

A U M

Whatever is the natural propensity of anyone, is very hard to be overcome. If a dog were made king, would he not gnaw his shoe-straps?

—HITOPADESA.

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WHAT IS DEATH?

DEATH is as natural as birth, for it is as universal. Both birth and death must of necessity be under law, and stand in the relation of cause and effect. The fact of death is implicit in the fact of birth. Must not the opposite be equally true—that the fact of re-birth is implicit in the fact of death? In Life as we know it, the fact of sleep is implicit in the fact of waking, and re-awakening in the fact of sleep.

Not birth and death, or waking and sleeping, alone represent a pair of contradictions: every fact in Existence equally represents one in a pair of opposites. Duality is the fact of every experience—each has its opposite, for each represents a cause or an effect. Causes and effects are incessantly born and as incessantly die—until they are reproduced. What unites them? **LAW**. What produces them? **LIFE**.

Law is unitary, not dual; cause and effect are but names for the dual aspects of the operation of Law—the two poles of Action, or Karma: as seen, and as experienced. Birth and death are the two poles of Life as seen and as experienced. But **LIFE** is not dual. It is One, as Law is one. Law is but a name for the universal action of Life itself, and our Ego, or Self, is unitary, as Life and Law.

Our birth is mortal, to be followed by death. Is not death also mortal, to be followed by birth again? As cause and effect inhere in Law, and are but its manifestations, do not birth and death inhere in Life? The mortal and the immortal inhere in all things—not one, but both, and that in which they both inhere and alternate is Life, which goes on, unaffected by countless births, by countless deaths and re-births. To see this, to know this, to experience this—is to achieve Individual out of Universal immortality.

“IMMUNIZATION”

MIRACLES are the professed basis of all popular religions, and of all their sects. None of them claims authority by virtue of consonance with the order of nature, but always by assuming to be able to violate nature's processes. But the miracle idea in fact runs far deeper and wider than this. It permeates popular faith in every direction. The great statesman, the great general, the great leaders and authorities in every walk of life, in every field of human relations and interest, are so esteemed because they are believed to have wrought and to be able to produce miracles. Slogans and shibboleths of one kind or another rule the popular mind. Traced home they one and all have their sanction in a claim on the one hand and belief on the other that they afford a “short cut” to something desired or desirable.

Next to the family priest who prescribes for the Soul is the family physician who prescribes for the Body. Medicine in actual practice, no less than religion, rests upon the miracle idea. There are as many and as contradictory schools, sects, theologies, in science as in religion, and in no so-called science does dogma, creed, or hard and fast allegiance to the miracle idea reign more supreme than in the medical art. And since in the human being Soul and Body are conjoined, always the two functions of the Healer have overlapped. Both the medical and the priestly professions have in all time endeavored to rule rather than to educate the mind of the laity, so of necessity they have often called into alliance the third member of the hierarchy, statecraft, to compel when faith no longer yields a voluntary obedient swallowing of the prescriptions compounded.

What does the priest demand? Obedience. And what the physician of the body? Obedience. And the Government? Obedience. They all rely upon Authority—obedience without understanding and without question. Back of each stands the sinister specter of Force, of the use of power to enforce obedience in case of recalcitrancy. No actual progress has ever yet been achieved in religion, in government, in science, except by rebels against the established sovereignty. The Christ, the Washington, the Socrates, the Paracelsus, the Darwin, the Blavatsky, have all been Pioneers, but they have always been treated as rebels by those who rule the popular mind and by that popular mind itself till long afterwards, when they were either forgotten or deified by both the priest and the populace. Crucifixion and deification is the summary and final disposition of the life and works of every Reformer, by the public and by its authorities, because both alike are victims of the miracle idea.

A thief or other law-breaker will do anything he has the power to do whether by stealth or by violence, in obedience to his own desires, and not till he is faced with consequences beyond his power to control or evade will he seek immunity for himself. Then he will seek nothing else, and he will seek it in obedience to the same inner promptings which led him in the first instance to become a law-breaker. Neither his thefts nor his frantic efforts to obtain immunity are other than effects. The root difficulty for the thief and for the community is the miracle idea. One believes he can violate natural law and get what he wants without adequate recompense on his own part. The community believes it can cure the trouble by violence or restraint exercised on the law-breaker; by some species of enforced purgation. That we are all law-breakers is self-evident, for all suffer from physical, mental and moral diseases; are all punishing and being punished without being healed of our various distempers; all are endlessly seeking some kind of a short cut, if not by an universal panacea for all the ills of all humanity, at least by a cure-all for our own ailments. Have we found them? Has humanity ever yet found what it is as vainly seeking now as ages ago? Then of what enduring value our boasted progress in religion, science, democracy? Do they not all rest on misconception of the Tree of Life? On the miracle idea, as a finality?

Now Theosophy is a system of education into the—to us—mysteries of nature's order. The mission of H. P. Blavatsky is no other and no different than the mission of Jesus, Buddha, or any other great or humble Pioneer and Teacher. Its fundamental assumption is Law, *not* miracle. This is but to say that every effect perceived, good or bad, has a cause; that the cause is adequate to the effect, the effect commensurate with the cause. Whatever words be employed the whole order of life evidences that whenever and wherever there is disturbance, pain, dis-ease, there is a law-breaker and a violation of nature's order. This is generally admitted, yet science and religion represent men's attempts to restore harmony, health, balance by inadequate counter-action. The very core of the miracle idea is the delusion that order can be restored by substituting one effect for another; in short, that the knowledge, the experience, the virtue of one being or thing can be *substituted* for the ignorance, the misconception, the wrong-doing of another. All this is but one or another form of vicarious atonement, the concrete attempt to realize the miracle idea.

Ignorance whether in religion or science, in priest or laymen, in good man or bad, will inevitably lead to erroneous conduct. Nature, which is neither religious nor irreligious, neither scientific nor unscientific, but flawless Law, upsets both our revelations and our theories. That there is in “nature” and back of “law” but “one

indivisible and absolute Omniscience and Intelligence" which "thrills throughout every atom and infinitesimal point"—is conclusively demonstrated to man by his very ideas of nature and of law, and by the instant witness in him that where he *knows* there never is nor can be any derangement or disturbance. It is where we do not know but think we know—*believe* we know—that we upset most severely and dangerously that very nature and law of which our religions and our sciences profess to treat for us.

It is certain that forced openings in the body which is nature's laboratory are as much a violation of nature's provision, as forced injections through those openings are a violation of nature's provisioning. Every wound inflicted is such an opening, every substance entering that artificial channel is such a foreign provisioning. Most of our medicines are of the nature of policemen and soldiers—armed and accepted intruders made necessary by law-breaking, but no more a *cure* for the evils in the one case than the other. Troops and police are themselves symptoms of disorder. Our whole machinery of justice is a standing proof of the continuous presence of injustice. Our priests and our physicians are the symptoms of our irreligion and our lack of science. Our multitudes of dispensaries, of hospitals, of drug stores and doctors show the ever-increasing presence and pressure of disease, not health. "Dirt," says Emerson, "is matter out of place." Every diseased particle, whatever we name it, is substance living like a thief or other law-breaker at the expense of the particles or organism in which it has found lodgment or into which it has been injected by ignorance posing as knowledge—its own or its owner's.

Vivisection, an alarming percentage of human surgery, anti-toxins, serums, vaccines, and all their collateral consanguinities, represent attempted short-cuts, attempted substitutions, attempted immunizations from law-breaking. The man who has Wisdom knows that his wisdom is but an indivisible portion of the Omniscient Intelligence, and acts on the same Wisdom in every atom of every substance, not on its ignorance. Every time there is an outbreak of smallpox, a horde of practitioners and a host of the public cry "vaccinate," believing that compulsory vaccination will remove the *cause* of smallpox, which is "dirt." When the curse of liquor-using for indulgence's sake becomes a menace we have lobbied prohibition inflicted as a removal of the *cause* of drunkenness. When the vices of peace-time become insupportable we have war as a *cure* of those vices. And so on endlessly. This is not *education*: it is the miracle idea—seeking immunization by substituting effects.

Just now the great State of New York is engaged in an immense campaign to bring about "immunization from diphtheria." For a

year and a half every familiar agency has been brought to bear ostensibly to “educate the popular mind”—to what? To sanitation, moral and mental as well as physical? No; to obedience to a lobbied law, to submission to a lobbied propagandum whereby children from babies to adolescents shall be subjected to a “system of treatment” which will, acclaimedly, render them immune to diphtheria.

Temperance is to be compulsory; vaccination is to be compulsory; “immunizations” of this, that, and the other kind are to be made compulsory—if the lobbyists, the theorists, the dogmatists and the doctrinaires are to have their way of saving mankind physically. In principle and in practice the method and the basis are the same as in priestcraft and politics—the ruling class will preserve its prerogatives, peaceably if it can, forcibly if it must; in either case at the expense of the populace it professes to serve. The sole redeeming feature of all these laws and all this propagandum to pass and enforce them is that they betoken an ever-increasing public questioning and opposition. In other words, the great humdrum mass no longer has implicit faith in its Doctors of Philosophy, its Doctors of Divinity, its Doctors of Law, and its Doctors of Medicine. The greatest general of them all, the General Public, is running after quacks. The charlatan in religion, in science, in sociology, in medicine—in everything under the sun—is having his day in court, the Court of Public Opinion. Whatever the fate of those who turn to the unlicensed in place of the licensed practitioners, it can be no worse than that suffered by those who still hold fast to the ancient regimens. Both are victims of the miracle idea, but in a time of general discontent and questioning there is always the opportunity to promulgate the Wisdom of seeking out the laws of health, of studying and applying them. Theosophy is the one school of education in natural law, and those who study and practice it are on the right road physically as well as in all other departments of their being. These do not seek “immunization” from anything, but they know that obedience to the laws of health must render them free from new causation of disease, must enable them to find and give proper alleviation in all cases of karmic ill effects of old causes set up.

Multitudes of priests, of physicians, of lawmakers, and other would-be healers of mankind are moved by the best of intentions. The most dangerous man in the world is the ignorant philanthropist who mistakes his good intentions for Wisdom. He will breed a world of parasites to the degree of his efforts, because he believes with all his heart in the miracle idea—that he can localize, immunize, prevent, *cure*, the world evils by short-cuts and substitutions. From philanthropy of this kind to fanaticism, to compulsory attempts to reform mankind by law instead of by education, is but a step—a step that

the professional and the laity have ever found it fatally easy to take because of their rooted conviction that miracles are the road to salvation. The world has always suffered because it has never been educated to the meaning of Karma—to work *with* Nature, instead of against her decrees which we call law and order.

Theosophists of all men are the ones to spread far and wide true teachings as to the Law of Health—of the body as of the soul. They can render no greater service to humanity than by pointing out the futility, the folly, and the positive injury of all efforts to reform, to alleviate, to heal from outside, and more especially by compulsion. Promulgation of the teachings of Karma and Reincarnation should be accompanied by their direct application to existing evils sanctified by and having their source in the miracle-idea. The field is world-wide, the opportunities on every hand, and there is no Theosophist so limited in sphere of understanding or relation who cannot be a benefactor of the race, *first*, by himself applying his own share of Wisdom in using *lawful* means to help down and out of his own system whatever “dirt” is in him; *second*, by active and intelligent efforts to promote the public welfare through dissemination of the knowledge of the Laws of Health; *third*, by opposing and protesting all attempts at *coercive* legislation on the subjects of religion, science, or ethics, no matter in what guise proffered, by whom sponsored, or with what boons promised. They issue in every case from ignorant philanthropy or from calculated self-interest. They trace back to the miracle-idea both in the would-be-savior and the would-be-saved.

Theosophists and other mystically-minded people have in all too many cases merely transferred the miracle-idea from things physical to things metaphysical. They are avid to heal and be healed by abstention from one kind of food or drug and the use of another; especially are they addicted to practices of specified kinds whereby pranic, astral, and psychic currents thus aroused, or imagined to be aroused, are to work miracles of healing. Whoever we are, if in distress over our own ailments, our concentration is on disease not on the *Laws* of health. If philanthropic our concentration is on the ailments of others. Metaphysical as well as physical healers almost universally treat diseases, not the patients—and all alike go about it backwards. Why? Because the patient desires, and the physician must profess to afford “immunization.” This simply means that all alike still believe in miracles, and therefore desire means by which they can insure themselves in advance against penalty for intended violation of Nature’s harmony, can buy back for a currency price lost purity of body and of mind and of soul.

There are no miracles, divine or diabolic. Immunity can be had.

Lost Edens of health and happiness can be regained. But assuredly neither by the principles nor practices of drugs and druggings, whether in the name of religion or of science, for these are based upon the idea that Nature, *i.e.*, Law and Order, can be forced, *compelled*, to act according to the desires of the *Law-breaker*.

Every one knows what simple cleanliness is, whether of body or mind. In so far as our religion or our science studies, promotes, applies, cleanliness, it is working toward providing immunization, but that immunity results from the sanitary provisions made and taken, not from the formulas by which they are sanctified. Mental, moral, social, and physical diseases all ensue from unclean living.

Well, then, the question is asked, “Since we are all sick and diseased, what shall we do to make ourselves clean again, to purge ourselves of our dirt? Is there *no* short cut, or must we wait nature’s processes, ourselves doing nothing at all but bearing our discomforts with what fortitude we may while we wait for the ‘Good Law’ to restore us?”

These questions but give the miracle-idea a new guise. Karma is not a God to perform miracles. Disease means either too much or too little in some department of our being primarily—over-eating or under-nourishment of some of our principles. Unbalanced diet for an ascetic will be as deadly as gluttony or epicureanism for the gross or gourmand. Every man is his own physician in the last resort—and his own assassin and undertaker! *Physician, heal thyself*. Diet, fasting, purgation, repose, exercise. The virtues are medicines, self-sacrifice is a purgation, calmness a prescription, patience a sovereign remedy, altruism the Great Physician. The mind and moral nature thus fed and exercised, *natural* physical means, which will duly present themselves in the course of Karma, will restore the body. Let a man read the seventeenth and eighteenth chapters of the *Bhagavad-Gita*—and use his common-sense. Much of the *knowledge* gained in modern medical study and practice is valuable and available to every one, but if discrimination (common-sense) is not employed the miracle-idea will govern the Theosophist as it governs other men.

WESTERN OCCULTISM*

WHEN our own internal determination is to know the truth, for the sake of truth, we have taken a step. It signifies for each one that his own real Self is, by his trend of thought, finding a channel for expression. This will grow.

Do not let the conditions which surround you, contrasted with what you can see, weigh upon you. All that is necessary is for each one to do his duty by every duty. None is small and unimportant.

Duty is not what other people think we ought to do. Duty is what we ourselves see to do. To fulfil that is the great desideratum.

Attachment to things or results comes by thinking about them. We can have no attachment for a thing we don't think about; nor any like or dislike. While doing the best we know by every act and present duty, we need not attach ourselves to any particular form of result. Leave results to the Law: they will surely come in accordance with *it*.

Having done our duty as we see it, we should resign all personal interest in the results. Whatever the results, each can take them as that which his true Self desired.

It is motive alone that marks the line between black and white. But what is needed in the world is *knowledge*. Good motive may save moral character, but it does not ensure those thoughts and acts which make for the highest good of humanity.

Theosophy is the path of knowledge. It was given out in order, among other things, that good motive and wisdom might go hand in hand.

If it is remembered that the purpose of life is to learn, and that life is all made up of learning, the ordinary duties of everyday existence are seen to be the means by which we learn many things.

A mental bias cannot be changed even by one so wise and powerful as a Master. If the one in error cannot see his fault, nothing can be done. Another life in a humbler station, the lesson may be learned. As I understand it, Masters cannot interfere with Karma.

It is not what we go through that counts; it is what we learn from it. No one can know anything for another; each has to know for himself. No vicarious atonement, no vicarious transmission of knowledge, is possible.

But the direction in which knowledge lies may be pointed out; the steps which will lead us in that direction may be shown. That only can be done by Those who have passed that way before. It is exactly what is being done.

*From the sayings of Robert Crosbie.

They say that one phase of the path is the cheerful and effective performance of small, plain duties.

The thing to do is to meet anything and everything exactly as it comes. We need not take the position of providing for a "rainy day," which is just figuring for *ourselves*. Sufficient unto the day is the evil thereof. Take care of today. Never mind the next hour. Take care of this one. Take care of every moment, every hour as it comes along, fearing nothing, doubting nothing, in full confidence, relying on the Law of our own natures. That is duty.

WHAT IS THE "DAILY INITIATION"?

It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of every one to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the lifetime. We are self-doomed at that hour to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and one that makes the "daily initiation" of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.—W. Q. F.*

SCIENCE AND THE SECRET DOCTRINE

VIII

WITHOUT doubt, many Theosophists, being human and subject to the rashness of enthusiasm, would like to see certain fixed ideas in science set afire upon the Theosophic altar by a few overpowering discoveries. Such, however, is neither the way of Nature nor of the Masters. Sudden conversions have the same objections as attempts to win over the masses by phenomenalism. The most open-minded of scientists, as of Theosophists, reason by habit rather than by pure ratiocination divorced from previous direction. Forcible changes of course therefore, being unsound as to their hold on the mind, however basically true, give rise to disastrous reactions, and sometimes, when too repellent temperamentally, to a complete rejection of reason and a recourse to simple blind prejudice and belief. The "fundamentalist" eruption was, in many quarters, due to a too fast inculcation of new ideas, an overfeeding of habit-fixed minds.

Science moves only by its own discoveries; Theosophy can take part in its motion only by shedding the light of its interpretations upon those discoveries for the benefit of Theosophical students, scientific or otherwise, and, through the accumulation of devoted thought, by so clarifying the mental atmosphere of the race as to make accessible to open minds the unseen resources of *spiritual* reasoning.

Nevertheless one of the two chief scientific schools of thought, which in former years were particularly at loggerheads with Theosophical principles, is moving toward convergence with them as surely and relentlessly as the march of a glacier; and, though by logical gradations, with such unnoticed speed that most Theosophists now living will in all probability see the final discredit of the "animal ancestor" theory, since we now are able to record the first definite disintegration of the "ape-man" idea.

The famous "Pithecanthropus Erectus," for seventy-five years the principal "stock-in-trade" of "ape-ancestor" theorists, now being subject to free examination, is discovered to be definitely human.¹ Not only that, but the "skull" discovered at Trinil, in the same vicinity, and which was hoped to be a further confirmation of the hypothesis, turns out to be part of the leg bone of a prehistoric elephant.² Walter Granger, Paleontologist with the Andrews Expedition, found relics indicating men in the Pleistocene age in China; tips had been cut from deer antlers in that deposit. Drs. J. G. Anderson and O. Zdansky

¹*The World*, Jan. 17, 1926.

²*Washington Post*, Oct. 1, 1926, Dec. 22, 1926; *Washington Evening Star*, Sept. 29, 1926.

discovered human teeth in a cave at Chou Kou Tien, China, indicating an age as of either the upper Pliocene or lower Pleistocene; it is considered that this indicates the existence of actual men in the Middle Pliocene, estimated as six million years ago.³

The Le Puy man, discovered near La Denise, France, in 1844, is now admitted to be a genuine fossil of the Pliocene period.⁴ The former rejection of this fossil, because its high state of development did not conform to accepted theories, lends point to the curious case of the Cohuna skull recently found in Africa.⁵ Because of its very primitive type, it was set down as infinitely older than any other remains discovered; but it was under only two feet of soil, while less than seventy feet away, modern type skulls were found three to five feet deep. Again and again we have noted the persistent tendency to set the age of bones, not by the geological evidence of antiquity, but by their relative primitiveness, the lineal upward development through the ages being assumed as the basic truth, and everything else being made to conform to that assumption. The totaling of all discoveries made to date prove our contention. Fortunately, scientists have become less confidently "fundamental," and the Cohuna skull was received with much skepticism. Says H. P. Blavatsky:

Compared with the specimens of Egyptian drawing and sketching—"7,000 years ago"—the "*earliest* portraits" of men, horses' heads, and reindeer, made 50,000 years ago, *are certainly superior*. Nevertheless, the Egyptians of those periods are known to have been a highly civilized nation, whereas the Palæolithic men are called *savages* of the lower type. This is a small matter seemingly, yet extremely suggestive as showing that every new geological discovery is made to fit in with current theories, instead of the reverse. (*Secret Doctrine*, 1888, II, 718).

But that method is drawing to an end; though it still possesses some stubborn champions, such as Dr. Ales Hrdlicka, who says that discoveries of ancient man in America are "faked" by "publicity seekers," and that there is no basis for belief in the existence of American man over 10,000 years ago;⁶ adding that the idea that man may have been contemporary with the dinosaur, is "too absurd to talk about." To this he receives an adequate reply in fact and in advance, if not in intention, from Prof. Byron Cummings,⁷ University of Arizona, who remarks in connection with this very question, that "incontrovertible facts have been condemned without a hearing and honest investigators have been hounded for bringing out facts not 'conforming' to present theories." We have much ballast to add to his brave criticism.

³*Scientific Monthly*, May, 1927; *Science*, Dec. 17, 1926.

⁴*San Francisco Examiner*, Feb. 20, 1927.

⁵*New York Times*, July 11, 1926.

⁶*Washington Evening Star*, Nov. 9, 1926.

⁷*Science*, March 26, 1926.

J. D. Figgins and Harold J. Cook, Museum of Natural History at Denver, have gathered evidence going to indicate that man in America dates back to the Pleistocene, which they put at from 25,000 to 1,000,000 years ago.⁸ Dr. Don Forrest Dickson finds evidence tracing back to the Neolithic period—about the limit set by Dr. Hrdlicka—on a farm near Lewiston, Ill. But bone implements, appearing to be the work of a race which lived in Nebraska not less than 4,000,000 years ago, have been dug up on the Cook ranch near Agate. Pronounced “extremely important” by Dr. Erwin H. Barbour, they were sent to Dr. Osborn.⁹ Dr. Osborn has not announced his opinion—unless it be incorporated in the remarkable insurrection with which he has set science by the ears of late. Dr. J. W. Gidley, paleontologist of the Smithsonian Institution, has found in Florida the skull and partial skeleton of a woman, which he dates at approximately 100,000 years ago.¹⁰

Dr. J. C. F. Siegfriedt, of Bear Creek, Montana, puts all these in the shade with his discovery of a fossil tooth supposedly human, and dating back to the Eocene, “30,000,000 to 75,000,000” years ago. (In H. P. Blavatsky’s day, this was not over 10,000,000, which was far nearer correct. The age given Dr. Siegfriedt’s discovery far out-theosophizes Theosophy, since present physical man has only lived 18,000,000 years.) Prof. Edward W. Berry, of Johns Hopkins,¹¹ says that the cocoanut palm flourished at Mangonui in the Pliocene or pre-Pliocene, and that this shows its distribution could not have depended upon the presence of man, as had been thought. This is another example of that curious inverse reasoning, bent upon making the fact fit the theory. This discovery could just as well indicate the existence of man in the Pliocene, and we submit that, in view of the above finds, such is the more truly scientific deduction in every sense.

A *résumé* of discoveries and speculations by H. H. Dunn in the *Sunset Magazine* for March, 1926, takes up seriously the possibility of man having an antiquity leading back to the reptilian period.

Now we would ask who among the Scientists is ready to prove that *there was no man* in existence in the early Tertiary period? . . . Next century it may become a question whether man was not contemporary with the “flying Dragons;” the pterodactyl, the plesiosaurus and iguanodon, etc., etc. (*S. D.*, II, 676).

(The “early Tertiary” would be Eocene or Oligocene.—Eds.)

In the fields concerning the actual causes and mechanism of evolution of man, such difficulties have been encountered as to bring about a far broader and more philosophic view within the last two or three years.

⁸*Science News-Letter*, April 2, 1927.

⁹*Science*, May 6, 1927; *Scientific Monthly*, May, 1927; *San Francisco Examiner*, May 24, 1927.

¹⁰*San Francisco Examiner*, May 8, 1927. ¹¹*Science*, Dec. 31, 1927.

Dr. David Starr Jordan says¹² that “we can only speculate how one species gives rise to another. The origin of species by mutation, accepted by so many, rests on the slightest of foundations. The origin of species is beyond our reach in the realms of speculation.”

Under title of “The Convergence of Evolution and Fundamentalism,”¹³ Prof. G. T. W. Patrick goes further into various perplexities, conceding “fundamentalism” some rights as a protest against certain unjustified materialistic and mechanistic interpretations of the doctrine of evolution. The Mendelian laws, he says, so much touted, are not only no help in explaining hereditary resemblances, but are a handicap. The causes of variation are unknown, and Darwinism as a description of the method of evolution is very disappointing. In the same periodical for March, 1926, Dr. Henry Fairfield Osborn—an authority—comments upon Darwin’s over-confidence in the role of variations. Our Tertiary ancestry is unknown, he remarks, branches and twigs of the family tree being in view, but no trunk. There are hosts of overworked theories, and the unaccounted-for residue in evolution forms the greater part by far. The idea of fortuitous combinations in Nature is “out,” as evolution proceeds by a trim and undeviating process. He then proposes to substitute the Sanskrit root “Kar” for the word “evolution,” as having more the meaning of a planned unfolding or “creation.” In connection with which it is well to recollect the prophecy of Wm. Q. Judge, that Sanskrit would again have its day as the language of true human knowledge.

At a later date¹⁴ Prof. Osborn remarks that we are entering an entirely new era of research on the problem of the origin of species, marked by the decline and death of the chief speculations based on the knowledge of the first half of the nineteenth century. “Our enhanced knowledge makes the problem of the origin of species infinitely more difficult than it appeared to Darwin”—a verification of H. P. B.’s statement:

The mistaken theories of mono-genesis, and the descent of man from the mammals instead of the reverse, are fatal to the completeness of evolution as taught in modern schools on Darwinian lines, and they will have to be abandoned in view of the insuperable difficulties which they encounter. (*S. D.*, II, 118).

. . . the Scientists in their anti-clerical enthusiasm and despair of any alternative theory to Darwinism, except that of “special creation,” are unconsciously insincere in “forcing” a hypothesis the elasticity of which is inadequate, and which resents the severe strain to which it is now subjected. (*S. D.*, II, 645).

In *Science*, May 28, 1926, Prof. Wm. Bateson doubts the validity

¹²*Science*, April 23, 1926.

¹³*Scientific Monthly*, July, 1926.

¹⁴*London Times*, Aug. 6, 1926; *Science*, Aug. 27, 1926.

of present theories concerning the transmission of traits by the machinery of the "chromosomes," this field having been his specialty. He refuses to believe that the material particles are the true transmitters of heredity; he thinks instead that it is some form of arrangement. But, we may be permitted to inquire, how can an arrangement of particles, an abstract geometric form, be a carrier of conscious traits, except in the sense of a symbolic transmitter? Why not concede instead the causative and planning consciousnesses behind—Prof. Eldridge's "organizational factors," and H. P. Blavatsky's "Dhyanic Chohans?"

It is . . . a mere device of rhetoric to credit "Natural Selection" with the power of *originating* species. "Natural Selection" is no Entity; but a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence . . . But Natural Selection, in the writer's humble opinion, "Selection, *as a Power*," is in reality a pure myth; especially when resorted to as an explanation of the origin of species. It is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced . . . The real question at issue is: what CAUSE—combined with other secondary causes—produces the "variations" in the organisms themselves. (*S. D.*, II, 648).

These purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., etc., mislead the Western Evolutionist and offer no real explanation whatever of the "whence" of the "ancestral types" which served as the *starting point* for physical development. The truth is that the differentiating "causes" known to modern science only come into operation after the *physicalization of the primeval animal root-types out of the astral*. Darwinism only meets Evolution at its midway point—that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian Theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a subconscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyanic-Chohanic wisdom . . . Hartmann . . . regards evolution as intelligently guided by the UNCONSCIOUS (The Cosmic *Logos* of Occultism.) But the latter acts only mediately through FOHAT, or Dhyanic-Chohanic energy, and not quite in the direct manner which the great pessimist describes. (*S. D.*, II, 648-9).

Certainly few scientists of today will question any of this; indeed, they have been repeating it in their own words.

All this has culminated, during the year 1927, in Prof. Osborn's radical departure from all forms of "ape-ancestry" theories.¹⁵

¹⁵*New York Times*, Jan. 9, 1927; *Scientific Monthly*, May, 1927; *Science News-Letter*, May 7, 1927, and other articles too numerous to mention, in the news press and elsewhere.

THE SEVEN PRINCIPLES

TO learn the names of the Seven Principles of Man, and to correlate them with the corresponding cosmic principles is comparatively easy. The terms are not difficult; the relations are readily thought out by the average intellect. Few students go farther than this; for few recognize that this is no more than the "mechanical theosophy" against which Mr. Judge, that understanding and sympathetic friend of every student then and now, so often warned.

It is mechanical, first, because the "man" about which the student is too often thinking is "man," an abstract factor, a sort of dummy—as much "an entified abstraction" as H. P. B.'s atom! And second, because the Universe is regarded in the same objective and separative way, as something outside of and unrelated to the student himself. "Man" is one thing; the student another. The "Universe" is a collection of things; the student someone standing outside of it all and looking it over.

This might really be called "museum theosophy" and the phrase prove no misnomer. For the student is like a museum visitor examining an array of well-ordered specimens. By and by he will leave that place and go home to his own fireside—not *taking any of the specimens home with him*.

The problem is to make the teachings alive and immediate; and each has to do this for himself. How to go about it? How to lay hold of their essential immanency?

To lay aside the "man" abstraction is perhaps the first step in acquiring an intimate and living idea of the Seven Principles—to realize that *I* am the man, and these are "my" principles. And step the second, to acknowledge the pressing fact that this is "my" Universe in very truth; for had I no perception of it, it would not exist, *for me*. Thus the Universe lives in my consciousness, and nowhere else so far as I am concerned. I am the One Reality, to myself, and nothing exists, for me, save as I am aware of it.

This One Reality which I am is *Atma*, the first "principle."

All that lives in my consciousness—that is, all of the Universe that I am aware of—is *Buddhi*, the second "principle." It represents my "sense of Self."

Manas, the third *principle*, sometimes called "mind," is "my" use and maintenance of relations with all that lives in my consciousness. Thus *Manas* is sometimes called "the active aspect of *Buddhi*," or "a specialization of *Buddhi*."

This "Higher Triad" of *Atma-Buddhi-Manas* is actually *myself*, as a being. For the One Reality is no *being*. It *is*, whether there are

any beings or not. Beings represent ex-istence, "the standing out from;" and it is That from and in which they out-stand. *Buddhi-Manas* is really what we mean when we say, "I am myself."

But what do we mean when we say, "I am myself, *and no other?*" At once we shall be obliged to consider the "Lower Quaternary" to find an answer. In order to get in touch with Manifested Nature, "I myself," the "Higher Triad," must have instruments of contact with it. As *Atma-Buddhi-Manas* I am a formless being. To operate in a world of form, I must develop a vehicle. What else to make it of than "matter"? Thus, by my *thinking* of it, I "extend" *Manas* into "matter."

The "extension" is *Lower Manas*. The privation of my ideas in "matter" is my Astral Body. The "matter" is *Kama*. For *Kama* is made up of the "shoals of informed atoms" of H. P. B.'s phrase—"informed" by the impressions which self-conscious thinkers—ourselves and others—have given them in former great periods of evolution, as well as in this one. From another point of view, they are the "Three Qualities" in Nature, the memory in Nature of all our former words and deeds. I "get my *Kama*" as a result of my former use of these "kamic elementals." My own comes back to me, as soon as I connect myself with it, by my thought.

My physical body? It is my "Earth"—no more than that! It is my physical contact with other beings and classes of beings similarly embodied. We make up the Earth—*are* the Earth, as chemical and physiological beings.

Atma, Buddhi, Manas, Kama-Manas, Astral Body, Physical Body—but what is *Prana*? *Prana* is the "Great Breath" stepped down by and in me—the great systole and diastole of Nature pulsating in my lungs, and heart, in every atom of my being.

Nobody can be a "museum theosophist" who takes all of the specimens of the Great Universe home with him, to study by the fire of his own Seven Principles!

THE LIFE AND THE FORM

“IF it is wrong to destroy life, what about dangerous and venomous beasts of prey?”

Such questions as this, dropped into the sometimes placid waters of a Theosophical discussion, will accurately bring out the manner in which our present race mind endeavors to encircle the practical application of ethical principles. And it is an instance of its dull and literal clinging to subordinate issues, that there is a real division and real feeling among Theosophists on the question of vegetarianism. Vegetarians regard their meat-eating brethren as gross and material souls who walk in ignorance of the quickest and most facile road to spiritual enlightenment; the meat-eaters look upon vegetarians as faddists seeking spirituality for their own sakes, and that by material means.

It is remarkable that each one of the above viewpoints breaks down somewhere; in logic, in ethics, or in fact. This indicates what is indeed the case, that there is something fundamentally wrong with the common viewpoint from which they arise.

The fallacy lies in the assumption, conscious or unconscious, that destruction of form is either destruction of life or hindrance of its evolution. On the contrary, Theosophy teaches not only that the released life forces find further experience in other forms, but that all permanent evolution of lower lives must be through, or in connection with humanity. It is obvious that domestic food animals at this stage of civilization are undergoing an evolution made possible only by their nutritional usefulness. If killing in itself is a crime, then nature is the most inclusive, pertinacious and tireless murderer of all. *And if right to spare deadly animals, it would be right to produce them.*

In truth the ethical question, here as elsewhere, hangs upon the qualities of thought, will and feeling involved; not upon the physical act. Hunting for sport only; killing animals with needless pain; trapping to satisfy our savage vanities; painful forms of vivisection, inflicted for the avoidance of our own just dues, and an endorsement incarnate of “might makes right;” all these have effects upon the *immortal* principles which cannot be avoided under Karmic law. Immediately these barbarisms react upon family, friends and nation through the callous and selfish habits of thoughts set up, the accretion of indifference to suffering and bloodshed; all of which, seeping unseen through the mental atmosphere of the race, contributes to moral pestilences and epidemics beyond any degree imaginable to a crassly materialistic generation. And all for a few animal benefits which en-

train physical consequences no less deadly because concealed under other names and other attributed causes!

Spiritually and ultimately, our past and our future are bound up with the evolution of that life of which we are indissoluble parts. Shall the affinities which condition our eternal future be bonds of fear, horror, and hatred? Or shall they, through kindness, forbearance and refusal to make vicarious sacrifice of the helpless, make smoother the steep road which all sentient life, ourselves included, must follow through the ages? They can best tell, who have the retrospective benefit of ages when They were as we now are—the Masters of Wisdom. Theosophy is Their teaching. It deals neither with killing nor not killing, but with *Life*, in all its relations, good or bad. The mortal principles are the servants of the immortal. Who fastens his mind on the mortal, misses the immortal. It is not what *is*, but why it is, and our own attitude toward the Life in all forms which should concern us. Those who make a shibboleth of *any* practice are by that fact sacrificing the Life to the Form.

ANALOGY IN NATURE

Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries. Nature, as a creative potency, is infinite, and no generation of physical scientists can ever boast of having exhausted the list of her ways and methods, however uniform the laws upon which she proceeds. If we can conceive of a ball of Fire-mist becoming gradually—as it rolls through æons of time in the inter-stellar spaces—a planet, a self-luminous globe, to settle into a *man-bearing* world or Earth, thus having passed from a soft plastic body into a rock-bound globe; and if we see on it everything evolving from the non-nucleated jelly-speck that becomes the sarcode of the *moneron*, then passes from its *protistic* state into the form of an animal, to grow into a gigantic reptilian monster of the Mesozoic times; then dwindles again into the (comparatively) dwarfish crocodile, now confined solely to tropical regions, and the universally common lizard—how can man alone escape the general law? “There were giants on earth in those days,” says *Genesis*, repeating the statement of all the other Eastern Scriptures; and the *Titans* are founded on anthropological and physiological fact.—*S. D.*, II, p. 153-4.

ANCIENT LANDMARKS

THE GARDEN OF EDEN

XXVII

THE biblical Garden of Eden is inseparably associated with the theological dogmas of original sin, a personal Devil, the "fall" of man, and the attendant curse which rests upon all mankind, for "in Adam all sinned:" the whole episode the prelude to the necessary birth of a Savior, whose vicarious atonement for man's wickedness is the only hope of his salvation, or eternal life. Since these erroneous and subversive ideas constitute the basis upon which popular Christianity rests, every one should acquaint himself with this allegory which in ancient times was universal, and symbolical of esoteric truths now revealed in the teachings of Theosophy. The story in Genesis is, condensed, as follows:

"And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it parted, and became into four heads. The name of the first is Pison, . . . the name of the second river is Gihon, . . . the name of the third river is Hiddikel; that is it which goeth east of Assyria, and the fourth is Euphrates. And the Lord God took the man, and put him into the garden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. And the Lord God said, It is not good that man should be alone; I will make an helpmeet for him. And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, . . . and the rib . . . made he a woman, and brought her unto the man. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. And the eyes of them both were opened, and they knew that they were naked. [Then the Lord cursed Adam and Eve, saying] cursed is the ground for thy

sake; in sorrow shalt thou eat of it all the days of thy life; in the sweat of thy face shalt thou eat bread, till thou returnest to the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. And the Lord God said, Behold, *the man is become as one of us*, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever: therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life."

Up to the present time no complete form of this story has been found among the clay tablets of Mesopotamia, but portions have been discovered which indicate its origin and show that the Babylonians were as familiar with this as with other allegories transplanted on Hebrew soil. Its location between the Euphrates and the Tigris, a name for which was Idikla, to which the word *hid*, meaning river, was prefixed, giving us the Hiddikel of Genesis, carries us back to Sumer. Now there is a Sumerian hymn in which reference is made to a holy place in the plain of Eden, but instead of a tree we find—

"In Eridu a *vine*¹ grew overshadowing; in a holy place
was it brought forth;

.....
Into the heart of its holy house, which spreads its
shade like a forest, hath no man entered.

In its midst is Tammuz,²

Between the mouths of the rivers on both sides."

We will recall that rivers are mentioned in the Mahabharata, and there represent the spiritual and physical streams of life. Although the Garden of Eden has been considered by Christians only the geographical location of the birthplace of all mankind, it also corresponds to the *Kuru-Kshetra*,³ or body acquired by karma, which should indeed be a holy place, "the temple of the Holy Ghost." There were many Edens; China, which can hardly be suspected of having known anything of the Jews 2000 B.C., had such a primitive garden in Central Asia, inhabited by the "Dragons of Wisdom." In days of old, the Tree and the Serpent were divine imagery; but the tree was reversed, its roots growing above as we have already seen in the sacred Ashwattha of India and the mighty ash, Yggdrasil, of the Norse. It is only when its pure boughs had touched terrestrial matter, our Adamic race, that this tree became soiled by contact and lost its pristine purity; and that the Serpent of Eternity—the heaven-born Logos—was finally degraded. In Smith's *Chaldean Account of Genesis* (p. 88)

¹Jesus spoke of himself as the vine.

³*Bhagavad-Gita*.

²Tammuz is the consort of Ishtar, the Babylonian Venus.

there is a most striking picture of an early Babylonian cylinder which represents the garden of Eden as plainly as may be done in art. In the center is the tree of life, with four branches on the side of the woman, and three on the side of the man. The base of the tree is formed out of a serpent, while behind the woman is a *standing* serpent, evidently beguiling her with words of wisdom. The four and the three branches symbolize the seven races and the seven principles of man, the four on the woman's side typifying the lower, material nature, the three on the man's side symbolical of the higher triad. For the tree is verily man himself, and the serpent, the conscious Manas, the connecting link between matter and spirit, heaven and earth. The antiquity of the serpent symbol also points to the fact that the original sin and the so-called "fall," when the sexes separated in the Third Round, occurred during the earliest portion of what science calls the Mesozoic times, or the age of reptiles. Thus we see that between the Serpent of Eden and the Devil of Christianity is an abyss. Alone the sledge hammer of the ancient Wisdom-Religion can kill this pernicious theological dogma.

In the Babylonian "curse" after the "fall," (given in Smith's *Chaldean Account of Genesis*) the "Lord of the earth his name called out, the Father Elu" (Elohim), and pronounced his curse, which "the God Hea (Ea) heard, and his liver was angry, because *his* man (angelic man) had corrupted his purity," for which Hea expresses the desire that "'Wisdom and knowledge' hostilely may they injure him" (man). Hea tries to bring to nought the knowledge gained by man through his newly-acquired intellectual and conscious capacity of creating in his turn—thus taking the monopoly out of the hands of God (the Gods)—just as the Elohim do in the third chapter of Genesis. Following their example, it has always been the policy of the priesthood to keep man in ignorance, and hence mankind generally, in spite of its vaunted knowledge, is unacquainted with its own nature. Nevertheless the spirit of wisdom being upon and *in* man—by the union of the Manasic with the Kamic nature—that Manasic spirit which made him learn the secrets of creation on the Kriyashaktic and of procreation on the earthly planes, led some as naturally to discover their way to immortality, without the intercession of a Savior, notwithstanding the jealousy of all the gods. Therefore, in anticipation of this possibility, which no Christian believes in, the Elohim say: "And now, lest he put forth his hand, and take also of the tree of life, and live forever," as he has already taken of the tree of knowledge of good and evil, they "placed at the east of Eden Cherubim and a flaming sword (the evil passions) which turned every way, to keep the way of the tree of life."

This final mystery finds its counterpart in the legend of Adapa,⁴ “the seed of mankind.” Adapa, a fisherman, is the son of Ea, and a zealous provider for the temple at Eridu. One day while fishing he broke the wings of the south wind so that for seven days it could not blow. Anu, noticing this, sent for Adapa to appear in heaven. Before his departure Ea instructs, or rather purposely deceives him, in much the same fashion as the Lord God deceived Adam in regard to the eating of the tree: “When thou comest before Anu, they will offer thee food of death. Do not eat. They will offer thee waters of death. Do not drink. They will offer thee a garment. Put it on. They will offer thee oil. Anoint thyself. The order that I give thee do not neglect.” Adapa arrives in heaven and the gods are angry that an impure mortal has been allowed to see their abode and learn their secrets. Since, however, nothing now remains but to admit him into their circle, they bring him *food and water of life*. He refuses this, but puts on the dress which they bring him and anoints himself with the oil. At this procedure Anu is amazed and inquires: “Now, Adapa, why didst thou not eat? Why didst thou not drink? Now thou wilt not remain alive.” Adapa answers that he followed the instructions of Ea; so he was sent back to earth to live and die as an ordinary mortal. This action is paralleled in the action of those Mahatmas who forego Nirvana and take on body after body of flesh so that they may remain with and help mankind. The dress Adapa dons may be likened to “the coats of skins” which the Lord God gave Adam and Eve, that is, the physical body, before which time—when their eyes were still unopened—they were “naked,” an expression for the astral condition of the human form. So we see that the “original sin” and the “fall” were only steps in the evolutionary law of life, a necessary change from the methods of creation in the preceding cycles. We are now better able, perhaps, to understand that passage in the *Gita*: “He who, sinfully delighting in the gratification of his passions, doth not cause this wheel [or reincarnation] thus already set in motion to continue revolving, liveth in vain.” And H. P. Blavatsky states that with the Brahmans it was a *religious* duty to have a son.

Another Chaldean tablet bearing upon this subject gives an account of the seven wicked Gods or Spirits:

- “1. In the first days the evil Gods
2. the angels, who were in rebellion, who in the lower part of heaven
3. had been created,
4. they caused their evil work
5. devising with wicked heads . . .
7. There were seven of them.”

⁴Sayce thinks this may be translated *Adama* (Adam).

Then follows the description of them, the fourth being a "serpent," the phallic symbol of the Fourth Race in human evolution.

"15. The seven of them, messengers of Anu, their king."

Anu is identical with Sin, the moon, in one aspect, the seed of all material life, and corresponds to Jehovah, who is double-sexed as Anu is. That they are those who create man's form is evidenced by their being "in the lower part of heaven." The messengers of Anu are shown, in lines 28-41, as being finally overpowered by the same Sin with the help of Bel (the Sun) and Ishtar (Venus). There are two "falls," the rebellion of the Archangels and their "fall," and the "fall" of Adam and Eve. Both are karmic effects, intellectual and spiritual on the one hand, physical and psychic on the other. The Archangels, some of whom were Nirmanakayas from other Manvantaras, were those who, compelled by Karmic law to drink the cup of gall to its last bitter drop, *had to incarnate anew*, and thus make responsible thinking entities of the astral statues projected by their inferior brethren—"the wicked gods."

The Secret Doctrine is not alone in speaking of primeval MEN born simultaneously on the seven divisions of our Globe. In the first column of the Cutha tablet, seven human beings with the faces of ravens (black, swarthy complexions), whom "the (seven) great gods created," are mentioned. "In the midst of the earth they grew up and became great . . . Seven kings, brothers of the same family." These are the Seven Kings of Edom to whom reference is made in the Kabala; the first race, which was *imperfect, i.e.*, was born before the "balance" (sexes) existed, was therefore destroyed. They were "destroyed," as a race, by being merged in their own progeny (by exudation); that is to say, the sexless race became the bisexual (potentially); the latter the androgynes; these again the sexual, the later third (our Adam and Eve). Were the Chaldean tablets less mutilated, says H. P. B., they would be found to contain word for word the same accounts as given in the archaic records. They corroborate the Theosophical teachings: (1) That the race which was the first to fall into generation was a *dark race (Zalmat Gaguadi)*, which they call the Adami or dark Race, and that *Sarka*, or the light race, remained pure for a long while subsequently. (2) That the Babylonians recognized *two principal Races* at the time of the Fall, the Race of the Gods (the *Ethereal doubles of the Pitris*), having preceded these two. These "Races" are our second and third Root-races. (3) That these seven Gods, each of whom created a *man*, or group of men, were "the gods imprisoned or incarnated." In one of the Magical Texts are the following lines:

“O Sin,⁵ thou who alone givest light,
Extending light to mankind,

Showing favor to *the black-headed ones*,
Thy light is glorious as the Sun.”

The state after death is depicted in the legend of Ishtar, the Babylonian Venus. She is represented as having destroyed her youthful consort, Tammuz, a solar-deity—the sun approaching the summer solstice, which occurs in the sixth month, designated by the title, the month of “the mission of Ishtar.” The goddess, repentant and weeping goes to the lower world in search of her spouse and is obliged to pass through seven gates. At the first her great crown is removed; at the second, her earrings; at the third, her necklace; at each gate some portion of her dress is taken away until at the seventh, she stands naked before Allatu, who presides over this realm. During her absence all fertility on the earth has ceased. Shamash is informed of the disaster, and goes to Sin and Ea for aid. The latter creates “a divine servant,” whose name means “the Renewal of Light,” who proceeds to “the land whence there is no return” to fetch the goddess. As Ishtar repasses the gates, the articles stripped from her on her descent are returned; first, her loin cloth, her bracelets, ankle-rings and so on until she reappears upon earth fully clothed. While the myth is a symbol of the passage of the sun through the fall and winter months, it is a clear indication of the post-mortem states, when the soul is divested one by one of its astral envelopes, which it again picks up on its return to another incarnation. The story ends with a warning to all who mourn for their dead to remember Tammuz. The festival of Tammuz was selected as an “All-Souls” day and became an occasion of calling to mind those who had entered Aralu. There are many references to women weeping for Tammuz. Excessive grief over the dead was manifested in Babylonia—a custom which still prevails in the Orient—and was the occasion for the production of a great number of dirges. The Book of Lamentations is based upon this very custom of wailing for the dead. Arulu, as the nether world was called, is dark and gloomy:

“. . . the house whose inhabitants are deprived of light.
The place where dust is their nourishment, their food clay.
They have no light, dwelling in dense darkness.
And they are clothed like birds, in a garment of feathers.”

Prof. Jastrow says,⁶ “It is almost startling to note to what a degree the views embodied in the Old Testament writings regarding the fate of the dead, coincide with Babylonian conceptions. The descriptions of Sheol found in Job, in the Psalms, in Isaiah, Ezekiel, and elsewhere

⁵The Moon. ⁶“Religions of Babylonia and Assyria.”

are hardly to be distinguished from those that we have encountered in Babylonian literature. While the dead are weak and generally inactive, although capable of suffering, they were also regarded by the Hebrews as possessing powers superior to those of the living. As among the Babylonians, the dead stand so close to the higher powers as to be themselves possessed of divine qualities. Schwally aptly characterizes this apparent contradiction by saying, 'that the dead are *Refa'im* (weak), but, at the same time, *Elohim*, i.e., divine beings.' Corroborating what has already been brought out, this author says: "Further discoveries beneath the mounds of Mesopotamia and further researches in Babylonian literature, will add more evidence to the indebtedness of the Hebrews to Babylonia. It will be found that in the sacrificial ordinances of the Pentateuch, in the legal regulations, in methods of justice and punishment, Babylonian models were largely followed, or, what is an equal testimony to Babylonian influence, an opposition to Babylonian methods was dominant. It is not strange that when by a curious fate, the Hebrews were once more carried back to the 'great river of Babylon' (Psalm cxxxvii, 1) the people felt so thoroughly at home there. It was only the poets and some ardent patriots who hung their harps on the willows and sighed for a return to Zion. The Jewish population steadily increased in Babylonia, and soon also the intellectual activity of Babylonian Jews outstripped that of Palestine.⁷ The finishing touches to the structure of Judaism were given in Babylonia—on the soil where the foundations were laid."

FIRE OF PROMETHEUS

The allegory of the fire of Prometheus is another version of the rebellion of the proud Lucifer, who was *hurled down to the bottomless pit*, or simply unto our Earth, to live as man. The Hindu Lucifer, the *Mahasura*, is also said to have become envious of the Creator's resplendent light, and, at the head of inferior Asuras (not gods, but spirits), to have rebelled against Brahmâ; for which Siva hurled him down to Pâtâla. But, as philosophy goes hand in hand with allegorical fiction in Hindu myths, the *devil* is made to repent, and is afforded the opportunity to progress: he is a sinful man *esoterically*, and can by *yoga* devotion, and adeptship, reach his status of *one with the deity*, once more. Hercules, the Sun-god, descends to Hades (the cave of Initiation) to deliver the victims from their tortures, etc., etc. The Christian Church alone creates *eternal* torment for the devil and the damned, that she has invented.—*S. D.*, II, p. 237.

⁷The Talmud of Babylonia, and not the Talmud of Palestine, became the authoritative work in the Jewish Church. (Jastrow.)

YOUTH-COMPANIONS

"It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it."

BETTY laboriously spelled out her verse for the day in the *Bhagavad-Gita*: "He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all." She liked the sound of it, in spite of the long words, and read it aloud again after she had mastered them.

"It sounds a little like that verse we had to learn in the third grade," mused Betty: "'For lack of the nail the shoe was lost; for lack of the shoe the horse was lost; for lack of the horse the rider was lost; for lack of the rider the battle was lost; for lack of the battle the kingdom was lost, and all for lack of a horse-shoe nail.' It seems to all start off from a little thing the same way and get worse and worse, but I wonder what are 'inclinations of the senses' that we daren't attend to or all those dreadful things will happen to us."

She meant to ask Mother what it meant, but anticipation of the morning's treat crowded the verse out of her mind. For it was during the spring vacation and the circus was in town. The parade was to pass that morning only six blocks away and Mother had said Betty might go. The parade was all of the circus Betty would see, for the little family had no money to spare for amusements. The children's father had died over a year ago, and their mother had to work hard to get the necessities for herself and Betty and little Lawrence. On school days a woman was hired to come in to look after Larry, but Betty was such a responsible child her mother felt safe in leaving her in charge during the holidays and the money so saved was badly needed.

Betty knew, of course, that Larry had a cold, but what was her dismay when Mother, hurrying through the work before she left, said, "I'm sorry for your disappointment, dear, but it looks like rain and Larry's cold is worse this morning, so I don't dare have you take him out. You won't mind giving up the parade this time to look after your little brother."

Betty's face showed that she did mind, dreadfully, but she tried not to show it and gulped down the big lump in her throat until they waved Good-bye to Mother as she turned the corner. But how she cried then, and the frightened small boy joined in and wailed hoarsely.

How she wanted to see the elephants and the camels and horses and the smiling, pink-cheeked ladies in fancy dresses! All she remembered of past parades rose in her mind to whet her desire to see this one. She began to feel resentment at the little brother who prevented her going, and gave him a little shake and told him, none too gently, to stop crying.

Even Mother was included in her growing anger at not being allowed to go, and presently Betty had convinced herself that she was a badly-abused child, that Mother was "mean" and trying to spoil her pleasure. Quite forgotten were her real affection for Mother and Larry and her usual appreciation of Mother's tireless devotion to them both. Forgotten, too, the lessons learned in Theosophy School about duty and service. Betty seemed all one big desire, and seeing the parade looked, at that moment, like the most important thing in the world.

"I don't believe Larry's cold is very bad, and it doesn't look much like rain," muttered Betty defiantly, as she started down the walk with Larry trudging miserably beside her.

When they reached the street where the parade was to pass she perched Larry on a low wall and stood beside him, trying not to notice his coughing and making a desperate effort to enjoy herself. They had quite a long wait in the cold before the parade appeared, and when it came nothing looked as wonderful as Betty had anticipated. The elephants and camels were the same as last year, but she felt, oh! so different. And the smiling ladies weren't pretty. Even a little girl could see they were painted.

It began to rain in big drops before all the parade had passed, but Betty was quite willing to forego the rest and started home with Larry, who had begun to cry. It rained smartly before they reached home, and it was a bedraggled pair who toiled up the front steps.

And who should be there to open the front door for them but Mother! She had been so uneasy about her sick baby that she had been excused for the day and come home to find the house empty. All she said was, "Why, Betty!" but Betty long remembered the look on her face, so anxious and so disappointed in her little daughter.

Betty found some relief in working as hard as she could to help Mother, who was trying to repair the mischief done, with hot blankets and simple remedies. It was several of the longest hours Betty had ever spent before Larry stopped wheezing and fell asleep.

Then, satisfied that he was really better, Mother sat down by the open fire with Betty on her lap and they talked it all over.

"You see, dear, the steeds of desire, which will carry us forward

if we hold the reins tightly and guide them, are quick to run away with us if we let them."

"Why, Mother," exclaimed Betty, "I do believe it just proves my verse this morning," and she got her *Bhagavad-Gita* and read the verse to her mother. "My senses wanted to see the parade; that must be 'inclinations of the senses.' And I thought *I* wanted to; that was 'concern,' wasn't it? I got all excited. Would that be 'passion,' Mother? Then I was angry at Larry and at you, Mother dear," and Betty's eyes filled again, but she went on bravely. "I thought it was mean of you not to let me go. Is it 'delusion' when you think something that isn't so?"

Mother nodded, and Betty continued, "Then I lost my memory. I forgot all you were doing for us and how often I've found out you knew better than I did. I didn't think it looked like rain or that Larry was very sick."

"That was loss of discrimination, surely, dear!"

"I guess it was 'loss of all' to lose control of myself entirely and go, when I knew, 'way inside, it was wrong." Betty's lip trembled. "Oh, Mother, can you ever trust me again?"

For answer Mother held her closer and they sat silent watching the fire until Betty murmured, "That's one verse I *never* will forget."

WHAT IS "MAN"?

Between man and the animal—whose Monads (or Jivas) are fundamentally identical—there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a higher Being: one from a higher and divine plane? Can man—a god in the animal form—be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad—seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference, unless man is an animal *plus a living god* within his physical shell? Let us pause and ask ourselves seriously the question, regardless of the vagaries and sophisms of both the materialistic and the psychological modern sciences.—*S. D.*, II, p. 81.

THE MYSTERY OF ALL TIME*

THE inner light which guides men to greatness, and makes them noble, is a mystery through all time and must remain so while Time lasts for us; but there come moments, even in the midst of ordinary life, when Time has no hold upon us, and then all the circumstance of outward existence falls away, and we find ourselves face to face with the mystery beyond. In great trouble, in great joy, in keen excitement, in serious illness, these moments come. Afterwards they seem very wonderful, looking back upon them.

What is this mystery, and why is it so veiled, are the burning questions for anyone who has begun to realise its existence. Trouble most often rouses men to the consciousness of it, and forces them to ask these questions when those, whom one has loved better than oneself, are taken away into the formless abyss of the unknown by death, or are changed, by the experiences of life, till they are no longer recognisable as the same; then comes the wild hunger for knowledge. Why is it so? What is it, that surrounds us with a great dim cloud into which all loved things plunge in time and are lost to us, obliterated, utterly taken from us? It is this which makes life so unbearable to the emotional natures, and which develops selfishness in narrow hearts. If there is no certainty and no permanence in life, then it seems to the Egotist, that there is no reasonable course but to attend to one's own affairs, and be content with the happiness of the first person singular. There are many persons sufficiently generous in temperament to wish others were happy also, and who, if they saw any way to do it, would gladly redress some of the existing ills—the misery of the poor, the social evil, the sufferings of the diseased, the sorrow of those made desolate by death—these things the sentimental philanthropist shudders to think of. He does not act because he can do so little. Shall he take one miserable child and give it comfort when millions will be enduring the same fate when that one is dead? The inexorable cruelty of life continues on its giant course, and those who are born rich and healthy live in pleasant places, afraid to think of the horrors life holds within it. Loss, despair, unutterable pain, comes at last, and the one who has hitherto been fortunate is on a level with those to whom misery has been familiarised by a lifetime of experience. For trouble bites hardest when it springs on a new victim. Of course, there are profoundly selfish natures which do not suffer in this sense, which look only for personal comfort and are content with the small horizon visible to one person's sight; for these, there is but little trouble in

*This article was first printed by H. P. Blavatsky in *Lucifer* for September, 1887.

the world, there is none of the passionate pain which exists in sensitive and poetic natures. The born artist is aware of pain as soon as he is aware of pleasure; he recognises sadness as a part of human life before it has touched on his own. He has an innate consciousness of the mystery of the ages, that thing stirring within man's soul and which enables him to outlive pain and become great, which leads him on the road to the divine life. This gives him enthusiasm, a superb heroism indifferent to calamity; if he is a poet he will write his heart out, even for a generation that has no eyes or ears for him; if he desires to help others personally, he is capable of giving his very life to save one wretched child from out a million of miserable ones. For it is not his puny personal effort in the world that he considers—not his little show of labour done; what he is conscious of is the over-mastering desire to work with the beneficent forces of super-nature, to become one with the divine mystery, and when he can forget time and circumstances, he is face to face with that mystery. Many have fancied they must reach it by death; but none have come back to tell us that this is so. We have no proof that man is not as blind beyond the grave as he is on this side of it. Has he entered the eternal thought? If not, the mystery is a mystery still.

To one who is entering occultism in earnest, all the trouble of the world seems suddenly apparent. There is a point of experience when father and mother, wife and child, become indistinguishable, and when they seem no more familiar or friendly than a company of strangers. The one dearest of all may be close at hand and unchanged, and yet is as far as if death had come between. Then all distinction between pleasure and pain, love and hate, have vanished. A melancholy, keener than that felt by a man in his first fierce experience of grief, overshadows the soul. It is the pain of the struggle to break the shell in which man has prisoned himself. Once broken then there is no more pain; all ties are severed, all personal demands are silenced for ever. The man has forced himself to face the great mystery, which is now a mystery no longer, for he has become part of it. It is essentially the mystery of the ages, and these have no longer any meaning for him to whom time and space and all other limitations are but passing experiences. It has become to him a reality, profound, indeed, because it is bottomless, wide, indeed, because it is limitless. He has touched on the greatness of life, which is sublime in its impartiality and effortless generosity. He is friend and lover to all those living beings that come within his consciousness, not to the one or two chosen ones only—which is indeed only an enlarged selfishness. While a man retains his humanity, it is certain that one or two chosen ones will give him more pleasure by contact, than all the rest of the beings in the Universe and

all the heavenly host; but he has to remember and recognise what this preference is. It is not a selfish thing which has to be crushed out, if the love is the love that gives; freedom from attachments is not a meritorious condition in itself. The freedom needed is not from those who cling to you, but from those to whom you cling. The familiar phrase of the lover "I cannot live without you" must be words which cannot be uttered, to the occultist. If he has but one anchor, the great tides will sweep him away into nothingness. But the natural preference which must exist in every man for a few persons is one form of the lessons of Life. By contact with these other souls he has other channels by which to penetrate to the great mystery. For every soul touches it, even the darkest. Solitude is a great teacher, but society is even greater. It is so hard to find and take the highest part of those we love, that in the very difficulty of the search there is a serious education. We realise when making that effort, far more clearly what it is that creates the mystery in which we live, and makes us so ignorant. It is the swaying, vibrating, never-resting desires of the animal soul in man. The life of this part of man's nature is so vigorous and strongly developed from the ages during which he has dwelt in it, that it is almost impossible to still it so as to obtain contact with the noble spirit. This constant and confusing life, this ceaseless occupation with the trifles of the hour, this readiness in surface emotion, this quickness to be pleased, amused or distressed, is what baffles our sight and dulls our inner senses. Till we can use these the mystery remains in its Sphinx-like silence.

THE GOD IN NATURE

When an Occultist speaks of Fohat—the energising and guiding intelligence in the Universal Electric or *Vital Fluid*—he is laughed at. Withal, as now shown, neither the nature of electricity, nor of Life nor even of Light, are to this day understood. The Occultist sees in the manifestation of every force in Nature, the action of the quality, or the special characteristic of its noumenon: which *noumenon* is a distinct and intelligent Individuality *on the other side of the manifested mechanical Universe*. Now the Occultist does not deny—on the contrary he will support the claim—that light, heat, electricity and so on are *affections* (not properties or qualities) of matter. To put it more clearly: matter is the condition—the necessary basis or vehicle, a *sine quâ non*—for the manifestation of these forces, or agents, on this plane. —*S. D., I, p. 493.*

KARMIC PROCESSES

QUESTION: Does Karma require that an obligation assumed by one individual from another be satisfied between these two and in like kind, or is there provision for what might be called a "Karmic Clearing House" where each may receive his due and each discharge his karmic debts or, in other words, is everything we receive, of good or bad, the result of our individual actions?

Answer: When it is considered that there are three kinds of Karma, each requiring its own peculiar conditions for operation, and considering also such factors as the difference in rate of development between individuals, the influence of group relationships, family, nation and race, and the actions, reactions and interactions set up by and between each individual and every other one he contacts, it is apparent that a *comprehensive* solution must be somewhere involved. Karma is Law, and Law is impersonal. The causes set up within the relationship existing between two individuals may be of such nature that the effects they produce must be worked out through continued relationship. "The universe exists for the soul's experience," and in the passage through the cycle of incarnation Karma is generated and experience obtained. Man does not learn by experience to act always for himself as an individual and this is shown by H. P. B. as follows in *The Key To Theosophy*:

ENQ. But, surely, all these evils which seem to fall upon the masses somewhat indiscriminately are not actual merited and INDIVIDUAL Karma?

THEO. No, they cannot be so strictly defined in their effects as to show that each individual environment, and the particular conditions of life in which each person finds himself, are nothing more than the retributive Karma which the individual generated in a previous life. We must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs, and here we come upon the wider track of the Karmic law. . . . The law of Karma is not necessarily an individual law. It is impossible that Karma could readjust the balance of power in the world's life and progress unless it had a broad and general line of action.

It can be seen that when certain individuals are closely associated a continuation of the relationship would be in order by reason of affinity. The story related of the Gautama Buddha and Yasodhara and their relationships through previous incarnations might possibly be an example of this, actually or allegorically, and

The same law that throws us into life to suffer or enjoy, as may be deserved, decrees that the friends and the relatives who are like unto each other must incarnate together, until by reason of differentiation of

character they cannot under any law of attraction remain in company.
(*Echoes from the Orient*).

As to the satisfaction of an obligation in like kind—a man may borrow a sum of money and receive it in bank notes. He repays it in gold or silver coin and receives a receipt for the sum in full. Having fulfilled the terms of the contract the obligation is discharged.

Returning to the matter of adjustment between the same individuals, the teachings show that the effects *are* worked out by the same Egos.

And so the law of Reincarnation drags us into life again and again, bringing with us uncounted times the various Egos whom we have known in prior births. This is in order that Karma—or causes—generated in company with those egos may be worked out. . . . Each aids the other in adjusting the disturbed harmony, during which process each makes due compensation. (*Echoes from the Orient*).

Nothing in this is contradictory of H. P. B.'s statements above quoted, for, as all beings are subject to Karma, even the lives that make up our bodies have their own Karma, though affected by their relationship as members of that body.

DOES CREMATION CONFER KNOWLEDGE?

Question—Does cremation give the Ego any spiritual knowledge?

Answer—The death of the body means a return of the lives of the body to their respective elements. In cremation this return is immediate. The Ego then has no point of physical contact with the physical world and is free to work out and assimilate the experiences of the life last lived. It has only that knowledge which it has already acquired. No change of state can give knowledge, for knowledge is gained only through the observation and experience of the Ego. There is great benefit to the living in the restoration of the elements without their going through the slow process of decomposition. When considered from every point of view, cremation is beneficial. There is a psychological effect from it, too, on those who are left behind; for as soon as cremation is completed the bereaved at once feel the release.—R. C.

THEOSOPHICAL SPECIALISTS

THE ways of approach to the theosophical philosophy are as many and varied, as those who walk these ways. In all groups of students there are some who are characterized by their special interest in certain parts of the teachings. All of these serve their purpose, or purposes; each helps to balance the others but all such fail, as individuals, because they only make of themselves specialists, and so fail to grasp the philosophy as a synthesis.

If H. P. B. could have left us only a detailed history of, say, Atlantis, the work that was hers in the Theosophical Movement must of necessity have fallen to better prepared hands. Had Judge confined his efforts to acquiring and giving out knowledge about vibrations he could not have qualified as a messenger of those Masters who had Wisdom to impart.

There exist, for purposes of present consideration, two classes of specialists. First are those whose interest extends to only one, or only a few subjects, and who concentrate on that one or those few to the exclusion of others. Those of the other class have acquired a general knowledge of the philosophy yet are able to concentrate on one point while still considering that point in its relation to others. There are, at the present time, many books treating of Atlantis, yet most, if not all of them, identify their authors as specialists of the first class. This is not always because of what is contained in the books but by reason of what is *left out*, being unknown to the authors.

It is impossible to know one thing thoroughly without knowing many others besides. The specialist who attempts to explain the existence, behavior and progress of anything without being able to explain the *necessity* for its existence, behavior and progress, is a failure. If, in a theosophical study class, one student had confined his studies to Cycles, another to Karma, another to Reincarnation, this one to Rounds and Races, and that one to Principles, no one would be able to expound his subject until he had conferred with the others.

It has been said that those who come into Theosophy do so because they find it an extension of previous beliefs. The Scientist finds much in Theosophy that makes his science more intelligible, therefore he delves deeper to find more that will aid his scientific work, specializing, and missing much. The Religious man discovers in Theosophy that which makes his faith more comprehensible, so he searches for more that can be applied to his particular cult—another specialist who loses far more than he gains.

The Thinker who likes to ponder on great problems finds the per-

fection of mental exercise in Theosophy, yet he too is a specialist, as Theosophy is more than any intellectual study.

Sooner or later those who approach Theosophy by any of these avenues find that there are many fields to be explored before the terrain can be known. Here follows a short tale:

The authorship of certain letters had been questioned. The problem was a knotty one and the aid of specialists was enlisted. The Handwriting Expert examined and testified. The Criminal Investigator examined and testified. The Theologian and the Scientist looked into the matter and offered their opinions. Then came One Who Knew and asked, "Have you read and *understood* the letters in question?"

Each specialist of the classes just considered knew something of his particular subject, but the One was possessed of all their knowledge and more besides because he knew the letters *by heart*.

LIMITED NUMBER OF MONADS

Questions with regard to *Karma* and *re-births* are constantly offered, and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is created by God for every newly-born infant, are among the most perplexed. They ask whether in such case the number of incarnating Monads on earth is limited; to which they are answered in the affirmative. For, however countless, in our conceptions, the number of the incarnating monads—even if we take into account the fact that ever since the Second Race, when their respective seven groups were furnished with bodies, several births and deaths may be allowed for every second of time in the æons already passed—still, there must be a limit. It was stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner; and that therefore, the fresh pouring-in, or arrival of new Monads, had ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Hence, remembering that, save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can re-incarnate before a period of many centuries has elapsed, such gaps alone must show that the number of Monads is necessarily finite and limited. Moreover, a reasonable time must be given to other animals for their evolutionary progress.—*S. D., II, p. 302-3.*

“TEMPERAMENT AND CLIMATE”

In India the people are fitted by temperament and climate to be the preservers of the philosophical, ethical, and psychical jewels that would have been forever lost to us had they been left to the ravages of such Goths and Vandals as western nations were in the early days of their struggle for education and civilization.—*Ocean of Theosophy*, Chapter I, page 9.

QUESTION: Now what has *climate* to do with the preservation of “philosophical, ethical and psychical jewels”?

Answer: The phrase is “temperament *and* climate,” not either one of them apart from the other, but together.

As was so clearly pointed out by Buckle and as has been recognized by countless other students, temperament and environment interact. They are but another expression for the interaction of Spirit and Matter. When we remember that the people of India are the descendants of the First Sub-Race of the Fifth Race and that they alone have preserved their continuity of existence for countless ages, it is evident that their temperament is conservative and not destructive. The fact is that in India, peoples the most diverse in language, religions and customs, have nevertheless dwelt side by side in comparative tolerance, by contrast with the destructive fury, religious, racial and national, of western peoples throughout recorded history and tradition.

“Philosophical, ethical and psychical jewels,” like any other teachings and lessons may be made matters of record, and, when so made, lost or preserved. There are declared to be physical records covering the history and philosophy of the Aryan or Fifth Race from the beginning, preserved to this day in caves and crypts in India, and, as everyone knows, the whole surface of the land, one might say, is a vast exhibit of archaeological remains, a visible, if partly indecipherable record. Such remains and such records would scarcely have been possible in a harsher climate or in a country subject to earthquakes, floods and other natural catastrophes. The world around, the region between the tropics is that portion of the earth’s surface which teems with the relics of past civilizations which include their “philosophical, ethical and psychical jewels” of which the physical are but the concrete counterpart.

ON THE LOOKOUT

“THE HIGHER FOOLISHNESS”

Dr. David Starr Jordan has succeeded in getting published an ichthyosaurian book entitled “The Higher Foolishness,” which is as shallow as the famous stream, and it would appear that in his senescence Dr. Jordan likewise flows into a Dead Sea. The book is a rehash of a series of articles and lectures inflicted on a long-suffering public beguiled by the deserved reputation achieved in earlier and better days by the good Doctor as an authority on fishes and as an educator.

Dr. Jordan, studying fish in their native habitat, appears to have been encouraged to believe that this qualified him to swim in the larger ocean of the meta-physical. Certainly he is entitled to claim that he has been “all at sea” and to offer “The Higher Foolishness” as Exhibit A to prove his claim. “Sciosophy” is the term which Dr. Jordan says he has coined to stand for “systematized ignorance,” and who has a better right to the title? Theosophists, of all men, ought to read Dr. Jordan’s book if they would get an autobiography of the scientific mind when it ventures beyond its “instruments of precision—the telescope, microscope and scalpel, logic and mathematics,” to quote Dr. Jordan’s own words. “Sciosophy” in Dr. Jordan’s vocabulary means all those who believe there are other instruments of precision and who, in their “higher foolishness,” rely more on mind than matter in endeavoring to study and solve those great problems of life which are still as much a mystery to the Jordans as to the addicts of Chautauqua lecturers. The great Teachers and Philosophers, the seers and mystics of all ages have been “Sciosophists” in Dr. Jordan’s eyes because they did not use his instruments of precision, but “instantaneous and intuitional processes, while all scientific tests . . . are slow and laborious.”

Dr. Jordan’s accuracy of fact and intellectual honesty in respect of those who venture to disregard his canons may be tellingly illustrated. Early in his book (page 17) he refers to “Mr. William Quan Judge of *Madras* (!),” and as a text for his Chapter II (page 38) quotes Mr. Judge as follows:

“The cell is an illusion; it is simply a word; thus it is with the body; so it is with the Earth and the solar system.”

One has but to turn to Chapter V of Mr. Judge’s “Ocean of Theosophy” to observe how Dr. Jordan has been guilty of plain dishonesty in his quotation. As Dr. Jordan has done with his quotation so he and many others do with Life itself—they omit six-sevenths of Nature’s writing and then deal with the remaining seventh as if it were the

whole, offering it to the unthinking public as "exact." And again, the Theosophist can ask no better "scientific test" than for any reader to compare "The Higher Foolishness" of Dr. Jordan with the "Ocean of Theosophy."

BREATH OF EARTH

Of late years considerable attention has been turned to certain astronomical problems, left lying unsolved while astronomers reaped fame and gratification from more spectacular and interesting harvests. Nevertheless, these minor mysteries form an Achilles heel to the swinging foot of science.

One of these difficulties is a seeming irregularity in the motion of the moon, which, in a recent important eclipse, brought it out four seconds late. It is generally believed that the trouble is really with the earth. Proposed hypotheses are discussed by Dr. Robert G. Aitken in *Science*, Aug. 27, 1926. He remarks that there are many unexplained anomalies in planetary and lunar motion, in regard to some of which Einstein gives no help. H. P. B. saw the importance of these matters long before science found them serious.

Many such unpleasant surprises (in regard to planetary motions) are in store for hypotheses of even a purely physical character. (*Secret Doctrine*, 1888, I, 150).

Dr. Walter D. Lambert, U.S. Coast and Geodetic Survey, and Prof. E. W. Browne, of Yale University (*Science*, Jan. 28, 1927, and *Manchester Guardian Weekly*, Sept. 24, 1926, respectively), find themselves at one upon a proximate explanation of lunar irregularity, which is Theosophical: namely, an expansion and contraction of the earth, giving rise to a variable rate of rotation, which is logical and strictly in accordance with the Second Fundamental Principle of the *Secret Doctrine*, as is the remark that "pulsation would seem to be the rule rather than the exception so far as the stars are concerned."

Herschell . . . remarked that there is a *will* needed to impart a circular motion, and *another will* to restrain it? This shows and explains how a *retarded* planet is cunning enough to calculate so well its time as to hit off its arrival at the fixed minute. For, if Science sometimes succeeds with its great ingenuity in explaining some of such stoppages, retrograde motions, angles outside the orbits, &c., &c., by appearances resulting from the inequality of their progress and ours in the course of our mutual and respective orbits, we still know that there are others, and "very real and considerable deviations," according to Herschell, "which cannot be explained except by the mutual and irregular action of those planets and by the *perturbing* influence of the Sun."

We understand, however, that there are, besides those little and accidental perturbations, continuous perturbations called "secular"—because of the extreme slowness with which the irregularity increases and affects the relations of the elliptic movement—and that these perturba-

tions *can be corrected*. From Newton, who found that this world needed *repairing* very often, down to Reynaud, all say the same. (*S. D.*, I, 503).

Science would not find this so unpleasant were it to use its imagination for the purpose of extending to impersonalization that other remark:

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings . . . The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology . . . It hardly seems possible that science can disguise from itself much longer . . . that things that have life are living things, whether they be atoms or planets. (*S. D.*, I, 49).

All periodic motions, says H. P. B., arise from the double, *metaphysical* systolic and diastolic motion of the Astral Light, which, with its Soul, the Akasha, pervades and supports the manifest universe in all its planes.

The motion of an arm is preceded by the mental image of motion; the breath of a man is governed by the "sub-conscious" rhythm of the cerebellum. Root out the *anthropomorphic* view of consciousness which rules science and theology alike, and a real and vital perception of the Universe as active embodied consciousness lies open to perception.

THE SOLAR CYCLE AND THE REAPER'S SICKLE

The season of 1926-27, meteorologically and seismologically one of the most remarkable in history, has been as striking in the physiological and psychological realms. Recognition of Father Ricard's long-range system of predicting weather by sun spot configurations was a foregone conclusion, and the seal of approval set on it by the Smithsonian Institution (See Hearst Newspapers, April 25, 1927) was only a matter of making respectable that which had been recognized for several seasons by half the meteorological world. Its irrational repulse by the United States Weather Bureau signifies nothing except that a bureaucrat is a bureaucrat regardless of his scientific achievements.

What is more interesting is the simultaneous agreement of three qualified scientists regarding the physiological properties of solar radiation. Abbé Moreux has long been harping on the coincidence of certain disease crises and the periods of maximum sun spot activity, and has also noted the correlation between bodily disturbances and the polar auroras—and all real students of the *Secret Doctrine* should by this time understand something of the hidden connection between the latter and solar changes. Dr. Maurice Fauré (*Washington Post*, March 27, 1927) claims that a cycle of maximum sun spot activity doubles the number of sudden deaths. He thinks that precisely as they are believed to upset the atmospheric electric equilibrium, thus causing

storms, they also upset the nervous systems of human beings who happen to be below par. Moreover, he shows statistics to the point.

Prof. Tchijevsky, of the University of Moscow, supports Dr. Fauré's theory with a parallel one of his own, substantiating it by the history of epidemics for the last thousand years, and Prof. Tchijevsky comes decidedly to the Theosophical explanation in saying that the combined electrical influences of the sun on the earth increase bacterial activity. This is in strict agreement with the *Secret Doctrine*.

THE SUN AND THE HEART

Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system . . . Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as used by the astronomers in their lectures—say for the moon—then every one would see the Sun-spot phenomenon repeated every second—due to its contraction and the rushing of the blood. (*Secret Doctrine*, 1888, I, 541-2).

This indicates that the most sun spots appear at the time of greatest output of the electric vital forces by the sun; and we say it agrees, because bacterial activity is a vital function. Solar powers are impersonal and universal in essence, and the out-pouring of vitality into any system karmically on the down-grade results in a strengthening of the destructive forces working within, not the reverse. The value derived from solar forces by the physical organism therefore depends upon the Karmic constitution of that organism. It may be wholly destructive or wholly beneficial, but in either case, *vital*. A strict psychological analogy is presented by the impersonal spiritual force of Theosophy, which, meant for the salvation and regeneration of the race, may accomplish the mental, moral and physical destruction of those who prostitute it to personal ends.

ADMISSIONS OF IGNORANCE

The cycles of the sun are beginning to be recognized by science as having everything to do with the weather and with earthquake phenomena, and the electrical forces of the sun are seen as having to do with conditions of well or ill-being on the part of humanity. It is therefore inevitable and to be expected that this same science, making in its own mind, and contrary to nature, a complete distinction between the vital physiological forces and the so-called inanimate forces, has at

last been driven to discard its armor of pretended knowledge regarding solar phenomena, if astronomical knowledge is to progress any further.

Prof. Robert G. Aitken (*Science*, Aug. 27, 1926) admits that although progress has been made, many of the theories propounded are only speculations, so far as concerns the heat of the sun and the sources or mechanism by which that heat is generated. Prof. A. S. Eddington, like Prof. Aitken an astronomer of the front rank, sets out in *Current History* for September, 1926, some of the prime difficulties crippling the various theories about the heat of the sun. He says that present astronomical observations cannot be reconciled with principles hitherto accepted.

H. P. B. ON SOLAR PHENOMENA

It did not, however, require those discoveries for H. P. Blavatsky to achieve her clear fore-vision of these same difficulties. On page 484, Vol. I, of the *Secret Doctrine*, she compared twelve different scientific determinations of the sun's heat, the variation among which amounted to 8,998,600 degrees! Nevertheless, each one of the twelve was positive of his own results, though all were united only in a common contempt for "occult science" in all its phases. She emphatically denied the crude materialistic conception of the sun as a glowing yet incandescent globe.

SUN "GLOWING," NOT "BURNING"

. . . Before the whole esoteric system could be given out and appreciated by the astronomers, they would have to return to some of those "antiquated ideas," not only to those of Herschell, but to the dreams of the oldest Hindu astronomers, and to abandon their own theories, none the less "fanciful" because they have appeared in one case nearly 80 years and in the other many thousands of years later. Foremost of all they would have to repudiate the ideas on the Sun's *solidity* and *incandescence*; the sun "glowing" most undeniably, but not "burning." Then it is stated, with regard to Sir W. Herschell's view that those "objects," as he called the "willow leaves," are the immediate *sources of the solar light and heat*. And though the esoteric teaching does not regard these as he did—namely, "*organisms* as partaking of the nature of life," for the Solar "Beings" will hardly place themselves within telescopic focus—yet it asserts that the whole Universe is full of such "organisms," conscious and active according to the proximity or distance of their planes to, or from, our plane of consciousness; and that finally the great astronomer was right in saying that "we do not know that vital action is competent to develop at once heat, light, and electricity" while speculating on those supposed "organisms." For, at the risk of being laughed at by the whole world of physicists, the Occultists maintain that all the "Forces" of the Scientists have their origin in the *Vital Principle*, and ONE LIFE collectively of our Solar system—that "*life*" being a portion, or rather one of the *aspects* of the One Universal LIFE. (*S. D.*, I, 591).

PSYCHIC RADIO AGAIN

Prof. Ferdinando Cazzamali, of the University of Milan, who about 1925 first claimed to have detected the "brain waves" of hypnotic subjects through radio apparatus (See THEOSOPHY for Feb., 1926), came to the fore again in a dispatch, printed by the *Washington Star*, Sept. 27, 1927, to the effect that photographic records of these emanations had been secured, as related to the International Congress for Psychic Research during its Paris meeting.

Prof. Richet, who presided, thought that metaphysics "was on the verge of becoming an authoritative science," and that there actually exists a "sixth sense."

Is this not a strange phenomenon—that a new fact does not become scientifically respectable until or unless some kind of a physical correlation or basis can be found for it? And this despite the fact that consciousness and matter in any phenomenon, however mutually correlated and interdependent they may be, are mutually irreconcilable as to essence—a fact fully recognized by Thomas Huxley, once considered an arch-materialist, but a very metaphysician by contrast with the modern sorely diseased brain; a brain so blind, so corrupt, so insane, as to deny the very existence of consciousness implicitly in its doctrines.

Yet, because every *action* on any plane has a material basis as well as a metaphysical driving power, the materialist at heart will always be able to see effects and let the sight blind him to causes. There *is* a material basis to transmission of thought, and one accessible enough so that sooner or later "practical" use will be made of it, entraining damnation as of old.

Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." . . . Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world. (*Secret Doctrine*, 1888, I, 104).

This sort of transmission is a manifestation of the "radio-activity" of organic life, and there are still other "forms" of it.

Transmission or any other action becomes non-material only in unqualified spiritual existence. But then it is no longer *action*; it has become conscious unity with, and actionless participation in, the activity of all beings.

INDIVIDUALITY

Dr. Truman L. Kelley, of Stanford University, (*Science*, Nov. 19, 1926) remarked that young children are more truly individuals than older persons, largely because schools tend to level out individual

idiosyncrasies rather than to develop differences, and that "there is great individuality among young intelligent children"—a fact, for whose observing young intelligent parents need no solemn scientific dictum.

If this be the case, what becomes of the theory that the infant is a blank page, whose every future paragraph depends upon the stylus of the parent, the teacher, the neighbor?

Dr. Kelley does not go into the origin of this individuality; presumably if he did so, it would be down the well-worn ruts of the theory of physical heredity. It is as one looks at it; from a point of view unbiased by either materialistic or metaphysical predilections, it is as reasonable to consider the differences due to diverse development through a long series of lives, as to physical, *unconscious* reproduction of *conscious* traits.

A case of that "individuality" to be added to the many hitherto chronicled in this magazine, is that of Robert Nagler, who, aged twelve, passed the entrance examinations of the University of Wisconsin after four years of school, and is now assistant Professor of Chemistry at Madison Vocational School. The most far-fetched materialistic fanaticism could not produce an intelligent or intelligible explanation of this and similar phenomena of "genius."

We say "amen" to Dr. Kelley's advocacy of "a policy which preserves and utilizes individual peculiarity except where it is established that racial stability demands otherwise;" substituting "moral" for "social" before so doing. A concerted, sustained, and determined effort to do just that is being maintained among some young parents of the United Lodge of Theosophists. Some day, it is hoped, a manual on the Theosophical upbringing of infants, based on experience, can be written. It has already been determined that at an age when the child is, according to orthodox science, a small animal bundle of wholly selfish impulses, the purest of altruistic instincts can be found and fostered in it—if the parents do not set a counteracting example.

POPULATION VICISSITUDES

The standing objection of the anti-reincarnationist, the supposed increase of population, is a standing joke, and we think the fact has been demonstrated often enough in these pages. But the Karma of discussion seems inexhaustible, and more figures are at hand.

From the *Literary Digest* of Feb. 13, 1926, it appeared, as we have always contended, that accurate statistics for Russia, China, and India are unknown. The *San Francisco Chronicle* of Sept. 13, 1926, quoted remarkable figures showing the reduction of populations since the outbreak of the Great War, due to it, to pestilence, famine, and

cataclysms. *Science*, Dec. 16, 1927, shows that the birth rate in Europe has become too low to keep the man power of the nations on the increase; in twenty or thirty years more, the countries of Western Europe will have reached their numerical peak and begin to decline. Statistics, the ordinates and abscissae of the population curves, are given by Dr. Sven Brisman, Commercial College of Gothenburg. Although the doctrine of reincarnation, with its 1500 year life cycle, gives ample scope for almost any sort of increase or decrease, the variations are more and more shorn of magnitude, as facts and figures are forthcoming.

MIND AND MUSCLE

It is nearly impossible to conceive of any theory or doctrine so absurd or so evil that upon analysis it does not resolve into an inversion, a perversion, or a transformation of a truth. Dear to the heart of the materialist is such a thesis as that published by Prof. Edmund Jacobson, University of Chicago, in *Science* for Oct. 28, 1927, and yet it is quite true within its own sphere. Prof. Jacobson states that, according to experiments, every conscious activity involves a motor element; a muscular contraction occurs at the moment of that activity and appears to constitute a part of it. Extreme relaxation, he says, is incompatible with the simultaneous presence of conscious activity.

Now, does this mean, as the materialist would have it, the mechanical nature of mentality? Or does it mean, as Theosophy teaches, the consciousness of the physical cells and their reaction, physically speaking, to the action of the conscious center? Theosophy teaches:

No one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, the *upadhi*, of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the *Ego* in man, in fact. These potencies have their physiological, physical, mechanical, as well as their nervous, ecstatic, clairaudient, and clairvoyant phenomena, which are now regarded and recognised as perfectly natural, even by science. Why should man be the only exception in nature, and why cannot even the ELEMENTS have their *vehicles*, their “Vahans” in what we call the PHYSICAL FORCES? And why, above all, should such beliefs be called “superstition” along with the religions of old? (*Secret Doctrine*, 1888, I, 469-70).

The “Ego” as mentioned, however, is the *human* ego—the hypostasis of the Divine, impersonal, reincarnating consciousness; it is an evanescent, compound center which vanishes, as such, shortly after

death, being separated into its spiritual side—which in most men has never been allowed to act and hence retains but little memory of physical life; and into the various congeries of physical and astral “cells” without innate coherence, doomed to separation and complete dispersal for the time being.

THE ALL-PERVASIVE HEART

Dr. Mendelsohn, of Germany—see *Literary Digest* of Dec. 10, 1927—is to the fore with a theory of cardiac action quite as revolutionary as was Harvey’s discovery of the circulation of the blood.

According to his views and experiments, the muscles of the heart, alone, are quite inadequate to the huge task of pumping the blood through the miles of blood vessels; instead its function is principally that of a regulator, the actual flow being caused by the rhythmic intake and output of fluids by the body cells themselves.

If correct—and we opine that it is—this forms a new link in the chain of evidence sustaining the all-pervading unity of life with its identity of action. Prof. Bose, whose work has been as bitterly attacked by some Western Scientists as it has been favorably received by others, has proven just such a pulsatory action by plant cells in the ascent of sap.

What said H. P. Blavatsky in 1888?

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe. (*Secret Doctrine*, 1888, Proem. p. 17).

THE ASTRAL HEART

But what is the unifying power behind the rhythmic action of the many cells in a living body—what is the identity of the drummer for the Army of Life?

Last century certain of H. P. B.’s remarks as to the septenary nature of the heart were strongly criticised by an orthodox doctor; the replies of Mr. Judge thereto brought out the presence of the unseen *astral* heart. Now, an astral organ is not a material counterpart of its physical symbol; it is a mental-psychic *function* active anywhere in the body that the corresponding faculties appear; just as Jules Farigoule’s “Paroptic Vision” is due to the act of the “astral eye” whether functioning through the “ocellæ” of the abdominal epidermis, the palm of the hand, or what-not.

BRAINS AND INTELLIGENCE

From the *San Francisco Examiner* of Oct. 2, 1927, we learn that, according to Prof. Vladimir Behterev, genius has no direct relation to the weight of brain, but that the brains of prominent men often show a greater number of "convulsions" (*sic*) of the cerebellum. (Heaven bless that typesetter!)

Sometimes also, says the learned Professor, there is a marked difference between the right and left lobes of the brain, the left having the greater number of convolutions. Unless our biology is in error, it is usually held that the left lobe does the work in a normal human being; and if there be anything in symbology, certainly civilization teems with the results of that activity.

Now, the worthlessness of the brain weight as an index of intelligence, was suspected and also taught by more than one scientific man last century; but the truth went for naught in that age when Darwinism was dogmatically and intolerantly supported by evidences of brain development as regarding weight; just as, up to the present hour, it is supported by the supposed inferior development of skulls in ratio of their age. We say "supposed" advisedly and provably, for the simple fact, now as in the days of H. P. Blavatsky, is that the age of skulls is determined by their development, and not, as is claimed, by geological evidence. The latter, being against the ape-man theory as often as for it, is not considered competent for introduction into the scientific court.

But as to the question of brain weights, H. P. Blavatsky wrote:

. . . if there are Bushmen existing now, in our age of the highest civilization, who are no higher intellectually than the race of men which inhabited Devonshire and Southern France during the *Palæolithic* age, why could not the latter have lived simultaneously with . . . other races as highly civilized for their day as we are for ours? That the sum of knowledge increases daily in mankind, "but that intellectual capacity does not increase with it," is shown when the intellect, if not the physical knowledge, of the Euclids, Pythagorases, Paninis, Kapilas, Platos, and Socrates, is compared with that of the Newtons, Kants, and the modern Huxleys and Haeckels. On comparing the results obtained by Dr. J. Barnard Davis . . . (*Trans. of the Royal Society of London*), with regard to the internal capacity of the skull—its volume being taken as the standard and test for judging of the intellectual capacities—Dr. Pfaff finds that this capacity among the French (certainly in the highest rank of mankind) is 88.4 cubic inches, being thus "perceptibly smaller than that of the Polynesians generally, which, even among many Papuans and Alfuras of the lowest grade, amounts to 89 and 89.7 cubic inches"; which shows that it is the *quality* and not the *quantity* of the brain that is the cause of intellectual capacity. . . (*Secret Doctrine*, 1888, II, 522).

INFLUENCE—PRE-NATAL AND POST-NATAL

We have at hand an article and photograph from the *Los Angeles Express*, of October 9, 1927, showing four-year-old Ruth Binns and a doll which was formerly a favorite of her mother. The features of child and doll are nearly identical. Mrs. Binns admits that she loved the doll so much as to dwell on the hope of her child resembling it, during the critical period.

Any such effect is of course superstition to materialist physicians, who complacently reassure anxious mothers against the possibility of "marking," and so encourage them to indulge every emotion and fancy, to the detriment and sometimes lasting injury of the coming offspring.

Physical birth-marking is common only in a strongly emotional and psychic people or persons, and infrequent, though far from unknown, among those whose emotions are shallow and whose minds are materialistic. Therefore it is principally the general bearing of its causes which interests us.

As to our outward physical bodies . . . the Doctrine teaches a strange lesson; so strange that unless thoroughly explained and as rightly comprehended, it is only the exact Science of the future that is destined to vindicate the theory fully . . . ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception . . . (*Secret Doctrine*, 1888, I, 248).

For many, many resemblances "impressed in the aura" are our own creations, personal, and not ancestral. Our children live, move, and have their being, after as well as before birth, in our own powerfully individual unseen atmospheres, psychic, astral, and spiritual. If we wish to publish to the world our hidden traits and desires, good or bad, through the act and appearance of our children, then let us allow those desires and tendencies to rule us inwardly during gestation; physical gestation before birth, mental and moral after it. Nor does this contravene Karmic law; the family atmosphere only fructifies the traits of the incoming Ego. Yes, such is the mystery of the web of life, the solidity of its unbroken unity, that no being can act or has acted alone. The union of parent and child mutually affects them, even as it in turn has been effected by mutual acts from of old.

THE SENSE OF SMELL

Scientific literature abounds with complex data and speculations upon the functioning of most of the senses, and particularly of sight. Yet for some reason—and it would seem to have been because scientific men hardly knew where to seize the subject—smell is as deep a mystery as ever; Dr. Eric Ponder says so, as reported by the *Washington Post*, May 29, 1927. Neither physical nor chemical explanations, he re-

marks, account for the facts. For that matter, we would add, neither do they account for the facts of sight or hearing; but the deficiency of the explanations of those senses not being as apparent on the physical and mechanical plane, has not been scientifically detected.

Failure to cover the ground in respect to the sense of smell, to scientific satisfaction, may be nearly as much due to the relation of the senses to stages of racial evolution, as to our slavery to mechanical explanations. The reader is referred to the *Secret Doctrine*, Vol. I, p. 107, Original Edition, with a caution not to mistake the word "Element" as used, for the scientific meaning of the word.

As to the *chemical* side of smell, a certain amount may be understood from the following:

What Mr. Keely says of *Sound and Color* is also correct from the Occult stand-point . . . :—

"I assume that sound, like odour, is a real substance of unknown and wonderful tenuity, emanating from a body where it has been induced by percussion and throwing out absolute corpuscles of matter, inter-atomic particles, with velocity of 1,120 feet per second; in vacuo 20,000. The substance which is thus disseminated is a part and parcel of the mass agitated, and, if kept under this agitation continuously, would, in the course of a certain cycle of time, become thoroughly absorbed by the atmosphere; or, more truly, would pass through the atmosphere to an elevated point of tenuity corresponding to the condition of sub-division that governs its liberation from its parent body." . . . "is it unreasonable to suppose that, if this flow were kept up, and the body thus robbed of its element, it would in time disappear entirely? . . ."

. . . save for a few small divergencies, no Adept nor Alchemist could have explained the above *any better, in the light of modern Science*, however much the latter may protest against the novel views. This is, in all its fundamental principles, if not details, *Occultism pure and simple*. . . (*S. D.*, I, 564-5).

THE SUBJECTIVE SIDE OF THE SENSES

Science is very much inclined to concede the point made in regard to odor; as to sound—well, that word has been a sword between science and Theosophy from the beginning; partly because the scientific terminology does not allow for the word as a synonym for primordial, creative vibration in undifferentiated matter, the father of all forces and substances; and partly because the *conscious* and *psychic* side of sound is unrecognized, in the attempt to reduce all action to mechanical motions—that is to say, to explain consciousness in terms of unconsciousness; as foolish a proceeding as it would be to try to describe the complex vibrations of a light ray in terms of darkness.