

A U M

The feeling of anger passes, being replaced by other feelings, but the judgment against one in anger is held by the elementals who ensouled it, and will sooner or later harm and react.

—ROBERT CROSBIE.

THEOSOPHY

Vol. XVI

December, 1927

No. 2

WHAT IS GOD?

THERE are high beings and low, good beings and bad, wise beings and foolish ones, but they are all one fundamentally—for all are LIFE. “God,” therefore, *cannot* be a being, but all beings are Gods fundamentally. Deity, if It is to be conceived of as eternal, omnipresent, boundless, and omniscient, can only be that which is fundamentally identical, everywhere in everything, visible or invisible. Beings are the fundamental manifestation of LIFE.

Immortality—deathlessness—is therefore inherent in every being, for each is an indivisible portion of the One Life, and as such can have neither beginning nor ending, and must contain implicit in itself every possibility contained in Life. It is to this inclusive and unchanging fact behind all ideas of God and Gods, of creation and evolution, of death and regeneration, that each man must look for nobler and therefore truer inspiration and understanding of the great mysteries of Nature and of his own Being.

Nature can then be perceived as the collective manifestation of Beings of every grade—all Divine because Immortal, all in Evolution spiritual and intellectual as well as physical. Although all Beings are immortal in essence, to be immortal in consciousness requires of necessity that the Being shall know for himself his own Divinity, and this can only come about through his own experience, efforts, and understanding. A MASTER OF WISDOM is a Being who has evolved through every possible experience and arrived at the perfection of Spiritual Knowledge. Such a Being is *consciously* immortal, and therefore truly Divine.

Men can only hope to *realize* their own immortality and divinity, in or out of the body, as they recognize the Presence of Deity in themselves and in all other Beings, and think and act from that basis. This is the Spiritual meaning within and behind the phrase “Universal Brotherhood.”

HISTORY AND HISTORIANS

ALTHOUGH the present-day Theosophical Movement is barely more than a half century old, its students and inquirers who set out to gain discrimination—to learn to distinguish between the true and the false in Theosophical history and philosophy—have a most difficult labor confronting them. This is not for lack of available literature, assuredly, for in all likelihood no movement in history has, in proportion, so vast a mass of recorded matter to its credit and discredit. The situation is further complicated for the inquirer by the fact that practically all its record has been made and written by those who participated in the Movement during the life-time of H. P. Blavatsky and W. Q. Judge: which is to say that those who have done the history-writing had and have an exceedingly lively interest of their own in what they have written and are writing. What is that interest? Is it self-interest of one kind or another, or is it *theosophical* interest? Are the various proponents and exponents of Theosophical history and teachings true to their own professions, or not?—for all make the same proclamation. They all profess altruism and to be intent on telling “the truth, the whole truth, and nothing but the truth.”

Now the general truth is that whoever writes, regardless of whom or of what, is in fact inditing his own spiritual, intellectual, and moral autobiography. In every word uttered, Buddha, Christ, the Masters of Wisdom, speak their own essential nature and being. The same is as true of a Nero, a Loyola, a sycophant, a slave. Caste-marks are tell-tale and undisguisable—when we have learned to read them.

This is well recognized in our jurisprudence—in fact is absolutely fundamental to any and all attempts to render justice, that is, to *decide* issues, and decide them correctly. In ordinary life each man is continually and continuously confronted with the necessity for judgment, for decision, for choice and conduct, in the smallest affairs as well as in the great. How grievously we all err in our judgments, even in the most familiar and common matters, is shown by the simple fact that it is seldom or never that matters turn out as we expected—that is, as we had judged they would. Even in our Courts, which represent the accumulated experience of mankind, it is common knowledge that justice often miscarries, despite all experience, all safeguards, all devoted and trained watchfulness.

But in the world of education, using the word in an inclusive sense, all men depend on history and history-makers and writers for the evidence which shall give them competent testimony on which to render judgment in no matter what issue at hand or at stake. History is only

another variant of what in the Courts are called Precedent and Fact. But the books we read, the papers and magazines we run through, the lectures, sermons, and daily conversations which supply us with materials for judgment—these are surrounded with no such precautions as our faulty Courts ceaselessly take to promote just judgments. Yet our whole daily life, and life itself in an intellectual and moral sense, is neither more nor less than holding court—a court in continuous session, in which each man is his own Judge and Jury. What man is satisfied with the judgments he has received, or those at which he arrives?

If this is so in all matters of lesser and transitory moment, how much greater is it in those vast issues which determine our collective and enduring welfare. All men suffer and their suffering in every case is the result of erroneous, or *unjust* judgment. The true and the false are everywhere confused. The real business in life, the real education, of every man lies in just this—to separate fact from fiction, genuine from counterfeit, true from false in the immense ocean of testimony in which he exists and moves.

Philosophy, science, religion—these three stand in fact for the best judgments men, in vast masses and through long ages of holding mental and moral court, have been able to arrive at on the great question at issue for all: Life itself. Are those judgments final, that is, Just? Or are they still as fallible as ever, bound to be over-ruled and reversed soon or late?

History is made by human beings; those who write of history are not less human than the actors whose deeds they recite; and certainly those in whose service history-makers and history writers profess to labor are not less human than the ostensible benefactors whose works and wisdom they are invited to participate in and profit by.

It is so rare as to be negligible to find a maker or a writer of history who calmly professes an ulterior and selfish purpose, or even admits it to himself. The great conquerors in secular affairs are always fighting for the glory and the profit of the "common people;" the sectarians and bigots of religious history are always moved by devotion *ad maiorem dei gloriam*. The supporters, the propagandists and followers, the writers and readers of histories of those whose deeds of prowess have made and directed the currents of human affairs—do they not all take infinite pains to make clear that their motives are pure, their facts unimpeachable, their conclusions the only true lessons to be drawn?

All this, we say, is "common knowledge"; but that it is a common knowledge all too seldom applied practically is evidenced by the immense, overwhelming, number of instances in which Time reverses the verdicts and the judgments which, during long intervening centuries,

have been accepted and acted upon as correct. It is the fact that until long after the mischief has been wrought, long after all existing opportunity to repair and correct the mischief has been lost, the selfish, the crafty, the egotists and the vain have invariably succeeded in deceiving themselves and misleading those who accepted their self-certified instruction and guidance.

“The evil that men do lives after them,
The good is oft interred with their bones,”

—because there are no louder professors of truth than those who distort it; no greater professors of humility than the proud and the vain; no more insistent proponents of wisdom than the conceited; no genuine altruist who can equal the moving appeals of those who have “an axe to grind.”

All of us are constantly busied in influencing others and they are constantly engaged in influencing us. We are all flooded with facts and precedents, with reasons, arguments, and appeals, designed to influence our judgment and consequent conduct. What is the object of it all? Is it Education we seek to impart and to acquire—the cultivation of our discrimination, so that Truth may be discerned in no matter what environment, and on no matter what subject?

The trouble is both external and internal. In neither case is it primarily due to lack of facts. Facts on any subject are quickly acquired. Nor is it due to lack of reason and reasoning. Able arguments and logical marshaling of facts, for or against any proposition soever, are readily available. What, then, is the fundamental difficulty to be faced and understood by the student of Life and affairs?

It is self-interest. It is bias and partisanship in ourselves and in others. We all *want* the Truth, but with the conscious or unconscious proviso that the Truth shall not disturb our existing interests. Few of us are prepared to render judgment against ourselves, our own predilections and prejudices, Karmic heritages of our own past misjudgments. In crucial moments—and every “moment of choice” is a crucial moment—who is able to take a dispassionate, a *disinterested* view of his own likes and dislikes?

So well did H. P. B. recognize this that in submitting “Isis Unveiled” to the public judgment she wrote:

“It is offered to such as are willing to accept Truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face.”

In dedicating her “Secret Doctrine” ten years later she came still more directly to the point, for she said that she was “constantly obliged to bear in mind” that—

“Every reader will inevitably judge the statements made from the

standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt."

Great as is the thesis of science, which deals with physical nature; great as is the theme of religion which deals with metaphysical nature; great as are the accumulations of both—is it not the staring fact that great numbers of noted names, great masses of facts, powerful arguments, flatly contradictory judgments, can be adduced on either side of any and every subject?

Although Theosophy has been in the world so short a time, and although Theosophical history has all been made and written within the period of men still living, can the inquirer find in any field more contradictory teachings, more irreconcilable sects, more bewildering presentments of alleged facts?

How did all this come about? Is it due to H. P. Blavatsky, to her bias and prejudice, her partisanship and self-interest, her teachings of philosophy and ethics, her Objects and conduct? Or is it due to the conscious and unconscious self-interest of those who were her students and disciples, to whom, after her death, was of necessity committed the destinies of the great Movement inaugurated by her?

H. P. B., Judge, Olcott, Sinnett, Mrs. Besant, Mrs. Tingley, and a host of lesser known men and women have participated in the Theosophical Movement. Each has made and written history. Their records afford an enormous testimony, but that testimony is highly conflicting, as to teachings, as to facts, as to conduct. It has all to be weighed, but in what scales? Those, each student must furnish for himself. If there is self-interest in himself he cannot weigh accurately. If there is self-interest in the testimony itself, that testimony cannot be safely accepted. Each student must sift himself and sift the evidence. It is here that the "Doctrine called 'Great Sifter'" must be used, or the student will himself merely "take sides," take one side or the other in the great issue—and the Issue itself be lost to him.

It is, *in truth*, easy to test one's self and others, to determine our own and others' trustworthiness. To the extent that any man is free from self-interest in any direction he is a trustworthy witness. He will tell the truth, the whole truth, and nothing but the truth as far as his testimony goes. Put Theosophy and Theosophical Witnesses, then, to the acid test of credibility—which is freedom from self-interest. No man can speak on any subject without betraying whether he is a litigant, a party with interests of his own to subserve, an attorney for one side or the other. Put H. P. B. to that test; put Judge; put any and every Theosophical exponent; put one's self to that test. If the student does this, he will be able to find Truth, will accept it wherever found, will *defend* it—will become a just Judge and a True Theosophist.

WESTERN OCCULTISM*

DESPAIR and despondency come from not following what we know, but did not apply. If we make effort to apply what we know, with an end in view, failure to achieve does not disconcert us, because we still have the active knowledge and the end is still in view. It just means a continuation of effort. "It is only in the present that we can gain wisdom."

There is so much pettiness in the attitude toward small things, an attitude which accentuates the personality instead of subjugating it. The fight must begin there, for all these small irritations are based upon self-assertion.

The "Arjunas" postpone the engagement, awaiting some big thing to overcome, but they have not the stamina should they be so confronted. They fall or flee, blaming everyone but themselves—self-assertion to the last, and another failure is recorded where success might have been.

All down the ages men have been endeavoring to correct existing conditions, by simply re-arranging them. A re-arrangement of errors does not make for knowledge; the errors arise because of ignorance; knowledge must be sought as to the causes that produce existing conditions.

We should be glad to be able—and *be* able—to correct our erroneous views and applications; it is our strength; our personal weaknesses and troubles are but bubbles on the stream of time, which our "strength" will safely carry us through and over. This thought—which comes from inner knowledge—should make us stronger, better able, surer of victory.

I think that the way is to begin with the small things. Do not permit yourself to be annoyed by them. To help us, perhaps, there is a multitude of small annoyances to one great trouble. Adopting the right attitude in the small, the same is maintained in the great and much more easily.

Another help is to take everything that comes as a matter of course—as it really is Law. No use expending energy on what might have been, nor throwing the onus of conditions on any one else. When the condition is taken care of calmly and dispassionately, the causes that led up to it may be judicially considered and stored away for future use. In this way power grows, is "stored." The other way fritters away energy and causes its dispersion in others.

Don't you think that much of our feeling of "strenuosity" comes

*From the sayings of Robert Crosbie.

from wanting what we want and not wanting what we don't want? Like and dislike. To be neither elated by success nor downcast by failure is the even way. One's personal experience is one facet through which experience may be gained; to be of real value, it has to be related to and made a part of all experiences.

Look on, to watch the play of forces. We cannot do that if we make ourselves the fighter. "Be not thou the warrior, let him battle for thee," bespeaks renunciation of self-interest in the result of one's actions.

"KILL OUT DESIRE"*

Question—In killing out desire, do you not also kill out worldly ambition? When a man has done this, is he fit to fight the battle of life, or to be the head of a family?

Answer—In killing out desire we do not kill out right action, though we may kill ambition. It is likely you have a wrong meaning for the word "ambition," as it is wrongly used by many. It is used out of its way to mean energy and action, whereas it does not mean that. It means the desire to get gain and power and glory and wealth for oneself, and that is selfishness of the worst, and hence ambition may be rightly killed and no true progress is made till it is put under. But by following the rules given, that is, to do your duty, you cannot neglect your great and small duties, hence you will care for your family. But if you give the word "ambition" the meaning of the opposite of "apathy" and say that he who kills ambition becomes apathetic, then all would be folly. Fitness to fight the battle of life is not from worldly ambition at all, but from a right and strong sense of duty, from a determination to do it, and from a true sense of your duty to your neighbor.—*W. Q. J.*

**The Theosophical Forum*, April, 1894.

CONSIDERATIONS ON KNOWLEDGE

THE most significant fact before the mind of man today is that common and indubitable one: Knowledge exists. Few are aware of its vast implications. Everybody has *some* Knowledge. Few realize that their own limited possession of the common fund is in itself the firm foundation of a bridge which they can in time erect, and upon which they can, if they will, pass over the twilight gorge of partial ignorance into the sunlit plains of *all* Knowledge.

For that which they already know is a part of All-Knowledge, a factor in the great summation, without which that great totality could not be summed—just as a single drop of water is a part of all the water in the world, which without that single drop would be incomplete. And just as from the single drop the nature of all water can be realized, and by pursuing that drop its mergence with the great ocean can be ultimately grasped, so, by the pursuit and consequent expansion of the small Knowledge any being now has, its identity with All-Knowledge can be realized, and the being can at last merge himself *consciously* with All-Knowledge and draw upon that for the service of all other beings.

Considerations on Knowledge disclose curious student-astigmatisms. For instance, somebody will perhaps say, "All Knowledge exists." Unanimous agreement is at once apparent, but discussion soon develops the fact that many minds believe that Knowledge exists of itself—as if tucked away quite neatly in beautifully wrapped packets in some remote storehouse of Nature!

Knowledge has no validity apart from *Knowers*. Knowledge is what Knowers know. It is permanent, for nobody can un-know what he knows, although at times his possessions may be temporarily not available. That Knowledge which any being has not yet made his own is, to be sure, an abstraction for him; but somebody knows it, else it would not be Knowledge.

Again, to the statement, "All Knowledge exists," is sometimes added, "Then, there must be the Knowers of that Knowledge." Once more, unanimous agreement. But students often think of such Knowers as omniscient Mahatmas, picturing them as personal gods with Jehovistic attributes. True it is that Mahatmas are the only *All* Knowers, but nobody is "omniscient" in the sense attributed to the personal god of Western Christianity. In the real sense of "all-knowingness" Mahatmas are omniscient; but so is every other being in his own degree, for the word merely symbolizes the limitless power-to-know which is common to all.

Few students think of Spirit as a synonym of All-Knowledge.

While Spirit cannot be defined, yet, for the hazy and illogical conceptions so often held, more workable and more logical ones can be substituted, if they are not taken as final. Consider "Spirit" as the perfect Knowledge of all beings; "Matter" as their imperfections. Then it will be understood that Spirit is not something apart from any being, since all have *some* perfect Knowledge. Spirit includes the being, his Knowledge and his power-to-know. Such terms as "Alaya," "Universal Over-Soul," "Buddhi," and others, will have a more vital significance from this point of view.

Students are often baffled and disturbed by an attitude taken by some enquirers. Its common expression appears to be: "Very interesting, but of course nobody *knows* anything about these matters." Here again is an astigmatic perception. Bluntly analyzed, the position is this: "*I* don't know. I don't know anybody who does know. Therefore nobody knows. Therefore it cannot be known." Such is the implied reasoning behind the unconsciously egotistical position taken.

Its holder can be shown quite easily the *reductio ad absurdum* developed by a logical consideration of his position. Out of a gathering of fifty people, for instance, not one will perhaps of *his own Knowledge* know some fact of Nature that has been demonstrated thousands of times. To be consistent with his assumed position, our baffling enquirer would be obliged to deny this proven fact. Again, it is impossible for the average person to *know* what another knows, in the sense of an immediate perception of the limits of that one's Knowledge. It is a paradoxical fact that most people at the same time know more and know less than they appear to know. Furthermore, the less wise are unable to perceive the mental content of those wiser than themselves; they have as yet no platform of assimilated experience upon which to stand for viewing the horizon of the other's Knowledge—it has no existence, for them. They can see only what *they* can see. So also do the spiritually wise often veil themselves under common appearances, lest the less wise follow Them as persons instead of being stimulated to pursue Knowledge for its own sake.

The scientific mind is perhaps the most difficult one of all to awake to a perception of the fact that there is such a phenomenon as a being who *knows*, the possessor of pure Knowledge, ultimate Knowledge. Bound by the limitations of his adopted method—the study of facts from outside in—and aware of the existence of any number of charlatans and pretenders, the scientist is honestly blinded to the great truth that there is another kind of Knowledge than his—which includes his, and an immensity more. Therefore he is unable even to imagine that

there must be Those in the world in comparison to whom his beloved "authorities" are like children playing childish games.

He never dreams that many a student of Theosophy, moderately "educated" in an academic sense, knows of his own Knowledge many things which to Science are completely unknown, but which are essential to the solution of the existing problems of Science. For the highly educated and scientifically equipped students of Theosophy, who can meet him on his own ground and show him the incompleteness of the scientific method, the scientist more often than not feels a certain contempt. "They are cranks; what a pity! Religion is not Knowledge!" Certainly it is not, but Theosophy is not a *religion*!

All-Knowledge does exist. There are the Knowers of it. It is not the exclusive possession of any single being. All beings, high and low, are sharers in it, contributors to it. Just as there is *one* matter, common to all forms, and each form—solid, liquid or gaseous—a mere differentiation or conditioning of the one homogeneous substance, so there is *one* mind, or intelligence, or body of Knowledge, gained by beings of every grade as a result of observation and experience. The mind of each human being is a portion, or aspect, of this one Universal Mind. So also is there one Spirit, the power-to-perceive, together with its perfected perceptions—themselves the product of the evolution of all beings throughout a beginningless and endless existence. From this *unitary* point of view, which can be validly perceived and demonstrated by any intelligent person, the possible existence of beings who *know* can be logically reasoned.

Also follows the stupendous fact that any single being can in time become an All-Knower. His form of matter, physical and metaphysical, is merely a differentiation; therefore through it the primary can be found and perceived—*it is there!* His mind is a unit of Universal Mind; therefore through it the "minds," or intelligence, of all—the collectivity—can be grasped. His Spirit is no more than his own expression of the One Spirit, however weak or partial, but indubitably the power-to-perceive, which is One.

To gain a realization of this, while still awake and housed in a physical body, is the purpose of existence in a stream of evolution like that connected with our Earth. Men who have done it *know*. Lesser men who are consciously and consistently working at it know partially. Those who deny its possibility will never know, until they set aside that denial and begin to admit: "It *may* be; I don't know that it is not so; it is worth looking into." Such a change of base, with actions proceeding therefrom, will ultimately, in an honest Universe, bring them into contact with Those Who Know, who may then wake them to further perceptions.

SCIENCE AND THE SECRET DOCTRINE

VI

Mr. Robert Ward, discussing the questions of Heat and Light in November *Journal of Science*, 1881, shows us how utterly ignorant is Science about one of the commonest facts of nature—the heat of the sun. He says:—"The question of the temperature of the sun has been the subject of investigation with many scientists: . . . *All have believed themselves successful*, and have formulated their results with great confidence. The following, in the chronological order of the publication of the results, are the temperatures (in centigrade degrees) found by each of them: Newton, 1,699,300deg.; Pouillet, 1,461deg.; Tollner, 102,200deg.; Secchi, 5,344,840deg.; Ericsson, 2,726,700deg.; Fizeau, 7,500deg.; Waterston, 9,000,000deg.; Spoëren, 27,000deg.; Deville, 9,500deg.; Soret, 5,801,846deg.; Vicaire, 1,500deg.; Rosetti, 20,000deg. The difference is as 1,400deg. against 9,000,000deg., or no less than 8,998,600deg.!! . . ." (*Secret Doctrine*, I, 484).

IT would be humanly impossible for *all* astronomers of that day to have overlooked or made light of such extravagant contradictions; nevertheless the few who laid stress upon them, protesting against the dogmatic assurances of science regarding the "contraction" and "combustion" theories of solar heat, were regarded with suspicion, distrust, or derision, much as an anti-vaccinationist M.D. is regarded in our day. The function of Theosophy in purely physical science has been peculiar. H. P. Blavatsky advanced but few physical doctrines which were not at least suspected by the discredited minority in science. What was new in her work was the promulgation of cosmic principles, few but basic, which tied together the discrepancies and pointed out the ultimate triumph of the few rebels. Their accuracy is attested by the fact that *she never espoused a minority cause which has not been victorious when finally put to the test*; so much can be said for no other being, nor for any branch or school of science.

Thus, it remained for H. P. B. only to complete with an explanation the doubts and questionings of such as Ward, Herschell, Compté, Hunt, and others, in order also to resolve the bewilderment of the science of 1927 as expressed by Donald H. Menzel of Lick Observatory. Writing in *Science* for April 29, 1927, Mr. Menzel analyzes one of the latest theories to account for solar heat—that of pressure decomposition—finding that this could give life to the sun for only 60,000,000 years, while the presently accepted age of the earth itself is 1,000,000,000 years. He therefore very logically thinks the theory accounts only for a small part of solar radiation.

Following this up in the same periodical for May 6, 1927, he passes in review five different theories, discarding the first four as too notoriously invalid to require repetition of their defects. They are:

1. Original heat.
2. Chemical.
3. Gravitational: (a) meteoric, (b) contraction.
4. Radioactivity.
5. Transmutation of matter into energy.

The last he questions because the rate of energy transformation is found to be less in the giant stars than in the denser and supposedly hotter dwarf stars—an anomaly. Finally he favors the new and little-known theory of Prof. Jeans, to the effect that there must exist in the sun and like stars a certain amount of unknown “super-radioactive” material.

Theosophical teachings and deductions drawn therefrom would place the above theories as follows:

1. A very slight contribution of electromagnetic waves, not “heat” at their origin, but impinging upon the earth as such.
2. Nothing definite, except the hint that it is to the chemistry and “meta-chemistry” of the future that the men of science must look for further progress.

3. A small amount; substantially as scientifically taught at present.

4 and 5. Forms of “Nitya Pralaya.” (See *Theosophical Glossary* in particular.) It is likely that these would only contribute to the heat of the sun in like proportion to mass, as the radio-activity of the earth contributes to its own heat.

Yet here is much truth. For *all* matter alternately radiates itself away into energy, and is reintegrated into matter—another illustration of the Second Fundamental Principle of the *Secret Doctrine*.

... the idea of the amount of “transformable energy” in our little system coming to an end is based purely on the fallacious conception of a “white-hot, incandescent Sun” perpetually radiating away his heat without compensation into Space. To this we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more. (*S. D. I.* 149).

But it is Prof. Jeans who is almost at one with Eastern Cosmogony. Substitute for his “unknown super-radioactive element,” Prakriti, animated by Fohat, inexhaustible, because infinite and eternal—the Soul of the Universe, the “all-permeant Sarvaga”—and the doctrines are fundamentally identical.

The real substance of the concealed (Sun) is a nucleus of Mother substance. It is the heart and the matrix of all the living and existing Forces in our solar universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the atoms in their functional duties, and the focus within which they again meet in their SEVENTH ESSENCE every eleventh year . . . (S. D., I, 290).

It was stated elsewhere . . . that Occult philosophy denies that the

Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell*. The Nasmyth willow leaves . . . are the reservoirs of solar vital energy, "the vital electricity that feeds the whole system . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work. (*S. D.*, I, 541).

No wonder that solar forces whose playground is the Universe, and which manifest but a trifle of their potentiality through our visible sun, should seem like an "unknown super-radioactive element!" That description is the Ultima Thule of material speculation; no shame to Prof. Jeans that he could go no farther. The difficulty is an unsuspected commission of the "Great Heresy;" a separation of sun-force from Cosmic Force; it reacts upon cosmogonic science precisely as the separation of the soul of man from Cosmic Oversoul—in theory—reacts upon our so-called ethics and religion.

A like separation is made in orthodox circles between terrestrial phenomena and solar activities; though happily this has been much ameliorated of late by Dr. Abbott and Father Ricard between them.

Should the remarkable phenomenon described by Louis A. Bauer, of the Carnegie Institute,¹ be energetically followed up in the light of a few rays from the *Secret Doctrine*, the connection will become far more striking. We refer to the surprising results found by Dr. S. F. Mauchly regarding the daily variation of electric atmospheric potential over the surface of the earth. Regardless of the position of the station, that potential is highest when the sun is on the meridian of the north magnetic pole, and lowest when it is on that of the south magnetic pole. Moreover, between March and October, when the sun is nearer the earth than at other times, the maxima are higher.

Astronomical science is frankly at a total loss to explain the matter. But since Theosophy teaches that the magnetic poles are the channels of influx and efflux of the solar forces, the north being positive, south negative, it is clear as day that the north pole receives the greatest inflow for general terrestrial distribution, when the sun strikes it most strongly; and conversely with the south. The polar axis is thus simply the *circulatory system* of the earth, a part of that of the solar system of which the sun is the real heart.

(Quoting Robert Hunt, F. R. S.) "*May the pulsing of vital matter in the central Sun of our System be the source of all that life which crowds the earth, and without doubt overspreads the other planets, to which the Sun is the mighty Minister?*"

Occultism answers this in the affirmative; and Science will find this to be the case, one day . . .

¹*Science*, April 1, 1927.

Thus, we have an important scientific corroboration for one of our fundamental dogmas—namely, that (a) the Sun is the store-house of Vital Force, which is the *Noumenon* of Electricity; and (b) that it is from its mysterious, never-to-be-fathomed depths, that issue those life currents which thrill through Space, as through the organisms of every living thing on Earth. (*S. D.*, I, 530-531).

"The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein . . . the planets are its limbs and pulses . . ." (*S. D.*, I, 541).

And, says the *Secret Doctrine*, "every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole." Also:

Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial and electric and magnetic forces. The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural "safety-valves," would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking. (*S. D.*, I, 205).

It is definitely taught that human vitality depends upon the electric solar forces, both known and unknown. Dr. Mauchly's observations would therefore indicate that races living on the meridian of the north magnetic pole, whose noontide would coincide with their greatest access to solar vital forces, would occupy a very advantageous position relatively to all other peoples—and *vice versa*.

Now, it so happens that the meridian of the north magnetic pole passes through the heart of North America, scene of the most feverish and diversified physical and mental energy known to historical times—as though the corresponding egos had for ages waited the discovery and population of this land before incarnating to inaugurate this astonishing, though as yet chaotic, civilization.

And the meridian of the south magnetic pole? Touches only one inhabited land of any importance—the extreme east coast of Australia, whose native forms without exception, from man to the earthworm, are hopelessly weak, decadent, and moribund.

Australia is one of the oldest lands now above the waters, and in the senile decrepitude of old age, its "*virgin soil*" notwithstanding. It can produce no new forms, unless helped by new and fresh races, and artificial cultivation and breeding. (*S. D.*, II, 197).

THE MODERN VICE

“Thou seest in another what thine own heart holds.”

NO VICE more aptly illustrates the ancient aphorism than that of hypocrisy. No vice more despised, yet none so universal. Without its all-pervading presence the fabric of civilization would fall apart. Do we exaggerate? Let any man for himself picture the *sequelæ* of one day spent in acting precisely as he feels!

No philosophy is more inimical to this universal vice than Theosophy, yet no human being is under greater temptation to its indulgence than the individual Theosophist. His character—that is to say, his Karma — is part and parcel of racial and national Karma. The conscious and unconscious deceit in his Soul is that of the race. But in study and appreciation of a high and noble philosophy lies a subtle trap: such exercise stimulates in one a self-esteem based upon that very ability to understand and appreciate. Altruism is oft-times another name for spiritual self-indulgence. Meditation upon high philosophy too many times leads to forgetfulness that the meditation is—only meditation. In that case the plant of self-esteem, growing from the mud of the racial nature, transforms itself subtly into a growth of hypocrisy out of all proportion to the normal ratio. Having become Theosophists *intellectually*, we gratify ourselves with the heady wine of contempt for those who do not choose to be Theosophists, theoretical or otherwise. Having some knowledge of Karma, our feelings for those who understand it not, become, instead of impersonal compassion, a contemptuous derision—a self-satisfied wonder at the obvious follies of the race. It is quite within human power to refuse to entertain the thought of one's deficiencies, and in course of time to hypnotize oneself into the belief that they have been overcome. Better by far to recognize one's own faults, even that of hypocrisy, than to become hypocritical to oneself as well as to the outer world. The recognition of a deficiency, by the pain involved and the relative humbleness entailed, will open a breach where the light of Spirit can shine into the lower nature.

Vices cannot be uprooted by a single act of will, for sometimes they penetrate every fibre of the nature. On the other hand, *all* powers are spiritual, though forever self-transformative.

The whole problem, then, is soluble by the wise distribution and use of personal forces. Power turned to spiritual and altruistic use is power drained from the areas of the lower personal self, and so with the converse. If personal energies are fully devoted to spiritual use, leakage into the world of the lower self

will cease. Times there are, certainly, when the lower nature, endowed by our own folly with a vigorous and maleficent life, will awake to the danger of starvation and take a ravening offensive. In such cases the utmost of repressive will-power may be necessary for a time. But in general, self-reformation depends upon constructive work in the opposite direction. Many there are who, after years or a lifetime of battle with the lower self, have resolved no more to concentrate upon that self, but to forget *all of self* in service, without regard to personal victory or personal defeat. It is the better way.

ASTRAL COMMUNICATIONS*

Question—What entities, besides Kama-Rupa, communicate with man from the astral plane, and what vehicles for manifestation are used besides the Rupa and astral body of the medium? Which of the communicating entities are friendly and which hostile, and what are the means of distinguishing between them? Have in mind the evocation of Apollonius of Tyana.

Answer—Hundreds of classes of beings communicate from the astral plane with the living through mediums and otherwise. Of this subject the West does not know. Hence you will have to take on faith if you believe at all what I reply. Many degrees of elementals communicate. These are all of no use to us, but harmful. Many of them are used by black magicians who live in the astral world in their kama rupas. They use the elementals, they live thus on the living by absorption, and this is the great danger of all such things. Some of them may be friendly, but unless you have the means and sight of your own to tell which, no direction would be of any use. Even while friendly they are injurious, for they must use a part of you or some one for the work, and they thus set up the likelihood of another not friendly using you the same way. Apollonius was an adept and cannot be safely imitated by any less person. If you are too strong to be influenced and get another person as the means for it, then you will be wrongly exposing the other to a danger you are yourself exempt from.
—W. Q. J.

**The Theosophical Forum*, April, 1894.

FOOD AS SACRIFICE

This immortal thinker having such vast powers and possibilities, all his because of his intimate connection with every secret part of Nature from which he has been built up, stands at the top of an immense and silent evolution.—*Ocean of Theosophy*.

MAN, having broken the harmony of life and brought about a descending cycle, has made himself blind to the oneness of all things. It has been markedly so in that very mundane function of life—eating. Mediaeval ascetics despised food and would-be aesthetes, ascetics of our modern day, have affected to follow their example, though they do not know how to fast as the others did.

What has this modern age *not* made of meals, from the extreme of banquets of many courses, with dishes concocted to tempt surfeited gourmands, to the other extreme of nothing to eat, when the mother, for example, alone at home, says, “I can’t be bothered to make a meal for myself with no one else here to cook for.” Dinners are made functions for “entertaining” people who exchange small talk, useless when not injurious to the reputations of others. In the family, its members bicker and squabble around the table. How many students of Theosophy, even, comprehend the part of food in life, and why the preparation of a meal has been termed a sacred function? Yet hints as to why are multiplied in the teachings, whether in the *Laws of Manu* or the *Bhagavad-Gita*, in the lore of Pythagoras, in the writings of the Neo-Platonists, of Paracelsus, of H. P. Blavatsky, or W. Q. Judge.

And in the first place, indeed, they endeavored to learn the indications of symmetry, of labour, food, and repose. In the next place, with respect to the preparation of food, they were nearly the first who attempted to employ themselves in it, and to define the mode in which it should be performed.—*Life of Pythagoras*—Iamblichus.

Food is necessary to the body. In this regard at least its importance is being more and more understood in the world at large, as witness the developments in the last decade in those circles concerning themselves with “public health.” Nutrition research in the various laboratories of the greatest American universities has been giving out some facts which certainly approach what has been known for ages in occultism about the relation of food to well-being, the influence of thought and feeling on assimilation, the close link between sunshine and “vitamins.” It is even approaching the fringe of the mystery of the path to rebirth in its investigations of what was once designated Vitamin A., now assorted into Vitamins A., D., and E., with various functions to perform in the human organism, the last bound up with sterility.

Terms may vary from age to age but the underlying ideas remain ever the same, truth being consistent and eternal:

"No one who does not eat has strength to do works of holiness, strength to do works of husbandry, strength to beget children. By eating every material creature lives, by not eating it dies away."—*Zend Avesta, Vendidad—Sacred Books of the East*.

Man's body is composed of mineral, vegetable, and animal substances which are borrowed from the three kingdoms below him and are returned to them.¹ From that food, eaten and transmuted, are the organs materially formed. They are composed of different kinds of elemental lives, all having their relations to different parts of nature.²

Man was considered a macrocosm, and every element in him (writes James Darmesteter in a footnote, p. 187, *Vendidad, Sacred Books of the East*) was supposed to come from a similar element in nature.

Why does man want to eat, to drink and to breathe but because he is related to the elements of the earth, water and air, and must attract these things to his constitution?—*Life of Paracelsus*; Hartmann.

A two-fold reason is already evident for the eating of food. By it man builds up his body but also he affects the elemental lives that he takes in to send out again, raised or degraded:

From his body innumerable forms go forth, which constantly impel the multiform creatures to action.—*Laws of Manu*, Chapter XII, Verse 15—*Sacred Books of the East*.

Man alone is not the sole concern in this function of life, though our ahamkaric tendency has made us think only of the benefit to ourselves by the taking of food, which builds the various elements into the different organs. There is a benefit to the body, yes; but there should also be a benefit to the elemental lives which thus make entry. All too little is it heeded that as we eat we are affecting those lives, and even by the very manner in which meals are taken.

Some measure of our responsibility to the elemental lives is indicated in that twelfth chapter of the *Laws of Manu*, so much misunderstood by the Orientalists, who have confused "the whole system of transmigrations" with the reincarnation of the Ego.

The two-fold purpose of taking food is brought out by Iamblichus when Anebo writes:

... the Demiurgos does not by any means set food abundant and in reach for all living things in the earth and sea but has implanted want of the same in the races superior to us. Nor has he furnished to the other living things a natural abundance of the necessities of life. But to the demons he gives food of a quality adapted to their nature, which is contributed by us human beings. Hence, if we, through laziness or some other pretext, as is likely, should neglect such contributions, the bodies

¹W. Q. Judge, *Notes on the Bhagavad Gita*, p. 205.

²Robert Crosbie, *Mental Healing and Hypnosis*, THEOSOPHY, Vol. IX, pages 280 and 283.

of the demons will be in want of food, and will experience both privation and disorder.—*The Egyptian Mysteries*.

Man does not eat for himself alone, to paraphrase words attributed to a great sage. Another factor is also ignored, which Paracelsus emphasizes together with the others already cited:

There is something like a fire (energy) within ourselves which continually consumes our form, and if we were to add nothing to our body to supply the waste caused by that combustion, our form would soon die. We continually eat our own selves; we eat our fingers, our heart, our brain, &c.; but in each morsel of food which we eat, there is contained the material required to replace that which has been consumed by that internal fire. Each part of our organism selects what it needs, and that which is superfluous or useless is rejected. The Master in man, who superintends the building up of the organism, supplies every organ with that which it needs. We need not eat bones to cause our bones to grow, nor veins, ligaments and brain, to have those things formed within us.—*Life of Paracelsus*, Hartmann.

“It is the Master in man who superintends the building up of the organism”—but how many of us consider that Master in man when at meals?

Mr. Judge was once asked a question on a quotation from the Upanishads. He replied that the self does not exist by reason of food but *in that state* causing the body to be visible and to act through the food used. The translation that caused the obscurity he rephrases thus: “The self exists in close proximity to the heart and causes the body to exist by reason of the food which it takes in for its subsistence.” It means, he goes on to say, that if the self were not there, the body would not exist, and that the self procures *vital airs* from the food which the one life causes to be digested.³

Some call him Agni (Fire), others Manu, the Lord of creatures, others Indra, others the vital air, and again others eternal Brahman.—*Laws of Manu*, Chapter XII, Verse 123—*Sacred Books of the East*.

Or in the immortal words of the fifteenth *Gita*:

I enter the earth supporting all living things by my power, and I am that property of sap which is taste, nourishing all the herbs and plants of the field. Becoming the internal fire of the living, I associate with the upward and downward breathing, and cause the four kinds of food to digest.

Most food is eaten heedlessly as to its higher nature. The Master in man—the spiritual power of concentration—cannot, then, be there superintending this function of the building up of the organism. When a meal proceeds along the lines of thoughtless automatism, how can the elemental lives making sacrifice receive due benefit? How can the

³W. Q. Judge, *Letters That Have Helped Me*, Vol. II, p. 40.

self procure vital airs from the food which only the one life can cause to be *digested*?

Our twentieth century way of taking meals is therefore one more place for change and betterment with those to whom Theosophy is first in life. They, indeed, can "try and set up a habit in that material unit whereby we may as incarnated beings know the self."⁴ In proportion as the unity of the One Life in all creatures is comprehended by those to whom food may become sacrifice, the cycle rises.

Significant words are italicised by H. P. B. in a quotation she makes from Homer's Seventh Odyssey:

Our gods appear to us when we offer them sacrifice . . . *sitting themselves at our tables, they partake of our festival meals.* Whenever they meet on his travels a solitary Phœnician, they *serve to him as guides*, and otherwise manifest their presence. We can say that *our piety* approaches us to them as much as crime and bloodshed unite the Cyclopes and the ferocious race of Giants.—"*Elementals*," reprinted in THEOSOPHY, Vol. V., pages 407-8.

To help the smallest creature upon its upward way is the sacred duty of every student of Theosophy. Food taken when the Master in man presides at a meal is one of the means of serving the whole of Life.

"Nourish the Gods," says the third *Gita*, "that the Gods may nourish you. A thief is he who enjoys what has been given unto him but offers not a portion unto them. Those who dress their meat but for themselves eat the bread of sin being themselves sin incarnate." As we understand at each meal that food is indeed sacrifice, due portion is offered to the gods, for the Master in man is there. The manifold meaning of that much discussed sentence from the same discourse is more apparent:

Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action.—*Bhagavad-Gita*, U. L. T. edition, p. 24.

In man as in nature it is the action which is sacrifice that makes to arise the Waters of Life producing the food by which beings of all classes are nourished when the *Sun* is there.

"Anon the gods descend, and then they return to heaven" wrote Mr. Judge on one occasion.⁵ Elsewhere, he points out how in a descending cycle when the ideal family life becomes rare, learned and great adepts retire to other spheres. But the case will begin to be reversed by the action of *one* philanthropist who becomes unselfish and intelligent enough to set an example. The way is paved for the advent of an ascending cycle because the Akasa becomes affected by the impulse forcing itself gradually, with accumulated interest and redoubled

⁴W. Q. Judge, *Letters That Have Helped Me*, Vol. II, p. 40.

⁵W. Q. Judge, *Letters That Have Helped Me*, Vol. I, p. 34.

power, upon others. The noble example becomes a precedent. And —“Gnanis bless the noble man.”⁶

Knowing that, under the great cyclic laws which govern us, periods arrive even in the worst of ages when good examples of living imprinted on the astral light cause effects ever increasing in intensity until at last the “gods” before referred to begin in distant spheres to feel the force of those good actions and to return again to help mankind on the recurrence of a better age, he implores Arjuna to be the very first to set the good example.

In such an age as this, the ritualistic sacrifice of a different age which has indeed a magical effect becomes *a sacrifice to be performed by each man in his own nature upon the altar of his own heart.*—W. Q. Judge, *Notes on the Bhagavad-Gita.*

“GODS” AND “SPIRITS”

If we are taken to task for believing in operating “Gods” and “Spirits” while rejecting a *personal God*, we answer to the Theists and Monotheists; “Admit that your Jehovah is *one of the Elohim*, and we are ready to recognise him. Make of him, as you do, the Infinite, the ONE and the *Eternal god*, and we will never accept him in this character.” Of *tribal* Gods there were many; the One Universal Deity is a principle, an abstract Root-Idea which has nought to do with the unclean work of finite Form. We do not worship the Gods, we only honour Them, as beings superior to ourselves. In this we obey the Mosaic injunction, while Christians *disobey* their Bible—Missionaries foremost of all. “*Thou shalt not revile the gods*,” says one of them—(Jehovah)—in *Exodus xxii. 28*); but at the same time in verse 20 it is commanded, “He that sacrificeth to *any* God, save unto the Lord, he shall be utterly destroyed.” Now in the *original texts* it is not “god” but *Elohim*—and we challenge contradiction—and Jehovah is one of the Elohim, as proved by his own words in *Genesis iii. 22*, when “the Lord God said: Behold the Man has become *as one of us*,” etc. Hence both those who worship and sacrifice to the *Elohim*, the angels, and to Jehovah, those who *revile the gods* of their fellow-men, are far greater transgressors than the Occultists or any Theosophist. Meanwhile many of the latter prefer believing in some one “Lord” or other, and are quite welcome to do as they like.—*S. D., I, ft.-n. pp. 492-3.*

⁶*Living the Higher Life*, Reprinted in THEOSOPHY, Vol. I, p. 301. Also Vol. XII, p. 446.

ANCIENT LANDMARKS

XXII

THE FEATHERED-SERPENT

UNDER the distinctively American name and symbol of the Feathered-Serpent are to be found the Great Teachers of Mexico and Central America. Who has not heard of the "Fair God," whose promise to come again led the Mexicans to believe Cortes was the returning Quetzalcoatl? There may be patriot souls in that country who still look for his coming and long for the time when the feathered-serpent will replace the Christian cross. *Quetzal* is the name of the paradise bird and *coatl*, the word for serpent. Its Maya equivalent is Kukul-Can, and Gucumatz in the Quiche dialect of the Popol Vuh. When appeared American civilization under the protection of the Feathered-Serpent is a much debated question. Augustus Le Plongeon endeavored to prove that Egyptian civilization had its inception among the Mayas and Quiches 11,500 years ago. Although the first part of his thesis is incorrect, Madame Blavatsky says the Mayas were coeval with Plato's Atlantis. Did they come from Atlantis? Although not allowing so long a residence here—a fact which might reverse their conclusions—Spence and many others believe Maya civilization did not develop on American soil, but that the people came with a full-blown culture, a mature art, architecture and religion, and a system of writing passing from the hieroglyphic into the phonetic stage. The cradle of the race seems to have been along the head waters of the Usumacinta river and the Rio Grande in Guatemala and in that part of Chiapas which slopes down from the steep Cordilleras. One tradition refers both to an eastern and a western immigration; the eastern under Itzamna, whose people founded, among other cities, the famous Chi-chen Itza which preserves the memory of their rule. A curious reminder of Atlantis is found in the statue of the "Choc-Mool," the sandals upon whose feet are exact representations of those found on the feet of the Guanches of the Canary Islands. The western immigration was under the leadership of Quetzalcoatl, considered as both god and man, the first ruler of the Toltecs, and ruler in Maya centers as well.

The origin of the Toltecs is variously given. Some identify them with the populations in Guatemala and also in Yucatan, whither the Mayas later removed, from which it has been inferred that the Mayas and the Toltecs were one people. Ixtlilchochitl, a native chronicler, represents them as coasting down Lower California and Mexico, arriving at a place called Tlapallan in 378 A.D. Turning inland they

finally settled on the site of the modern Tula and built Tollan, the city from which they took their name. Here they erected temples and palaces, the walls of which were incrustated with rare red and black stones. Some think this is reminiscent of Atlantean architecture in which white, red and black stones were decoratively combined, and that Tlapallan—the traditional home of Quetzalcoatl, the “land of black and red stones,” generally translated “the land of writing” because the Mayas used both red and black inks—was in Atlantis. According to the son of the last king of the Quiches, the Toltecs are descendants of the Israelites who, after crossing the Red Sea and separating from their companions, under the guidance of a chief named Tanub, set out wandering from one continent to another until they came at last to a place named Seven Caverns, in Mexico, and founded Tula. A famous Toltecan king bore the biblical appellation of Balam Acan; the first name being preeminently Chaldean. Besides the striking similarity between the language of the Aztecs and Hebrew, many of the figures on the bas-reliefs of Palenque and the idols in terra cotta exhumed in Santa Cruz del Quiche have head-gear similar to the phylacteries worn by the Pharisees of old and even by the Jews of Poland and Russia today. H. P. B. says the time will undoubtedly come when some of the people in these countries will be traced back to the Phoenicians and the Jews. That various migrating tribes met to form a heterogeneous population prior to and after the first millennium before Christ—a reasonably assumed *historical* date—is without a shadow of doubt.

A book in the language of the Quiches of Guatemala, said to have been written by Votan, a local name for Quetzalcoatl, was at one time in the possession of the Bishop of Chiapas, who introduced portions of it into his own work. In this book Votan declares that at the express command of the Lord he came to the New World to apportion the land among seven families which he brought with him. Leaving the land of Valum Chivim, he passed the dwelling of Thirteen Snakes and arrived in Valum Votan, where he founded the great city of Nachan (City of Snakes) thought to be none other than Palenque. From a date found on a stela at Palenque, it appears to have been founded in 15 B.C.; however, it may have been built on the site of an older city. Votan made four trips to the East and on one occasion is said to have visited King Solomon, to whom he gave valuable particulars about the mysterious continent, but no clue as to how it might be reached. In narrating his expedition, Votan describes a subterranean passage which terminated at the “root of heaven,” adding that it was a “snake’s hole,” and that he was admitted to it because he was a “son of the snakes,” that is, an Initiate. (See *Isis Unveiled*, Vol. I, 545-554).

Upon his return he built a temple by the Huehuetan river, known from its underground chambers as "The House of Darkness." The Bishop says that "to this day there is always a clan in the city of Teopessa which call themselves Votans. It is related that he tarried in Huehuetan and that there he placed a tapir and a great treasure in a subterranean house, which he built by the breath of his nostrils, and he appointed a woman as chieftain, with tapianes to guard her. This treasure consisted of jars which were closed with covers of the same clay, and of a room in which the pictures of the ancient heathens who are in the calendar were engraved in stone, together with the chalchiuities (small green stones) and other superstitious images; and the chieftainess and the tapianes, her guardians, surrendered all these things which were publicly burned in the market place at Huehuetan when we inspected the aforesaid province in 1691." Quetzalcoatl is always represented with the nose of the tapir, the title (tapianes) also of the guardians of the treasure. It is perfectly clear that a line of Votans, priests of Quetzalcoatl who took his name, existed for hundreds, perhaps for thousands of years. Many and various are the legends of the Feathered-Serpent. He is the son of a virgin, sent into the world to save mankind; connected also with earthquake, deluge and wind. The Lord of the Wind, Tonacatecutli, when it seemed good to him, breathed and created Quetzalcoatl. He is also the son of "the Very Old One," Citinatónali, creator of heaven and earth and mankind—the "dragon" from which the earth was made when it rose out of the sea.

Although there is hardly a single cultural or social custom whose origin was not referred to Quetzalcoatl, he is to be especially remembered in connection with the planet Venus, the Maya calendar and Maya writing. According to one legend, his mission completed, he departed eastward, and on reaching the sea put off his feather dress and turquoise snake-mask and immolated himself upon a funeral pyre, his heart becoming the planet Venus. As god of the morning star, he bore the calendrical name of Ce Acatl, one of the dates marking the periodical return of Venus. Dr. Spinden, of Harvard, states that the first definite date in the history of the New World is Aug. 6, 613 B.C., when the Mayas began to give each day its consecutive number, and that the Venus calendar was put in final working order between two risings of Venus as morning star in conjunction with the summer solstices of 538 B.C. and 530 B.C., and he believes Quetzalcoatl was made god of the morning star for solving a problem in astronomy. At all events, the Maya adepts were astronomers and the round towers were probably their observatories. In the Dresden Codex are computations involving about 34,000 years, and 405 revolutions of the moon

are set down. Writing was supposed to be the joint production of Quetzalcoatl and two very old gods—might we not suppose of Atlantean origin? Bishop Landa, after having destroyed nearly all the manuscripts, was struck with a late compunction of conscience and endeavored to get all possible knowledge regarding Maya writing from the scribes, who in the main misinformed him. About one-third of the hieroglyphs have been deciphered by the help of the *Books of Chilán Balam*, transcripts of more ancient works in the Maya tongue but in Spanish characters, made by some of the educated natives after the Conquest. Dr. Morley has contributed to the *National Geographic*, of February, 1922, a most valuable article on Maya writing, with illustrations which include a reproduction of the tablet from the Temple of the Cross at Palenque and an initiation ceremony in which the tongue of the neophyte is being pierced with a spiked rope—indicative, we may think, of the silence and secrecy imposed upon the Adept. An interest in the art forms of these “Greeks of America,” as they have aptly been called, might well be stimulated, and signs are not wanting that in the future development of American art, these native and unique designs will be reproduced and expanded.

Quetzalcoatl carried a wand resembling the rod of Moses, by which the latter lifted up the serpent in the wilderness, and representations of the lifting up of serpents frequently occur in Mexican paintings. To his care also was confided the Holy Envelope, concealing the divinity from human gaze, from which he alone received the instructions for the guidance of his people. The reign of Quetzalcoatl was the golden age of the Toltecs. Maize was plentiful and cotton grew in all colors, needing not to be dyed. But this blissful state could not forever endure. He is said to have excited the envy of Tezcatlipoca, who presented himself in the guise of physician to the Fair God, supposed to be ailing, and gave him a beverage which it was claimed would restore him to health and prepare him for the long journey decreed by fate. The departure of Quetzalcoatl marks the downfall of the Toltecs before the rising tide of the warlike Aztecs, hastened, too, by the increasing practice of human sacrifice, which Quetzalcoatl endeavored in vain to suppress, urging the substitution of fruit or flowers or treasured possession, and the sacrifice of themselves, not others.

Sir James Fraser has shown that upon the physical vigor of ancient kings was thought to depend the success of the community in agriculture, and that failure of crops implied the sacrifice of the impotent monarch or his rejuvenation by a magic elixir. Tezcatlipoca is recorded as saying to Quetzalcoatl that in Tillan Tlapallan “another old man awaits thee; you shall speak together and return as a youth, yea, even as a boy.” It is evident that the Adepts of Quetzalcoatl made periodi-

cal journeys to the East, and were in touch with the Great Lodge whose members possess the secret of the real Elixir of Life, the exoteric interpretation of which led so many adventurers, like Ponce de Leon, to seek for an earthly Fountain of Youth. In later times Cholula was the great center of the worship of Quetzalcoatl, and his great pyramid there, covering over forty-five acres, was regarded with particular veneration, even by the Aztec conquerors. The Aztecs were late comers to Mexico, arriving there about the 8th century of our era, though not settling in the plateau of Mexico until the 13th, when they founded Tenochtitlan, the site of the present Mexican capital. They had many traditions of having dwelt "on a great water," in a region called Aztlan, and of coming here in four tribes.

Of the Mexican pantheon of thirteen gods, the chief was Tezcatlipoca, corresponding to Jupiter, worshipped by all the Nahua (Mexican) tribes. His special symbol was a fiery mirror, in which he saw all that occurred on earth, for one of his functions was to distribute rewards and punishments. He is often shown with bandaged eyes. Uitzilopochtli was the god of war, whom his mother conceived from a ball of down which fell from heaven upon her bosom. She was the great earth goddess, whose skirt was woven of serpents, indicated by her name, Coatlicue. Tlaloc was the god of rain, to whom in periods of drought were sacrificed the most beautiful maidens in the City of the Sacred Well, discovered by Edward Thompson. This gentleman's haunting memories finally impelling him to buy a large tract of land including the well and returning to Chi-chen Itza to live, is an interesting evidence in favor of reincarnation. Xiuhtecuhtli, the Lord of Fire, of exceedingly ancient origin, was the fire existing even before the sun or moon. He dwelt in the navel of the earth where volcanic fires have their origin and also above in a kind of cloud castle. He is called "He who entereth the blue stone pyramid." "The ancient God, the Father and Mother of all Gods," runs an Aztec prayer, "is the God of Fire, which is in the center of the court with four walls, and which is covered with gleaming feathers like unto wings." In the great temple of Mexico City the inextinguishable fire was kept burning at the time of the Conquest. It is said that when all was dark, Tezcatlipoca transformed himself into the sun to give light to men. After the destruction of this sun, Quetzalcoatl became the second sun; Tlaloc, the third; and Quetzalcoatl's wife, the fourth. The present sun, Tonatiuh, is destined to conclude with an earthquake. Once created, the sun had to have nourishment and various gods sacrificed themselves that he might obtain sustenance from their hearts and blood. Prof. Joyce maintains that war in Mexico was mainly of a ceremonial nature, undertaken for the purpose of obtaining prisoners for sacrifice to

sustain the sun, and not primarily with the intention of inflicting mortal injury upon the foe. He says that rites which in appearance were crude and savage bore for them a symbolical meaning which transformed, if it did not excuse, their barbarity. When we consider the thousands daily sacrificed in the temples at the time of the Conquest, it is clear that the idea of sacrifice had been horribly perverted and was the great karmic cause of their overthrow. Death by sacrifice was considered the normal ending of the warrior and ensured for him entrance into the paradise of the sun; neither was death greatly feared, for it was but little more than an incident in the continuity between this life and the next. The recurring periods of Venus were connected with the return of the reincarnating Egos. This planet, like the Egyptian Osiris, is represented as a mummy, and the Mexicans held a kind of Feast of All Souls, at which the people danced around a mummy hoisted on the top of a pole.

Mictlan (Kama-loka) the underworld and home of Mictlanteculi, consisted of nine spheres, above which were the thirteen heavens. Tlalocan was the Mexican Devachan (apparently one of the thirteen divisions) where the dead enjoyed a temporary period of bliss. Those dying of old age had a difficult four-year journey before reaching the river of Hades, to swim across which the aid of a red dog was needed. Children were admitted to a special paradise where they flitted from flower to flower in the form of humming birds. The *Codex Vaticanus A* bears so close a resemblance to the Egyptian Pert-Em-Hru that it has been called "The Mexican Book of the Dead." In its pages the corpse is depicted as dressed for burial, the soul, like the Egyptian *Ba*, escaping from the mouth. The deceased is ushered into the presence of Tezcatlipoca by a priest in an ocelot skin, just as the Egyptian was brought before Osiris, and stands naked with a wooden yoke about his neck to receive judgment. He then has to undergo the tests which precede entrance to the abode of the dead.

The Mexicans had a perfect calendar system, but instead of adding one day in four years, as we do, they added thirteen days every fifty-two years. At midnight of the closing cycle, determined by observation of the Pleiades, the high priest kindled the new fire, at which representatives from the surrounding cities lighted their torches; these were rapidly carried to the chief temple in each city, and from the temples the new fire was taken into the homes. Old garments were discarded, old household utensils broken, and there was general rejoicing because of the deliverance of the world from destruction. The memory of a great cataclysm seemed ever present and fear lest at the close of one of the fifty-two year cycles the earth might once more come to an end. In their flood legend, Tezcatlipoca had warned Nata and

his wife Nana of the approaching deluge and commanded them to hollow out a cypress tree and enter it. "And this year was that of Cецalli, and on the first day all was lost."

The American pyramids are terraced mounds of earth, cased on the outside with stone or cement, the whole serving as a substructure for the temple on top, reached by a stairway on one or more of its sides. In the chief cities were pyramids both to the sun and the moon, and some recognition of other planets and of the Pleiades, frequent reference to which points to a memory of the destruction of Atlantis, with which this group of stars is particularly associated. The pyramid of the sun at Teotihuacan is very similar in interior arrangement to the great pyramid of Cheops. The seven-terraced pyramid at Papantlan has three stairways leading to the top, the steps of which are decorated with hieroglyphical sculptures and 318 small niches. 318 is the Gnostic number of Christ and the famous number of the servants of Abraham. The beautiful temple at Mitla had extensive subterranean chambers, as most temples undoubtedly had. Many of these are still in use as proved by Gregory Mason's account of a recent expedition to Yucatan. He and Dr. Spinden were very anxious to visit two cities where they had heard of temples but were firmly refused permission to go because they were being used. The Mexican general told them that their visit to the subterranean chambers at Muyil was particularly disliked but, casting a covetous eye on his double-barrelled shotgun said, "Perhaps if you come back next year, I can let you see the cities you ask for." Mason plans to return with an automatic shotgun. He might do well to read what H. P. B. has to say of the "Phantom City." A native priest told her that when he was a young man he climbed up some ten or twelve thousand feet where he overlooked a plain extending toward Yucatan and the Gulf of Mexico and saw a great city with turrets white and glittering in the sun. It is said that the people there speak the Maya language and will murder any white man who attempts to enter their territory. It is barely possible that messengers go to and from this mysterious city and help to keep alive something of the ancient faith among a subject people, who still have their secret meeting places and perform simple rites by which the power of the sun and of Montezuma is recognized, as well as the power of the Feathered-Serpent, to whom, by order of Montezuma, they are to look for life.

ORGANIZED LIFE

WHATEVER form or state our consciousness may be active in, both we and the things belonging to that plane are, for the time being, our only realities. To the trained scientist as to the ordinary man, civilized or uncivilized, the personal, physical world is the one reality. All else is secondary to that, subordinate to that, contingent on that. His religion, his associations of every kind, his objects and objectives, are all based upon the one fundamental conception of material existence as the finality, and are but vehicles and instrumentalities the better to enjoy matter. Using the word as a designation and not as a characterization, it is evident that from the standpoint of spiritual evolution the vast majority of mankind now, and as far back as human history can be traced, should properly be called materialists.

In this sense all religions are of necessity but forms of materialism, more or less sublimated and refined. They all take account of human existence in matter as reality, but since it is matter which endures, not the forms we occupy, religions concern themselves with the subject of formulas whereby that which is plainly mortal may be rendered immortal—that the enjoyments of matter may be continued personally after death, and more successfully than has yet been found possible here on earth. If our science may be called the religion of living in matter here and now, our religion may not less truly be called the science of living in matter here and hereafter.

Both our religions and our sciences, then, represent Reality as perceived and experienced by the personal human being, whatever his degree of culture. They are creations and modifications produced by human nature out of the material provided by his senses, which he shares with the animal kingdom, and as moulded by the human mind. Whatever mind or intelligence may be possessed by the kingdoms of nature below man, it is clear that they have neither religion nor science in our sense. But whether we call them animal, vegetable, mineral, or the forces of nature, it is certain they all have inherently the power of action and reaction under stimulus internal and external. In all nature and in every portion of nature is the power to resist change, to accept change, to inaugurate change; therefore the power to experience change—sensation of some kind, whether of perception or apperception, of thought, will, and feeling. This is Mind, or Intelligence. Not only is there no reason to doubt, but absolutely every *reason* to believe that Mind in nature is as universal as Matter; thence, that there are as many forms of Mind as there are of Matter. Omitting other and end-

less terms, Mind and Matter may be taken to be the dual manifestation of LIFE.

But the moment this position is taken, *i.e.*, this plane of perception reached, neither Mind nor Matter, regardless of their refinements or extension, can be any longer considered as the Reality. LIFE itself, modified or unmodified, is henceforth perceived as the One *Reality*. Mind *and* Matter as the Universal aspects of Life, any and every Being as an individualization of Mind *and* Matter—Life in a given state and a given form—becomes the ever-present, and therefore unchanging, basis of perception and action. This is the “opening of the Third Eye,” the eye of Wisdom, or Spirit—that “Eye for which there is no veil” in all the kingdoms of Nature, in the poetic imagery of the *Voice of the Silence*. Among other meanings implicit in this symbol is one more often than not overlooked. This is, that the Eye of Wisdom once opened, it thereafter matters not to the Being in what form or state he may be embodied or clothed—“veiled”—neither the form he occupies nor the state he is in opposes any barriers to his perceiving power. Why not? Because they, as much as himself, are Life. Seeing them as such, knowing them to be such, he sees *through* them and thus is instantly enabled to see Life *as they see it*. There is, then, a scientific spiritual validity in the phrase “put yourself in his place.” If we choose to put into the word “incarnation” or “reincarnation” this validity, the gross prevalent materialization to which we have limited that, as well as other terms, can be dissipated. We “incarnate” in “matter” every time we regard Life with the eye of sense-perception. We “incarnate” in the “astral” every time we regard Life through the eye of sensation. We “incarnate” from the “formless” or *arupa* plane on to the *rupa* or archetypal plane of forms, *ideas* or *mind* every time we *think*. We are in and out of “incarnation” on all the “three planes of *human* Life” countless times in every hour of every day. For we have senses, through which we cognize Matter; we have sensations, through which we cognize the Life in Matter; we have ideas, through which we cognize our senses and our sensations—and we use them all, all the time, shifting from one focus of perception to another. Objects are the “reality” to many; sensations the “reality” to many others; ideas the “reality” to still others—while all the time it is LIFE which is the veritable Reality within and without, without and within.

Are there, then, planes of perception, and consequently of action and reaction, higher than the human, as we know there are such planes below the human? Manifestly, and in this, again, we have every *reason* to believe. It will be admitted by every man that we neither see nor know all there is to be seen and known, despite our assurance of the “reality” of what we do see and know. There is that

in Man, no less than in Nature, which “abhors a vacuum,” and so each man peoples the void spaces in himself and in Nature with the creatures and creations of his imagination, in science, in religion, in daily life. He *knows* there is something higher than himself, something stretching illimitably beyond his horizon, physical, sensational, or mental. The materialist is trying to bring the Universe within his horizon; the religionist to carry his horizon beyond the grave out into the Universe. Neither of them sees “with the subtle sight of the subtlesighted” that his horizon, materialistic or spiritualistic, is but a limitation of vision, *i.e.*, a plane of perception and action within Life, and that the number of such planes, and the modifications of each, are to all practical intent limitless. This “Eye of Wisdom,” of which all the sages speak in one form of symbolism or another, is not to be opened by any extension of sight or perception on any plane soever, but by a consideration of the presence and nature of the Power of perception itself, and that Power of perception is the Life in any given form, any given state, any given plane or condition. Nothing is so minute in any sense that this Power is not present in it; nothing so isolated or remote in any sense as to be beyond the Power of perception. To dissolve the materialism of human nature is beyond the power of any religion or any science, for these are the product and creation of human nature itself. Men, as they are, are satisfied with their particular modification of their religion and science; when dissatisfied, they create or adopt another modification—but remain in the three planes of human perception, unable to see beyond them, because they regard them as *per se* Reality.

Here and there in the world of men, in the past as well as in the present, but in the present increasingly, are those individuals who sense not only the limitations of human nature, but that those limitations are in some mysterious way self-imposed—that of all limitations of human nature those consecrated and sanctified under the names of religion and science are the most binding, because capable of such immense range and variety of extension. They afford an infinite field for action of the body, of the senses, of the mind, actions creative, preservative, destructive, regenerative, but which still leave human nature what it was before—*human* nature still, plus only the refinements achieved. The “riddle of existence” remains as much as ever a riddle, despite the countless generations of men, the procession and succession of religions and sciences. So, here and there, are men who have come up to the very horizon’s edge of human nature on all three planes of perception, men who can no longer be satisfied with the “realities” which satisfy other men. These men are the true Theosophists quite regardless of race, creed, caste, color, or any other of the distinctions

and classifications made by our religions and our sciences. They are the pioneers, the fore-runners, the advancing Egos seeking a new orientation in the fields of space, a new and higher plane of perception from which to regard the whole of Nature, not merely seeking a new *definition* of human nature, whether created by themselves or promulgated by some other interpreter. They are the men who are making ready for re-birth, *spiritual* re-birth, but being as yet unborn cannot *see* what is taking place in themselves, and so look anxiously as well as inquiringly in this and that direction, to this and that guide, but always with the fears, the doubts, the hesitations, the "mental reservations" which are the mists thrown up by dissolving human nature, the dissipation of all the old sense of "reality" before the newer and higher sense is gained.

Why all this tumult? It is because the man is not only undergoing the processes of birth; he is also undergoing the processes of *death*. Neither birth nor death is ever "instantaneous," any more than any other of Nature's processes. We say, "nature's processes." What we need to see is that it is the process, or Action, of LIFE. Brought straight home to the individual, stripped of the "veil" of the abstractions called Religion and Science, as well as of the veils of "reality" which all men attach to them, both birth and death—any kind of birth or death—are but *processes*, in Nature as a whole and in every part and parcel of Nature. But there are birth and death in which the individual himself concerned is unaware of the process, let alone that it is but a process. This should not seem strange, when we are all well aware that there are many forms of Life (all those forms lower than the Human) which neither know nor can be told that they *are* Life.

What human being is aware of his birth at the time of birth? How, then, can he be aware of death at the time of death? Being himself unaware of either of the "great Experiments" at the time of their occurrence, how shall he study them at first hand in himself?

Spiritual re-birth, the opening of the "Third Eye," implies that the man is conscious of himself, as all men are, conscious of the dual process of birth-and-death going on in himself, as all men are *not*; conscious that they are but the eternal process of LIFE itself, not peculiar to him alone; and is determined to observe and study that process here and now, till its secret is his own. When birth into human life is regarded as a *descent* from a higher plane, and human death as a birth into a finer but more restricted form of perception and action, the gross misconceptions of evolution everywhere in currency as religion and science will be seen to be but counterfeit coin in Nature's realm. Men are born in ignorance—that we know. Men die in ignorance—that we know. It is because birth and death are regarded as "realities." When Man regards *himself* and every other Self as Reality, and every and all

Change as changes in perception, form and action, not as changes in the Self, he is prepared, as Perceiver, to study "Life under all forms and conditions," in order to aid in the emancipation of all Beings from the *bonds* of conditioned existence, due to misconceptions of Reality.

"But," say those still fettered by their sense of "reality," "this is to say that Man and everything else is fundamentally eternal and capable of infinite progression."

"Verily, it is the Truth, my friends."

"Well, then, *prove* to us that we are eternal; that we have lived before; that we shall live again; that we are immortal here and now."

"Fundamental Truth, my friends, does not rest upon proof, but upon perception. Birth into the Spiritual life is concurrent with the death of the sense of separateness—the false sense of the Real."

TRUE PANTHEISM

Pantheism *may* be "physically *rediscovered*." It was known, seen, and felt by the whole of antiquity. Pantheism manifests itself in the vast expanse of the starry heavens, in the breathing of the seas and oceans and the quiver of life of the smallest blade of grass. Philosophy rejects one *finite* and *imperfect* God in the universe, as the anthropomorphic deity of the monotheist is represented by his followers. It repudiates in its name of *Philo-Theo-Sophia* the grotesque idea that Infinite, *Absolute* Deity should, or rather *could*, have any, whether direct or indirect, relation to finite illusive evolutions of matter, and therefore cannot imagine a universe *outside* that Deity, or the latter absent from the smallest speck of animate or inanimate substance.

This does not mean that every bush, tree or stone is God or *a* god; but only that every speck of the manifested material of Kosmos belongs to and is the substance of "God," however low it may have fallen in its cyclic gyration through the Eternities of the ever becoming; and also that every such speck individually, and Kosmos collectively, is an aspect and a reminder of that universal *One Soul*—which philosophy refuses to call God, thus limiting the eternal and ever-present root and essence.—*S. D., I, p. 533.*

YOUTH-COMPANIONS

HAD it not been for a faint sniff, Ellen would never have seen the little disconsolate figure of Betty Marie curled up in one corner of the big chair there by the fire, for her mind was bent on the meadow creek now covered with skating-ice.

"Whee-e- What's the trouble, little Sis?" she cried in concern, tossing her tam and skates on the couch.

"Oh, Ellen, I just can't bear it—that there is no Santa Claus!"

"Not so, Betty Marie!" Betty Marie straightened. "That is—well, I'll you. Don't you know, it's only the red-flannel-and-white-whiskers-Santa Claus we all have to give up when we get as old as *nine*. Because, that's pretty old! Only—this is a secret: I never had to give up some baby idea but there was something a thousand times better and more interesting to take its place."

"But there isn't something nicer than Santa Claus"—another sniff protested.

"Tell you what, Miss Betty Marie, you'll like this story, anyway. Will you listen?"

"Ye-es"—even Betty Marie's acquiescence for a story lacked its usual zest.

"Well, 'twas the night before Christmas. Everybody had gone out except David and his mother, and they were sitting before the fire in the library—just like this—reading the story of 'The Christmas Light.' You never read that one, Betty Marie, or you wouldn't be crying for your fat Santa Claus. The story tells how once in ancient times there was a Light that spread abroad in the land making everything bright and beautiful: it came from the inmost heart of every human being and caught an answering light in every thing and creature. Strange that it could ever dim, but there grew up in the land two Giants, called 'This' and 'That,' who set flying all about little false lights that people began to follow, as sometimes now boys and girls chase fireflies in summer that lead them into mires and bogs. All through the year they chased and grasped for the false lights—and dimmer grew the true. And when the season came to renew the True Light at the birth of the Sun-God—yes, that's Christmas!—the very urge of the Real in their hearts, which at times they would almost touch, and then—lose, would make them chase all the more madly to do the behests of 'This' and 'That.' Of course, they really did not know these Giants by their true names. 'This' and 'That,' as they were content to be called, were really 'Greediness' and 'Ungratefulness.'

"But, in *my* story, by the time David got to this place," Ellen's

smile caught Betty Marie's still clouded eyes, "he was so drowsy that all he had time to say was —— 'those Giants covered up the Real—made people run around after little false lights—and when they get them—they are out——' and he was fast asleep. I mean, his mother *thought* he was fast asleep, but, of course, he was just awake in another world—the Land of Dream. And there, in a beautiful green forest where he had been searching for something so long—so long—he sat down to rest on a fallen log.

"Suddenly, a voice roused him—a wonderful voice, all joyous and strong and young and generous—asking what it was that David had been so long searching.

"So, David told the stranger—beautiful to look at, as his voice was to hear—that he was hunting for the Real Christmas, because everyone had lost it since the Giants 'This' and 'That' had been abroad in the land. And he thought if he could once reach Father Christmas, together they could help everybody to find the Christmas Light again. The stranger was listening so kindly, David asked him if *he* didn't believe Father Christmas would help him, if he could find him.

"The stranger smiled at this question, and said that *he himself was Father Christmas!*

"Such a jolt that was. Why, he was a young man—not a day over sixteen—and David had an awful time trying to be polite and at the same time explain that he hadn't expected him to look that way—that he thought Father Christmas was old—very much older.

"But Father Christmas said he was as old as Time; that he never grew old, because he was the Real in everything that people think and do at Christmas time. And he told David there is a Real Christmas Tree—and a Light it spreads afar that men grow blind, if they can never glimpse. Once men lived in the glow of that Light and lived to serve each other. It was Christmas then, all the time: all saw the Real in each, but, after the dark winter days, on Nature's secret Birthday, their love welled up and overflowed. That Real Tree and Real Light are needed shining forth in the world again. There are Hidden Ones trying all the time to bring that Light, but They need more help. Father Christmas paused, and then asked David almost solemnly, 'Would you like to help, little boy?'

"Poor David stammered in confusion, for his eye had caught a band of Christmas Thoughts coming toward them, and he became absorbed in their pretty play, around Christmas Dolls, and Teddy Bears, and Soldiers. Soon, though, he saw creeping on them from the shadows little dark Doubts and Fears. On rush among them then 'I Wants,' 'Too Muches,' 'Disappointments.' The little Christmas Thoughts scatter panting and exhausted, as Envy, Selfishness and

Greed crowd quarreling around the toys, and when the Giants 'This' and 'That' appear with thundering steps, the Christmas Thoughts fall fainting to the ground. With malicious glee the Giants collect their ugly brood and leave the fallen little ones to their fate. David is just about to run to help them when he sees some Spirits of Service are already raising them from the ground, and Father Christmas is still there, smiling at him and saying: 'David, would you like to help enough to give up *your* 'I Wants' and 'Too Muches'?

"Then—someway—David knew that to give them up was the only way the Real Christmas Light would ever shine again in the world—the only way was for him and everyone to say, 'I will'—'I will.' And *he said it*—just as he woke up. But, as his eyes opened in the quiet room with the vision in them still, his lips whispered, 'I saw it, Mother—the Christmas Light!'"

Ellen's voice stopped, and there was silence for a moment. Then a pair of arms encircled her neck and Betty Marie said shyly, handing her the tam and skates:

"*I like young Father Christmas!*"

THE TRUE SUN

IN every form its more enduring earth,
 In every earth its more enduring sun;
 For every mortal death a nobler birth,
 For all an equal night when day is done.
 In every mortal form one common Seed,
 In every mortal thing one common Life,
 In every mortal man one common Soul.
 For every mortal form its daily need,
 For every mortal thing no need of strife,
 For every man one way to reach the goal.
 The service of the Self in every heart,
 The Self unveiled in all our walk and ways,
 Awake, asleep, to do our constant part—
 This is to sing the Sunrise hymn of praise:

THAT WHICH GIVETH SUSTENANCE TO THE UNIVERSE AND TO OURSELVES,
 FROM WHICH ALL DOTHT PROCEED AND UNTO WHICH ALL MUST RETURN
 —THAT THOU ART. IN THE GOLDEN VASE OF THINE EARTHLY BODY MAY
 THE PURE LIGHT OF THE SPIRITUAL SUN SHINE FORTH, THAT THOU MAYST
 KNOW THE TRUTH AND DO THY WHOLE DUTY ON THY
 JOURNEY BACK TO THE SACRED SEAT!

ON THE LOOKOUT

MORE PROOFS OF TELEPATHY

It is reported that Dr. Cazzamali, of Milan, is still meeting with success in his experiments combining telepathy with radio waves. Dr. Cazzamali, it will be remembered, is the unwise individual who got his existence denied by the Editor of *Science* for being rash enough to challenge the materialistic view of things.

To his experiments we now have to add those of Dr. G. H. Estabrooks, of Harvard University. (*Popular Science Monthly*, May, 1927; *San Francisco Examiner*, May 22, 1927). Dr. Estabrooks has engaged in a series of tests under strict scientific conditions, and reports that the percentage of success is higher than could possibly be accounted for by chance. He remarks that there is now "sound scientific basis for thought transference," and considers it possible that this is the mode of communication used by birds, beasts, and fishes. He will find many animal lovers and observers in accord with him.

Prof. Vladimir Behterev, of the Leningrad Academy of Science (*Evening Star*, Washington, Feb. 19, 1926; *Popular Science Monthly*, May, 1926) claims to have captured electromagnetic waves thrown off by human beings and to have succeeded in transmitting thoughts—seventy per cent. of his experiments successful. Certainly one could not accuse a Professor of the Bolshevist régime of being unduly prejudiced in favor of metaphysics, but Dr. Behterev's reports find American scientists—the most materialistic in the world today—quite skeptical; especially Dr. Cattell. But Dr. Cattell is the gentleman who tried to erase the very substantial Cazzamali from the scheme of things with a wave of the hand.

Sir Oliver Lodge and the British S.P.R. have made a national investigation of telepathy, the results of which have not yet been tabulated; but the whole question seems on the point of becoming scientifically respectable.

WHAT SHALL WE DO WITH IT?

Telepathy, in fact, is a daily, hourly, and universal phenomenon, not recognised, simply because of our narrow view that true telepathy consists in the transmission of definite and formal words and images. Instead, we all bathe in a pervading sea of thought and feeling emanating from all in common, to which we contribute according to our natures, from which we draw according to the weakness or strength, the purity or otherwise, of our minds. Luther Burbank well understood this, and said so; something of the kind is shown by a writer who

comments in the *N. Y. Times*, of Jan. 16, 1927, on a recent epidemic of suicide in Vienna and Budapest. The astonishing epidemic there did not coincide, as one might expect, with the deepest of post-war misery; a number of incidents recited by him go to show that it is largely a queer and unbalanced state of mind which causes the trouble. Our colleges have recently suffered a like condition. Suicides, "crime waves," war "scares," financial panics, etc., show the unmistakable sign-manual of epidemics. They are precisely such, engendered in mentally or morally sick human nature, and carried along the diseased currents of the *living* ethers.

The demonstration of the real existence of these powers may be considered Theosophically useful in two ways: to inculcate the responsibility for his own thoughts and feelings borne by each of us; to help break up the encrusted materialistic views of mental action which are presently so popular. But he would be a poor Theosophist indeed who would welcome in any way their practical development; as such they are simply means of communication of greater potency than the familiar ones.

To attempt to acquire the use of the psychic powers for mere curiosity or for selfish ends is also dangerous for the same reasons as in the case of mediumship. As the civilization of the present day is selfish to the last degree and built on the personal element, the rules for the development of these powers in the right way have not been given out, but the Masters of Wisdom have said that philosophy and ethics must first be learned and practiced before any development of the other department is to be indulged in . . . (*Ocean of Theosophy*, 1893, p. 152).

"PATIENCE WORTH"

Telepathy fast becoming respectable through the numbers and reputations of the scientists now engaged in its investigation, it is still more interesting to note that the phenomenon of "Patience Worth" has received a tacit recognition in a short review by *Science News-Letter*, July 2, 1927, of Dr. Walter Franklin Prince's book, *The Case of Patience Worth, a Critical Study of Certain Unusual Phenomena*.

"Patience Worth," it will be remembered, is the pseudonym adopted by an "intelligence" writing through the hand of Mrs. Curran, and exhibiting a literary ability and knowledge of archaic terms and matters agreed to be wholly beyond the capacity of Mrs. Curran herself.

The conclusion of Dr. Prince's book is worthy of note:

Either our concept of what we call the subconscious must be radically altered, so as to include potencies of which we hitherto have had no knowledge, or else some cause operating through but not originating in the subconsciousness of Mrs. Curran must be acknowledged.

Should those of Dr. Prince's view adopt as a working hypothesis

the doctrine of reincarnation, and study the complex details of its interwoven processes in the light of Theosophic metaphysics, physiology, and psychics, a world of light might dawn.

Possibly the tolerant reception of Dr. Prince's ideas is partly explained by the data on his career given in the *International-Cosmopolitan*, for July, 1925. Dr. Prince is not a man to be dismissed with contempt, and is in a position to do wonders for sane psychic research, of which there has been little thus far, if he so chooses.

"UNSEEN POTENCIES"

These same unseen "potencies of the subconscious" explain the fact that at least one "diviner," Theodore Whistler, of Danvers, Illinois, still makes a good living by locating wells with peach limbs; it is said that he has never missed his location more than five feet. (*Washington Post*, Nov. 28, 1926). We also find from the *New York Times*, of Dec. 26, 1926, that the ability of the Anzac expedition to hold the Gallipoli peninsula was due to an Australian with a "divining rod" having located water in a region where neither Turks nor Allies knew of its existence.

The "rod," of course, in these cases, is simply a fetish, an object to arouse the confidence of the inner psychic man. The work is done through the perceptive affinities of the unseen—not Higher—self, with the powers and substances of Nature. Given full knowledge of self and nature, no such objects are needed; powers of this kind are exerted by the unaided soul—in some quarters. The "potencies of the subconscious" are not necessarily limited by the mayavic contours of the body, as is thought even by those who have concrete demonstration of their control over the physical forces, such as the New York physician who found that milk may be a deadly poison—if administered as such in the full belief of the subject. (*Popular Mechanics*, April, 1927). It is only with horror that a true Theosophist can view the present-day attempts to delve into the "sub-conscious," with which the advertising pages of low-grade magazines are filled. For most of these are frankly intended to give power over the minds and bodies of others, and for the sole purpose of obtaining "health, wealth, and happiness" for the practitioner himself. Fortunately, they appeal mostly to the failures and misfits in life, the derelicts and weak of will. Nevertheless, there is a dangerous tendency for men of better caliber to take these incitements up seriously, under more respectable form.

THE SECOND FUNDAMENTAL IN EMBRYOLOGY

Dr. Charles B. Davenport, of the Carnegie Institution, has noted a correlate to the instances brought forward by Madame Blavatsky in enforcing the "sevening" principle in the biological periods of Nature.

(*Literary Digest*, May 29, 1926; *Science*, May 14, 1926.) He finds that the growth of children proceeds in spurts, maximum speed being shown at birth, at eight, and at fifteen; a close following of the septenary.

It is usually admitted that the physical constitution has undergone a complete regeneration with the sweep of every seven years; in fact, were it not for this, the infinite possibilities of self-induced and self-devised change, which a man may realize in a single life would have no basis. But why this arousal of sleeping forces discovered by Dr. Davenport? It is obvious that material which is governed by, and eliminated by, a cyclic change, cannot itself be the initiator of it; *there is a time-binding unity needed*. It is to be found in the astral body, the creator and preserver of the physical form; it is that which ensures the continued physical existence of a man who, if he be three-score-and-ten, has physically died ten times.

Nor is the fact of *pre-existing* formative powers within man, left without multitudinous evidence nearly everywhere in biology. In *Science News-Letter* for Nov. 13, 1926, we get some new light on the growth of the embryonic nervous system, through the experiments of Prof. C. E. Coghill, University of Kansas—a colleague of Prof. Seba Eldridge, one of the most truly candid scientific writers known to us.

“RECAPITULATION THEORY”

According to the evolutionist “recapitulation theory,” by which embryonic development repeats the past history of its ancestry, and under the materialist interpretation of evolution, the nerves must have developed after the organs, and have been called into being by their formation. Prof. Coghill finds that, instead, the nervous system is the most precocious of all parts of the body; certain foci therein become controlling points, and the whole muscular coordination is foreshadowed by the previous nervous coordination. Now, this completely upsets the idea of evolution “from below upwards;” it shows the control of physical growth by a process which is a step nearer the purely mental—spiritual, if you like. There is something which sets apart these nervous cells and gives them a seeming power, not only over the other physical cells, but of *foresight*. How, under strict Darwinian assumptions, could a nervous system come into being in the absence of physical organs which alone give its *reason* for being—unless the coming of those organs were planned and patterned?

Take, again, the fact that deranged nervous channels can be reconstituted by strong effort of will—is it not patent that the most reasonable explanation for the formation of the nervous system in advance of its need, is the exercise of will directed by formative foresight? But *what* will?

"THE LIGHT THAT IS THE LIFE OF MEN"

In *Science* for May 21, 1926, we learn that nerves, stimulated, are able to shine by their own light. Many times hitherto we have repeated H. P. Blavatsky's doctrine that "life is Light, and both are electricity;" and many times also we have noted accumulating evidence that the biological, and especially nervous, functions are electrical.

But what in reality is light?

An Alchemist would say it (the effect of light.—Eds.) was a spiritual secretion—and would be laughed at. (*Secret Doctrine*, I, 504).

Of all the Elements known to physical science, Fire is the one that has ever eluded definite analysis . . . What says the esoteric teaching with regard to fire? "Fire," it says, "is the most perfect and unadulterated reflection, in Heaven as on Earth, of the ONE FLAME. It is Life and Death, the origin and the end of every material thing. (*S. D.*, I, 120, 121).

. . . the forces of, and in, physical Nature are Seven . . . "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions." So does Fohat. He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" or ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding spirit of all this. (*S. D.*, I, 139).

AN AURORAL PUZZLE

Walter B. Pitkin, of Columbia University, writes in *Science* for Dec. 10, 1926, of a curious happening for which no scientific explanation has been advanced.

In observing an unusually vivid Aurora Borealis, his breath misted on the window; whereupon the mist began to blow and drift horizontally across the pane toward the north. The phenomenon appeared during the aurora, and ceased when it became invisible.

Now, *any* explanation which does not contradict known facts is better than none; such a one may be elucidated from *Secret Doctrine* teachings.

The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural "safety-valves," would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking. (*S. D.*, I, 205).

It is well known that the Earth is a gigantic magnet. The *Secret Doctrine* taught that the sun is the same, before the fact was more than suspected in science.

According to the Theosophical law of analogy governing these matters, every other individual body must also be a magnet of sorts; and in fact, we learn from *Science*, Dec. 3, 1926, that Drs. J. B. Taylor and T. E. Phipps, of the University of Illinois, have found that the atom is a magnet.

Thus, a drop of water must be held in its form by its own cohesive forces, and cannot escape becoming, for the period of its existence, a magnet as well. Given a huge flow of forces through the poles such as obtains at the auroral times, and what more natural than that the tiny particles of breath-mist should be magnetically caught in the flow?

A more interesting point, not made clear in the experience quoted, is how far the forces there concerned were demonstrably *vital*. That is to say, every particle of matter touched by a living being is to some extent impregnated with his personal, vital force, for which the word "magnetism," though a poor one, is used in the lack of a better. This is especially the case with emanations from the lungs, presumably because of close connection with the "vital airs," the *pranic* channels of life. Should it be determined that the aurora entrains breath-mist only, and does not affect the deposition from ordinary steam, two things would be conclusively demonstrated: the existence of a vital magnetism in human emanations, and the *vital* nature of the polar magnetic currents. Readers living in high latitudes, where the aurora is visible, are invited to experiment.

That these forces *are*, is fundamental fact; whether so easily proven—that is another question.

THE ANCIENT CURSE

Some significant, though not as yet useful, light has been obtained by Dr. H. A. Bunker, of the New York Psychiatric Institute, regarding the effects of syphilis. Why some victims develop general paralysis, and others do not, has long been a standing puzzle. Dr. Bunker finds that the division is marked by a deep-seated *anatomical*, not pathological, difference. He considers it "a noteworthy fact that the differences should consist in purely anatomical features, even though it be true that these anatomical differences are but outward expressions of, or merely coordinated with, a more deep-seated and fundamental difference, the full nature of which remains as yet obscure." And so will remain—until medical science takes cognizance of Karma, the subtle enchainment of past deeds and thoughts with the present physical, mental, and moral configuration of the personality. It is a definite

fact, often noted by lay observers, and now being recognized by medical men also, that purely physical peculiarities of face and form are indicators of susceptibility to specific diseases.

A *Mahatma* says that "no man can die of a disease unless he has the seeds of it in him from birth." This, however, is not to say that he must necessarily die thereof if he *does* have the seeds, since Karma is present action, as well as past and future.

As the whole "man" in this incarnation is the projection into objectivity of the image resident in his abiding inner Self, it follows inevitably that each tendency has its marks in the physical form—provided any seer could be found to read the tale correctly. Science seems on the point of attempting to do so.

Syphilis arose from ages of bestiality on the part of our ancestors—who were ourselves—the ancient Atlanteans; and, says H. P. Blavatsky, the full karma of that terrible cause is yet to be felt. If one man is slain or paralyzed by the disease, while another recovers or escapes comparatively undamaged, the difference traces back to relative degrees of responsibility in those forgotten evil days, as well as to relative conduct since.

RECOGNITION OF FACT

One does not have to retire to the obscurity of past incarnations to discover the vital role which mental and moral states play in physical health; and in spite of continuing allopathic contempt for the metaphysical, this truth is finding scientific sanction.

In *Science News-Letter* for May 28, 1927, Dr. James S. McLester, of Birmingham, says that a third of the people who come to doctors for treatment of digestive troubles are suffering primarily from emotional disturbance, and that it is necessary to change their philosophy of life to cure them. Certain diseases, he says, are affected by mental conditions as definitely as by physical. All this is nothing new, even in medical practice; but it is valuable knowledge which has been largely sacrificed by the elimination of the old humanitarian family physician, and our increasing reliance upon laboratory technicians and specialists, obsessed by their view of the body as a machine pure and simple.

If the full truth were known as to the hidden ranges and depths of the emotional nature, it would perforce be recognised that *all* conditions of health come from mental deposits laid in this life or some other, and the present limits to the power of suggestion would fade into the distance. *The whole manifest Universe came into being through that power exerted on various planes.*

We learn from the *Washington Star*, of Jan. 16, 1927, that Dr. C. A. Abbott, of Oskaloosa, dragged into court by orthodox medical men as

a charlatan, was vindicated through the testimony of 121 witnesses to the efficacy of his method. This method consisted in "broadcasting" electric waves which the patient "received" through a device on the head. No more than any member of the American Medical Association do we have any "faith" in Dr. Abbott's system; the point is that his patients did have, and so benefited, precisely as when sufficiently confiding, they benefit, or seem to benefit, by orthodox methods—or by "Christian Science."

Men have been whose simplest ailments could not be helped, but only aggravated, or changed into some more distressing form, by medical treatment. But they had a deep distrust of the whole system. Regular medicine uses unconsciously the power of suggestion which "mental healing" uses consciously but ignorantly. Temporary relief may follow in either case, and often injury.

The only system which will give and maintain perfect health is to fall fully in line with the spiritual laws of the universe; to cease utterly to think of self, and to become a unit of universal consciousness, devoted to the ends of the all-pervading Self alone. Without any doubt we shall prefer our diseases to this, for millenniums to come.

"THE DOMINANT INSTINCT"

The obsession of a certain school of Freudian psycho-analysts—for whose vagaries it would not be fair to hold Freud himself wholly responsible—traces every instinct in animal or man down to a primeval sex emotion. The mental contortions undergone in trying to work a sexual basis into certain phenomena of life have been illuminating, perhaps, as to the kind of ideas which hold in thrall some human minds, but hardly so as to the facts of life.

Dr. F. A. Moss, of the George Washington University, (See the *Washington Evening Star*, March 9, 1927) has dealt rather a severe blow to this school in demonstrating that in animals hunger, instead, takes precedence of everything else.

Now, hunger, Theosophically considered, is the manifestation of *Tanha*, the thirst for physical experience, which is the cause of incarnation in the first place, whether of man or animal. Since it is not to be denied that all action is the result of desire, what exists in man, but not in animal, which will, in pursuit of an altruistic aim, obliterate both sex and hunger, and give the whole mind and body as a "burnt offering" to divine abstractions?

Self-preservation is in truth the dominant force of the physical, and philosophy gives no reason why it should be otherwise. But a power able to wipe out all this, must not only manifest through a more powerful instinct, but must also be a substantial entity capable of enforcing

its desires even upon this "too, too solid flesh;" proof enough that matter is ruled and not ruling, when the inner Deity chooses to exercise its birthright of power.

Aggregation, collection, repletion: these spell the sole instincts manifest in matter. Self-maintenance and self-sacrifice, are the traits of Spirit; and by the alternating suzerainty of one and then the other, are worlds as well as living kingdoms constituted, destroyed, and reconstituted. Growth, therefore the law of self-preservation, is the law of the descent of spirit and ascendancy of matter; subjugation of matter, and dispersion of the limitations of self, is the course of the ascending cycle, the conscious return to primordial Unity. Humanity is at the balance point, hence the continual internal war. The inner god sleeps, and matter rules, engulfing all it can against the day of its judgment; betimes, under stress of the body and emotions, he wakes—and a hero is made.

Whereupon—learned "psychologists" discuss at length the "glandular intoxications" which cause the bodily machine to destroy itself in pursuit of "biologically illegitimate"—that is to say, physically self-destructive—aims.

"INFLUENCING HUMAN BEHAVIOR"

Science News-Letter, for Nov. 27, 1926, approves a book by H. A. Overstreet, entitled *Influencing Human Behavior*, with the hope that it may eventually overcome and drive out the "courses in will power" and "keys to success," which "high-sounding as drums, but as empty," now flood the land. And so do we hope for their driving out—but have an eye to the adage that when the house is swept and garnished it furnishes attractive habitation for seven other devils, each worse than the first. For any method of "influencing human behavior" by psychological means unknown to the victim is black magic. And that it is wholly undesirable in any case, is shown by the dictum of the Masters of Wisdom, that They Themselves refuse ever to do anything of the kind, regardless of the stakes.

The appeal of these lures is precisely the same as the emotional religion dispensed at revivals, etc., such as the "Divine Healing" meetings held in Chelmsford, England, by Pastor Jeffreys, which sent three insane. (*New York Times*, Dec. 12, 1926). Medical men remarked that the crowds emerged in semi-hysterical states, asserting that such mass emotion is "dangerous to unbalanced and neurotic people."

The black magic in religion is far more dangerous than the frankly selfish variety; for it disguises its deadliness by lulling the conscience to sleep first of all. One form of black magic attempted—not always

successfully—by the humble savage, is to threaten his idol with starvation and other unpleasant consequences unless the desired results are forthcoming. In our country the same result is sought by placating the self-esteem of the Deity with prayer, or by offering him such good advice that the worshipper hopes its virtues will be perceived forthwith, once the “omniscient” has his attention called thereto.

Mr. Billy Sunday, who does not care for the author of *Elmer Gantry*—for obvious reasons—remarks that had he been the Lord, he “would have hit Lewis so hard that there would have been nothing left for the devil to levy on.” The Lord, it seems, has to date been strangely blind to Mr. Sunday’s effort to remind him of his duty.

PSYCHOLOGICAL FOSSILS

Two curious court cases are reported, which would probably cause many “progressive” minds to take a dark view of the future of the race.

At Dundalk, Ireland, Mrs. J. McDonald dragged Mrs. Mary Martin into court upon the charge of having cast the “evil eye” upon her child and so doomed it to a life of ill luck. The magistrate refused to take the case seriously. (*Washington Star*, Aug. 26, 1926).

At Milwaukee, Wis., Joseph Czachorowski was granted a divorce because his wife neglected her home to make love to the materialized “spirit” of her first husband, dead fifteen years.

Now, these matters, so far from being pure blank superstition, are relics of deeply embedded beliefs resulting from “things seen and heard;” matters a part of the actual life of older peoples, and of some still existing—even in civilization.

KARMIC PRECIPITANTS

For there are persons of a peculiar constitution whose effect upon others is to precipitate Karma; and most of the Karma of the Kali Yuga age being painful, the presence of such persons is usually dreaded when they become known; hence the idea of the “evil eye.” The human race is not composed exclusively of fanciful fools and cynical scientists.

As to “materializations,” astral stuff—“ectoplasm”—is the magnetic-vital field which lends coherence and form, and its configuration is determined by ideation. In the case of a séance, the ideation may be that of the sitters, of the medium, or of one of the half-dead, a man untimely killed; and again, it may be some one or another of the elemental intelligences whose time for a body of flesh is yet *manvantaras* in the future.

An explanation which is inclusive is always better than the exclusive; Theosophy is able to give a definite explanation for every manifestation of intelligence or of natural action, is inclusive.

DREAMS

From the *Washington Post*, March 6, 1927: the archeologist who discovered a new palace at Tiatlan, Mexico, was enabled to do so through the appearance of a "spirit" to an Indian peasant. This recalls Prof. Sayce's interpretation of certain Babylonian cylinders through the apparition of a Babylonian priest to him in a dream. (See British S.P.R. records and Myer's *Human Personality*).

Same, Dec. 30, 1926: Mrs. John Bougatsis, who dreamed that her brother, listed as dead by the War-Department, was still alive, started a police inquiry and located him.

Same, Dec. 7, 1926: John Wentzel, Lebanon, Pa., after dreaming night after night of a body buried in his cellar, and calling for exhumation, did dig there and found a skeleton; and he would have risked his neck had there not been more common sense than materialistic science among the local authorities.

Same, Feb. 19, 1927: Nicholas Lee Egales, seeing a vision of his mother in dream, became conscience-stricken and retracted false evidence laid against another in connection with a murder.

Washington Evening Star, Dec. 3, 1926: Christ Olson, of Prairie du Chien, dreams that his missing daughter is buried face down in a certain location. The dream is correct.

Same, Dec. 1, 1926: Benjamin F. Knepper, of Blue Rock, found a rich vein of iron ore on his farm as the result of a dream.

New York Times, Feb. 3, 1927: George Langsdorf, of Hanau, Germany, who lost his voice through shell-shock, had a nightmare, and in attempting to scream, found his voice.

These events are not "coincidences"—there is no such word in the vocabulary of Nature; nor are they due to the visitation of "spirits." They come from obscure activities of the soul, upon which much light is thrown, for those who so desire, by the Appendix on "dreams" in the *Transactions of the Blavatsky Lodge*.

WAR AND SOLAR INFLUENCE

Prof. A. Tchijovsky, of the University of Moscow, has predicted another great war within two years, to be caused by the culmination of a sun spot activity. He declares that all great wars have followed periods of intense sun spot activity and quotes a long list of momentous events which occurred during such active periods.

It is true that the solar vital forces acting on mankind are at a maximum during such periods:

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).

OUTFLOW OF ELECTRONS

Translated into orthodox scientific terms, this means the periodic outflow of electrons, with consequent changes in the diameter and configuration of the sun. Scientists who work much with various forms of radio-activity, find that at times the flesh of face and hands become very much swollen. Some of them have ascribed this phenomenon to the entry of free electrons into the body, but the immemorably ancient book of Hermes far precedes even the *Secret Doctrine*. It says:

“The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of Satellites, *are innumerable choirs of genii* . . . They fulfil the will of the gods (Karma) *by means of storms, tempests, transitions of fire and earthquakes*; likewise by famines and wars, for the punishment of impiety . . . It is the Sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures” . . . “All these Genii *preside over mundane affairs*, they shake and overthrow the constitution of States and of individuals; *they imprint their likeness on our Souls*, they are present in our nerves, our marrow, our veins, our arteries, *and our very brain-substance* . . .” (Quoted in *S. D.*, I, 294).

Prof. Tchijovsky's paper was read at Philadelphia before the meteorological section of the American Association for the Advancement of Science, by Prof. V. P. De Smitt, lecturer on meteorology at Columbia University. (*Los Angeles Times*, Dec. 31, 1926).

It is to be expected that there will be unusual activity and tension during that period—in fact, the condition is noticeably *crescendo* now. But it does not necessarily mean war.