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Let none be forgetful of his own duty for the sake of another's.

—*Dhammapada*, v. 166.

Better to fling away life than transgress our convictions of duty.

—*Ta-chwang-yon-kinglum*, 44.

Better for me to die battling with the tempter, than that I should live defeated.

—*Padhana-sutta*, v. 16.

It is better to die in righteousness than to live in unrighteousness.

—*Loweda Sangrahaya*.

THEOSOPHY

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THE THEOSOPHICAL MOVEMENT*

CHAPTER I.

THE Theosophical Movement of the nineteenth century was publicly inaugurated with the founding of the Theosophical Society at New York City.

The formation of the Society was inspired by the nature and teachings of H. P. Blavatsky. By birth a Russian of noble family, Madame Blavatsky had been a wanderer for more than twenty years in many lands, oriental and occidental. She had twice or thrice been in the Americas, North and South, before coming to New York in July of 1873. She lived in retirement there and in Brooklyn for more than a year. In October of 1874 she journeyed to the Eddy farmhouse near Chittenden, Vermont, and there made the acquaintance of Col. Henry S. Olcott.

Col. Olcott was by birth an American and had acquired his title in the American Civil War. He had been agricultural editor of the New York "Tribune," had written many articles for various publications on many subjects, had been admitted to the bar, and was at the time a well-known lawyer, with a very wide acquaintance among prominent men. For many years he had been a Spiritualist. Interested in an account he had seen of the manifestations taking place through the mediumship of the Eddy brothers, he had visited Chittenden in July and written an account of what he had witnessed for the New York "Sun." This article was copied and commented on

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

in many papers. In September Col. Olcott returned to the Eddy place under commission to investigate the phenomena and report on them to the New York "Graphic." It was while he was engaged in this congenial work that Madame Blavatsky arrived at Chittenden.

Although Madame Blavatsky apparently took no part in the proceedings other than as a visitor and interested witness, Col. Olcott noted that the phenomena changed greatly in character and variety immediately after her arrival. He was so impressed by what he saw and by his conversations with Madame Blavatsky that he followed up the acquaintance after her return to New York.

At the request of Madame Blavatsky he introduced to her a young lawyer of his acquaintance named William Q. Judge. Mr. Judge was of Irish parentage, and had been brought by his family to America while still a boy. From his earliest years he had been markedly religious in temperament, and, as he grew older, had delved in religions, philosophies, mystical writings, and had taken great interest in mesmerism, spiritualism and kindred subjects. He was many years younger than either Madame Blavatsky or Col. Olcott, who were born, respectively, in 1831 and 1832, while Mr. Judge's birth-date was 1851. Both Col. Olcott and Mr. Judge became pupils of Madame Blavatsky and passed all their available time in her company.

In the winter of 1874-5 Madame Blavatsky spent several months in Philadelphia, where she made the acquaintance of several noted Spiritualists. With them and Col. Olcott she attended the séances of Mr. and Mrs. Holmes and others. Certain sceptical investigators having attacked in the press the genuineness of the Eddy and Holmes phenomena, and questioned the *bona fides* of any mediumship, both Col. Olcott and Madame Blavatsky replied vigorously, defending the phenomena in question, the fact of mediumship itself, and urging the necessity for impartial investigation of the claims of spiritualism, both as to its philosophy and its alleged facts. This was Madame Blavatsky's first appearance in print in the English language. The peculiarities of her style of expression, the boldness of her statements, the apparent range of her knowledge on the subject, all conspired to attract the attention of spiritualists, investigators, and the public generally.

In January, 1875, Col. Olcott's book, "People From the Other World," was issued, describing in detail the Eddy and Holmes phenomena, and giving a curiosity-provoking account of Madame Blavatsky. Whatever opinion any reader may form of the marvels described, or of Col. Olcott's comments and conclusions, there can be no question of his good faith. Nor, as the book was written during the very period of the occurrences, can there be any question that it reflects accurately the opinions and state of mind of Col. Olcott at the time.

On Madame Blavatsky's return to New York from Philadelphia she took apartments at 46 Irving Place. The wonders recited by Col. Olcott and her own letters to the newspapers had drawn so

much attention to her that her rooms became a center of attraction. Nearly every evening was given over to visitors. One of the newspaper reporters dubbed her apartment "the lamasery," and the name quickly became current as typifying the flavor of mystery surrounding her and the subjects discussed at her *soirées*. To these evening gatherings came spiritualists, kabalists, Platonists, students of modern science and of ancient mysteries, the profane, the sceptical, as well as the curious and the seekers after the marvelous. Col. Olcott and Mr. Judge were nearly always present, and, after the departure of the casual visitors, would remain far into the night immersed in study and discussion.

In their many conversations she told them more or less of her travels and their purpose. Amongst other experiences she had endeavored unsuccessfully to establish a group at Cairo, Egypt, in 1872, to investigate the rationale of mediumship and its phenomena. Moved by what he had seen and heard, no less than by his ardent desire to explore more deeply the phenomena which fascinated him, Col. Olcott had proposed, as early as May, 1875, to form a secret "miracle club" for the production and examination of phenomena. Col. Olcott's own account, written many years after the event, states that the "miracle club" plan failed because the expected medium could not be obtained for the experiments he desired to conduct. The collateral circumstances indicate that the "expected medium" was none other than Madame Blavatsky herself, and that the failure of his attempt was due to her refusal, then as thereafter throughout her career, to lend herself to the production of phenomena under his or any one's directions, or for the purposes he and others desired.

On the evening of September 7, 1875, a talk was given in Madame Blavatsky's apartment by Mr. G. H. Felt, who had been a student of Egyptian mysticism, and who professed to be able to control "elementals." While the assemblage was discussing the talk, Col. Olcott wrote on a slip of paper which he handed to Mr. Judge these words: "Would it not be a good thing to form a society for this kind of study?" Mr. Judge read the paper, passed it to Madame Blavatsky, who nodded assent, and then Mr. Judge proposed that the assemblage come to order and that Col. Olcott act as chairman to consider the proposal. Another meeting was arranged for the following evening at Madame Blavatsky's rooms and at that time sixteen persons gave in their names as being willing to join in founding a society for occult study. Other meetings were held at Col. Olcott's law-offices, and at the residence of Mrs. Emily Hardinge Britten in furtherance of the proposed society. On September 13 the name of The Theosophical Society was chosen. On October 16 a preamble and by-laws were adopted. On October 30 additional names were added to the list of "Founders," and officers and a Council were elected. The principal officers were Col. Olcott as President, Madame Blavatsky as Corresponding Secretary, and Mr. Judge as Counsel. On the evening of November 17 a formal meeting was held at Mott Memorial Hall, 64 Madison Avenue. Colonel

Olcott delivered an "Inaugural Address" and 500 copies of this address were ordered electrotyped "for immediate distribution."

Thereafter, stated meetings continued to be held from time to time; various talks and lectures were given, much discussion ensued and many plans for experimentation in phenomena were proposed. Neither Madame Blavatsky nor Mr. Judge took any active part in the meetings after the first few sessions. The former busied herself in correspondence, in communications to the press, in discussion with the steady stream of visitors to "the lamasery," and in the writing of "Isis Unveiled." Mr. Judge, occupied with the necessities of his daily living, gave his evenings to study under Madame Blavatsky's direction and instruction. Col. Olcott alone was active in the meetings of the Society. Additional Fellows were admitted from time to time, both Active and Corresponding, and great efforts made to procure phenomena. Mr. Felt's promised "revelations" failed to materialize and after a time he left the society, as did most of the other early members when it was found that the expectations aroused were not fulfilled. Very early in the history of the society Mr. Felt had exacted a pledge of secrecy regarding the disclosures he had promised to make, and this was signed, at his and Col. Olcott's request, by most of the attendant Fellows. It was this pledge which was many years later published in the New York "Herald" as the original pledge of secrecy of the Theosophical Society, and afterwards incorporated in "Hours With the Ghosts," by Henry Ridgely Evans, published by Laird & Lee, Chicago, in 1897. The material for the "Herald" attacks was supplied by Mr. Henry J. Newton, one of the original Founders, who had been elected Treasurer of the Society at its inception. He was a well-known and ardent Spiritualist who became bitterly hostile to the Society after the publication of "Isis Unveiled." Others among the Founders were Mrs. Emily Hardinge Britten and her husband, Doctor Britten. Both were Spiritualists and Mrs. Britten was herself a well-known medium, very widely known as the author or reputed author of "Ghostland," "Art Magic," "Nineteenth Century Occultism," and other writings. She had also been active in the investigations conducted by the London "Dialectical Society." Another Spiritualist Founder was Mr. C. C. Massey, an English Barrister and well known writer for British spiritualist publications. On his return to London after the formation of the society he interested a number of others, among them the famous W. Stainton Moses ("M. A. Oxon."), and Miss Emily Kislingbury, at that time Secretary of the British Spiritualist Association, and the British Theosophical Society was established in 1876, with Mr. Massey as its first President. The members of the British society were accepted as "Corresponding Fellows" of the New York Parent Society, but were not formally recognized until the summer of 1878, when John Storer Cobb, the Recording Secretary of the New York society, journeyed to London for the purpose under commission from the Parent Society. With the exception of Miss Kislingbury

nearly all the original and early London Fellows later became antagonistic. Both in London and New York nearly the entire membership consisted of Spiritualists and as phenomena were not forthcoming, as the teachings of Madame Blavatsky came to be recognized as fatal to the theory that mediumistic communications were messages from departed human beings, the great majority of Spiritualist members either silently dropped out or became the most active enemies of the new Society.

Another early Fellow was Dr. Alexander Wilder, the learned Platonist, who remained friendly to the society and its purposes throughout his life. It was he who read the manuscript of "Isis Unveiled" and recommended its publication to Mr. J. W. Bouton. He also wrote most of the prefatory article "Before the Veil," which precedes chapter I of volume I of "Isis." In other ways, also, he was helpful to Madame Blavatsky and her mission, and his services were often gratefully referred to by her. Other early members were Rev. J. H. Wiggin, a Unitarian clergyman, Dr. Seth Pancoast of Philadelphia, a life-time student of the Kabbala, and Major-General Abner W. Doubleday, U. S. Army, retired. General Doubleday remained a consistent and devoted member of the society to the day of his death. He became at one time President *pro tem.*, and spent much of his time in correspondence and other activities in behalf of the society. Some unique manuscripts and rare books given by him to the original library of the New York Society are in the possession of the writers. One of his last services was to present the society with a complete file of the first six volumes of "The Theosophist," completely indexed in manuscript prepared and written out by himself.

Through the labors of Madame Blavatsky, Corresponding Fellows were obtained in many lands. In this way the Ionian Theosophical Society was established at Corfu in 1877. Other activities by correspondence resulted in an affiliation with the Arya Samaj, a Hindu association ostensibly for the revival of interest in the ancient scriptures and philosophical systems of India. It was presided over by the *Swami*, Dhyanand Sarasvati, well-known in his native country. Joint diplomas were issued to many Fellows of the T. S. as members of "The Theosophical Society of the Arya Samaj of Aryavart" (the ancient designation of India). This alliance endured until 1881, when it was ruptured and the *Swami* and his partisans became violent opponents to the establishment of the T. S. in India. A very full account of the various difficulties is contained in the "Extra Supplement to The Theosophist" for July, 1882.

As originally constituted The Theosophical Society was entirely democratic in its by-laws and organization. All officers were elective. Changes in by-laws, whether by substitution or otherwise, had first to be submitted in writing at a stated meeting at least thirty days prior to a vote, and then ratified by the affirmative action of two-thirds of the Fellows present. All nominations for Fellowship were required to be in writing, to be endorsed by two Fellows in

good standing, and approved by the Council. Three classes of Fellows were provided for: Active, Corresponding, and Honorary, whose degrees are sufficiently indicated by their designations. The earlier societies established after the foundation of the Parent body adopted the same preamble and by-laws, and made additional rules and by-laws not in conflict, to suit themselves. Intercourse between the various societies was more or less desultory and informal, but all Fellows received their diplomas from the Parent society until branch societies began to be formed in India, when diplomas were signed by Col. Olcott and Madame Blavatsky. In America diplomas were signed after 1878 by General Doubleday as President *pro tem.* and by Mr. Judge as Recording Secretary, until 1883, after which date diplomas were signed in the first instance in India or America as exigency might require, until 1885, after which time H. P. B. being in Europe, Mr. Judge in America, and Col. Olcott in India, all regular diplomas were signed in the first instance by Col. Olcott as *de facto* President of all the Theosophical Societies. Diplomas, when issued, were recognized as valid certificates of Fellowship by all Lodges wherever situated.

No formal Convention of all the societies was ever held during the existence of the Parent body, but in India a species of gathering or convention was held as early as 1880. No Sections were organized during the first ten years of the Society's history.

The Parent Theosophical Society had three declared Objects, and these were formally adopted by all subsequently formed societies except a few of the Indian branches. Those Objects were:

I. To form a nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or color;

II. The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

III. The investigation of the unexplained laws of nature and the psychical powers latent in man.

Assent to the First Object only was required of all Fellows, the remaining Objects being set forth as subsidiary and optional. Originally, and until as late as 1884, a form of initiation, several times changed, was used for the induction of new members, and the proceedings of the several societies were quasi-private.

In the beginning the Parent Society and the other Theosophical bodies had no literature of their own. The Kabbala, translations of Plato, Oriental philosophies and religions, the Spiritualist publications, the numerous writings of Christian mystics, and the existent Western works on magic, hypnotism, mesmerism and related subjects, supplied the only material for study.

Madame Blavatsky had begun the composition of "Isis Unveiled" in 1874, and this work she continued steadily, subject to the multifarious interruptions and activities occasioned by her increasing acquaintance and the labors incident to her work as Corre-

sponding Secretary of the new Society. In order to be near at hand in the writing and preparation of "Isis" for the press, Col. Olcott took rooms in Madame Blavatsky's apartment. Much of the proofs of "Isis" were read by him, and the arrangement of the text is his. Both Col. Olcott and H. P. B. were greatly hampered by the lack of works of reference, by attendant circumstances, and by special difficulties. English was a foreign tongue to H. P. B. and had never been acquired by her except in a colloquial sense in childhood. She was entirely unfamiliar with current literary usages or the exigencies of the printer's art. On his side Col. Olcott had but the slightest acquaintance with many of the subjects treated, and was totally ignorant of many of the terms, the languages ancient and modern necessarily referred to, and the authors and authorities whose statements were quoted and discussed. The almost endless ramifications of principles, laws, topics, meanings and applications, were for the most part unknown to him, and in many cases no exact equivalents or corresponding terms existed in English to convey the desired meanings and interpretations. A further difficulty developed in Madame Blavatsky's having occasion to re-write large portions of the text, or to incorporate new matter in the proofs, even after the stereotype plates were cast. When the many obstacles are considered, it is remarkable that so few errors exist in the work as finally published by J. W. Bouton of New York in the early autumn of 1877. Two editions of "Isis" were immediately exhausted, and new editions followed from the original plates for many years. An edition of "Isis" was also issued many years later by Mrs. Tingley's theosophical organization from the original Bouton plates, with additional matter. Still another edition of "Isis" reset throughout has been published by the same organization. An entirely new edition was also issued in London in 1907 by the Theosophical Publishing Society, affiliated with Mrs. Besant's theosophical organization.

Some corrections of the more glaring errors in the original Bouton editions of "Isis" were made at various times by Madame Blavatsky, in "The Theosophist," "The Path," and "Lucifer," but the original plates, being stereotyped, could not be corrected.

"Isis Unveiled" having been completed and the Society in America being on as firm a footing as possible, active preparations began to carry its propagandum to other countries where beginnings had already been made. Accordingly, a little over a year after the publication of "Isis," Madame Blavatsky and Col. Olcott sailed for India as a "committee" of the Society. A fortnight's stay was made in London, arrangements were made at Paris for the immediate formation of "The Theosophical Society of French Spiritists," and the two Founders proceeded on their way, arriving at Bombay, India, February 16, 1879.

Almost at once accessions to the Society began in India, both among English residents and natives. Learned members of the various sects and castes, pundits, professors of the various schools

of Hindu philosophy, native rulers, writers, lawyers, gave their adhesion to the Society. Among noted English Fellows in India were Major-General Morgan, British Army, retired, and his wife, Mr. A. O. Hume, late Secretary to the Government of India, and Mr. A. P. Sinnett, editor of the official Government organ, the Allahabad "Pioneer." Of Hindu members the most noted was the celebrated T. Subba Row. In October of 1879 Madame Blavatsky began the publication of "The Theosophist." The magazine soon attained a wide circulation not only in India, but in Europe and America as well. In 1881 Mr. Sinnett's book, "The Occult World," was published at London, republished in America, and passed through many editions. It was followed in 1883 by "Esoteric Buddhism," which circulated as widely. In India "Hints on Esoteric Theosophy, No. 1," was issued in 1882, and "No. 2" a year later. In 1881 Col. Olcott published his "Buddhist Catechism," a work which was adopted as accurate by both the Northern and Southern wings of the Buddhist faith, and which speedily passed through a score of editions and is still being published. In the period from 1879 to 1884 there were established in India and Ceylon an even hundred Theosophical Societies; and for the first time in recorded history some approach to fellowship in a common society with a common aim was brought about amongst members of sects and castes which from time immemorial had considered it a sin and a degradation to meet and mingle on equal terms.

Correspondence with the Parent, the British and the French societies, and with H. P. B. resulted in the formation of several additional societies in America and Europe in the first decade of the Movement. Thus the "St. Thomas" Society in the Danish West Indies was formed in 1881, the "Post Nubila Lux" Society at The Hague, Holland, the "Odessa Group" in 1883, the "Scottish" at Ayre, the "Germania" at Elberfeld, in 1884. The Queensland Society in Australia was formed in 1881. In the United States the first society established after the Parent body was the Rochester T. S., organized in July, 1882, under the presidency of Mrs. J. W. Cables. The first publication in America devoted to theosophical subjects was the "Occult Word", the first number of which was issued by Mrs. Cables in April, 1884. The "Pioneer" T. S. was formed at St. Louis in the summer of 1883, and the "Gnostic" at Washington, D. C., in 1884.

Thus the first decade of the Society's existence was a period of remarkable and almost uninterrupted growth. From a handful of mostly unknown persons of diverse opinions and beliefs it had attained to a large and influential membership, had spread into many lands, and its literature was being widely read. The external contributory factors to its rise were many, and the most important of these require consideration on the part of the student of the Theosophical Movement.

(To be continued)

THE SPIRIT IN THE BODY*

"For Spirit, when invested with matter or *prakriti*, experienceth the qualities which proceed from *prakriti*; its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the Paramatma, the highest soul.
—Bhagavad-Gita, Chapter XIII.

IT is a matter of much gladness that the "bottle imp" of *things* has been discovered in your mind—or rather—mental machinery. I know how it sticks and hides and continually throws up clouds of material ideas blinding the one sight. No one can clear another's sight, and words—oceans of them—in themselves containing the right ideas will not convey them without a gradual leading on and a determined effort to comprehend. On the one hand it is so simple that it is passed over in favor of a difficulty, and on the other, our mode of thinking is based on separateness. The very power of the cultivated intellect, by its ability to discriminate between the shades of differences, is thus led into a maze of diversity, forgetting that "The One *sees All*;" that the explanation of innumerable effects is not the Cause itself, which both produces, sees and reproduces. "Oh, where is the sea, the fishes cried, as they swam the brimming tide."

We try to free *ourselves* from *something*; is not this the attitude of separateness? W. Q. J. speaks of "The great illusion produced by nature in causing 'us' to see objects as different from Spirit," and in the Gita—"as a single sun illuminateth the whole world, even so does the One Spirit illumine every body." If this means anything it means that in every body there is the One Spirit, the Perceiver, the Knower, the Experiencer, and this spells unity throughout.

It is not easy to get a true conception, because we are eternally using terms of separateness and resting in such conceptions as arise from them; yet these are steps by means of which we rise to greater heights of perception. "Realization comes from dwelling upon the thing to be realized." Degrees of realization are degrees of attainment, and are we not slowly but surely getting out of the fogs into the clear air?

"Abandoning Hope" reads to me the same as ceasing to look for results for self and "shunning pain not yet come." If we could just take conditions as they come and make the best of them, other "bests" would follow, and all worry, fear, doubt and anxiety would depart. The Law works just and true; "What has been, *is*, and shall be." We have power over nothing but the "*is*". It is by working with present conditions that the nature of the future is changed, and in no other way. This is reliance upon the Law, and

*From the letters of Robert Crosbie, here published for the first time.—EDITORS.

a working under it. The various conditions that confront are opportunities, and means, afforded us to increase our discrimination, strength and knowledge; having created these conditions, seeing what is undesirable in them, we go to work to change our direction of creative thought and our relation to the undesirable. The old adage "Necessity is the mother of invention" points to the process of growth; we do not "invent" until we see the necessity. In the great economy of Law and Nature, each being is exactly where he needs to be to eradicate defects; all necessary conditions are present for his growth. The only question lies with him; will he take them as "pain" or as opportunities? If the latter—all is well, and he is bound to conquer whether the way be long or short. "The purpose of life is to learn, it is all made up of learning." Even those who repeat errors life after life are in process of learning, for evolution makes for righteousness. being an unfoldment from within.

It is "we" ourselves, who are creating the phantasmagoria before our eyes and struggle over the solution of its disturbing effects, instead of creating for ourselves a world of effects more in keeping with our real nature; a world in which we can live, undisturbed by the effects that disturb others, except as we are solicitous for their welfare.

"We" are the Self, but as we stand ordinarily in physical consciousness, "we" are converted more or less into physical consciousness; in other words "we" are what we think or perceive, continually identifying ourselves with perceptions and sense. "Sense" is always nothing else than a channel for desire to flow through to torment ourselves and others. "There is nothing but the Self."

As every law is spiritual, so all forms and things, forces and aspects must also be spiritual. All error springs from an effort to turn to small purposes the diversified streams of spiritual force. If as individuals we could take the position of *Kamaduk*, the cow of plenty, and with universal beneficence use our powers without thought of self, life would be another story.

"To establish a new religion", says the enclosed clipping. Humanity has always done that with the clear light of Truth. Always have they created idols and bowed down and worshiped them. What kind of verity is that that substitutes one kind of idol for another? Theosophy is not a religion, and no religion whatever can be Theosophy; although all forms of religion exist because of Theosophy and contain expressions of it.

It is only too true that "religionists of one sort easily become religionists of another sort", and the fact shows that Americans do not think; they just "cerebrate." All this was portrayed again and again by W. Q. J. as the result of the advent of the *Swamis* and others to this country—and warned against. Yet we have self-elected teachers saying that Christianity is Theosophy; Buddhism is Theosophy; in a sort of namby-pamby catholicism. They are to blame for much of it. If so-called Theosophists had remained true

to the Message and the lines laid down and followed by Them, there would not have been room for two opinions in the matter.

We base our devotion and our efforts upon the nature of Those who gave the Message, and accept as safe, good, true and what is necessary, the lines that are to be found laid down in Their writings. Those who think that way, will work that way, and there is a solid basis for united effort in that position; any other position can but lead to differences, to assumptions, to authorities. It is UNITY that the Movement needs among all who are attracted by the Message; that which will best bring it about is the true way, no matter what any one says. Neither Jesus nor H. P. B. lived and died that a book or books should be swallowed wholesale, nor even that men should become disciples, but that all men should become brothers. So we have to hold to that which eliminates differences, not to pander to any form of religion near or far.

H. P. B. once used a phrase that reads like this—have not the exact words—“A Theosophist who understands Theosophy in his own bigoted sectarian way.” I was wondering if our organizational friends might not call us that kind, in view of the fact that we do question their methods and practice. But do we question their methods and practice? I think not any methods whatever used for the promulgation of Theosophy, but only those that tend to obscure it. We also point out the untheosophical nature of exclusive claims for persons or organizations. This charge will doubtless be made sometime against us by some one. We have a sound and effective reply. We are in sympathy with every movement made to promulgate the message of Theosophy—as such, and with every endeavor to apply that philosophy. While it is true that the principles of Theosophy are just as good and effective under any other name, yet the name is an indication of the source and true embodiment of those principles, and cannot be obscured or changed without some person or system of thought in the way of the seeker after truth. What can be the motive for this? Many, perhaps. Some person desires to be the exponent *par excellence*, knowing well that he will find those who will accede to his claims.

Some organizations claim to be the spiritual organ of Theosophy. These embody separateness, cannot make for unity, and are foreign to the spirit and genius of Theosophy. Theosophy is a Message; should be made accessible to all without intermediaries or would-be interpreters; should be presented as delivered, and its existence as an all-inclusive philosophy continually held forth. Societies who do not do this, should assume a name which would be indicative of their particular effort, in the interest of justice to Theosophy and to those who seek to know it. What do we object to? Titles which present interpretations as the Thing itself, and which by the fact are misleading. No one objects to the use of Theosophical principles as admixtures in any system of thought whatever; it won't hurt them; it may break them; but such use, while it

might be courtesy to call it Theosophical—is not teaching what Theosophy is.

Evidently “The world is not ready for Theosophy”—*per se*—so those who claim to be its exponents are offering something suited to the “trade.” At least one would judge so from what is being done. But do these exponents give the world a chance? They are hiding the light under a bushel; giving stone for bread; and the blind world does not know the difference. We do, however, and will keep the link unbroken.

May every good fortune be yours.

THE STOREHOUSE OF THOUGHT*

WHEN we consider the idea of thought we must remember that there cannot be thought without a thinker. There are no thoughts that arise of themselves; they are all produced by intelligent beings, no matter what kind of thoughts they are.

We are all thinkers, and we all assume that we have minds, but of what does the mind consist? What we call our mind is not in reality mind at all. The mind itself is the *power to think*; the bundles of ideas that we call our minds are the products of the thinking faculty; they are the effects of intelligent ideation, and we have to get further and further back from the effects perceived, to the causes of those effects.

Mind itself is not limited, for we all have the power to think in any and all directions. But we all are born into or come in contact with different sets of ideas, which we consciously or unconsciously adopt and cling to. Yet we ought to recognize and realize from the very outset that we are not those ideas, because we have the power to “change our minds;” if we were in fact our ideas we could not change them, could never get a new idea or expel an old one.

We think that our ideas are our own, but when we come to self-analysis we find that as a matter of fact not one in a million is an independent Thinker who creates his thoughts from a realization of the universality of nature and the common source from which we all derive or draw what seem to be our separate powers. It is strange that we do not see that there is a common source for us all, and for all our powers; that only the *use* of life and the life-powers differ in each, according to the ideas he holds. We all have the power to think, and we all think differently, and that makes us seem to be different.

We live in a world of effects, overwhelmed mentally by them, unable to extricate ourselves from them. So what is most needed

*From the stenographic report of a Talk by Robert Crosbie. Here published for the first time.—EDITORS.

in the world is a realization of what our own real nature is. If we find what our own real nature is, then we will know what the real nature of every other being is, whether that other being is below us in point of intelligence, or as far above us as has yet been attained by any being.

If we are ever going to know anything of the common Source of all our being and of all our powers, we have to gain that knowledge within ourselves, for no one is separate from It; each one springs from the same Supreme, is one with It in his innermost nature. This idea is beyond any conception of the Deity as people hold God today, or that has been popularly held in the past.

The Supreme is beyond form. It is beyond expression. Where is the man who can say what that is within himself which sees, which knows, which feels, which experiences, which garners up the results of all experience? Each one is of that Infinite Source, because all have the same infinite root; each one is an expression of it.

If a man does not understand what his real Source is, what his real nature is, and assumes himself to be that which he is not, then all his exercise of the power to think, all his creative thoughts, all his subsequent actions, will follow the lines of his wrong basis of thought and action. If he thinks he is a poor, miserable sinner who cannot do anything of himself and for himself, then a poor, miserable sinner he will remain. But if he realizes that all the effects which surround him are due to thinking, that he can create better effects, that all things are within his reach, he will gain a new insight and a greater strength. He gets beyond effects to the field of causes, and begins to realize that all things are alike in essential nature. He finds from that consideration that the universe is *under Law*. The very highest being is under law, just the same as the very lowest. That Law does not exist outside of us, and is not put in motion by some being or beings outside us, but is inherent in each. As *we* act we experience the reaction; as *we* think, so are we. In accordance with the intelligence of our action, so will be the expression returning to us. "As ye sow, so shall ye also reap;" as we are reaping, so we must have sown.

We have there the first and final expression of Justice; that we reap what we have sown; in whatever conditions we may find ourselves, we have to admit that they are our own productions. How were they originally produced? By the thoughts of the thinker based on a false conclusion. The power of the Supreme is in every one. No matter what the man thinks, there is power in it; and if he holds to that thinking he is bound to produce the effects that flow from the lines of his special endeavor. If he is creating things that perish, if he is creating things that do not relate to his own true nature—if his power to think is wrapped up in the things that have to do only with his body or the bodily surroundings, or his physical advancement—is it any wonder that soon or late we find ourselves in a complex situation and with such usually disastrous conse-

quences to ourselves? We are bewildered by the very effects that we have produced by our thinking based upon wrong ideas.

We have then to beware that we do not set the power of our spiritual nature in a personal direction, for personal, selfish ends; for that will only bring its reaction upon us of necessity. Each one has pursued his own individual path, as if he were separate from all the rest, and so has created the conditions under which he exists, the experiences that bring him suffering or enjoyment.

When we look at these things we get another view, that is perhaps strange to some. We have considered that good and evil are things in themselves. They are not. There is nothing good in itself; there is nothing that is evil in itself. Good and evil are the effects felt by us. What is good to one may be evil to another. It depends on the recipient; on his attitude of mind. If we see that Law rules and recognize that these effects were produced by ourselves, that we receive the exact return of causes set in motion by ourselves, then we see that whatever we do or have done, affects others either for good or evil, and that we must in the nature of things in time pay that debt incurred or receive back the benefit conferred. The good that comes is what we have earned through service to others. The evil that befalls us is also what we have earned by lack of service or by injury to others—every effect is the continuation of the cause set in motion by ourselves.

There is the true idea to be established in us—that of our individual responsibility to all others for the use of our powers. That implies the Spiritual Identity of all beings; the *divinity* of every being that exists; not only mankind, the good and bad natures there, but every being below us as well as every being above us. This presents the fact that all powers—of perception, of experience, of knowledge, of wisdom—lie for each being within himself, in his inmost nature. And it brings instantly to our minds the idea of development, of unfoldment, of evolution, for every being high or low. There are embryonic souls below us in their various stages of progress; there are the souls of men with their varying degrees of development; and there are Great Souls—*Men* who have gone through the stages we are now passing through. The whole universe is made up of beings. The form is the home, the instrument, of some minor or greater intelligence. No intelligence, no form; no intelligence, no action of any kind, no responsibilities of any kind. Wherever you find actions and conditions, there you get intelligence, and wherever there is intelligence there is responsibility, whether recognized or not. So that the universe exists for one purpose, and for one purpose only—for the Soul's experience and emancipation.

Soul means the acquired experience of the Spiritual Being. In the vast universe, with such an innumerable and immeasurable range of intelligent beings, differing infinitely in their respective degrees of acquired intelligence, or Soul, where or what would be the Storehouse of Thought?

In this vast assemblage of beings there are many, many kinds of thought. There are the thoughts or ideas of all the men now on earth and of those who have been; the thoughts or expressions of the beings below man; the ideas and still wider expressions of the beings above man. All these make a vast storehouse, but no one of us can draw from that storehouse any more or different than he puts himself in a position to receive. He must make room for it. All that we perceive directly is ideas. Behind all action is thought of some kind. It is the kind of ideas we hold that makes us do everything—good or evil.

Now we can see how important it is that we should know what we really are, and our own nature, and have that as the basis of our thought and action. Upon the *quality* of thought depends the quality or kind of action. It is all a sequence, and so we have to have an orderly succession of thoughts based on our true natures and act in accordance with them. Then everything flows along the line of divine unfoldment, of divine evolution; we are working in accord with nature, in accord with all others.

WHAT IS SERVICE?

All actions performed other than as sacrifice to the Supreme, make the actor bound by action.—*Bhagavad-Gita*.

IN NO one thing, in no more important thing, perhaps, is the student more confused than in his efforts to solve the question, What is service?

Service and duty are two separate words, but that to which they relate is one thing and one only—sacrifice, the right performance of action. By the wrong kind of actions we have each of us produced whatever of ill-effects we experience. Our idea of ill-effects is usually that we are limited, imprisoned, punished, by circumstances of body, mind and nature that hinder or prevent the full and free expression of our desires. Ill-effects to us are whatever prevent our doing as we want to do, obtaining what we presently want to obtain, enjoying what we presently want to enjoy. We do not apply to our own circumstances our knowledge of Law, or we might see that what is happening to us right now, that is distasteful to us, is exactly and precisely what we once longed for, coveted and made efforts to secure for ourselves. Having obtained those finite things we so ardently desired, we found they did not satisfy us, and turned our desires and efforts in another direction. To our dismay the old desires, now discarded, have kept on bearing fruit abundantly, and that which was once our pleasure is now our pain. They keep on producing what the farmer calls a “volunteer” crop. This is because—applying once again our knowledge

of the principles of Theosophy—every desire of man is formulated by thinking and these thoughts coalesce with the elemental beings—psychic embryos—which have a life and nature of their own, quite apart from our use of them. Once impressed with our thoughts, these elementals are truly our children, and the relationship is maintained so long as any portion of the energies we imparted to them remain in them. It is as if we “brought up” our earthly children with bad manners, bad habits, bad notions. After awhile *we* see that these are annoying and obstructive to us and to our children—but particularly to *us*—and we would like to have our children become well-mannered, orderly, obedient, at once and without further effort on our part. Well, do they so become? And if not, why not, and whose is the responsibility? And what are we to do in the case?

The “elementals” have no mind, no conscience, no “sense,” except as we impart it to them by our desires, our thoughts, our motives. Combinations of elementals make up our four lower principles. They are alive—very much alive—but their life, so far as it affects us, is exactly what we have taught them. The mind we are using is made up of these elementals; so are our desires and feelings—the astral nature in us. The thoughts and impulses that constantly rise in us or float through us, that attract us so powerfully, are the ideas we once impressed on these younger brothers of ours—our willing servants then—almost our *masters* now. They cannot rise to our plane, but we can, and do, sink to theirs, drawn there by the affinities originally engendered by ourselves. There are sub-human elementals, human elementals and superhuman elementals. Few, indeed, are the elementals we have imparted any moral nature to. For long ages we have been degrading them. They do not suffer from the degradation, but *we do*. Our “personality” is that totality of elementals with which we are in union during this life in the physical, as the human being. So intimate is this union that we think the feelings and sensations we impressed long ago on these psychic embryos are ourselves. For we have to remember that nothing is inanimate.

The universe is embodied consciousness. These elementals are *souls*. We have endowed them with their inner nature—their “higher nature,” such as it is; they form our lower sheaths, our “lower nature.”

Everyone of us should realize that there is nothing but the “communion of souls” going on all the time. We are in communion with lower souls—lesser Intelligences—than ourselves. They have not corrupted us; we have corrupted them. Children do not degrade their parents; it is the parents who degrade their children during plastic infancy. So with the elementals. We have trained up these children in the way they should *not* go, and now they will not depart from us, or leave us in peace while we seek communion with higher souls—Mahatmas. Until we do our duty

by our lower self we never can enter into conscious communion with our Higher Self.

Service, then, in the first instance, is a negative action; it is the not doing of what the personal self desires for itself. It is ceasing to think, feel, desire and act personally, but employing our lower nature impersonally. Impersonality means just that negatively, but positively speaking impersonality means universality—the employing of our faculties here and now, for universal purposes—the good of all beings. “The Masters have the whole of nature for Their object.” *Have we?* The Masters are *full* seven-principled beings because they employ *all* their faculties for one purpose and one only—the orderly progression of all beings. We are seven-principled beings, but we employ four of our principles very largely for selfish, personal, temporary and destructive purposes. The beings which make up these four lower principles know no better; we do.

Service, duty, action, should be one and the same; one motive, one thought, one feeling: the elevation of that stream of beings in which are comprised alike the four kingdoms we know, the elemental kingdom and the super-human kingdoms. Little by little the lower principles are transformed; they get a new, a true, psychic impress from us; nature ceases to be our jailer or our enemy. By being a “friend to all beings,” all beings become our friends. Our Higher Nature needs no reformation. Our Lower Nature does, and we alone can reform it.

Enter the service of the Higher Nature by reforming the Lower Nature. “Raise the Self by the Self,” O Arjuna. Who does this performs the highest service, which includes all *forms* of service.

REPRINTS FROM THE PATH*

The wise man, the preacher, who wishes to expound this Sutra, must absolutely renounce falsehood, pride, calumny and envy. He should never speak a disparaging word of anybody; never engage in a dispute on religious belief; never say to such as are guilty of shortcomings: “You will not obtain superior knowledge.”

—*Saddharma-Pundarika*.

Nature is upheld by antagonism. Passions, resistance, danger, are educators. We acquire the strength we have overcome.

—*Emerson*.

If a man understands the Self, saying “I am He,” what could he wish or desire that he should pine after the body.

—*Upanishad*.

*These Extracts were printed by William O. Judge in *The Path*, July, August, September, 1887. The title used is our own. (EDITORS THEOSOPHY.)

QUESTIONS AND ANSWERS

At the meetings of the United Lodge of Theosophists a part of the time is devoted to Question and Answer. The questions and answers that follow were taken stenographically while "The Ocean of Theosophy," by Wm. Q. Judge, was being studied.

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. Each student, being "the final authority" for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the "Ocean," the succeeding chapters will be taken up seriatim.

CHAPTER XIII.

[CYCLES]

Q. How are cycles instituted?

A. Cycles are not, of course, established by some great being for human beings. Let us consider the cycles of the earth revolving on its axis, of the moon revolving around the earth, of both revolving around the sun, and of the sun revolving around a central body, passing through the various constellations in the course of 25,868 years. All these cycles were instituted by the force and intelligence of those beings who were present at the beginning of evolution of this universe and of this solar system; it is the recurrence and reappearance of those beings from time to time that establish the great cycles; cycles mean the return of that which was before.

Q. How would you say that Karma is connected with the law of cycles?

A. In the last analysis, cycles really mean Karma. We can see that we have brought ourselves into our own relations with the changes of the sun through the various constellations. The signs of the Zodiac under which we come, when read aright, give us an index as to what the state of civilization will be at any given time, because the beings who established particular relations in the immense past, have merely returned again, and resumed those previous relations and similar conditions.

Q. Then we are subject to cycles as we are to Karma?

A. And as we are to reincarnation. Again, reincarnation means the same as cycles. Through incarnation we bring ourselves into relation with all physical things—the earth upon which we are, the conditions on that earth, the relation to other planets and to other systems. All these are conditions we have brought about; we experience these conditions in a body on earth, and are subject to them because of our thinking and action.

Q. But are we compelled to let the cycles work upon us?

A. We certainly must experience them, as we are the cause of them. We must operate under them, but we need not be subject to, or controlled by the conditions presented. The real causes always lie back of the physical effects. It is the spiritual nature of man that is the driving force, the sustaining force—Life itself, Consciousness itself—behind all that has been brought about. So whatever is on earth has been established on higher planes of being by the innumerable actions of various intelligences. We find ourselves physically and exteriorly under the conditions, but internally we have the power to rise above them.

Q. Can man come to a place where cycles will not work upon him or interfere with him?

A. In only one sense. Man is always subject to cycles. When the time for sleeping comes, for instance, he can not help retreating within. But the consciousness may be of such a state of activity that no break or lack of memory exists between the various states. Ordinarily, man does not know what his conscious activity is while the body is asleep. Hence, he is subject to the cycle of sleeping in a far greater degree than is an adept.

Q. If we fulfill cyclic law, then we may be said to be working with the cycles?

A. Knowledge is acquired in just that way. Cycles will run their rounds whether we are conscious of the fact or not, but, by being conscious of cycles, we are able to take advantage of them. To hold on strongly during a falling cycle is as necessary as to make the proper advance during a rising cycle. The fact of the return of impressions or the return of events of every kind is an opportunity whereby we may reach a higher state with each succeeding cycle.

Q. Please explain the following on page 122,—“It is not claimed that the conjunction causes the effect, but that ages ago the Masters of Wisdom worked out all the problems in respect,” etc.

A. The conjunction of the planets does not produce the effect; it merely marks the hour, as does the zodiacal clock, or as do our ordinary clocks. It does not produce the effect, but *indicates* when the effect of a certain cause will be.

Q. What is meant in the last clause of that same sentence—“by imprinting in the minds of older nations the symbology of the Zodiac”?

A. In the beginning of the earth there are present, first, the older or the more advanced Egos from the past earth. There also come in, following the advanced Egos, those who are less advanced, until all who are self-conscious are occupied, let us say, in the earlier state of the globe. In addition come those Egos who represent incipient humanity—a humanity analogous to such as the present higher animals of this round will evolve into in our seventh round. The higher Egos, then, having worked in the first globe and established it, pass on to the second, while the later stream of Egos is coming into the first state. It is the higher or more advanced Egos

who imprint on the subsequent or less developed Egos the knowledge in regard to these laws; it is a passing on of what has been known before.

Q. On the basis that man is a spiritual being and can always change his course, I do not see how Masters could work out cycles unless people necessarily act very much alike.

A. They figure out cycles according to the average of the mass of mankind, not on the basis of the individual's position in regard to the cycle. An individual may take a very different position from that of the mass toward some cycle, but none the less he moves with it and is bound to that cycle; he has to move with that race, either above it or below it. No one can escape from the race to which he belongs.

The effect of cycles upon us, however, or the use of the cyclic return, depends upon the individual. Should there be, let us say, a revolution all over the world, all forms upset, all ideas of valuation and property destroyed, how would men be affected? Some would be affected terribly; others, very little. It would depend altogether on the individuals—on the measure of their attachment to the results brought about by such a course of events. Freedom comes from lack of self-interest in the results of anything we do. If we work *with* things, not *for* things, for the best of all, without being attached to either success or failure, then we are not struck by such catastrophes. They cannot touch us. We are interested in their effects upon others and not upon ourselves.

Q. Then masses of people must learn as the individual must, to act regardless of self-interest?

A. That is the position. If every man did all that he could for every other man, then no one would suffer. There would be no poverty of any kind.

Q. Might we expect a cyclic return of the Reign of Terror?

A. Undoubtedly. The same conditions that brought it about in France might bring the same upheaval in any other country. It is significant to note that many years before the Revolution, a certain great personage known as Count St. Germain was on the scene in France. He performed many diplomatic missions for the potentates of the time, and warned them over and over again of what would come, as soon as certain changes were made and certain safeguards put up. There, an attempt was made by One who knew to hold back that Karma. His effort all the time was in the line of truth—of true fraternity in its highest sense.

Q. But the watchword of the French Revolution was "Liberty, Equality, and Fraternity".

A. Yes; that very watchword was taken to help bring about revolution and bloodshed—used for destructive purposes, rather than in line with the spiritual constructive basis which the words truly represent. An interesting parallel might be observable in this country. As early as 1886 Mr. Judge said that this great and glorious country will not long be at rest, that the people will rise—

for what, who can tell? He said that if our legislators knew what was coming about and could bring about contravening effects, they would do so; but that no legislation and no efforts of any patriots would avail when the hour strikes, when Karmic readjustments among the people have to take place.

Q. Why do men not listen to warnings of this kind?

A. Many take the position that, of course, no such thing could occur here. They are obsessed with the idea that we are spiritually far advanced beyond the times when those conditions were possible. But are we so far advanced, as a whole? Are we not, as a whole, seeking self-interest, personal greed, personal fame, and possessions of every kind? There is no real understanding among men in general, particularly among our politicians and so-called "men of intelligence", as to what the purpose of life is; consequently, there is no application of the only knowledge which would help. What is behind the league of nations now in process of establishment? Self-interest on the part of each nation. It is absolutely useless to dodge the issue. We have got to see what is the real trouble with mankind. The fact is, *we have no real ideals*; it is every man for himself—individualism, self-interest, selfishness. Yet we are connected with other individuals, and with other nations. What comes upon them we are bound to feel in a greater or less measure.

Q. If all men held the ideal of Brotherhood, as Theosophy presents it, should we see any marked difference in conditions?

A. Everything depends upon the ideals that men hold. If people as a whole could be brought into the position of listening to the message of Theosophy, and applying it, the misery and suffering and hardship that now exist in the world would practically cease to exist. But it is beyond the reach of any power whatever to get men to listen and to apply. They must first desire and choose to listen.

Q. Then we are very much limited in our power to help?

A. Being "limited" does not give us any excuse for not doing all that we can, and that is all that anybody can do. If there are among a large class of beings those who hold a certain ideal and make the necessary effort for it, they are not really of the same class as the others, and do not operate under the same conditions. But if they remain constant in helping others, the greatest help accrues to the rest in time. Such we might call a league of *individuals* which would grow in knowledge and in power and become all the time better able to help all the rest.

Q. You say that the only hope of any nation is to listen to right ideas? Then how about Russia?

A. In Russia they have listened to *leaders*. That is what is the matter there. Some leader has promised them the property of those who have it, no work, and plenty to eat. That is what they wanted. So they listened to his promise and as they listened he managed to get them under such discipline that no one of them dare say nay. They need a leader who knows the *right* and who will

rule with an iron hand in the cause of right. Then all would be made to do right for the sake of the rest. That is the only way it can be done in Russia.

Q. Generally speaking, high ideals would develop a true line of energy?

A. Every human being is a ceaseless dynamo of continually produced energy which will finally affect the very earth on which we live. The brain is a dispenser; none of the energy we put in any kind of thought is lost, but becomes a part of the energy of the earth. If that energy is devoted more to disintegration than to good and constructive ideals, then destruction will be brought about not only of the civilization but of the very earth itself. There is no separateness between us and the other kingdoms. We are all bound to each other. We live upon the lower kingdoms; we gain our instruments from them, and we affect them either beneficently or maleficiently. In the energy we put into self-interest we are generating maleficent influence, which finally, in cyclic course, will culminate in some disaster. The energy generated by high ideals will likewise culminate, but in some great benefit.

We have to learn Theosophy, but more, we have to make it a living power in our lives, in order to have it of beneficent effect and spread beyond our own narrow horizon of thought and feeling. We have to supply that dynamic power, not for any one channel, but for all. It is the power of Consciousness when freed from self-interest; it is Spirit, freed from self-interest.

PARADOX

IN the same world we are witness of good and evil, pleasure and pain, wisdom and folly, life and death.

In the same world each of us is experienter of these pairs of opposites, moving to and fro between them, never altogether immersed in the one or out of range of the other.

In the same world each of us is an actor, forever trying to acquire the one and to avoid the embrace of the other of the pairs of opposites.

Our whole attention, our whole capacity and our whole power are taken up with the struggle. For the most part we are the actor pure and simple, wholly absorbed in the battle of life. Only in the intervals of combat are we the experienter, and at such moments our position is either one of exhaustion and recuperation, or given over to the joy of temporary victory or the despair and despondency of temporary defeat.

It is but seldom indeed, perhaps only once or twice in a lifetime, that we revert to the attitude of a spectator pure and simple and, freed for the moment from either action or experience, consider the meaning and the purpose of it all.

It is only when we cast our gaze far, far backwards, or far, far forwards that we approach the attitude of the spectator, and then our contemplation is rather of the objects strewn along the path traversed and to come, than of the object of the journey of life itself.

The waking life is the life of action. The dream life is the life of the experiencer. The life of the Witness is altogether unknown to us in any terms translatable into the modes of waking and dreaming, or action and experience. In these two states the life as Spectator is known to us only by the term "deep sleep." Of this state we can only speak in terms of negation: "I do not know; I cannot remember; I cannot imagine." So there is a portion of our nature absolutely buried from the consciousness of the waking and the dreaming man.

Looking backwards, we can only see so far through the gradual deepening gloom of the memory. Looking forward we can only see so far through the gradual dissipation of any focus of perception. Yet we know full well that we were, beyond the confines of memory. We know full well that we will be, beyond the horizon of waking. We can see that memory and imagination are powers of our Self, but that Self has an existence beyond the powers. We can see that memory and imagination depend upon objects, but that the power of seeing does not depend upon any objects. The objects of memory and anticipation are always related to our actions and experiences, but the power to act and to experience does not depend upon objects of any kind. The power to see, the power to act, the power to experience, are in ourselves, not in any object. These powers cannot be exercised except in, on, and through objects, but they exist in us at all times, whether exercised or latent.

We are constantly seeking to control objects, whether those of perception, action or experience. This is a vain and futile quest, as each one of us should by this time have learned. For we should have learned ere this that every object, no matter what, has within it the same powers of observation, action and experience as ourselves, and there is a limit beyond which we cannot go with it.

What is that limit?

We can limit by force to a greater or less degree the exercise of its powers, but we cannot affect those powers themselves. We can strengthen by union the exercise of the powers of any object, by adding our energies to it. We can guide and direct to some extent the exercise of the powers of any object by understanding. Beyond these we cannot go with any object, nor can any object go beyond these limitations with ourselves.

What chemist imagines for a moment that he can destroy matter? What physicist fancies for a moment that he can destroy force? What man dreams for a moment that he can really destroy anything?

There is a limit of the breaking down of the forms of matter beyond which no chemist can go. And with every disruption of an

existing form he only releases a multitude of finer forms, until at last he arrives at a point where the form is indestructible and there remains impregnable before him indestructible matter in an indestructible form.

There is a limit to the use of forces beyond which the physicist cannot penetrate, and with each "expenditure" of energy he but assists it nearer a point where the energy is greater than any force he can bring to bear upon it. At last he arrives at a point where force from without and force from within are balanced—static energy: indestructible energy in an immovable form.

Chemist and physicist alike are only playing with a pair of opposites, force and matter. All that they can do is to change and wrestle with the coarser forms of both. The final forms and the final Substance escape them. What the final forms may be, what the final Substance may be, they do not know; they cannot remember; they cannot imagine.

Sensation is a finer form of energy than any physicist can reach, though he can experience it—in himself.

Thought is a finer form of matter than any chemist can touch, though he can experience its reaction—in himself.

Neither thought nor sensation can be objectively perceived, or objectively encountered, for they are not the objects of perception, but its *instruments*. As such they must be the most nearly allied to the Self in each. And taking these two, sensation and thought, we can see they are the objective aspects of the inherent power to act and to experience. How can we see this, unless sensation and thought themselves stand in relation of subject and object; unless thought is the instrument by which sensation is perceived? The paradoxes of life are due to no objects or their changes, but to sensation and thought, the exercise of the power to act and the power to experience.

This exercise can be controlled only by the being who has these powers. As we study the powers inherent in us, and begin to practice when, where, how and why to exercise them, the pairs of opposites begin to disappear and life is seen to be a path and not a paradox. Then the Perceiver begins to recognize that all Nature is the product and effect of the use he makes of his own powers.

FROM THE SECRET DOCTRINE*

* * * The "Fallen Angels," so-called, are *Humanity itself*. The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter.

*From the Original Edition, Vol. II, p. 274; see Third Edition, Vol. II, p. 287.

TALKING AMONGST OURSELVES

JUST speaking amongst ourselves, it is all too true that dissensions and differences of individual opinion exist in many quarters amongst earnest theosophical students. This is true not only as regards the various theosophical organizations, but also among what may be called their half-brother organizations variously denominated mystical, occult, new thought, etc. And in any particular society or association the same cleavages and demarcations everywhere are in evidence.

Why is this? Because, applying the principle that law rules in everything and in every circumstance, there must be a reason or reasons for these differences, and until the reasons are seen and recognized it is in vain that true hearted devotees seek to find and restore that which is lost: union and harmony among all those who are seeking to find and travel the small old path of Wisdom.

All sincere students everywhere, no matter what the particular vehicle of their present efforts, recognize with one accord the principle of Brotherhood. But principles do not enforce themselves, and if there is ever to be brotherhood *in actu*, and not merely in name, *i. e.*, in principle, it can only come about through the practical application of the principle by all those who accept and believe in it.

We cannot doubt that in all the theosophical organizations—and by *theosophical* we mean all those men and women everywhere who truly love their fellow men and desire to serve them—the great bulk of the membership is made up of entirely sincere students who have been attracted to these various associations in the first instance by the two great attractive forces of all Law: Their spiritual identity as the universal force, and their heredity or karma as the particular force.

For, whether we err or go inerrantly on our path, we are all Souls, and as such partake of the Commonwealth of the One Life. As such, the great doctrines of Unity, of Brotherhood, of Law, of Karma and Reincarnation have an universal attraction for all Souls. It is in these great ideas of God, of Law, and of Being, that resides the universal centripetal force of Spirit. However obscured and clouded, these great ideas underlie every religion and system of philosophy worthy of the name. It is their force, their primal, universal force, which attracts the Soul, not their forms or obscurities.

But since each Soul makes its own path in this life as in any or all others, it must follow that each one is at all times also subject to the reactionary pull of those tendencies engendered in the journeyings formerly made by him. Once they existed as forces which he expended; now they exist as circumstances which he has created, and by which he is inevitably surrounded; they constitute in their entirety his environment, as we say. More truly they are his embodiment; actually they are his “sheaths of the Soul” which he has himself created and by means of which he purposes, as his growth

slowly develops his intelligence, to reach to the Life beyond and free from—free from because beyond and outside—any and all environment.

The embodiment, environment, circumstances of body, mind and nature, in which each of us finds himself, taken together form the centrifugal force in and around each of us constantly tending to pull him awry into a cometary, a lunar or a planetary orbit of his own, instead of having, as the ancient symbol writers of the Upanishads shiningly expressed it, Space for his environment and the Sun for his habitation.

Applying these ideas, each of us can see for himself that we are drawn by centrifugal action to incarnation on this globe at this time, in this nation, family and circumstances. Once here, the centrifugal force of the Spirit which penetrates everywhere draws us and we seek a spiritual orbit, which shall make us Lords of this environment, Masters in our own house, instead of the slave and the victim of forces pulling us hither and thither, forces which we feel and intuitively resist, but do not understand.

These centrifugal tendencies are not due to our spiritual knowledge, but to our ignorance of Life here as related to all Life; our ignorance that in the Eternity the present is integral with the past and with the future. For we are all drawn here and encompassed here, not as the result of Wisdom, but as the inevitable outcome of the defects of our spiritual understanding. All of us have spiritual knowledge, but each of us is also loaded with a vast admixture of truth and falsehood.

We thus come in contact not only with the knowledge that was ours in former births or in other states of consciousness, but, as well, with the erroneous ideas and practices from former living. These attract us powerfully, not in the direction of unity, but in the thousand directions of separateness. For, remember, the Soul is honest, because it is Truth itself. So as long as any soul believes that to be pure which in fact is impure, that to be true which in fact is untrue, the Soul does not act on the fact but on its belief and the power of Soul goes into the false form, the false faith, the erroneous idea, the impure practice, just as whole-souledly as into the True. There is not one of us can persist in falsehood once we see it to be false. It is error, the mixture of the true and the false, that deceives us all. For a long, a very long time, students of magnetism believed that it was the lodestone that attracted iron filings. In fact it was not the lodestone at all, but the electricity in it, and after a long time it was discovered that the "lodestone" was simply very impure iron ore, and that it was the *iron*, not the substances with which it was intermixed, that was the true vehicle of the electric force.

So it is often very long before the earnest student begins to get anything like true orientation. Because the attractive power is there in the person or society with which his "karma" brings him in contact, he thinks the force is due to the "lodestone." And if others

are attracted to him he again thinks *he* is the "lodestone." All the time the truth is, both as regards the one who attracts and the one who is attracted, that the real force is the vital energy of Spirit, and the real vehicle in each and all is whatever of *truth* is in him, not the spurious elements of belief, opinion, error, predilection or repulsion.

But, sooner or later each one must come to the point where he begins *scientifically* to assort his own mental and moral contents, to determine which is true, what wholly false and what error (admixture of the true and the false). That point is not reached until the individual seeker recognizes the hall-mark of Intelligence. *Intelligence is impartial*. As long as we have *any* favorites in our mental and moral possessions; as long as we have *any* inner "disinherited children"—so long it is not *we* who are using our Intelligence: it is being used by prejudice and preconception—terrible centrifugal forces.

If we take our Intelligence—an utter impartiality towards *our own* ideas—as our guide, we quickly discern that Intelligence *per se* is not an idea or ideas, but a set of *principles* which we can either apply or disregard—at our peril. If we apply them, the universal centripetal force more and more powerfully plays in us. If we disregard them, then the centrifugal forces rend us like wild horses racing in all directions.

The fundamental principles of Theosophy are universal. Once apprehended, they become *our Intelligence*, and we apply them to our own inner environment of thought, desire and feeling. Is this idea which I hold and treasure in accord with my Intelligence? If not, away with it. Is this desire hid in my heart the product of the centripetal or the centrifugal force in nature? If the one, give it expression; if the other, crucify it. Is this feeling one of union and harmony? Then feed the sacred fire. If not, let me know that it will become a conflagration that will consume to dust and ashes all my "good karma."

This stern inventory taken and kept every day up to date, then we may regard outwardly other men, other ideas, our daily experiences, our loved society. Is their Intelligence at work; is the operative force in them centripetal or centrifugal; do they make for union and harmony, for brotherhood *in actu*? Is their orbital motion cribbed, cabined and confined to certain formulas, certain opinions and beliefs, certain exclusive and not inclusive ideas and practices? Are they universal in scope and tendency?

Our internal relations and our external relations and affiliations are assuredly one or the other, centripetal or centrifugal. Intelligence appealed to will infallibly tell us which is which, for *Intelligence* is incapable of deceiving or deceit. It *knows* that good and evil, Spirit and Matter, can never meet. Only Ignorance and guile believe or pretend that they can.

In talking just amongst ourselves, let us try using our Intelligence.

• THINK OF THEM

WHEN the way grows hard, and you faint by the road: Think of Them. When things dear and dearly to be loved are swept from you by the great tides of life: Think of Them. When "heavenly death" has favored one whom we most cleave to in these bonds of flesh: Think of Them.

Not for rhetorical effect, nor for the cold beauty of some far removed abstraction did They say to us to hold a constant eye on the ideal of *Human* progression and perfection. For it is only when we view Them as facts as well as ideals that the great waves of longing and regret from out the great world ocean's mighty deeps cannot overwhelm and drown us.

To what shall we cleave when all else seems with dreadful certainty to fail us; in what asylum seek a refuge when every man's hand is turned against us, when even the very forces in ourselves rend us more fiercely still than any outward danger or assault? Think of Them.

These whom we call in words our Elder Brothers we must come to feel in our hearts to be such—or we cannot stand against the mighty magic of Prakriti. No one of all the infinite hosts of beings can stand alone. Upon what shall we rely? Our youth, our strength, our physical perfections—these shall pass away and we be weak and old and naked of covering. Our minds, our treasured store of learning and ideas, these also shall be as they were not, as if they never were, in the hour of disaster and loss of whatever it may be that we count valuable. What, then, is there which upon the dissolution of all things else is not destroyed? Think of Them.

There is not a weakness we have or shall have, that They have not had—and overcome. There is not a strength that we have and rely upon that They have not had and seen taken from Them. How then have They overpassed and overcome all losses, all the gains, of human life, and found the enduring in the midst of unenduring things? In the midst of imperfections They held fast while yet men to the ideal of *human* progression. In the midst of failures they held fast while yet men, to the ideal of *human* perfection. So surely as the magnet draws the filings, so certainly as sunlight germinates the seeds, so surely will this constant holding of the sight on Them draw us to Them, bring us to Their company and communion.

No Christs are They: no divinely begotten, immaculately conceived sinless and stainless beings who sin not because they cannot sin, who fail not because they cannot fail: but men, veritable human beings, from the same source as ourselves, under the same law as ourselves, through the same journey as our own, from sin have They come to Selflessness. And ever and again They travel again the road with us, becoming in all things like unto us, luring us on by precept and example. We have the precepts. These are not enough: Think of Them, the great Example, if we would not yield, but conquer.

ON THE LOOKOUT

THE PSYCHIC CRAZE INCREASES—

The world is sick, pitifully sick; and students of human affairs are looking sympathetically on, trying to extend help where help is possible, and wondering when the madness will reach its climacteric. It is a meta-physical sickness. The actual physical manifestations before our eyes are but effects, wracking and painful though they be. Those very conditions which our Teachers foretold would prevail now prevail; those very practices against which They warned are now everywhere practised. *Kali Yuga* seems now at its height. The world is a veritable waking *Kama Loka*. As Mr. Judge wrote in 1886: "*Unrest* is the word for this cycle". And he adds: "The people will rise. For what, who can tell? The statesman who can see *for what* the uprising will be might take measures to counteract. But all your measures can not turn back the iron will of fate".

In this connection a special dispatch from its New York correspondent, printed in the Los Angeles *Times* of December 24th, is worthy of thought. The writer has pictured the wild orgy of Christmas spending and profiteering, that has been such a feature of New York life this season—noting, by the way, that "The old New York families who have always had money, and who are quite aware of the dangerous times ahead", are not participating in it. And then he ends:

"The most popular of all Christmas gifts this year has been ouija boards, whereby the debutantes peer into the future. The whole world is in a fury of mysticism. The spook sharps and 'mediums' of New York are overwhelmed with business. Most of the prominent ones have been obliged to install assistants. The big department stores are at their wits' ends to supply the demand for spook boards.

"It is quite the correct thing for a New York society girl to have a spirit guide who acts as a sort of celestial chaperone for her, and supplies the motive power, likewise the spiritual hunches at the ouija board meetings."

Only the day before, the *Times* printed on its front page a leading article describing the experience of a Baptist preacher, of Philadelphia, the "spirit" of whose dead wife, buried thirty years ago, visited him, disclosing the hiding-place of some important papers, which the preacher proceeded to recover. Meantime, the current popular magazines—even some of the more serious and respectable ones—are printing from month to month stories based upon "spiritualistic" phenomena, experiences along psychic lines of prominent writers—opening wide their editorial doors to the whole insidious propaganda of superstition and witchcraft in an attempt to "cash in" on the world's sick hallucinations and vapid credulity.

DANGERS OF MEDIUMSHIP—

Nobody seriously questions, "*What* is the Intelligence?" from which, or whom, the utterances and messages—both mutually and self contradictory—come, whether through medium, ouija board, or any other of the methods employed. Nobody seems really to want to know. The fact that the phenomenon itself occurs is the great thing, stimulating to greater thirst for phenomena all those who dabble in "occultism", just as the use of drugs lashes its victims to heavier and more frequent use. And nobody seriously questions the validity of the messages—their philosophical, scientific, intellectual or practical value. Some "investigators" pretend to do this, but it can be noted that they almost invariably twist the communications to agree with some preconceived notions of their own. The veriest platitudes, the most dripping twaddle of the "sweetness and light" variety, are hailed with

acclaim as valuable additions to the world's store of knowledge, or received with awe and dwelt upon with increasing wonder. They *are* wonderful! If your friend conversed with you in the same way, you would try to get him before a physician or alienist as quickly and as quietly as possible! But coming from a medium or through automatic writing, platitudes and twaddle assume a new value.

For more than forty years a complete and rational explanation of "spiritualistic", of *planchette* or ouija-board phenomena, of the whole wide range of this unwholesome witchcraft and demonology, has been available to Americans. The writings of H. P. Blavatsky and of Wm. Q. Judge are in every public library worthy the name in the United States, have been there for years, and thousands upon thousands of their books, magazine writings and pamphlets have been circulated otherwise—have been and still are available to almost any intelligent person who can read. In these writings the rationale of "spiritualism", of whatever variety, is explained clearly and logically. The nature of the intelligence is clearly outlined; the utter lack in the validity of the communications is demonstrated. That the phenomena may be genuine is affirmed; that they are too often not genuine is also affirmed. The danger of "spiritualistic" practices, of participating in them even in the slightest degree, is shown—not only in so many words, but by actual examples drawn from the experiences of daily life. H. P. B. and W. Q. J. had no personal interests to serve in giving out the information (which anyone can verify for himself), nor in warning the public of the dangers of demonology of whatever type. The fact is that both of them were assailed and attacked by friend and foe alike for telling the truth and so clearly demonstrating it that any man who desires to may satisfactorily and quite easily prove it. They set down the facts and their explanation for the benefit of all who might be able to benefit by them—for us of today, for They foresaw this terrible psychic sickness which then threatened and now possesses the world, and more especially England and the United States.

What can Their altruism; what can the altruism of the Theosophists of today do to stem the tide? This is what H. P. B. herself wrote in 1889:

" . . . But what has the new cycle in store for humanity? Will it be merely a continuation of the present, only in darker and more terrible colours? Or shall a new day dawn for mankind, a day of pure sunlight, of truth, of charity, of true happiness for all? The answer depends mainly on the few Theosophists who, true to their colours through good repute and ill, still fight the battle of Truth against the powers of Darkness. . . . For real Theosophy is ALTRUISM, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth. If once men do but realise that in these alone can true happiness be found, and never in wealth, possessions, or any selfish gratification, then the dark clouds will roll away, and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

"But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded."

ARE SUN SPOTS A MYSTERY?

In its December issue *Current Opinion* heads an article on sun spots after this fashion: "The Inexplicable Cycle of the Sun Spots. Centuries of Observation and the Progress of Physics Leave Them a Mystery". The writer sums up an article of considerable length with the following:

"One fact comes out distinctly—the spots are signs of solar activity. This activity, accompanied by increased radiations of electrified particles, has a profound influence on earthly phenomena. The great Herschel was led to affirm that the price of bread was influenced by sun spots. It may be so. The many attempts to establish a connection between the

weather and the sun-spots have led only to popular delusions, altho some relationship may yet be found".

The foregoing justly sums up in a popular way what science really knows about sun spots. To it might be added the further facts that the spots manifest themselves in cycles, that certain regularities in the movement and number of the spots have been observed, that the light from sun spots shows the effect of a powerful magnetic field, that the period of their maximum appearance is about eleven years. Now let us see what H. P. Blavatsky wrote about sun spots, as long ago as 1888. Turning to the *Secret Doctrine* (Volume I, p. 541 original edition, p. 590 third edition) we find the following:

HEART OF OUR SYSTEM

"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. . . ." (Commentary.)

It was stated elsewhere (*in the Theosophist*) 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, mistaken by Sir J. Herschell for "Solar inhabitants", 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.

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.

This, Science will not deny, since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases,* *which is due to the contraction* of the Solar HEART. The universe (our world in this case) breathes, just as man and every living creature, plant, and even mineral does upon earth; and as our globe itself breathes every twenty-four hours. The dark region is *not* due "to the absorption exerted by the vapours issuing from the bosom of the sun and interposed between the observer and the photosphere," as Father Secchi would have it (*"Le Soleil" II.*, 184), nor are the spots formed "by the solar disc" (*ibid*). It is similar to the regular and healthy pulsation of the heart, as the life fluid passes through its hollow muscles. 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.

(The foot-note reads as follows:)

*Not only does it not deny the occurrence, though attributing it to a wrong cause, as always, each theory contradicting every other, (*see the theories of Secchi, of Faye, and of Young*), the spots depending on the superficial accumulation of vapours cooler than the photosphere (?),

etc., etc., but we have men of science who *astrologize* upon the spots. Professor Jevons attributes all the great periodical commercial crises to the influence of the Sun spots every eleventh cyclic year. (*See his "Investigations into Currency and Finance."*) This is worthy of praise and encouragement surely.

GRAVITATION AND LIGHT—

It has been maintained by science that light was not subject to deflection by the pull of gravitation, although some fifteen years ago Edwin Einstein, professor of physics in the University of Prague, Bohemia, put forth the theory that light is deflected from a straight line when passing through a gravitational field. The observations of the total solar eclipse of May last seem now, however, to have substantiated Einstein's theory, much as it was dissented with by leading scientific men, and the application of the discovery will bring about many changes in scientific hypotheses, as well as what have been termed scientific "facts". According to Newton's theory, gravitation would not affect the direction of a ray of light: light always travels in a straight line. Astronomers have based their measurements of the relative distances of the stars upon this theory; but now it would seem that the rays of light, upon passing the sun, are deflected by it—thus the measured lines of light, heretofore considered straight, are in fact curved.

Writes Harold Jacoby Rutherford, professor of astronomy at Columbia University, in the New York *Tribune*:

"The methods we possess for estimating the distance of the stars from the earth are based on the idea that light travels in perfectly straight lines. If there are curves in these lines our observations will have to be recalculated, and may show the stars to be farther away than we have supposed. This, of course, is an astounding discovery. The scientific importance of it is clear, since the few measured stellar distances that we possess give us our only knowledge as to the actual size of the stellar universe."

We wonder if, as a result of this remarkable new "discovery" of science, some intuitive investigator will happen on to the ancient occult truth that light itself is in fact *matter*. Professor Einstein himself, in an interview printed in *The Times*, recognizes, as does Theosophy, that time and space are mere relativities. He says:

"The term relativity refers to time and space. According to Galileo and Newton, time and space were absolute entities, and the moving systems of the universe were dependent upon this absolute time and space. On this conception was built the science of mechanics. The resulting formulas sufficed for all motions of a slow nature; it was found, however, that they would not conform to the rapid motions apparent in electrodynamics. . . .

"Till now it was believed that time and space existed by themselves, even if there was nothing else—no sun, no earth, no stars; while we now know that time and space are not the vessel for the universe, but could not exist at all if there were no contents—namely, no sun, earth, and other celestial bodies".

Consider the foregoing in the light of the second verse, Stanza I, of the Book of Dzyan, upon which H. P. Blavatsky's *Secret Doctrine* is based: "Time was not, for it lay asleep in the infinite bosom of duration". Consider how careful She was to make the distinction between "space", as physical science uses the term, and *abstract* or *universal* space; and her statement, "Time is an illusion caused by the procession of events before our consciousness": without sun, earth, and other celestial bodies—beings of various grades—time could have no existence. It is always relative, just as "space" is, in the material sense.