth is full of these prodigies; but, I repeat, unless things come from the centre itself I do not give them my confidence. I can assure you I have received by the inward way truths and joys a thousand times higher than those I have received from without.

* * *

A remarkable instance of this kind, which I heard of about two years ago, is what occurred at the consecration of the Egyptian Masonic Lodge at Lyons, 27th July, 5556 [Masonic chronology], according to their reckoning - which I believe to be incorrect. The labors lasted three days, and the prayers fifty-four hours; there were twenty-seven in the meeting. While the members were praying to the Eternal to manifest His approbation by a visible sign, and the Master was in the middle of his ceremonies, the Repairer appeared and blessed the members assembled. He came down on a blue cloud, which served for vehicle to this apparition; gradually he ascended again on this cloud, which, from the moment of his descent from heaven to earth, acquired a splendor so dazzling that a young girl, C., who was present could not bear its light. The two great prophets and the lawgiver of Israel also gave signs of their benevolence and approval. Who could reasonably doubt the fervor and piety of those twenty-seven members? ... I repeat my question: do you believe in physical communications, emanating from or produced in the centre? I call centre, in the poverty of my nomenclature, the interior of our souls; but I know not whether perception of any sort can penetrate to it; yes or no?

* * *

I found some old acquaintances at Bale, who, to my surprise, were very advanced in the theory and practice of communications. They told me of an event which had just occurred to a celebrated ecclesiastic of Zurich whom I formerly knew; his name is Lavater. He has received an invitation to go to see some persons of the highest rank in a northern court; not the one you mentioned in one of your letters, whose Cabinet would not move a step without physical consultations [Berlin - Tr.]; the one in question is farther north [Copenhagen - Tr.]. Lavater arrived there last summer; he met with men of education engaged in public business and living in the world, occupying high positions - men of acknowledged probity, who, in inviting him, could have no motive but one of goodness, for they even defrayed the expense of his journey. These men assure him that they have immediate communications with the active intelligent Cause; they assure him that one of his friends, dead some time ago, will, through his medium, enter their society. These men promise to enlighten him on subjects upon which he had prayed for light for a long while - on the doctrine of the heavenly food, the great mystery... They tell him also, what is very remarkable, that whenever they are together they have a most intimate experience of the truth of the promise. "When two or three are met together in my name, there am I in the midst of them"; since then a cloud, white as snow, descends, and for about half an hour rest upon them. They were convinced that these manifestations were signs and emanations of the active and intelligent Cause:

- (1) Because these communications were always had after prayer had been offered to that Cause, and the answers came immediately after the petitions.
- (2) Because these manifestations enjoined their love for that Cause.
- (3) Because the manifestation which they called Lord, Spirit of the Lord, Image, and Symbol of the Lord, received their adoration, which no good virtue would have dared to do.
- (4) Because the answers were given at the same time, in many places, to different persons, and in the same manner.
- (5) Because it judged them with severity, and on their sincere repentance it immediately blessed them, and that visibly.
- (6) Because whenever they asked it "Art thou the active intelligent Cause?" they were answered "Yes," which no power good or bad, would have dared to say.
- (7) Because they were quite able to distinguish him from the good and evil intermediate beings which surrounded him.

I thank you for elucidating the new branch of intercourse going on in the North. The great difficulty remains as to the conclusions of our Zurichers: "Art thou the active intelligent Cause?" They answered "'Yes', *which no intermediate power, good or bad, would have dared to say.*" Is this conclusion right or not? - that's the question.

The father, notwithstanding his attachment to these subaltern initiations, has been gradually led round to my way of thinking by his daughters. What completely gained me the confidence of these young ladies, who may yet open all their soul to the truth, was reading the twelfth and thirteenth chapters of *I Corinthians*, which the eldest of them opened accidentally. But with the other men, members of this society, and who are men of a certain age, nothing of consequence can be done. They are infected with the idea of the prerogative of having this direct intercourse with the powers.

* * *

I have received a quire-full of details of the experiences at Copenhagen. They still glorify themselves in the belief that the light, which, after their questions, gives out the sign "yes" or "no," is a whitish phosphoric color, and not red, because red, or the color of fire, would be a bad species... Just as if it was not as easy to ape a whitish color as a fiery color.

Sometimes they see a star by the side of the light which is their oracle: they know this star represents a *virtue*. Then they ask: "Dare it remain there?" According to the answer "Yes" or "No," the scholars order, the star obeys.

They sometimes put questions on points of doctrine; for instance, they ask:

"Is there a passage in Scripture which indisputably proves the metempsychosis?"

"Yes and no."

Some understand this to mean that such passages may be found in the *Old Testament*, and they again ask:

"Is there any in the *New Testament*?"

"Yes."

"In the four Evangelists?"

"Yes."

"In *St. Matthew*?"

"Yes."

"In the first chapter?"

"No."

"In the second?"

"No."

"In the fourth?"

"No."

"In the eleventh?"

"Yes."

"In the four first verses?"

"No."

"In the four next?"

"No."

"In the fourteenth?"

"Yes."

* * *

In this record we find support for certain conclusions. First, that the *modus operandi* was the same then as it now is in American spiritualism. Second, the alleged spirits showed at that time the same ignorance and want of progress which they have given evidence of ever since. There the communicating spirits of 1792, including the "Great First Cause," spoke in line with the philosophic and religious views of the believers, going no further and knowing no more about God, Nature, or Man than the questioners. This is exactly what is proved by the record of forty years of American Spiritualism. If to this we add the fact, so well known, that the old Greek spiritualists obtained from their mediums at the Temples of the Oracles precise answers to their questions, confirming their own views, we must admit that spiritualism of no matter what kind, in every time, and among all nations, will gain from the unseen powers giving reports and communications no more in

respect to philosophy, religion, and the laws of nature and man's constitution than corresponds with the most advanced thought of living believers. In other words, man's true teacher and initiator is himself in the body, and not any intelligence devoid of a body.

William Brehon

Path, October, 1893

"BLAVATSKIANISM" IN AND OUT OF SEASON

THEOSOPHISTS! let us consult together. Let us survey the army, the field of battle, and the fighters. Let us examine our ways and our speech, so that we may know what we are doing in this great affray which may last for ages and in which every act has a future. What do we see? A Theosophical Society struggling as a whole against the world. A few devoted members struggling against the world and some opponents within its ranks. A Society grown to its eighteenth year, after the expenditure of much time and energy and fame by those who have been with it in infancy, those who have come in from time to time, those who worked and left it for this generation. It has its karma like any other body, for it is a living thing and not a mere paper organization; and with that karma is also woven the karma of the units composing it.

How does it live and grow? Not alone by study and work, but by propriety of method of work; by due attention paid by the members to thought and speech in their theosophic promulgations. Wise workers, like wise generals, survey the field now and then to see if their methods are good or bad, even though fully convinced of the nobility and righteousness of their cause; they trust not only to the virtue of their aim and work, but attend to any defects now and then indicated by the assaults of the enemy; they listen to warnings of those who see or think they see errors of omission and commission. Let us all do this.

It happens to be the fact that most of those who work the hardest for the Society are at the same time devoted disciples, open or non-professed, of H.P. Blavatsky, but that leaves still a large number of members who, with the first-named, may be variously classified. First, there are those who do not rely at all on H.P. Blavatsky, while not distinctly opposed and none the less good members. Next are those who are openly opposed to her name and fame, who, while reading her works and profiting by them as well as by the work aroused by her in others, are averse from hearing her name, oppose the free assertion of devotion to her, would like now and then to have Theosophy stripped of her altogether, and opine that many good and true possible members are kept away from the T.S. by her personality's being bound up in it. The two last things of course are impossible to meet, because if it had not been for her the Theosophical Society with its literature would not have come into existence. Lastly are those in the world who do not belong to our ranks, composed of persons holding in respect to the T.S. the various positions of for, against, and indifferent.

The active workers may be again divided as follows:

(a) Moderate ones, good thinkers who present their thoughts in words that show independent and original thought on theosophical subjects, thus not referring to authority, yet who are earnest, devoted and loyal.

(b) Those who are earnest, devoted and loyal, but present Theosophy more or less as quotations from H.P.B.'s writings, constantly naming and always referring their thoughts

and conclusions to her, thus appearing to present Theosophy as solely based on her as an authority.

(c) The over-zealous who err like the former, and, in addition, too frequently and out of place and time, bring forward the name of H.P. Blavatsky; often relating what it was supposed she had done or not done, and what she said, attributing infallibility to her either directly or by indirection; thus arousing an opposition that is added to any impression of dogmatism or authority produced by other members.

(d) Believers in phenomena who give prominence to the wonders said to have been performed by H.P. Blavatsky; who accentuate the value of the whole field of occult phenomena, and sincerely supposing, however mistaken the notion, that occult and psychical phenomena will arrest attention, draw out interest, inspire confidence; when, in fact, the almost certain results are, to first arouse curiosity, then create distrust and disappointment; for nearly every one is a doubting Thomas who requires, while the desire cannot be satisfied, a duplicate of every phenomenon for himself. In *The Occult World*, the Adept writing on this very subject says that the demand for new phenomena would go on *crescendo* until at last one would be crushed by doubt, or the other and worse result of creating superstition and blind faith would come about. Every thoughtful person must surely see that such must be the consequence.

It is true that the movement has grown most in consequence of the effort of those who are devoted to an ideal, inspired by enthusiasm, filled with a lasting gratitude to H.P. Blavatsky. Their ideal is the service of Humanity, the ultimate potential perfectibility of man as exemplified by the Masters and Adepts of all ages, including the present. Their enthusiasm is born from the devotion which the ideal arouses, their gratitude is a noble quality engendered by the untiring zeal of the soul who brought to their attention the priceless gems of the wisdom religion. Ingratitude is the basest vice of which man can be guilty, and it will be base for them to receive the grand message and despise the messenger.

But does devotion, loyalty, or gratitude require that we should thrust our estimate of a person forward to the attention of the public in a way that is certain to bring on opposition? Should our work in a great movement, meant to include all men, intended to condense the truth from all religions, be impeded or imperiled by over-zealous personal loyalty? I think not. We should be wise as serpents. Wisdom does not consist in throwing the object of our heart's gratitude in the faces of those who have no similar feeling, for when we do that it may easily result that personal considerations will nullify our efforts for the good of those we address.

Now it is charged in several quarters that we are dogmatic as a Society. This is extremely easy of disproof as a fact, and some trouble has been taken to disprove it. But is there not a danger that we might go too far on this line, and by continuing the disproof too long increase the very belief which we say is baseless? "The more proof offered the less believed" is how often true. Our constitution is the supreme law. Its being non-dogmatic is proof enough. Years of notification on almost every document have prepared the

proofs which every one can see. I would seem that enough has been said on the subject of our non-dogmatism.

But the charge then is altered, and "dogmatism" is supplanted by "Blavatskianism," and here the critics have a slight ground to stand on; here is where a danger may exist and where the generals, the captains, the whole army, should properly pay attention and be on their guard. In the words and methods of the various classes of members above mentioned is the cause for the charge. I am not directing any remarks to the question whether members "believe in Blavatsky or not," for the charge made is intended to imply that there is too much said about H.P. Blavatsky as authority, as source, as guide, too little original thinking, too much reliance on the words of a single person.

In the years that are gone, necessity existed for repelling mean personal attacks on H.P. Blavatsky's character. To take up arms in her behalf then was wise. Now her works remain. The necessity for constant repulse of attacks on her does not exist. Judgment can be used in doing so. Loyalty is not thrown to the winds when good judgment says there is no need to reply. One of the best replies is to carry on the work in the noble and altruistic spirit she always pointed out. Take, for instance, the almost senile attacks periodically made by the Society for Psychical Research. What good can be possibly accomplished by paying any attention to them? None at all, except what results to that body by inflating it with the idea that its shafts have hit a vulnerable spot. Ever since their *ex post facto* agent went to India to play at psychical investigation they have almost lived by their attacks, for by them, more than anything else, they gain some attention; her personality, even to this day, adds spice to their wide-of-the-mark discussions. Even at the Chicago World's Congresses their discussions were mostly given up to re-hashing the same stories, as if they were proud that, even though they knew nothing of psychic law, they had at least discovered one human being whose nature they could not fathom, and desired to for ever parade her with the various labels their fancy suggested. But in districts or new publications, where a new attack is made, good judgment may suggest an answer bringing up the statement of charges and copiousness of former answers. Now our work goes on in meetings, in publications, in discussions, and here is where the old idea of repelling attack may run into an unnecessary parade of the person to whom in heart we are loyal, while at the same time the voluminousness of her writings is often an excuse for not investigating for oneself, and this leads to quoting her too frequently by name as authority.

She never claimed authority, but, contrariwise, disclaimed it. But few of the theories broached by her were new to our day, albeit those are the key-ideas. Yet these very key-ideas are not those on which the quotations and personal references to her are made so often. She neither invented, nor claimed as new, the doctrines of Karma, Reincarnation, Devachan, Cycles, and the like. These are all exhaustively treated in various literatures - Buddhistic, Jain, Brahmanical, Zoroastrian. They are capable, like all theosophic doctrines, of independent examination, of philosophical, logical, and analogical proof. But, if we state them parrot-like, and then bring forward a quotation from H.P. Blavatsky to prove them, has not an opponent, has not any one, member or non-member, a right to say that the offending person is not doing independent thinking, is not holding a belief

after due consideration, but is merely acting blindly on faith in matters where blind faith is not required? And if many members do the same thing, it is quite natural that a cry should be raised by some one of "Blavatskianism."

If this were an age in the West when any respect or reverence existed as a general thing in the people, the sayings of a sage could be quoted as authority. But it is not such an age. Reverence is paralyzed for a time, and the words of a sage are of no moment as such. H.P. Blavatsky came in this irreverent time, holding herself only as a messenger and indicator, not as a sage pure and simple. Hence to merely quote her words out of due place will but arouse a needless irritation. It may indicate in oneself a failure to think out the problem independently, an absence of diligence in working out our own salvation in the way directed by Gautama Buddha. What, then, are the right times and places, and which are out of place and time?

When the assembly and the subject are both meant to deal with the life and works of H.P. Blavatsky, then it is right and proper and wise to speak of her and her works, her acts, and words. If one is dealing with an analysis or compilation of her writings on any subject, then must she and what she wrote be used, named and quoted. But even at those times her words should not be quoted as and for authority, inasmuch as she said they were not. Those who consider them to be authority will quickly enough accept them. As she never put forward anything as original investigation of hers in the realm of science, in the line of experiments in hypnotism, in clairvoyance, mind-reading, or the like, we ought to be careful how and when we bring her statements forward to an unbelieving public.

But in an assembly of members coming together to discuss theosophical doctrines in general, say such as Karma, Reincarnation, the Septenary Constitution, and the like, it is certainly unwise to give quotation after quotation from H.P. Blavatsky's works on the matter in hand. This is not fair to the hearers, and it shows only a power of memory or compilation that argues nothing as to the comprehension of the subject on the reader's part. It is very easy to compile, to quote sentence after sentence, to weave a long series of extracts together, but it is not progress, nor independence, nor wisdom. On the other hand, it is a complete nullification of the life-work of the one who has directed us to the path; it is contrary to the spirit and genius of the Society. And if in such an assembly much time is given to recounting phenomena performed by H.P.B., or telling how she once said this and at another time did that, the time is out of joint with the remarks. Meetings of branches are meant for giving to the members and enquirers a knowledge of theosophical doctrines by which alone true progress is to come to our movement. New and good members are constantly needed; they cannot be fished out of the sea of enquirers by such a process as the personal history of anyone, they cannot be retained by relations of matters that do not teach them the true aim and philosophy of life, they will be driven off if assailed with quotations.

If there is power in a grateful loyalty to H.P. Blavatsky, as for my part I fully believe, it does not have its effect by being put forward all the time, or so often as to be too noticeable, but from its depth, its true basis, its wise foundation, its effect on our work, our act, and thought. Hence to my mind there is no disloyalty in reserving the mention of

her name and qualities for right and timely occasions. It is certain that as Theosophy brings forward no new system of ethics, but only enforces the ethics always preached, the claim, if made, that our ethics, our high endeavor, are to be found nowhere else described save in the works left by H.P. Blavatsky, is baseless, will lead to wrong conclusions, and bring up a reaction that no amount of argument can suppress. No greater illustration of an old and world-wide religion can be found than that provided by Buddhism, but what did Buddha say to his disciples when they brought up the question of the honours to be paid to his remains? He told them not to hinder themselves about it, not to dwell on it, but to work out their own salvation with diligence¹

That the views held by H.P. Blavatsky herself coincided with this can be seen by reading the pamphlet entitled *The Theosophical Society and H.P.B.* being a reprint of articles that appeared in LUCIFER of December, 1890. She requested the reprint, and some of her notes are appended to the articles. In those Bro. Patterson took somewhat the same ground as this article, and she commended it in most positive terms.

William Q. Judge

Lucifer, December, 1893

H. P. Blavatsky

By William Q. Judge

We have inserted in this issue a picture of H. P. Blavatsky, who is -- whether from the standpoint of her enemies or that of her friends -- the most remarkable person of this century.

Fifty-eight years ago she was born in Russia, and in the year 1875 caused the starting of the Theosophical Society. Ever since that date she has been the target for abuse and vilification of the vilest sort, and, sad to say for human nature, those who have received benefits from her have not given to her efforts that support which was due. But knowing her intimately, we know that she cares nothing for the abuse or the luke-warmness of theosophists, for, as declared by herself, she is not working for this century but for another yet to come, secure in the truth of Reincarnation and content if she can but sow the seeds that in another age will grow, blossom, and bear good fruit.

When she will leave the mortal frame now occupied by her we know not; but we are convinced that, when the personality denominated H. P. Blavatsky shall have passed away, her pupils and her friends will acknowledge her greatness, -- perhaps not before.

From *The Path*, February, 1890, p. 338

ON November 30th, 1894, I received, from a source I always respect, this warning: "Look out for anonymous and bogus 'occult' messages to members of the Society. Both will be sent, as attempts at delusion, as burlesques, and for other purposes." On the second of December, at 144 Madison Avenue, New York, a New York F.T.S. in the presence of Mr. A. Fullerton handed me a packet. A plate giving the written contents is given below.

The member's name is Joseph W. Ganson, a very earnest student. He said it had fallen into his lap at his Club, the Harvard, or seemed to fall out of a newspaper he held. The only other person present was a friend who declared he had nothing to do with it. The packet is of yellowish linen paper, looking quite eastern. It was addressed "Ganson," and near the address is "a pledge." Inside was also a half of a palm-leaf south Indian manuscript with a flower in it.

Mr. Ganson said he did not know whether it was genuine or not, but could not decide and asked me to tell him. I then said that if a joke he could take the words to heart, if he chose, for what was good in them, but that in three days I would decide. On December 5th I gave him a signed certificate that the message is not genuine and had been concocted by three persons, and that all genuine objective messages from the Masters carried with them a peculiar and definite odor which could not be imitated and which once identified would not be forgotten. The message was shown to a large number of members at a meeting, and but few were willing to decide for or against it, admitting non-ability save by argument, inference, and appearance. Appearance is no guide, because this message might have been genuine and still have the same appearance and contents.

Mr. W. E. Coleman of San Francisco is also occupying himself in sending post-cards to many members in all parts signed "Mahatma E." with three stars, referring to exposures and scurrilous attacks. Members may as well know these facts. I invite all to send to me any and all messages, real or pretended, and I will guarantee to render a decision according to the fact in each case. Beware not only of bogus messages but also of anonymous communications.

WILLIAM
Path, January, 1895

Q.

JUDGE

Book Introduction

Introduction by W. Q. Judge to *An Outline of Principles of Modern Theosophy*, by Claude Falls Wright (1894)

The subject of Theosophy is so vast, and the tools of language are so inadequate, that any popular exposition of its doctrines must fall short of conveying to the ordinary reader, for whom it is written, a complete and satisfactory answer. This is not because the writer is unable to express himself, but in consequence of the newness of the subject to the mind of the day. This strangeness throws around the subject a mystery that is not inherent, a vagueness and remoteness which invade even the use of ordinary words. For as Theosophy opens up a new and vast vista for the thoughts to roam through, and reveals a scheme of cosmic and human evolution including the smallest detail, the language of the Anglo-Saxon has to be used in a double sense nearly all the time. But the new and wider scope that words thus acquire will reveal itself to those who read this book.

It brings forward no new scheme of either religion or science. No claims are made to original discovery, nor even to new arrangement. This is simply a new attempt to tell again of that which the never-dying Brotherhood -- the elder brothers of the "Great Orphan Humanity" -- have preserved till now: the system which furnishes the key to every religion wherein is buried the truth about our nature and our destiny. And as a young servant of that great band of Silent Workers, the author has only followed in the steps of others who, like him, would wish the western nations to know themselves and to some extent the plan of that small portion of Cosmos in which this little globe swings round the sun.

So, with whatever faults, many or few, this book may have, both the author and I are glad of its appearance, for we firmly believe that this is but once more sounding the same call to our fellows that we helped to sound before in prior lives on this poor globe, the least significant of the seven. For if through this volume but three immortal pilgrims shall be turned to the light held out by the great Brothers, they will be three more gained for the Army of the Future.

The hope of the author of this work -- shared by many other earnest members of the Theosophical Society -- is in the future, and in a brotherhood which includes within its bonds many living men, who, though unseen by the ordinary man, are powerful and wise enough to affect the progress of the race. They are the elder brothers of the great Human Brotherhood. They do not seek the applause of men nor a vindication for their policy. Many people do not believe that such beings exist at all, but there are those members of the Theosophical Society, among them the author and myself, who hold firmly to the conviction that the highest examples of human development are not alone among the schools of Science, or Art, or Medicine, or Literature, or Statecraft, but indeed among the Unseen Brotherhood, and we have the courage to wait for the visible appearance in a higher and better civilization of some of these glorious Adepts. And that consummation we are approaching. The outer materialistic prophets of a civilization based on selfishness scoff at such a theory, but we, being firmly convinced of progress from within by

repeated incarnations of the immortal Ego, must be preparing for a new Day. This book then is by way of such a preparation.

WILLIAM
New York, June, 1892

Q.

JUDGE

"The Brotherhood of the New Life"

By W. Q. Judge

This is one of the many enterprises gotten up to catch the unwary who seek after spiritual things, and the words of the Bible are good to remember hereupon: -- "By their fruits ye shall know them." It is an alleged community run by Thos. Lake Harris out under the mild skies of California, and a continuation of the same work of Harris wherein he entangled the late lamented and gifted Oliphant. Harris reigns supreme, and never to die, imposes upon and hypnotises all the weak ones whom he can catch. It has the usual broad hint of sexual affinities and such disgusting doctrines. With it the Theosophical Society has nothing in common, and all Theosophists should beware of it. This is the day for the arising of false prophets. We had Butler and the Esoteric, Burgoyne and the Hermetic Brotherhood of L., and the Bath (England) set, Teed in Chicago as Jesus Christ reincarnated, and so to the end of an uncompleted list. Harris has steadily maintained his hold on some, as he is a man of strong will and good worldly judgment. His power over Oliphant was very great, for M. de Blowitz has written not long ago that Oliphant came to be correspondent of the *Times*, at Paris during the siege, by Harris' order. Beware, Theosophists, you cannot gather figs from thistles. Better read Mrs. Oliphant's book about it.

The New York *Tribune* of Dec. 13 printed a special dispatch from San Francisco stating that Miss Chevallier had just returned from a six months' sojourn in Mr. Harris' community, and briefly gave her account of what goes on there. *The Chronicle* of San Francisco subsequently printed the entire account given by Miss Chevallier, in which she declares her intention of attempting to break up the community. These facts should be well known, because there is a tendency on the part of such people as this "prophet" to assume now and then a theosophical guise. Our Society must be kept as free as possible from being mixed up with these enterprises. For now that theosophy is becoming better known through the years of effort made by devoted members of the Society, the cranks and false prophets in all directions are attempting to trade for their own advantage on the public interest so aroused.

From *The Path*, February, 1892, pp. 346-47.

A BUDDHIST DOCTRINE

THERE are twelve principal Buddhist sects in Japan. These are: Ku-Sha-Shiu, Jo-Jitsu-Shiu, Ris-Shiu, Ho-so-Shiu, San Ron-Shiu, Ke-Gon-Shiu, Ten-Dai-Shiu, Shin-Gon-Shiu, Jo-Do-Shiu, Zen-Shiu, Shin-Shiu, and Nichi-Ren-Shiu. It is of a tenet of the Shin-Shiu that I propose to speak. The student can learn much of the others by consulting the works of Mr. Bunyiu Nanjio, M.A., and other authorities.

The last four of those mentioned may be called the modern ones. Gen-Ku founded the Jo-Do in 1174 A.D.; the Zen-Shiu was started by Ei-Sai in 1191 A.D.; the Shin-Shiu was founded in 1224 A.D. by Shin-Ran; and in 1253 A.D., Nichi-Ren established that one named for him. This last is more frequently called by the founder's name because, although he adopted what is called the Saddharmapundarika as the principal Sutra of it, he altered the substance of the doctrine. For that reason it is called, paraphrastically, "Nichi-Ren's Saddharmapundarika sect."

The essential difference between the Shin-Shiu and the others may be seen by placing its doctrine and that of the Zen-Shiu side by side. In the latter the disciple is to see the nature of Buddha by his own thought, free from the influence of the eighty-four thousand different doctrines, while the Shin-Shiu teaches that we attain salvation "*by the power of another,*" who is Amita Buddha.

The Zen-Shiu is said to have originated from the incident, well known to Buddhists, of Gotama Buddha's taking from the heavenly king a flower of golden color and holding it in his hand in silence. The disciples could not understand the meaning of this, except Mahakasyapa, who, although he knew, only smiled and remained also silent. Thereupon Buddha said to him, "I have the wonderful thought of Nirvana." This was called "the doctrine of thought transmitted by thought." Ananda received it from Kasyapa, and so on down a long list of patriarchs in the church. The twenty-eighth patriarch, Bodhidharma, a king's son, crossed over into China. In that country he attempted to teach the Emperor the secret of the doctrine, but the pupil could not understand it, and Bodhidharma entered a monastery where he pursued the practice of sitting in meditation gazing at a wall for nine years, after which he gained disciples. He was called "the wall-gazing Brahmana." A later devotee in 729 A.D. came from China to Japan and established a form of the doctrine of Zen-Shiu. In this school, as distinguished from the Shin-Shiu, the disciple exercises his own thought independent of doctrine, while in the latter a doctrine is relied upon. The words of the Indian poem Bhagavad-Gita may be profitably remembered here, where it says that "he who pursues the unmanifested path has a more difficult task [than any other] to perform." (1)

The other sects, except the Shin-Shiu, have various doctrines for the attainment of the end in view, but the followers of the Shin-Shiu declare that all these are "expedients." They do not exclude the Zen-Shiu, although it would appear per-haps to the aggressive mind of

the Englishman or American that to tell a man he can attain Nirvana by his own power is not laying a mere expedient before him.

It is because of these doctrines of expediency in other sects that the Shin-Shiu call themselves "the True Sect of Buddhists."

The doctrine of the sect is also called by them "the Doctrine of the Pure Land." The pure land referred to is the Land of Amida Buddha [Amitabha]: the object is to be born into that land, that is, to obtain salvation. It has been other wise stated in this manner:

"Among those who follow the doctrine of the Pure Land, there are several different systems of teaching, which are as follows: - 'Some say that we should practise various good works, bring our stock of merits to maturity, and be born in the Pure Land. Others say that we should repeat only the name of Amitabha Buddha in order to be born in his Pure Land, by the merit produced from such repetition.' These doctrines are all considered as yet the temporary expedients. To rely upon the power of the original prayer of Amitabha Buddha with the whole heart and give up all idea of Ji-Riki or 'self-power' is called the truth. This truth is the doctrine of this sect." (2)

The eighteenth of the forty-eight prayers of Amita Buddha is the prayer referred to. It is: "If any of living beings of the ten regions who have believed in me with true thoughts and desire to be born in my country, and have even to ten times repeated the thought of my name, should not be born there, then may I not obtain the perfect knowledge." This prayer was made by him because of his great desire to deliver all beings from suffering. It was a prayer which he first uttered long before he himself obtained salvation, but he continued for ages after that to work to the end that he might be able to make the prayer of force and value to any one who should use it. It follows, of course, that he accomplished his desire, and the Shin-Shiu sect accordingly claims that this prayer or vow has a peculiar effect of its own, and has strength to enable whoever uses it to reach salvation.

The claims made for this prayer are in accordance with certain views that are held in the East about the force that resides in the vows of a wise or great saint. They are said to have an actual dynamic effect upon the minds and hearts of all persons who shall use them, even after the saint has died. It is claimed that the power has to do with magnetism. And it is said by the followers of Shin-Shiu that, when one begins to repeat and rely upon the prayer of Amita Buddha, he at once connects himself with the whole body of real believers, and as well with the power of Amita himself.

In its essence the doctrine is one of salvation by faith, but at the same time the sect does not claim - as the Christian does for his dogma - that there is no other way to be saved. They admit that a person may be saved "by his own power"- if he has the requisite strength to hold out -, but they think that in general men have not the power to resist evil for a time sufficient to permit the accomplishment of the result; and they assert that besides the lack of strength there will be doubt, for, "Faith by one's own power cannot afford rest to the heart. It is said, 'Shall I surely attain salvation or shall I not?' and thus

what is called faith is in reality doubt," but "Faith by the power of another affords rest to the heart. It is said -: 'I am born by the power of that vow; I shall certainly attain salvation.' There is not the smallest doubt in the heart." Another Sutra says: "Those who follow the method of 'self power' believe in many other Buddhas; those who follow the method of 'another's power' believe only in the one Buddha, as a faithful servant does not serve two masters."

In a compilation made by direction of the Eastern Hongwanji of Japan it is said "The appellations 'true' and 'popular' are an important matter. Our sect terms the attaining of the rest of the heart the True System; the observation of the relations of life the Popular System. Our sect has granted the permission to marry. Hence the five relations of life necessarily exist. Where the five relations of life exist, the duties involved in them must be observed. This is termed 'the popular system.'

"It is said in the Sutra: *'The living beings in the ten regions, be they householders or houseless.'* . . . Shall the holy path be different for them? Although the sins of the unenlightened be many, if these are contrasted with the power of the vow they are not as the millet seed to the ocean. . . . The sins of the unenlightened are heavy; if you precipitate them on the three worlds they inevitably sink; but if you place them on the ship of the vow they assuredly become light. The merit of living beings is full of leaks. Mida's land of reward has no leaks. With the merit which is full of leaks you cannot be born into the land where there are no leaks."

From a later part of the same compilation: -"Our Founder said: