

A U M

There is no purifier in this world to be compared to Spiritual Knowledge.

—BHAGAVAD-GITA.

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WHAT IS KARMA?

ALL IS LIFE; every atom is *a Life*; the whole Universe, visible and invisible, is a collectivity of Beings, spiritual, intelligent, physical—One in their fundamental essence and identity, manifold in their acquired natures. The varieties which in their totality as well as individually we call “nature,” all represent differentiation *in* Unity, not of or from the ONE LIFE. How are these effects produced? Whence come the inequalities and inequities in Nature and in the nature of each individual Life?

They are the effect and result of Karma—the actions and interactions of Beings. We have to remember and remind ourselves that *both* ignorance and wisdom, both good and evil, both life and death, exist in, not outside of, LIFE itself; that nothing is “created,” nothing “annihilated:” it only changes form, state, and relation. Birth of any kind is entrance from an old form into a new one; death of any kind is the quitting of one form to enter another. There are forms spiritual, intellectual, and physical; they change from time to time and constantly, but the Life in the form goes on endlessly as it has gone on forever in the past. Forms change in accordance with Karma, which everywhere presents two aspects: the demands and consequent actions of the Consciousness or Life within that form; the demands and actions of the Life in other forms surrounding it. There is no action—or Karma—unless there is a Being to make it and feel its effects, as there is no cause without a result, no result without its antecedent cause. As each Being sows, so must he also reap; as each Being is reaping, so he must have sown. This perpetual sowing and reaping by every Soul produces all the changes in Nature, and lies behind all creation and evolution. Karma and Reincarnation are the infinite process of all LIFE. They are the true gospel of Hope and Responsibility for every man, which, if studied and applied, enables each human being to become his own Savior and to aid in the evolution of all Beings, and thus of the whole of Nature.

INFALLIBILITY

But let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally. We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize.

—H. P. BLAVATSKY,
First Message to American Theosophists.

TWO ARTICLES in recent numbers of THEOSOPHY, written by different contributors, have afforded occasion for comment and criticism from fellow-students. One of these articles was published in December, 1926, and is entitled "The Infallible Criterion." The other, appearing in September, 1927, is entitled "Danger Signals." In the first-named is the statement of its writer:

"The text-books of Theosophy as set down in black and white by the Teachers themselves . . . are available. However each individual student may interpret the text for himself, *the text itself is there in its purity*. . . . Anybody and everybody can know what Theosophy is, and where it is to be found. The text-books are infallible. They afford an infallible source of study and application. They can stand as a changeless and self-proving criterion."

The other article, "Danger Signals," contains the following suggestion of its writer:

"Beware of persons, students or otherwise, who say that H. P. Blavatsky 'made mistakes.' She did not, as years of honest digging in the teachings will gradually disclose to you. Make an immediate and vigorous demand that the 'mistakes' be pointed out—not by word of mouth, but by reference to the writings, insisting on exact references. It will invariably be disclosed that the purported 'mistakes' are due to the ignorance of the asserter thereof—and usually that he is trying to direct attention to himself."

Several of our correspondents have interpreted the foregoing to mean that THEOSOPHY is desirous to "set up a popery instead of Theosophy" by proclaiming the "infallibility of H. P. B." as the Theosophical papal authority, with W. Q. Judge as her Cardinal Secretary of State. Therefore they have written serious arguments and citations *versus* this assumed dogma. The *O. E. L. Critic* has published in a late number a friendly but powerful article taking issue with the dogma of the infallibility of H. P. B., and placing on record an able pleading before the Supreme Court of the Theosophical world—Theosophical students themselves.

The artillery of these Theosophical friends and co-workers is well loaded—but it is aimed in the wrong direction!

The Publishers of THEOSOPHY assume full responsibility for all unsigned articles in the Magazine, but that does not imply, as these

friends and critics have assumed, that the Publishers or Editors profess to guarantee the "infallibility" of themselves or their contributors! Nor, as a matter of simple fact, do either Editors, Publishers, or Contributors, believe in the dogma of infallibility by whom or to whom or what applied. Thus, THEOSOPHY enters a simple "plea in bar," as the Courts phrase it, to the implied charge, and would refer the anxious or the fearful to the celebrated phrase of Stillingfleet:

"The highest infallibility in the teachers doth not prevent the possibility or the danger of mistaking in the hearers."

John Milton, with whose religious convictions few men now living would agree, nevertheless gave utterance to a truism with which all men should agree:

"It is humane frailty to err, and no man is infallible here on earth."

All this being admitted for argument's sake, two questions of real importance may be raised for the consideration of all students: (a) What is the root of the dogma of infallibility? (b) how is it to be eradicated?

It is a fundamental teaching of Theosophy that the unsolved problems of Life are many to man "here on earth," but that all these problems have been solved by men more advanced in evolution than our present humanity—that all our arts and sciences as well as our religions and philosophies are due, in the first instance, to the Incarnation of such Elder Brothers among the various races of infant humanities. These great Beings are the Pioneers of each succeeding vast period of evolution, without whom that evolution could not go on, and They represent the flower of preceding evolution and evolutions. The teaching is, that following the mass incarnation of the Egos destined to inform the "mindless men" at the mid-point of evolution, the great majority of the "incarnating Egos" of "necessity," *i.e.*, as the consequence of their own past and present Karma, "fell"—that is to say, became "fallible" human beings because the attractions of material existence triumphed over their Spiritual stamina; and that mankind as a whole has remained in that condition ever since. But the teaching is equally emphatic that from the very beginning there were Egos who did not so "fall," but who remained *achyuta*—that is, *infallible*—because they never lost their Spiritual Knowledge or Powers, and hence were constitutionally incapable of succumbing to the pit-falls or the temptations of existence in "Matter." Further, the teaching is clear that at the beginning of every evolution there are many of these Achyuta who live among their younger Brothers, but as the cycle moves on toward the bottom of the "descent into matter," They gradually withdraw, until in time the very knowledge of Their

existence ceases with the bulk of degenerated mankind; after which such Incarnations become more and more rare and veiled.

The teaching is that religions with their Gods, their Saviors, their Revelations, their dogmas and rites, are all degradations and corruptions, the "remains" or *Kama-Rupas*, of such Messengers and Messages from the Lodge of Masters, so that mankind to-day, as for ages past, worships these *Shells*. It is not Masters nor Their Messengers who ever set up religions, gods or revelations, or claim for themselves "infallibility," authority *ex cathedra*, or the power to "save" others, or to rule over either the mind or the conscience of anyone. These are the claims and professions, the practices express or implied, of the priests and the "true believers" everywhere and in all times.

"The burnt child dreads the fire," and many are those, even among Theosophists, who, having been seared by Theosophical necromancy and necromancers, have gone to the other extreme, and either rejected all ideas of Masters and a Wisdom-Religion, or are fearful lest they be again deceived by counterfeit presentments. How could it be otherwise when, again as a simple matter of fact, men have not yet learned how to distinguish the false from the true, profession from practice, claims from knowledge, even in mundane matters, let alone in regard to those realms of Life and Action which we vaguely denominate Spiritual, Psychic, Astral, and so on. Very truly are we all "fallen" from our primogeniture. Priests and Popes flourish, religions and sects, superstition and materialism are as rampant as ever and the best that happens is for the devotee of the one to "fall" into the *cul de sac* of the other. The modern high Priests of materialistic science are just as dogmatic over the "infallibility" of their theory of Evolution as the priests of Protestantism and Catholicism are over the "infallibility" of the Bible or the Pope.

But all this does not alter the possible fact that there are Beings who have *not* fallen, and that these Beings were once men like ourselves. Hence They know that what They are, we may become, and know that the path to Their estate and condition does not lie through the theories of science nor the revelations of religion, but through *education*, spiritual, ethical, and moral. Theosophists are human beings and though they have, in an unique and peculiar sense, the means of education not possible to the religious or scientific devotee, those means mean nothing whatever unless and until availed of by the would-be aspirant to Chelaship or Discipleship with the Masters of Wisdom as their Teachers. How can they "go to school" to Masters, if they reject out of hand Masters' Teachings, neglect them to the extent available to them, or cannot tell genuine from counterfeit? The dogma of "infallibility" is simply an unconscious race-tendency to

apply to Divine Knowledge the criterions of human nature, instead of the other way about. It comes, on the one hand, from credulity and on the other from egotism. Both these perverted aspects of faith and self-consciousness are rooted in human nature—the spiritual ignorance of the “fallen” Egos.

As the two articles first mentioned show for themselves, there is in them neither dogmatism nor any claim of infallibility either for Theosophy, as we know it, for H. P. B., or, least of all, for the writers of the articles. Those who do *not* believe in Theosophy, in the wisdom or good faith of H. P. B., do not hesitate to express their views as publicly and as strongly as they know how. Who would deny their right to their own views and their expression of them? Well, then, why should any one “view with alarm” an equally frank and outspoken avowal of faith and conviction on the part of those who *do* believe without reservation in Theosophy and H. P. B.? It’s a poor rule which won’t work both ways. True, those who venture their all on their convictions, pro or con, take a risk most men try to avoid. The world is full of those who would like to reap before sowing, who would willingly “accept” and “believe” this, that, or the other, if only some one would write them an assurance policy—and the “underwriters” of the various sects, cults, schools and theories do a flourishing business with them.

But the Hall of Theosophy is, in sober fact, *sui generis*, and those who enter it do so on its terms or not at all. What are those terms? *A Theosophical Education*. Nothing else can give men that Knowledge which all seek, but seek on terms prescribed by themselves. *Self-discipline*, *self-sacrifice*, *self-study*, with no other object in view than to become at last a mere “stone” in the “Guardian Wall” is quite other in practice than in theory, belief, or profession.

It is not the “infallibility” of H. P. B. or her Theosophy which is at stake; it is the “fallibility” of human nature—in her disciples and students, pure or impure. THEOSOPHY is charged, in short, with the same charge leveled against W. Q. Judge. *He* believed with all his heart in H. P. B. and her Theosophy. Others believed in her and her teachings, her mission and her message, with “mental reservations” of varying degrees. When their “hour of trial” came it was their mental reservations which ruled them, not their knowledge of Theosophy or of “the real H. P. B.” Then, each in his turn set himself up as her “successor,” her critic, her equal or her superior. Well, they reaped as they had sown, and most of them appear to have been well content with their harvest. But does anyone suppose that Judge failed of a harvest altogether for his kind of devotion, or reaped only what his, as well as her critics, allotted him? THEOSOPHY has sinned even more

deeply than Judge ever did, in the eyes of many, for it regards with the same devotion and reverence Judge and his writings and the life and teachings of H. P. B. If Masters do, as They wrote, regard with an equal sight an honest blacksmith and an honest king, then THEOSOPHY is willing to go on sinning in giving an equal measure of devotion to Teacher and Pupil, to Guru and Chela who were *one* in aim, purpose, and teaching, *one* in thought, will, and feeling.

One more consideration is implicit in the subject under discussion. It is this: We have said that it is not a question of the "infallibility of H. P. B.," but of the fallibility of human nature. Is there, or is there not, any higher degree of consciousness, knowledge, power, and virtue or compassion in Nature than that known to and exemplified by human beings? At once the question is transferred from H. P. B. and those who believe in her, as well as from those who deny or decry her, to its true plane and origin. Are there or are there not, MASTERS OF WISDOM and a WISDOM-RELIGION?

It was the declaration of H. P. B. at the very outset of her public career that her theosophical writings and theosophical conduct were not in any sense her own invention or discovery, but were, in simple truth, such portion of the Wisdom-Religion as the Masters of Wisdom believed it wise to make public, and that it would be centuries before much more would be given out by Them. All interested were recommended not to accept her teachings as in any sense a "revelation," but as something to be *verified* by each inquirer for himself through study, comparison, and application, in exactly the same way as any and all other *verifiable* knowledge has been and may be obtained, whether by Masters, Adepts, Chelas, Disciples, or the most ordinary human being, whether on this or any other plane of Life and Action. H. P. B.'s repeated statements as to her mission and message were over and over endorsed by her Masters Themselves. When, therefore, her critics talk about the "mistakes of H. P. B.," they are not talking about her, but of her Masters. We are quite willing to rest, for all practical purposes, on the "infallibility" of the Masters of Wisdom, and to suffer the consequences of that reliance, and to advise all others to do likewise—*i.e.*, study, compare, and apply the Theosophy and example of H. P. B. till they know for themselves whether she lived and spoke as a Pope, a fraud, a self-deluded egoist, or as a true Messenger of a true Lodge of Masters. The means for that self-education and self-conviction are broadcast in her writings and those of Judge, but for those who will not go seriously enough and deeply enough into them to resolve their own doubts and dissipate their own mental reservations, these writings might as well never have been recorded. For Theosophy is something more than any record or any recorder. Those

who see no more than the human recorder and the human record may continue to concern themselves over the mythical and hypothetical "mistakes of H. P. B.," to devise and to propagate "corrections" and "improvements," successors and fresh messages. No one will say them nay. It is one way to learn.

But there are others, we opine, who will, in the future as in the past and the present, take the Teacher at her word, profit by it, and emulate her example. To all inquirers and students, new or old, we quote, as she did, an ancient saying:

"The narratives of the Doctrine are its cloak. The simple look only at the garment—that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers."—*The Zohar*, III, 152: Franck, 119.

GRADES OF INITIATION

There are four grades of initiation mentioned in exoteric works, which are known respectively in Sanskrit as "Śrôṭâpanna," "Sagar-dagan," "Anagamin," and "Arhan"—the four paths to Nirvana, in this, our fourth Round, bearing the same appellations. The Arhan, though he can see the Past, the Present, and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes chela (pupil) to a higher Initiate. Three further higher grades have to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this fifth race of our, but the faculties necessary for the attainment of these higher grades will be fully developed in the average ascetic only at the end of this Root-Race, and in the Sixth and Seventh. Thus there will always be Initiates and the Profane till the end of this minor Manvantara, the present *life-cycle*.—*S. D.*, I, p. 206.

THEOSOPHICAL THINKING

WHEN the student of a foreign language becomes conscious of the fact that he is *thinking* in that language his progress is certain. When the student of Theosophy reaches the point where his attempts to master and apply the philosophy begin to affect his thoughts and actions there is definite encouragement for him. This progress may be noted in many ways. There will be a greater freedom of thought in some directions, a greater restriction, self-imposed, in others. Idols will fall and ideals will be built up.

The student will learn to pay as he goes and will know that the price of anything is always something else. He cannot expect to *win* anything; he knows he must always *earn*. If he puts forth effort or freely sets forth his mental store and receives nothing in return even by way of grateful recognition he is certain that the time of payment to him is only deferred; if he takes or receives something of benefit for which he presently pays nothing he knows that the accounting will come later, or that he now receives that which he gave previously. That he may be unable to identify any particular cause or realize the extent of the period between cause and effect means nothing to him as he has learned to think in terms of continuity and knows that present effects have surely had past causes. He will learn to estimate things at their inherent values rather than at the price marks they bear and will acquire a criterion for this estimate. The value of a statement to him will be the truth it conveys regardless of the lips it falls from. Truth is impersonal and the student will recognize and appraise it as well in the rude speech of a laborer as in the well-turned phrases of an editorial writer.

The causes of effects observed by the student, if not apparent, will be known to exist, as well as the laws under which they operate. It is this dwelling upon cause and effect, or Karma, which produces in the student the mental habit of analysing, which soon becomes the process of thinking theosophically. Thoughts are things; a habit of thought is a procession of things. A habit, good or bad, will sooner or later show its effects. By thinking theosophically the student will form habits of thought that will direct him to mental discipline; this, augmented by his increasing knowledge of the Law, will make it easier for him to conquer undesirable habits, and to work for the benefit of others.

The student will learn to differentiate between the apparent and the actual value of all things. His past, present and future are so closely involved with those of every other individual that the lines of divergence and separation presently obtaining in relation to men,

places and things show their illusory nature to him. The habit of theosophical thinking makes it possible for him to recognize potentialities in those considered the humblest, and to reject the "infallibility" of those acclaimed the greatest. His fear of "authority" is gone and with it his lack of consideration for those "not yet arrived."

A sense of increasing satisfaction will be noted as the student tests his teachings and finds they do not fail. Many items of detail from theosophical teachings, once considered absurd by the world at large, have been demonstrated and are now part of the body of so-called science. As this is being written the daily papers are carrying articles relative to the "new" theory that the ape is man's offspring, not knowing or not caring that students of Theosophy have proclaimed this idea upon logical grounds for some forty years. As some of the platform planks of the minority political parties are sooner or later incorporated into the platforms of the popular parties, and ideas once called wildly "socialistic" are put forth under the banners of the Democrats or Republicans, so theosophical teachings find their way into Biology, History, Religion and the various sciences, disfigured and re-christened but still recognizable.

The student's satisfaction in regard to his teachings is based upon their reliability. The facts set forth on any page of the *Secret Doctrine* fit in with any others therein set forth, and with their help one can solve problems that baffle the materialistic scientist. In the process of studying and testing these facts and their companion ethical teachings which alone make their proper use possible, the habit of thinking theosophically is further developed. When this thought-process becomes habitual a new attitude toward all things is apparent. As the mastery of a language opens a new field of literature, commerce or social contact, so the habit of thinking theosophically gives the student a new outlook, kills fear, removes the sense of separateness, increases love and makes the spreading of these ideas possible.

PRE-EXISTING FORMS

Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.—*S. D., I, fn. p. 282.*

THE FUTILITY OF HASTE

“ . . . let us hurry nothing. Eternity is here all the time.”—*Letters That Have Helped Me.*

PROBABLY no one else sees so many things that need doing as the Theosophist, but when their vast number is reduced to include only the duties which devolve specifically upon him he should be able to hold the even tenor of his way without being stampeded.

The earnest Theosophist who is deliberately taking his own evolution in hand with the object of fitting himself for the most effective service of the race is embarked on an undertaking whose consummation in most cases lies several lives hence, at best, and for the attaining of which the spirit of rush is not only futile but a positive handicap.

Haste is for the sudden spurt. The long-distance runner strikes his stride and holds evenly, doggedly, to it. A boy, racing beside him a brief fraction of his journey, can pass him and drop back well-pleased with his achievement, while the runner proceeds steadily, unperturbed by what would appear defeat to one viewing but that portion of the course and recking not of the distant goal.

To urge the substitution of deliberate action for the spirit of rush, however, is not to sanction idleness. There is no cure for petty anxiety or the sensation of working under pressure like reflection upon the cosmic ultimates, but our contemplation of Infinite Duration ought not to lead to the dwarfing in our minds of the importance of present action. Past and future alike are part of the Eternal Now, but, though the springs of action may reach back into the past as its results may stretch far into the future, the action itself can take place only at the juncture of past and future which we call the present. Each moment, as it passes from the future to the past, should carry its due freight of purposeful activity.

Action is indispensable, but unless it is rhythmic and harmonious it falls short of its highest possibilities for lasting benefit. These characteristics presuppose the exercise of deliberate judgment and discrimination as to the object of activity as well as its mode. There is conflict of duties in seeming only. Our duty under any circumstances can not be greater than the limit of our possible performance. Similarly the duty of any given moment can not include more than we can accomplish in that moment. The weighing of the relative claims of apparently conflicting duties and their adjustment can be properly accomplished only in the light of the higher discrimination which is an attribute of the real man.

The Theosophist's progress depends in large measure on the extent to which he recognizes and heeds the voice of his Higher Self, for the hearing of which calmness is the one thing necessary. Until we are much farther along than the present stage of most of us, communion with our real nature is spasmodic and halting. We, as personalities, do not receive the uninterrupted flow of inspiration we aspire to ultimately, but must endeavor to refer, with ever greater frequency and regularity, the situations in which we find ourselves to that higher nature for solution and for the sanction of our proposed reactions. That reference precludes the random shot and the snap judgment, and imposes a salutary check, however irksome to the impulsive temperament.

One whose mind works quickly often feels himself somewhat superior to the deliberate thinker, but mental celerity has its own disadvantages, as was brought out in one of the Master's letters: "All quick thinkers are hard to impress—in a flash they are out and away in 'full cry' before half understanding what one wants to have them think."

Many people mistake sheer restlessness of temperament for laudable industry and fritter away their strength in constant feverish motion, complacent in the sensation of being busy, though their efforts have no worthy or lasting purpose. They are as much the slaves of the *Rajasic* quality as confirmed idlers are of the *Tamasic*. He whose action is harmonious, *Sattwic*, does not indulge in unconsidered action, but conserves his surplus energy.

He does not wear himself out in fear or anticipation, but concentrates attention and effort on the duty of each moment as it presents itself. A common tendency is to dwell in anticipation on some specific future event and, focusing attention on the next "high spot" in the journey of life, to slight the present and its lessons. But if eternity is here all the time, it can mean no less than that every moment is intrinsically and potentially as important as any other. We can enter upon our heritage at any moment we will claim it. And the more closely we can hold our attention to what we are about, the better account shall we be able to give of our stewardship of time.

Another count against haste is that it prevents taking advantage of the hints and suggestions furnished by the unfolding of Karma. We are told that the Occultist should not be committed in advance to any fixed plan of action but be ready to shape his conduct in harmony with developments. But a man driving at top speed is only too likely to miss detour warnings, to his subsequent sorrow. Nature has her own laws and policemen, and the "speed trap" which is the bane of the

modern motorist has its prototype in the Karmic reaction from all ill-considered haste.

A point to bear in mind in connection with all our activities is that the Theosophist is not on piece-work but has full-time employment, where quality counts for more than mere quantity of output.

Every true Theosophist labors at the erection of the outer defenses of the Fane of Truth which has been reared by the efforts of untold generations of Adepts. It is a high task, calling for care and skill in setting each brick firmly in its due place. The work of scurrying incompetents, no less than that of enemies within the Movement, has to be taken out and done again. The number of bricks each worker is able to set depends on his qualifications under Karma, but it is within the power of all of us, if we free ourselves of the anxiety and irritation arising from haste, to do well whatever we are able to do, be it little or much, and so to build for the centuries.

REALITY AND ILLUSION

All that which *is*, emanates from the ABSOLUTE, which, from this qualification alone, stands as the one and only reality—hence, everything extraneous to this Absolute, the generative and causative Element, *must* be an illusion, most undeniably. But this is only so from the purely metaphysical view. A man who regards himself as mentally sane, and is so regarded by his neighbours, calls the visions of an *insane* brother—whose hallucinations make *the victim either happy or supremely wretched*, as the case may be—illusions and fancies likewise. But, where is that madman for whom the hideous shadows in his deranged mind, his *illusions*, are not, for the time being, as actual and as real as the things which his physician or keeper may see? Everything is relative in this Universe, everything is an illusion. But the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality.—*S. D., I, p. 295.*

THE SCIENTIFIC MIND

THE lofty impatience of the scientific mind when confronted with the fundamental truths of Theosophy is very difficult to deal with, by one desiring to help that mind, as represented in some student of science with whom he has come in contact.

First is the difficulty of terminology. The student of science sees perfectly good and natural reasons why *his* study should have its own terms of expression: "That is scientific," he affirms. But that Theosophy should have *its* terminology is apparently incomprehensible to him. Again, he has usually read quite casually a few Theosophical books, a genuine grasp of which would actually require years of thoughtful study, accompanied by a *conscious* application in daily life of the promulgated ethics. Yet he believes he has understood not only the terms, but the teachings also; and proceeds to belabor the dummy figure he has erected under the name "Theosophy," which he denominates "stuff and nonsense."

It *is* that—no less! But it is not *Theosophy*. Yet off goes our scientific student in full cry, looking for some other "cult" to "ventilate." He is able to upset them all, in his own surpassingly wise opinion. If he brought to his own specialty, however, the same superficiality and the same spirit of intolerance and negation that he brings to these other investigations, he would be laughed at and hooted out of court by his scientific fellows.

Quite recently one of the ripest scientific minds in America expressed itself somewhat as follows: "Oh yes, I have read books by H. P. Blavatsky and William Q. Judge; but when the latter tells me that all is *Maya*—nothing is real—I know he is wrong, because the evidence of my own senses proves the contrary." Such an expression in itself demonstrates the primary failure of this scientific mind to understand even *terms*, to say nothing of the teaching itself. His grasp was so superficial and his attitude so hostile that he did not recognize the conclusions of his own present-day science in Mr. Judge's repetition of a statement of age-old science. Such incidents are of frequent occurrence; yet "scholars" continue to wonder why students of Theosophy appear to hold many scientists in light esteem!

Another scientist was shocked when Mr. Judge spoke of the "cycle of the sun," pointing out with the sternest sort of accuracy that such a phrasing is scientifically impossible, since the earth circles the sun. It is to be presumed that in popular and non-scientific conversation this meticulous critic never himself speaks of a "sun-rise" or a "sun-set!" It was he also who, upon hearing a Theosophical student re-

mark that Sanskrit is an exact language—every letter corresponding to a sound, a color and a number—replied that he himself had studied Sanskrit, and knew otherwise. Needless to state, *his* knowing was otherwise! Yet even modern science demonstrates that every vibration sets the “ether” into motion, and that many people “see” sounds and “hear” colors.

Every former university man who has at all kept up with scientific progress during the past ten years knows that the “science” which was taught to him is long since exploded. It has been proven impossible in the light of new facts and discoveries. Yet all that was *fact* then is fact now; it is the addition of new facts that has upset the old theories. In those days, however, an “authority” was just as sacred and not to be questioned as are the “authorities” of today. Theosophy has not changed any, and is just as honestly and sanely demonstrable as ever. Still scientific minds are puzzled and resentful when Theosophists are observed indulging in a quiet and good-humored smile at them!

Is there some way in which the positions of the Scientist and the Theosophist can be stated, with honesty towards both, and in such terms that the Scientist can sense the fatal relativity of his science? If the latter is willing to admit that perhaps there are some things which he does not know, and which his science has not yet “discovered,” then there is a possibility.

First: All the facts that science has established as such are included in Theosophy. The Theosophist not only admits them; he affirms them. They are not new, or newly discovered—even the very latest of the brood. This can be proven beyond question by an intelligent investigation of present and old-time Theosophical writings. It means *work*—lots of it—but any Scientist who denies the truth of the statement, without investigation, thereby indicts himself as no honest searcher for truth. He is pretending to be informed when he is not informed. Incidentally, such an investigation will bring him a richer reward than a lifetime’s devotion to science.

Second: No present scientific theory to account for any set of facts is wholly correct, though some approximate the truth. In the light of new “discoveries” announced almost daily, this should be self-evident. But should any Scientist object, it can be affirmed that any Theosophist can upset, demonstrably to the Scientist, any existing scientific theory. It can be shown by logical reasoning and a consideration of all the facts to be radically wrong, or only partial.

Third: Science is a study of phenomena, of effects. Theosophy is a study of noumena, of causes. Science follows the Aristotelian method of reasoning; Theosophy the Platonic, from primary *self-evident* truths. Reasoning from effect to cause is a proven cripple down the ages, and

is quite as lame and ineffective today. The Platonic method, if carried through to its ultimate conclusions, proves itself sound.

Fourth: The scientist depends upon his physical senses for his "proof positive." These are demonstrably so tricky and undependable that they are never anything but approximate. The fact is, sense perceptions in no two persons are the same. The Theosophist knows the physical senses for what they are. He uses them, but is not used by them.

Fifth: No Scientist knows *how* he perceives anything whatever by means of the senses, nor *how* he thinks about what he has perceived, nor what ideas are, nor where they come from, nor how he happens to have them. He can describe portions of the outward aspects of some of the processes involved, but that is in no sense knowledge of the *how* or *why*—any more than to name a thing is to explain it. The Theosophist does know the how and why. He can prove this fact to the Scientist if the latter will but acquire the preliminary knowledge essential to the understanding of such proof: it is just as impossible otherwise as to try to demonstrate a problem involving trigonometry to a boy who is just beginning to study arithmetic.

Sixth: The Theosophist knows all that the Scientist knows. He also knows some things that the Scientist does not know—things not knowable by the present methods of physical science. Knowledge of these "some things," being basic and not relative, places the things-known-in-common in an altogether different relation from that in which they appear to the Scientist. Hence the difficulty, and often impatience, of the latter in comprehending the point of view of the Theosophist. It is as if a problem of three factors, all of which were known to one student, were presented to another student who is aware of but two of them. The latter cannot solve it, nor even credit the fact that it can be solved: he considers student number one hallucinated.

Seventh: The Scientist refuses to avail himself of already existing knowledge, unless acquired and promulgated by an accepted modern authority who has worked out his conclusions by methods acceptable to modern science. The Theosophist does not thus limit his horizon. Hence he finds evidences that the problems of life and nature have all been worked out with infallible accuracy ages ago, and that those True Scientists of old have not only left Their records, but Themselves exist. Furthermore, he has discovered that Their School is available to those who approach it with unselfish motives; but it should be understood that its curriculum relates, not to the training of the intellect alone, but to the rounded development of the entire nature of the pupil—with stern discipline, self-imposed, along moral and spiritual lines. With

Them, scientific knowledge—using the word “scientific” in the modern sense—is merely a by-product, incidental to the acquirement of self-knowledge.

Caution: When the term “Theosophist” is used in the foregoing, reference is not had to membership in some society, nor to an adherent of any religion or sect, nor to the thousand-and-one student-learners connected with any and every body of Theosophical students—and most certainly not to any living “theosophical leader.” The term as used refers to any man or woman who has passed his or her “Third Initiation.” Should any student of science read this article, let him pause before concluding that this phrase demonstrates the un-sanity, if not in-sanity, of the writer. It is a part of the Theosophical terminology.

THEOSOPHY VS. SCIENCE

Neither the Occultists generally, nor the Theosophists, reject, as erroneously believed by some, the views and theories of the modern scientists, only because these views are opposed to Theosophy. The first rule of our Society is to render unto Cæsar what is Cæsar’s. The Theosophists, therefore, are the first to recognize the intrinsic value of science. But when its high priests resolve consciousness into a secretion from the grey matter of the brain, and everything else in nature into a mode of motion, we protest against the doctrine as being unphilosophical, self-contradictory, and simply absurd, from a *scientific* point of view, as much and even more than from the occult aspect of the esoteric knowledge.—*S. D., I, p. 296.*

The chief difficulty which prevents men of science from believing in divine as well as in nature Spirits is their materialism. The main impediment before the Spiritualist which hinders him from believing in the same, while preserving a blind belief in the “Spirits” of the Departed, is the general ignorance of all, except some Occultists and Kabbalists, about the true essence and nature of matter. It is on the acceptance or rejection of the theory of the *Unity of all in Nature, in its ultimate Essence*, that mainly rests the belief or unbelief in the existence around us of other conscious beings besides the Spirits of the Dead. It is on the right comprehension of the primeval Evolution of Spirit-Matter and its real essence that the student has to depend for the further elucidation in his mind of the Occult Cosmogony, and for the only sure clue which can guide his subsequent studies.—*S. D., I, p. 276.*

ANCIENT LANDMARKS

XXIV

THE POPOL VUH

THE *Popol Vuh* was composed by a native of Guatemala in the 17th century from traditions handed down by the priests of the Feathered-Serpent, and translated from the Quiche (a dialect of Maya) into Spanish by Francisco Ximenez. This work attracted the attention of the Abbé Brasseur de Bourbourg, who in turn translated it into French, and it is his rendition that writers of English have used as the basis of their studies.¹ *Popol* is the word for the assembly of the nobles and hence has sometimes been called *The Book of the Holy Assembly*, identical in title with one of the books of the Kabbalah. In the introduction to the original manuscript, however, the unknown author states that since the "Word of God" has been promulgated, hereafter during the cycle of Christianity, the Book of the Azure-green Veil is no longer to be seen, in which it could be clearly perceived that it had come from the further shore of the sea; which Book has been called "The Record of Human Existence in the Overshadowing World, and How Man Saw Light and Life." It is divided into four parts, treating respectively of Creation, the Mysteries, Civilization, and the Priesthood. It introduces us at once to four creative gods, "sung and celebrated" under nine names, collectively called the Feathered-Serpent, making ten in all; and these are divided into two hosts, the solar and lunar, called twice great father of the sun and twice great mother of the moon.

Chapter one begins: "This is the First Book written of old, but the perception of it is hidden from him who looks with his eyes and who thinks with his brain. Marvellous is both its appearance, and its recital of the times in which was completed the formation of all that is in the heavens and on the earth, the making symmetrical and the quadrangulation of its signs, the measure of its angles, their alignment, and the establishment of parallels on the heavens and on the earth, at the four cardinal points." It then proceeds to narrate how everything was in latency, and void was the immensity of space. All was immobility and silence, in the darkness, in the night; only the Creator, the Former, the Dominator, the Feathered-Serpent, they-who-engender, they-who-give-being, hovered over the water as a dawning light. They are enveloped in green and azure: that is why their name is

¹The best generally available condensed translation in English is found in Bancroft's *Native Races*, Vol. III, p. 44.

Gucumatz (Feathered-Serpent). Of the greatest sages is their being. Then came his Word with the Dominator and the Feathered-Serpent; and they consulted together and meditated, and while they consulted, it became day. And at the moment of the dawn, MAN manifested himself,² while they, in the darkness and in the night, were holding counsel upon the production and growth of trees and creeping vines, of sentient beings and humanity, by him who is the Heart of the Heavens, whose name is Hurakan.³ Lightning is the first sign of Hurakan; the second, the path-of-the-lightning; the third is the thunderbolt. And these three are the Heart of the Heavens.

Thus, of a truth, the Creation took place, and the Earth was spoken into being. "Earth!" cried they, and instantly it took form. Like a mist or cloud was its beginning. Then the mountains rose up out of the water. Only by a magical power could that be performed which had been meditated upon as to the shadowing forth of the mountains and valleys, and at the same time the cypress and the pine appeared. Then was the Gucumatz filled with joy, crying out: "Blessed be thy coming, O Hurakan! Our work and our labor has accomplished its end." The earth then was covered with various forms of animal life. And the Creator and Former said to the animals: "Speak now our name!" But the animals could not speak as a man. Then said their Makers: "Our glory is not yet perfect, since ye cannot invoke us. Dens and food shall ye have, but as to your flesh, it shall be eaten. This is your destiny."

Again there is counsel in heaven. "Let us try again; let us make them who are to be our vehicles and nourishers." So the Creators determined to make man. Of red earth they moulded his flesh; but when they had made him, they saw it was not good. He was without coherence, strengthless, inept, watery; he had been endowed with speech, but he had no intelligence; and straightway he was consumed in the water without being able to stand upright.⁴ Again the gods took counsel. It was decided to make man of the wood of the tzite cork-tree, and woman of the marrow of the zibac (willow);⁵ but the result was in no wise satisfactory—they were merely wooden mannikin. And these are the people who inhabit the surface of the earth. They

²From the beginning MAN works behind the scenes, laying the plans for those gradually evolving vehicles of the soul into which he may fully incarnate when they are perfected.

³Huraken (or Hurler), whence our word *hurricane*, is Jupiter. The Word calls into activity his three-fold electric fire.

⁴See *Secret Doctrine*, I, p. 345.

⁵In the Norse mythology the first human pair are made from two kinds of wood, the ash and the alder, one strong, the other pliant. Zibac (sibac) means "egg" in the mystery language of the initiation caves, hence the reference is to the egg-born, produced by the power (Kriyasakti) of the holy sages of the early Third Race.

existed and multiplied, but had neither heart nor intelligence, nor memory of their Creators. They led a useless life and lived like the animals. They were but an attempt at men. Because they had not directed their thoughts to the Heart of the Heavens, the face of the earth grew dark, and a dismal rain began to fall. Then came the nature sprites, big and little, and the animals that had formerly served them, to torment them; even their utensils took shape and voice to add to their misery. Then the men ran hither and thither in despair. They sought refuge upon the house-tops, but the houses crumbled beneath them; they tried to climb the trees, but the trees shook them down; they attempted to enter the caverns, but the caverns closed before them.⁶ Thus was accomplished the destruction of these creatures, save a few of their descendants who now exist in the woods as little apes.⁷

Now there existed upon the earth a race of Titans, the first of whom was Vukub-cakix (Seven-macaws) by name.⁸ He was surpassingly vain and boasted that he was the sun and the moon, although as yet were not revealed the sun, the moon nor the stars. He was finally overcome by extracting his emerald teeth and substituting therefor grains of maize, during which operation his eyeball was injured.⁹ His two sons, who created mountains and caused earthquakes, were also disposed of, thus bringing to an end this insolent brood.

The second part of the *Popol Vuh* deals with the trials of initiation. The Father and Mother of Life had two children, each of whom were named Ahpu (air-gun):¹⁰ Hunhun-Ahpu (Two-fold master of air-gun) and Vukub-hunahpu (Seven-fold master of air-gun), who was a celibate. Now these two practised ball-playing¹¹ every day, and on a time approaching the vicinity of Xibalba (the Underworld)¹², so disturbed the rulers of that abode that they inquired who it was that was

⁶Evidently the description of an earthquake.

⁷The apes are here shown to be descendants of "the Mindless."

⁸The macaw is the small parrot-eagle found sculptured on many monoliths and temples in Central and South America. It was the symbol of the sun and is still our national emblem. Note the number 7 in this and following names.

⁹The substitution of the maize suggests the institution of agriculture in place of lawless Titanic rule or brute force. Connote the Greek Titan, Polyphemos, whose single eye was put out by Odysseus.

¹⁰The air-gun of sarbacan was a hollow cane or reed in which was placed the weapon, a stone, knife or arrow, expelled by the force of the breath.

¹¹Ball-playing, a kind of tennis, was a religious exercise taught by the priests and practised only by the nobles in halls consecrated by prayer. In the *Popol Vuh* the game is evidently a symbol or veil for psycho-spiritual action taking place in the human organism during occult training.

¹²Xibalba, the Land of Shadows, is thought by some to stand for Atlantis. Although the names of its ten princes and dummy kings correspond in a general way to the ten princes and King-pair of Plato's Atlantis, it also symbolizes the lower astral nature, which has to be overcome. So like the Egyptian mystic initiations are those of the *Popol Vuh* that Brasseur de Bourbourg thought it must have plagiarized them. The various houses mentioned are similar to those in the visions of Enoch, described in the apocryphal book of that name.

making such a commotion over their heads. Thereupon they all took counsel together and challenged the young devotees to a game of ball in their realm, with the intention of vanquishing them. The youths having crossed a stream of boiling water, a river of blood and a third stream in safety, came to a place where four roads met. Here they took the wrong road and soon found themselves in the hall of Xibalba. Here they saw two seated figures which they saluted, only to find they were dummy kings. They were next invited to sit on the seat of honor, which turned out to be an incandescent stone that burned them. They were then conducted to the House of Shadows. Now the trials of Xibalba were of divers kinds. Besides the House of Shadows, was the House of Cold, the House of Tigers, the House of Bats, and the House of Spears. These the youths did not enter, and, having failed in their earlier tests, they were promptly sacrificed, the head of Hunhun-Ahpu being suspended in the midst of a calabash tree, which immediately covered itself with fruit. The Xibalbians forbade any one to come near the tree, but a young princess, Xquiq, hearing the tale of the tree, desired to taste its fruit and, approaching it, was impregnated by the dead head's saliva.¹³ The twin heroes born to her were Hunahpu and Xbalanque, whose magical powers were evidenced from childhood. In due course of time they were also challenged to meet the trials of Xibalba. Before setting out, each one planted a cane in the interior of their grandmother's house: if it dried out, it was to be the sign of their death, but if it blossomed, they were alive. With divine assistance the brothers passed all the tests successfully, even going so far as to voluntarily immolate themselves on a funeral pyre. After three days, however, their ashes assumed the shape of men-fishes which later became two beautiful youths, in which their former traits manifested themselves again. As magicians they entertained the lords of Xibalba with phenomena which the latter insisted be tried on them and by which they met their death—the brothers taking care not to resurrect them and thereafter reigning in their stead.

The third part of the *Popol Vuh* continues the story of creation: Once more the gods commune together and the Creator and Former made four perfect men¹⁴—wholly of yellow and white maize was their flesh composed.¹⁵ The name of the first was Balam-Quitze; of the second, Balam-Agab; of the third, Mahucutah; of the fourth, Iqi-Balam.¹⁶ They had neither father nor mother, neither were they

¹³Compare Eve's eating of the forbidden fruit. By analogy also, the dead head may stand for a pralaya in which are stored the life-energies for a new manifestation and a new race of men.

¹⁴The four men typify four races.

¹⁵Yellow was the color of the first *solid* race. It was the golden yellow of the Fourth also which became black with sin. See *Ocean of Theosophy*, p. 68, for food in connection with reincarnation.

¹⁶Balam-Quitze means Tiger-with-the-sweet-smile; Balam-Agab, Tiger-of-the-night; Mahucutah, the distinguished name; Iqi-Balam, Tiger-of-the-moon.

made by the ordinary agents in the work of creation, but their coming into existence was a miracle extraordinary, wrought by the special intervention of the Creator. Verily, at last, did the gods look on beings who were worthy of their origin. Grand of countenance and broad of limb, the four sires of our race stood up and looked. And their great clear eyes swept rapidly over all, for they saw all things, both great and small, in heaven and on earth.¹⁷ But this was not pleasing to the gods—heaven had overshot the mark. “What shall we do with man now?” said they. “These are as gods; they would make themselves equal with us; lo, they know all things.¹⁸ Let us now contract their sight.” Thereupon the Heart of the Heavens breathed a cloud over the pupil of the eyes of the men, and a veil came over it as when one breathes on the face of a mirror; thus was the globe of the eye darkened; neither was that which was far off clear to it any more, but only that which was near.¹⁹

Then the four men slept and four women were made,²⁰ and these became the ancestors of the various branches of the Quiche race. At first the tribes lived happily under the bright and morning star, precursor of the yet unseen sun. They had as yet no worship, save the breathing of the instinct of their souls, as yet no altars to the gods; only they gazed up into heaven, not knowing what they had come so far to do!²¹ They were filled with love and obedience,²² and lifting their eyes toward heaven, they thus invoked the Deity: “Give us to walk always in an open road, in a path without snares; to lead happy, quiet, and peaceable lives, free of all reproach.” So they lived in joy, the black men and the white together, and they had but one language. There they lived awaiting the rising of the sun; but no sun came, and the four men and their descendants grew uneasy. “We have no person to watch over us,” they said, “nothing to guard our symbols.” So the four men and their people set out for Tulan-Zuiva, otherwise called the Seven Caves,²³ and there they received gods, each man as head of a family, a god.²⁴ Balam-Quitze received the god Tohil;

¹⁷See *Secret Doctrine*, II, 96; 221.

¹⁸The gods who evolve man's form are lower than ourselves, called in the *Secret Doctrine* the lunar ancestors, or pitris. Hence when they see man endowed with mind, they are displeased, just as the Lord God of the Old Testament is. (Genesis III, 22.)

¹⁹The Atlanteans lost their spiritual vision and the “third eye” became atrophied.

²⁰Compare the creation of Eve in Genesis.

²¹See *Ocean of Theosophy*, p. 60 for the purpose of man in evolution.

²²*Secret Doctrine*, I, 210—the origin of devotion.

²³The Seven Caves stand for seven centers or zones on which the seven primitive groups of the first root race were born. Here they would seem also to refer to man's seven principles. Tulan is spoken of as “the common cradle of our race;” there is one in the East, one in the West, one in Xibalba, and one “where God is.”

²⁴The receiving of gods suggests the incarnation of the three higher principles in man. The four ancestors are said to have watched the star of the morning, precursor of the yet unseen sun. In a general way the sun implies a condition of the human race—when it shall be illumined by Manas. The

Balam-Agab, the god Avilix; and Mahucutah, the god Hacavitz—all very powerful gods, but Tohil, the creator of fire, was the god of the whole Quiche nation. The tribes of Tamub and Ilocab likewise received gods at the same time. Here also the language of all the families was confused, so that no one of the first four men could any longer understand the speech of another.²⁵ Therefore they decided to leave Tulan; some went eastwards and some came this way. And their hearts grieved, for long was the way and many of them were left on the road. Nevertheless they passed to this side as if there had been no sea; for they passed on scattered stones, and they called the place "Arranged stones and torn sands," a name which was given them in their passage in the inside of the sea.²⁶

Afterwards, on account of the rain and hail, there was no more of the fire that made itself for the four men. Then Tohil created fire for them by stamping with his sandal. Also had the fire of the tribes gone out and they were perishing of the cold, but when they came to the patriarchs and asked for fire, they were not well received. Then appeared before them a messenger from Xibalba, who spoke to them in this wise: "Give no more fire to the tribes until they have given to Tohil. Wherefore ask Tohil what he shall require for the fire." And straightway he disappeared without, however, ceasing to exist. Then word went forth from Tohil that the tribes should learn to renew the fire by sacrifice.²⁷ Nevertheless, one band stole the fire in the smoke, and straightway their majesty and wisdom, hitherto in them in obscurity, came to them at Tulan.²⁸

Now about this time the three gods spoke to the four men: "Lo, dawn already approaches, now we must rise up; let us not stay here; carry us into some secret place." Thereupon the gods were hidden;²⁹ Tohil and Avilix in deep ravines of the forest, but Hacavitz was estab-

Sons of Mind are said to have come from Venus (the star of the morning); but not all the human animal forms received the full light of mind. Some received only a spark, some were merely overshadowed by it; so, with the majority of the Quiches—it was in the beginning "verily, not at all the same sun as that of today," that is, when Manas had become more fully incarnated in the race. The god of the fourth man is not taken into account, since he had no family; there were only three divisions of the Quiches.

²⁵Compare the story of the confusion of tongues at the building of the Tower of Babel, in the Old Testament.

²⁶This suggests a migration from Atlantis. Compare the Old Testament story of the exodus of the Jews from Egypt.

²⁷There is a resemblance between Tohil's demand and that of the third chapter of the *Gita*: "With this nourish the gods, that the Gods may nourish you," etc. Most translators think the demand was for human sacrifice, an interpretation possibly supported by subsequent events; but when human sacrifice was practised, the gods were hidden.

²⁸The band who stole the fire recalls the story of Prometheus.

²⁹The hiding of the gods may have several meanings. At least we see that the time comes when the Divine Beings withdraw from the world. Furthermore, in the course of civilization, which becomes ever more material, men forget the god within (Atma-Buddhi-Manas) and look for an external god to worship; and as their hearts become more stony, so do they worship idols of stone. Later on in the book the hidden gods, invoked by means of various practices, make known their presence by animating the stones.

lished on a great pyramid, and Hacavitz is the name of the mountain to this day. At last the sun commenced to advance and there was great rejoicing. The dawn enlightened all the nations at the same time. Yet was not the sun then in the beginning the same as now; his heat wanted force, and he was but as a reflection in a mirror—verily, not at all the same sun as that of today. Nevertheless he dried up and warmed the surface of the earth, and answered many good ends. Another wonder when the sun arose! The three tribal gods, Tohil, Avilix and Hacavitz, were turned into stone, as were also the gods connected with the lion, the tiger, the viper, and other fierce and dangerous animals. Perhaps we should not be alive at this moment—because of the voracity of these fierce animals—had not the sun caused this petrification.³⁰ And the people multiplied on Mount Hacavitz, and here they built their city. It is here also that they began to sing their song, called Kamucu (we see). And this is what they said in singing: “Alas! we ruined ourselves in Tulan, there lost many of our kith and kin, they still remain there, left behind! We indeed have seen the sun, but they—now that his golden light begins to appear, where are they?”

The early portion of the fourth part of the *Popol Vuh* tells how the four patriarchs withdrew from association with their fellows, but were occasionally seen, together with the gods, in the mountains and forests; human sacrifice began to be secretly practised and strife with the other tribes began. First the tribes tried to entrap the three gods, failing in which they organized an armed effort, which was repulsed by the letting loose of numberless bees and arrows, so that they were finally reduced to submission. Now it came to pass that the life of the four men was drawing to a close. No bodily sickness nor suffering came upon them, but they were informed that their death was near. Then they called their wives and their sons around them to receive their last commands and in the anguish of their hearts they sang the sad song, Kamucu, the same they had sung when first the sun rose. Then instantly the four old men were not, but in their place was a great bundle; and it was never unfolded, neither could any man find seam therein upon rolling it over and over. Therefore was it called “The Majesty Enveloped;”³¹ and it became a memorial of these fathers, and was held very dear and precious in the sight of the Quiches and incense was burned before it. Thus disappeared on Mount Hacavitz the first

³⁰This refers undoubtedly to the gradual condensation of all forms of life, from the astral or semi-physical—symbolized by the rain and the cold—to the solid state, during which process the animal forms dwindled in size and so ceased to be a menace to man.

³¹The passing of the four old men suggests the disappearance of Enoch (Genesis, V, 24). Enoch is the term used for a “seer,” and his sudden taking away symbolizes the disappearance among men of the sacred and secret knowledge, called in the *Popol Vuh* “the Majesty Enveloped.”

men, who came from the East, from the other side of the sea. Long time had they been here when they died; and they were very old, and surnamed The Venerated and The Sacrificers.

After the death of the old men, their sons, in conformity to the recommendation of their fathers, passed over the sea. And when they arrived in the East before the lord Nacxit,³² the name of the great lord, whose power was boundless, he conceded them the sign of royalty and all that it represents. The remainder of the book is concerned with the history of the various tribes and an account of the great Adept-King Gucumatz, who ascended every seven days into heaven, every seven days into Xibalba and every seven days put on the nature of the serpent and verily became serpent. The narrative ends with an account of the building of the great White Temple in which was preserved a square black divining stone,³³ and the organization of the priesthood.

³²Nacxit was a name for Quetzalcoatl. Some commentators think "the East" refers to Atlantis, others, to the eastern part of Central America.

³³The name of the stone and the temple in which it was preserved was *Caabaha*, meaning House of Sacrifice. The striking similarity between this name and the Mohammedan sacred stone, *Kaaba*, meaning *square* or *cube*, is what first revealed to Brasseur de Bourbourg the astonishing parallelisms to other religious systems found in the *Popol Vuh*.

UNIVERSAL ANALOGY

Everything in the Universe follows analogy. "As above, so below;" Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual.—*S. D., I, p. 177.*

The refusal to admit in the whole Solar system of any other reasonable and intellectual beings on the human plane, than ourselves, is the greatest conceit of our age. All that science has a right to affirm, is that there are no invisible Intelligences living under the same conditions as we do. It cannot deny point-blank the possibility of there being worlds within worlds, under totally different conditions of those that constitute the nature of our world; nor can it deny that there may be a certain limited communication between some of those worlds and our own.—*S. D. I, p. 133.*

YOUTH-COMPANIONS

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

"HELLO, there, have you done your arithmetic lesson?"

Ernest turned around in pleased surprise, for he was a new boy and the first couple of days at the strange school had been a bit lonely.

"Sure," he answered with a friendly grin. "Not so bad, was it?"

"Don't know. Haven't done it. Let's have a look at your paper."

Ernest turned very red and gulped uncomfortably. "Oh, I say! I can't do that, but I'll help you work the problems out if you want me to."

And then he felt very much as if he had had a slap in the face, for the other boy turned away exclaiming, "Oh! All right, Goody-Goody!" with a sneer that hurt far more than the words.

And yet Ernest was sure he would be feeling worse if he had shown his paper. At least he didn't have that "all-gone" feeling a fellow has after he's gone ahead and done something with that "Don't!" yelling at him inside, that they call the "Voice of Conscience" at Theosophy School.

Douglas did not hold his resentment long, for Ernest proved to be a fine, all-round chap, good at the bat and just the first baseman the boys' team had needed. But he had not forgotten the incident. One Saturday, when the two boys were on the way home after a strenuous game, he asked Ernest why he thought it wrong to help another fellow.

The question took Ernest by surprise and he answered slowly, anxious to put his point of view so it would "get across." "That's not it, Doug. I'd have been glad to help you—to show you how to do it yourself, you know. But if I gave you my paper, knowing the answers wouldn't do you any good; I'd be helping you to cheat, and you couldn't get away with it."

"A lot I couldn't! Miss Batts never would know the difference."

"It isn't just Miss Batts, old man! It's the Law you couldn't fool."

"Huh! What do you mean, the Law? I guess the police would have their hands full if they tried to catch all the boys that crib in school!"

"No, I don't mean the police any more than Miss Batts. It's just that this is an honest world and you have to play fair or suffer for it. If you start anything you are sure to get the come-back, and if you do

anything that isn't straight you can look for a come-back you won't like."

"Say, what is this 'Be good and you'll be happy' talk?" jeered Douglas. "Do you mean I might never draw a harp to play on if I copied an arithmetic paper?"

"No, I don't," declared Ernest stoutly. "But you never saw anything that didn't have a reason why it was. You can't think of anything without a cause back of it. And you can't do anything that isn't setting up a cause for something else. Just for instance, you might grow up and never know how to work those problems and you might need some time to show you did know how—to get a job or something."

"Well, what harm would that do *you*, if I didn't?" demanded Douglas, impressed in spite of himself but unwilling to give in.

"Not a bit, if you copied the answers out of a book or off somebody else's paper, but if I let you copy them from *me* I'd have been helping you to do wrong and I'd be just as sure to suffer for it. But the worst come-back of all, it seems to me, is that if you once let yourself do what you know isn't right it makes it easier to do it the next time, until finally you forget that you ever knew it was wrong and do it almost without thinking."

"Say, I believe you're right on that. I do remember feeling awfully bad the first time I copied somebody's answers. I was just a little kid, too. Of course my mother and the Sunday-School teacher go on about being honest, but I never could see why, if you could get by the teacher with it, cheating did any harm. It puts it straight up to a fellow, doesn't it, that even if you fool the teacher you haven't heard the last of it? Honestly, though, it sounds as if there might be something to it."

"Surest thing you know!" responded Ernest heartily. "Well, here's my corner. So long, old man!"

"So long!"

And Ernest went whistling up the street, kicking a pebble before him and rejoicing to think that his standing on principle, which had seemed so hard at the time, had borne such good fruit in the opportunity to tell another boy some of the truths of Theosophy that help a fellow to see things straight.

WESTERN OCCULTISM*

IT IS not the best thing to rely upon any *living person*; I mean to the extent of idealizing him. For if such an one should be swept into seeming darkness for a time, its effect might not be good for us, and might dishearten. In reality the Masters are Those to whom we should turn our thoughts.

Those who are really "touched" by the inner fire are usually full of the idea of work for humanity. The desire to be and to do comes out strongly and clears the way for true and permanent growth, with its seasons of expansion and retardation—which means growth and solidification—necessary processes, as we see, in nature.

There is no need to grope, nor stagger, nor stray; for the chart that has led many to the goal is in our hands in the philosophy of Theosophy.

Do not be too anxious. Abide the time when your own inner demands shall open the doors. Those Great Ones see every pure-hearted, earnest disciple, and are ready to give a turn to the key of knowledge when the time in the disciple's progress is ripe.

No one who strives to tread the path is left unhelped; the Great Ones see his light, and he is given what is needed for his best development. There are no veils on that plane of seeing.

The help must be of that nature which leaves perfect freedom of thought and action—otherwise the lessons would not be learned. It will come for the most part in ordinary ways, and from one or another of the companions with whom you were possibly connected in other lives, and whom your soul will recognize.

There may, and often does come a time, when one feels like "standing on nothing, in nothing, and about to topple over." The centre of consciousness has been changed; old landmarks are slipping away, and sometimes black doubt ensues. Doubt and fear belong only to the personal consciousness; the real Perceiver, the Higher Ego, has neither. The *Gita* says: "Cast aside all doubt and fight on."

And never for one moment think that you are not going on with your journey.

It is well for us if we can always have deep down in our heart of hearts the consciousness of the nearness of Masters; by Their very nature They must be near to every true aspirant.

The Great White Lodge exists for the service of humanity; They need and welcome workers in the world. Is it strange, then, that the light of souls attracted towards the path of unselfishness should receive

*From the sayings of Robert Crosbie.

Their cognition, and when deserved—when needed—such succor as Karma permits accorded?

They, Themselves, have written: "Ingratitude is not one of our vices;" and while we may not claim gratitude from Them, yet we may be sure that compassion absolute is there, and with it the understanding of the nature and needs of each aspirant.

"KILL OUT DESIRE"

Question—In the *Voice of the Silence* one is told to "kill out desire," but in the *Ocean of Theosophy* Mr. Judge says that even a Buddha or a Jesus had to have a desire to benefit humanity and "persevere with the desire in his heart through countless lives." Will you please explain?

Desire, or Kama, is the *motive*-principle behind all Karma—or manifestation. It is one of the seven principles in Nature as well as in man, and hence is universal in scope, individual in application. All the principles are inter-active and therefore *transformable*, "one into another, in a double, centrifugal and centripetal way, *one* in their ultimate essence, *seven* in their aspects."

In the same chapter of the "Ocean" Mr. Judge calls attention to this *double* possibility of each Principle:

"The desires and passions, therefore, have two aspects, the one being low and the other high."

Also, he calls Kama, or desire, the "balance principle" of the seven, because Kama—desire, motive, aspiration, the energizing Principle—may be directed up or down, according as the "Self of Spirit" or the "self of Matter" operates the *alternating* current of this Power. In any case, it is one and the same Power—Life or Consciousness in action. In "matter," Kama or desire is the "*self-reproductive* principle in all Nature;" in "spirit," Kama is the *Self-energizing* principle. One is "induced," the other "Self-induced."

Clearly, in the "Voice" it is the "low" or centripetal aspect of Desire which is meant, for the injunction is to "kill" it, and it is immediately followed by the synonym *Tanha*—desire for *sentient* existence; while as clearly it is the "high" or Buddhist aspect of Kama that inspired the Buddha to make a "vow" or desire. Will and Desire are both aspects of the same motive-principle—Kama or Buddhi—coupled with Manas, the incarnated Ego or Self. When energized by Kama, Manas is self-seeking, when energized by Buddhi, Manas is SELF-serving. No wonder, then, Mr. Judge speaks of Kama as the balance principle, for it is the bridge, the *antaskarana*, between "Entity and Non-Entity," between the mortal and the immortal.

THE WISDOM-RELIGION

ALL manifestations, however diverse, begin and end in the same Substance-Principle. Upon the clear apprehension of the absolutely fundamental character of this Basis depends the emancipation of the human being from thralldom to some form of the Personal God idea. This idea lies at the root of all such conceptions as fate and free-will, of destiny, chance, luck and accident, quite as much as in those of gods, angels, devils, powers good and evil which intervene in irresponsible over-ruling fashion in the affairs of lesser beings. Our greatest scientists are quite as much under the sway of this idea as are the theologians of the various religions and sects. Those who talk of the "laws of nature" instead of the "will of God" use different words, but the idea behind both phrases is the same. They all imply irresponsibility on the part of the Most High that men can conceive or imagine.

Whatever the terms employed, they all imply a relation between the affairs of men and lesser beings and the affairs of higher because more powerful forces—a relation which now accords with, and now opposes our own purposes and objects. And since these favorable and unfavorable interferences go on continually, impartially affecting both the good and the evil, both the believers and the unbelievers, it is an unavoidable inference that men do not understand, however much they may believe in and dogmatize concerning the Unknown, which is present but not perceived directly. It is the fact of this unknown universal Presence that is stressed in the teachings of H. P. Blavatsky and her Masters. That Presence is to be witnessed as well as experienced throughout the whole of nature visible and invisible: invisibly as the power of action and reaction resident everywhere in everything; visibly as the resultants of the exercise of that power.

It is this universal power of action that is indicated by the word Karma, and it is through Karma that all manifestation accrues in the triune form of creation, preservation, and destruction. Whatever God or gods may be, whatever heavenly or infernal entities may exist—if they act, they must themselves become participants in all that flows from their actions; they are no longer free, that is, irresponsible; they must take what comes, the highest as the lowest, the most divine as the most infernal. No being can separate a cause from its effect, but any being can, within the measure of his intelligence, control his own power of action and reaction, act or abstain from acting in any given direction. He can start or refrain from starting any given action, but, once started, he cannot avoid the sequence of actions until that sequence is

finished. And what is the sequence of any action? Its cycle is not complete till the whole of nature has joined in the action and in the abstention from action. The Deity is an Omnipresence as well as a Presence, and is, therefore, equally in action and inaction, not present in the one and absent from the other, not more or less in one than in the other. The Deity is present equally in manifestation as in non-manifestation, in Karma as in Nirvana, in hell as in heaven, in matter as in spirit, in effect as in cause. To pray to the Deity is to imply that it is absent, or offended, and may be brought back and placated; that the finite has power over the Infinite; that the relative and mortal can affect the Absolute and immortal. To ignore the Deity is to say that though there are lesser powers there is no Supreme Power; that though there are effects there is no Cause; that though we can act, with or without intelligence, there is no basic Intelligence within or beyond our angle of vision; that though we are beings, there is no Be-ness beyond our minds, no Matter beyond our bodies, no Will beyond our desires, no Absolute beyond our relative, no immortal beyond our mortal. H. P. Blavatsky and her Masters stressed that body and Matter are one; that being and Life are one; that mind and Intelligence are one; that the manifested everywhere is the evidence of the Unmanifested; that the omnipresent Duality of all existence is the proof of the absolute Unity within and behind all; that the presence of the Perceiver in the midst of his perceptions identifies every being with That which is no-being and no-thing; that all action or Karma is experience of the Supreme, and, from this unending experience, unending evolution from ignorance to knowledge, from center to circumference of manifestation is possible to every being.

“I will now tell thee what is the object of Wisdom, from knowing which a man *enjoys* immortality. It is That which has no beginning and of which it cannot be said that It is either being or non-being.”

The “double object” of her Mission, as declared by H. P. B., was to place before the minds of those willing to receive, the means by which men may verify for themselves their own *identity* with the Supreme Spirit, and develop in themselves their own latent Divine powers. Unless there are, indeed, Mahatmas, Masters of Wisdom, veritable Divine Beings in human form, who have achieved this consummation of evolution, men must continue to fall prey to their own ignorance and misconceptions of Deity, of Nature, of their own Self, and so alternate between atheism and theism of one kind or another.

All history and tradition show, as all existing facts show, that men have innate in them the conception of Something universal, permanent, immovable, not affected by anything finite or transitory; equally, that men have innate in them the perception of change, of action, of cause

and effect, of sequence; finally, the innate perception of some kind of a relation between these two sets of perception. What men do not see is that the one set of ideas is innate in their immortal and the other in their mortal nature, and that the relation is in themselves, who are both mortal and immortal, both finite and infinite, both Divine and human. By no possibility could that which is mortal and finite ever *become* immortal and infinite; equally, by no possibility could that which is immortal and infinite ever become mortal and finite. Man does not recognize himself as that Something of which it cannot be said that it is either being or non-being; does not recognize that Something as the Absolute in all things and beings, whether higher or lower in the relations and interactions which constitute the visible and invisible Universe. This recognition is not the perception of what are familiarly called spirit and matter, good and evil, and so on, but the perception of Self, the consciousness of Self, the realization of Self as absolute. Self-consciousness is the only Self-evident fact in space—depends on no thing, on no relation, on no contingency whatever. All else is relative, but this is absolute, is beyond time, space, and causality.

To understand this doctrine of absolute Unity present in the midst of all diversities, unaffected by them; to identify Self as That, to act for That in all relations, is to enjoy one's immortality, is to live in Spirit and not in Matter, is to assume a Divine and therefore infinite responsibility for every exercise or non-exercise of the Supreme Power resident in Self alone, is to accept whatever may befall as to one's mortal nature, is to make constant sacrifice of the mortal to the immortal, of the lower to the higher, for only thus can seeming evils be converted into powers for good. This is the highest philosophy, the purest religion, the noblest science, possible to any being. Its resultant is "emancipation from the *bonds* of conditioned existence." In this doctrine there is no room for compromise, for it is the doctrine of the One Self in all that was, is, or shall be. There is no room for favoritism, for pleas in avoidance, for vicarious atonements, for personal saviors or personal salvation, for the god or the devil of any religion. It is the doctrine of knowledge and works, not faith and prayers.

These are the fundamental teachings of H. P. B. and her Masters, as of all the Predecessors. By them anyone can judge the doctrines, the professions, the practices of any man—himself or any other; the teachings of any creed or sect, whether called theosophical or otherwise.

THE TRANSFORMER

IT is a most interesting and profitable study to stand off now and again from what we are doing, what we are saying, what we are thinking, what we are experiencing. The first thing that results from it is the clear perception that we are not anything that we do; we are not anything that we say; we are not anything that we think, and we are not any of our experiences—whether the most delightful or the most torturing. Ordinarily, we are so *absorbed*—the word holds more than a conventional meaning—in what we are experiencing that it is as if we *are* that experience.

Everywhere in nature is the clear evidence that everything perceptible to the senses is in a constant state of transformation—the real idea behind the terms metempsychosis, transmigration, reincarnation. In whatever direction we look, we see that everything is in transformation, is never for one moment the same; but has it occurred to us that wherever there is transformation, there is a transforming power? The very secret of life is this power of transformation, which is everywhere, in everything, but, most of all, clearly to be perceived in ourselves.

Each one of us is a transforming power. And there is a dual use of that power. We can lay hold on something which we think to be separate from ourself—speech, thought, matter, what not—and proceed to change it, but, since there is the thing which is transformed and the transformer, under the law of transformation, they change places. A wheel illustrates: a wheel is one thing but it presents two aspects, the top side and the bottom side. As the wheel revolves, that which was at the top goes to the bottom; that which was at the bottom goes to the top. So, when we act on nature—to use a general term—we are the transforming agent, while sound, or action, or speech, or thought are the transformations which we achieve. In the very act of transforming nature, however, a miracle takes place in us: we become identified with the transformation without in the least realizing the fact. This is what happens when we enter a body. We have already taken a part of nature which was disseminated and drawn it together in a particular form. We exercised our power of formation and transformation in the creation of the body, by drawing the substance from other bodies to this new body, and then we enter that body.

How do we enter the body? Just as we enter anything. We know what it means to put our heart in something: “Oh, put your heart in it; put your very soul in it; put *yourself* in it.” That is just what we do. And we do it so successfully that we lose all sight of Self in the perception of the object into which we have entered, or with which, in other

words, we have identified ourself. The same thing happens as when a man shuts his eyes. The moment we shut our eyes, all nature ceases to be, objectively. The moment we open our eyes, the miracle of the First Chapter of *Genesis* takes place—the whole of nature springs into existence.

Nature—every particle of it—is matter continually undergoing transformation on its own account; yet, from our own standpoint, we have but to close our eyes, and the miracle of annihilation has taken place with regard to the whole of nature. We open our eyes again, and the whole manifested universe again springs into existence. Only, take note: when we close our eyes, and although objective nature has ceased to be, we are none the less in *contact* with nature—it is subjective contact, to be sure, but it is contact, and we name it, memory. An invisible, subjective universe of memory instantly comes into being, the moment we blot out the objective universe. In fact, whatever we see objectively makes no impression of any kind on us unless it arouses memory inside. To see, in the real sense, requires not only an objective perception, something outside, but its counterpart inside, which is memory.

If we think of ourselves, then, as transforming agents, we have taken the first step in gaining a hold on the mystery of our own being. Next, we need to remember the illustration of the revolving wheel—that the top becomes the bottom, and the bottom the top and that there is no separation between the top and the bottom; that it is all one wheel—and we can recognize the fact that we are not only transforming agents ourselves, but that also we are unable to transform anything else without ourselves being transformed, either into the likeness, or the opposite of that which is transformed.

Man is dual as an actor. Suppose we give a name to the upper side of the wheel—the transforming power: call it Spirit. And suppose we give a name to the passive side of the active aspect, the power to *be* transformed: call it Matter. Then, it is not difficult to see how every man is not Spirit alone. He is not Matter alone. He is both Spirit and Matter. He exists whether the transforming power from some outside source is being exercised on him or not. He is that Intelligence which lives and thinks and says “I,” that is, *knows itself*, without which the body does not live, the mind does not think, the eyes do not see.

Chemists are familiar with the term “osmosis,” but they do not realize that a perpetual osmosis goes on throughout the whole of nature: nature physical, energetic, psychic, intellectual, Egoic, Spiritual. When even we look at anyone else, a transformation goes on in us and goes on in him. A part of the Life which is now in us goes out to him, and a part of the Life which is in him enters us.

SOME INTERESTING ANSWERS

MAHATMIC EVIDENCES*

Question—What evidence is there of the existence of any such exalted beings as the Masters or Mahatmas?

Answer—Evidence is of several different kinds, and the inquirer should not confine himself to one single department of evidence or testimony. I assume that in using the word “evidence” the questioner means to include testimony as well. There is testimony of very extensive nature to the existence of Masters or Mahatmas in history and tradition, and these two again divide themselves into many sorts. There is profane as well as religious history, tradition depending on recollection solely, and also tradition which has been turned into an historical account of tradition. In religious history and tradition there are many accounts of such beings, reaching from the earliest known religious book down to the very latest date. And in the history of nations, aside from religion, there are numerous accounts of Adepts, magicians, Masters, and others of like character. In almost every country on the globe the traditions of the people are full of statements of the existence and powers and appearances of master minds, magicians, great men, who knew the secrets of nature. United States history of course is very young and need not be called upon for an answer, but the history of Europe as well as its traditions confirms the statements I have made. Going to Asia we have an immense mass of tradition and history telling the same story, while China and all her dependencies relate similar tales of such beings. In the East everywhere there is a universal belief that they exist, have existed, and will appear again. All this cannot be set aside as folly or useless or insufficient, unless one determines to believe nothing but what he himself has seen. If that position be assumed, then no one living to-day can say that they know or believe that the historical characters of the past, known to every nation, had any existence. Turning now to later testimony, we have that of H. P. B., A. P. Sinnett, H. S. Olcott, Mrs. Besant, hundreds of Hindus, many Europeans, some Americans, all telling the same story that they know that the Adepts, Masters, Mahatmas exist and have communicated with or to them. The fact that the inquirer may not have communicated with the Adepts does not dispose of them, nor does it invalidate the testimony of other persons.

Turning from this department of proof we have that which depends upon argument, illustration, deduction. Here everything is as strongly in favor of the existence of the exalted beings spoken of as in the other

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department; for evolution demands that such beings shall exist. To this conclusion even such a doubter as Prof. Huxley has come, and in his last essays declares for the existence of beings of superior intelligence who are as much beyond us as we are beyond the black beetle, and this is more than any Theosophist has ever yet said for the Adepts. If the questioner proceeds along these lines he will come to the same conclusion as many another inquirer has come to.—*W. Q. J.*

COMMUNICATING INTELLIGENCES*

Question—My own experience, and the statements of candid and observing men like Mr. Sinnett, convince me that intelligent beings “on the other side” sometimes—perhaps frequently—communicate with mortals through sight and sound, sometimes voluntarily, at other times by solicitation, both by night and in strong light, natural and artificial. I should much like to know what and who these beings are, that is, “with what body do they come” and of what grade of intelligence. I ask because, 1st, I have myself seen, known, and felt such beings at different times through their manipulation of the finer elements of matter about us; 2d, I am sure Theosophy is able to enlighten me, and, since they have taken the initiation of intercourse, the question seems proper.

Answer—Without claiming any authority on this matter, it seems to me that the “intelligent beings” are in most cases elementals, of which there are some of very high grade but all of which are below the human as to soul and conscience. They do not in the end lead to good, but most frequently to the opposite. The door once open to them, others of any sort may just as well come in. But every case of the sort experienced by the questioner is not necessarily the coming of any other intelligence than one of the many interior selves we are made up of; many of them may be the production of the power of the person’s own astral body which has had some education retained in itself in some other life and now only kept back by Karma and environment. Such is the case with many mediums who do strange things, using their own astral senses and members without at the time knowing that such is the method, just as a man may walk quite well in his sleep. And as it is taught in all good books on this, the elemental world, acting with the inner principles of living men and with the strong shells of gross persons and the astral bodies of those in the astral world who are not wholly dead but live in the passions and astral bodies, is able to “mould matter” in many strange ways and to bring about phenomena of a remarkable character. A simple thought evolved in a definite manner and with a certain intensity will, acting automatically with an elemental, pro-

**The Theosophical Forum*, December, 1893.

duce a rap of great or small force, and may also bring about sensation, such as sight and feeling and hearing. If, however, a seemingly higher order of intelligence had taken the initiative, one should then exercise the very greatest care, as it is certain such intercourse cannot yet be carried on without a disturbance in the system that is for this age out of the normal. But what exactly each experience is or may be would have to be decided on its own merits and by one who could look behind the veil.—*W. Q. J.*

CONTRADICTIONS IN THE "OCEAN"?*

Question—I should like light on some contradicting points in the fifteenth chapter in the "Ocean of Theosophy."

- (1) Man did not come from any tribe or family of monkey.
- (2) No more Egos from the lower kingdoms will come into the human kingdom until the next Manvantara.
- (3) The Egos in the lower kingdoms could not finish their evolution in the preceding globe-chain before its dissolution, and coming to this they go forward age after age, gradually approaching nearer the man stage. One day they too will become men and act as the advance guard and guide for other kingdoms of this and other globes. To my understanding this is two different teachings.

Answer—Beyond question the *Ocean of Theosophy* must have faults.

But I cannot see a contradiction between No. 1 and any of the other paragraphs in the question. The statement that "man did not come from monkeys" is one that relates wholly to his physical evolution. It does not relate to the Ego. The inrush of new Egos ceased at a period long passed. What can be drawn from this is that the Egos and Monads now involved in the earth's evolution are restricted from this on to the end of this Manvantara from coming into the human stage of evolution, with the exception of those confined in the true anthropoid ape family. What this has to do with contradictions I fail to perceive. The statement in No. 3, if correctly quoted (and no page is given), is general and not specific. The Egos in lower kingdoms will become men—but not in this Manvantara—and then will have to begin the next Manvantara to help those below them. No assertion being made that the Egos thus lower now will be men in this Manvantara, there is no contradiction. In order to make a contradiction one has to import into the sentence that which is not in it nor strictly inferable, and this is not an allowed rule of construction. Especially

**The Theosophical Forum*, October, 1894.

so when the whole of the book is construed together. There are, therefore, not two different sorts of systems or evolutions present, but at most a slight want of clearness due to great condensation of a good deal into a small book. A better writer than I am would undoubtedly have prevented the slightest confusion in the reader. But in reading a book the best rule of construction is that which harmonizes the whole rather than one which finds errors by isolating sentences.—*W. Q. J.*

CORRECTION IN THE "OCEAN"*

Question—In the "Ocean of Theosophy," on page 46, is made the statement that it is desire and passion which caused us to be born, and will bring us to birth again and again in this body or in some other. How could we again inhabit this body? Please explain.

Answer—The statement on p. 46 of "Ocean of Theosophy" was a slip of the pen. The intent was to say that desire and passion make rebirth in some body, and it should have said "in some body on this earth or another globe." I do not believe we come back to this body. I also think it is from the context reasonably clear. The "Ocean" was written in a very few days, and hence some slips have occurred in it; this is one, and will be corrected in another edition.—*W. Q. J.*

ADVANTAGES OF CREMATION¹

Question—What effect, if any, does the cremation of the body have on the remaining material principles?

Answer—Cremation has no direct effect on any of the sheaths or vehicles, but it must have the indirect effect of freeing the astral form from the influence of the material body and thus give the astral a chance to more quickly dissipate. It has much less effect on kama and the others above, and none on prana, for the latter is ever present, and in the case of death is simply at work somewhere else. Material fire can have no effect directly on any sort of matter that is not on its own plane, and hence has no effect at all on manas or those above that. From a sanitary point of view cremation is of high importance, as it does away with injurious matter or matter in such a state as to be injurious to the living.—*W. Q. J.*

**The Theosophical Forum*, June, 1894.

¹*The Theosophical Forum*, August, 1894.

ON THE LOOKOUT

THE SCIENTIFIC HUMORIST AT LARGE

Science for August 27, 1926, relates that Dr. R. T. Gunther has a new explanation of the hairlessness of modern man in contradistinction to his hypothetical "cave man" ancestor. The learned gentleman considers that painful experience led our ancestors to divest themselves of their coats of hair for fear of catching fire. This, says the Doctor, made them more attractive to women, and so by sexual selection, the progeny of the cannily hairless waxed and multiplied.

Somewhat less ludicrous, but hardly more rational, is the theory of Prof. H. J. Fleure on the same subject: man is born hairless because his prenatal period is so much longer than that of the ape, giving time for the prenatal hair coat to disappear. But why should it disappear with lengthened pregnancy, and by what reasoning may one suppose that the hairy coat of an ape should be preserved by exposure to the air, alone?

FUNDAMENTAL DIFFERENCES

A letter written by A. E. Howard to the *New York Times* of Jan. 2, 1927, contains implicitly the true "missing link." He claims that a child comes naturally to the power of reasoning within a year after birth, and that the animal is differently constituted, achieving reason neither by environment nor by passage of time. Mr. Howard thinks there is no "missing link" because there never was a connected chain. This is true also of mental evolution, because no single one of the animal species which has ever been traced has shown throughout the whole course of its geological history any advance towards a greater reasoning power than it had at the beginning. Whence this strange force which exists in the human organism and nowhere else, *i.e.*, the ability to develop reasoning power progressively?

Self-consciousness is the key: the mere awareness of Self as an individual gives man a tool by which, if willing, he can expand the powers of his consciousness literally without limit. It is to be assumed that a dog, realizing himself to be a dog, and able to think upon and compare his mental endowments with those of other beings, would, by "taking thought" be able to develop intelligence definitely human. Aye, there is the rub—for no animal possesses that spark of "I am I"—the inheritance and essence of our spiritual ancestors imprisoned within the seemingly animal shell.

For lack of recognition of this spiritual "missing link," modern science continually falls into the upside-down reasoning shown by Dr.

G. Elliot Smith, (*Literary Digest*, July 17, 1926) who says that vision has been a fundamental factor in the development of intelligence of the human type. But ages before human evolution began, according to orthodox scientific theory, there existed many forms of life of far keener vision, and according to this hypothesis, the eagle should now soar as far above man in intelligence as he does in physical altitude. *It is not the vision which counts, but the ability to use it.* The most splendid of artificial lenses engrafted into the skull of an ape would advance that animal no further than he is now toward human reasoning. The finest of optical instruments conveys no intelligent meaning to the blank screen upon which its transmitted image may be thrown. That has to fall within the perspective field of a living intelligence.

Elsewhere (*Washington Star*, Feb. 2, 1926), Prof. Smith opines that the acquisition of speech led to the emergence of the human family and the development of civilization. In this case, his theory is in conflict with those of many other scientists. There is not the slightest doubt that animals are capable of inter-communication. It is claimed, and seemingly upon good basis, that various ape families have well defined languages; yet the word is always the outcome of the conscious need, never the reverse. The animal which gains its wants by grunts and clicks is satisfied therewith, and dumbly suffers the lack of other things because incapable of sufficient self-analysis to know the cause of its unease. The equine family is scientifically claimed to be æons older than the human. The horse language is the same now as it has always been. Intelligence and sensibility lead to the desire for communication, that desire leads to expression, which is language. Expression in turn leads to experience, which reacts again upon intelligence, and produces new sensations and ideas, and this is the true relation between speech and intelligence. But the seed of mind has to be a growing thing in order to unfold by this or any other means, and only in man does it live and grow.

INVOLVED CONSCIOUSNESS

Then comes Dr. Walter Hough, of the U.S. National Museum, (*The Evening Star*, Washington, D. C., Jan. 26, 1926) with the idea that the evolution of man was affected by the use of tools—affected without doubt, never *effected*. Here again the missing link: the *spiritual* spark of intelligence. A group of animals placed in the midst of tools for ages would never develop their use, any more than a monkey learns to use them save through the influence and example of man. There will be no end or resolution to the puzzles and contradictions encountered in the attempt to unravel the racial history of man, until science admits the fact of *innate intelligence* within and behind all forms

of matter: in the case of Man, having superimposed upon it a higher form of consciousness which long since transcended the limitations of matter.

We learn from *Science and Invention*, June, 1926, that a certain fish of tropical America has eyes whose lenses are divided by horizontal median lines, the lower half being designed for vision in water, the other half for vision in the air, and the fish habitually swims with its eyes half above and half below water. Any mechanistic explanation, or even attempt at a successful explanation, of a phenomenon like this is impossible—search the jungle of “natural selection,” “inherited characteristics,” etc., for as many tangled words as one may desire. But given consciousness capable of feeling the need, capable of controlling matter, capable of developing intelligence, however slowly, and you have no longer the possibility, but the inevitability of just such phenomena as this and its many analogues in nature. Small wonder that Prof. W. McDougall (*London Times*, Aug. 11, 1926) has become somewhat of a convert to the Lamarckian hypothesis. Lamarck, it may be remembered, now overshadowed by Darwin, was the man who claimed that adaptations come about by the feeling of a need on the part of an individual, and the corresponding unconscious attempt to develop the necessary organs for its fulfillment. Prof. McDougall says that experiments on rats show that species can change through the efforts of the individuals to adapt themselves. This, be it noted, shows, not the development of intelligence by impact through mechanical senses, but a very definite mastery of matter by innate intelligence of some kind.

UP OR DOWN?

Prof. Edwin Grant Conklin, Princeton, has become discouraged regarding the future evolution of man. (*Washington Star*, Dec. 13, 1926; *Washington Herald*, Dec. 14, 1926). He thinks that progressive evolution has ceased—that since recorded history there has been little evolutionary change, and that of a retrogressive nature. The intellectual capacity of the ancients was greater.

As more of the strange past history of the race unfolds, more and more scientists will be driven to discouragements of this kind, until they realize, theoretically at least, that progressive evolution need not necessarily be in an ascending line. They know not of the vast cycles of human history, of the rise and fall of races, and on a greater scale, of all civilization. In truth, “recorded history” mostly means the history of Kali Yuga, the Aryan dark age, the retrogressive cycle which set in 5000 years ago. Study of its phenomena and of those alone

must indeed produce pessimism and gloom; nevertheless the night must inevitably be followed by day and be its precursor.

This may begin to dawn when more scientists come to be of the same mind as Prof. Stewart W. Young, of Stanford University, who is quoted in the *Washington Herald*, March 26, 1926, as saying that evolution should be taught as a theory which seems to be true, but which may be upset through developments. He says that teachers are in danger of becoming as dogmatic as middle-age priests. We think, however, that this represents a past danger rather than a future apprehension, because science in most quarters is getting more and more into too much of a commotion to continue dogmatic. In fact, it is probable that if so much stress had not been laid upon the anatomical resemblances between man and ape, science would now be well on its way toward a complete reconsideration of the evolutionary hypothesis. That fatal resemblance still dominates scientific theorizing yet paradoxically, Dr. Adolph Schultz, of Johns Hopkins, stating that the study of embryology shows that, though in the earlier stages the gorilla most closely resembles man, indicative of a common ancestry, it is a fact which, looked at from a different angle, gives a reverse explanation. They do have a common ancestry, yet the lower Kongo tribe which believes that the monkey is descended from man (Rev. R. H. C. Graham, *Washington Post*, Jan. 27, 1926) is more scientific, in the sense of being more in accord with nature, than is civilized evolutionary science so far.

OUR HALF-BREED BROTHERS

We learn from the *San Francisco Examiner*, April 25, 1926, that a tribe of the Kalahari Desert, the Heikum Bushmen, makes the Australian aborigines seem comparatively high class. The former are considered little more than worthless animals by the surrounding tribes, as the Veddhas of Ceylon are simply considered speaking animals by many of their neighbors. Says the *Secret Doctrine* of 1888:

... the Australian savages. Nevertheless, even these are not descended from the anthropoid apes, but from human fathers and semi-human mothers, or, to speak more correctly, from human monsters—those “failures” mentioned in the first Commentary. The real anthropoids, Haeckel’s *Catarrhini* and *Platyrrhini*, came far later, in the closing times of Atlantis. The orangoutang, the gorilla, the chimpanzee and cynocephalus are the latest and purely physical evolutions from lower anthropoid mammalians. They have a spark of the purely human essence in them; man on the other hand, has not one drop of pithecoïd blood in his veins. (*S. D.*, II, 193).

Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a *portion* of the Australians and a mountain tribe in China, the men and women of which are entirely covered with

hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by various crossings with such semi-human stocks—*e.g.*, the wild men of Borneo, the Veddhas of Ceylon, classed by Prof. Flower among Aryans (!), most of the remaining Australians, Bushmen, Negritos, Andaman Islanders, etc.

The Australians of the Gulf of St. Vincent and the neighborhood of Adelaide are *very hairy*, and the brown down on the skin of boys of five or six years of age assumes a *furry appearance*. They are, however, degraded *men*—not the closest approximation to the “*pithecoïd man*,” as Haeckel so sweepingly affirms. Only a portion of these men are a Lemurian relic. (*S. D.*, II, 195-196).

THE ROLE OF PHYSICAL FACTORS

Science has of late been studying the remarkable differences developed in the branches of a single species of snails on a South Pacific island, where families are isolated in different canyons. Even within a few years, great changes take place in each valley. H. P. Blavatsky strongly called attention to the important role played in the evolution of humanity by separation and isolation working on the descendants of the same stock. She lays out the motive forces of evolution thus:

FACTORS CONCERNED IN THE ORIGIN OF SPECIES, ANIMAL AND VEGETABLE.
BASIC ASTRAL PROTOTYPES PASS INTO THE PHYSICAL.

The Dhyan Chohanian Impulse constituting Lamarck's “inherent and necessary” law of development. It lies behind all minor agencies.

1. Variation transmitted by heredity.
2. Natural Selection.
3. Sexual Selection.
4. Physiological Selection.
5. Isolation.
6. Correlation of Growth.
7. Adaptation to Environment.
(Intelligent as opposed to mechanical causation.)
(*S. D.*, II, 738).

Many a wise scientist has been forced by the difficulties in his way to recognize the subordinate part played by this material seven, and has turned to that “inherent and necessary law of development,” as Madame Blavatsky knew he would from the first.

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

NORDIC INSOLENT

As reported in the *Literary Digest* for Oct. 15, 1927, United States Senator Hiram W. Bingham delivered a speech in Honolulu which

"blazed with indignation over the insolence of the Nordic toward those he looks upon as his inferiors." Stating himself to be the only American representative of government who had refused to enter the Army and Navy Club at Manila, (Filipinos being excluded therefrom) he said:

"I want to tell you right now that if a half-dozen of the prominent white people of Manila were to invite a few of the cultured and prominent Filipinos to be their guests at a tea, the agitation for Philippine independence would die right then and there!"

The Senator went into considerable detail. He had called upon a wealthy and highly respected Chinaman in that city, a graduate of Yale, who happened to be an old friend. This man's wife had been educated, as had her daughters, in a first-rate girls' school in America, and the two sons of the family had also graduated from Yale. "The Chinese desired to cash a check to meet his pay-roll for the week. Bingham accompanied him to the bank of the International Banking Corporation. The Chinese went to the paying teller's window and presented the check to the white cashier for payment.

" 'What the h—— do you mean coming in here?' snarled the gentlemanly Nordic. 'Get the h—— out of here, you d—— Chinaman, and go down to the other end of the building with the rest of the Chinamen!' The Chinese made no reply, but quietly withdrew."

Senator Bingham also found himself disgusted at a park sign in Shanghai, reading, "No Chinamen or dogs allowed." Inquiring of another Chinese Yale graduate the real reason for anti-foreign feeling in China:

The eyes of the Chinese blazed when he replied that it was the insolence, the snobbery, and assumption of superiority of the white man, his insulting treatment of the Chinese on their own soil. "Never," the Chinese said, "can there be friendship as long as the white race send men to China, whether missionaries or business men, who treat the Chinese like dogs."

RACE PRIDE AND PREJUDICE

The Senator, however, had not happened upon some of the worst instances of the spirit he condemns. It almost seems as though the Occident had left no stone unturned to torture and lacerate the feelings of the darker-skinned, since the dawn of history; adding the peculiar pangs of tortured self-respect to murder, robbery, and rapine without measure and without conscience.

One needs only to place oneself honestly in the position of the Oriental, to realize that if he has not annihilated the white man at every opportunity, it is either because of a *really* "Christian" spirit quite beyond the white powers of attainment, or because of complete helplessness. The Indian Mutiny is correctly called an atrocity; but all the horrors inflicted upon his captives by Surajah Dowlah could not have equalled the vengeance which have been taken by whites for the same indignities.

It is noteworthy that Senator Bingham, speaking in a city wherein his subject could be termed "delicate" received enthusiastic applause, although he said that "There's beginning to be too much of that kind of thing here!" And in fact, the old fanatical spirit of racial pride and ignorance, so far as America proper is concerned, has almost vanished; arrogance we still have in plenty, but to our observation it is manifested as much towards our brothers in color as toward the "lesser breeds without the law"—to quote Kipling's unparalleled lines of sanctimonious hypocrisy.

No need to read the reception Senator Bingham's words will receive in some quarters!

Nevertheless, the time will come when nations which adopt inter-racial justice as their basis of action, will be found living in prosperous harmony with their fellow-states at a time when those whose citadels were cemented with blood ground from the flesh of "lowlier" brother-men, will long since have fallen prostrate, their faces ground into the shameful dust under the heel of Karmic Law. The whole process *in transit* lies before our eyes.

A CHRISTIAN ON CHINESE CHRISTIANITY

Dr. Edward H. Hume, former president of Yale-in-China, thinks that the missions in China are coming to an end, but that the day of autonomous Chinese Christianity may be in the dawning. (*Literary Digest*, Oct. 15, 1927). The new Chinese Christianity "will be in accord with a Chinese understanding of the Christian religion." He says:

What is needed now is the realization that the quest for religious reality is a common quest, one which can be fully attained only when men of different races and of diverse temperaments make common cause and seek together.

The West, he thinks, has never comprehended the Oriental attitude toward religion:

One of the most striking things in every-day China is the syncretism of religions visible everywhere. Religion as men of the West view it—whether they be Roman Catholics or Protestants—is exclusive, intolerant. Again, religious emphasis is quite different in China and in the West. Ask a New Englander what he means by Christian qualities and he will name the Spartan traits of truth, discipline, courage, endurance. The Chinese religious soul will be responsive, on the contrary, to those elements in the Sermon on the Mount which the New Englander has scarcely thought of—poverty in spirit, meekness, humility.

Once more, the militant spirit in religion is remote from Chinese thought. China was more readily won by the Buddhist pilgrim, who came without ostentation, who lived simply as one of the people, who identified himself with the spirit and traditions of China. No wonder an

Oriental inquires whether the spirit of display so evident in a Billy Sunday or an Aimee McPherson typifies the Western attitude toward religion. One is tempted to wonder whether many of our Oriental visitors, who spent impressionable college years in our midst, may not have been emotionally stirred by some such pulpit orator, only to turn away on mature reflection, almost in disgust, from such conceptions of religion.

WHAT DR. HUME REALLY MEANS

In other words, upon the confession of a man who ought to know, the Chinese is by nature more Christian, in the sense of a follower and appreciator of the precepts of the Nazarene Adept, than Christendom has ever yet succeeded in *becoming*, despite all its magnificent pretenses.

A comparison of facts with what Dr. Hume's New Englander calls the "Christian qualities," is as interesting as unpleasant.

Under "truth" we have a two-thousand year adherence to a palpable set of impossible fables, fostered and nourished for the exploitation of mankind.

Under "discipline" we have the deliberate teaching that a man may commit any sin and escape the consequences by throwing himself on the mercy of another being.

Under "courage" we are taught that man has in himself no self-sustaining virtue, but must ever hurl himself feebly upon the bosom of the "Father" for every virtue and strength, as well as all hope of salvation.

Under "endurance"—but how many "Christians" show the slightest aptitude for enduring insult and abuse, for suffering poverty and hardship for the sake of principle?

A TRANSFORMED CHRISTIANITY

There is no doubt, of course, that Christianity will survive for an indefinite time among certain sections of Oriental populations, and that it will vanish through transformation rather than annihilation. But what forms it may take would be hard to say. Certainly the logical and canny Chinese mind will not for long give placement to the wooden absurdities of any of the formal Christian creeds. It is likely instead that with them the figure of Jesus, as it recedes into the distance, will take on the semblance of a brother to Confucius—a great moral reformer, "sacred" in the Chinese sense, but no son of "God"—that figure being too exotic, too alien to Chinese psychology, to maintain indefinite root.

There is a growing willingness among missionary interests to let the Chinese Christians go "on their own." It is not unlikely that harsh events and the moral upset of Christendom during recent years, have brought them unconsciously to say, "Here is our creed—too

grand and high for the stomach of our animal natures, an ideal for us unrealizable. Take it and do what you will with it; at least you can do no worse than we."

X-RAYS AND THE FUTURE

Ignorance of Karmic law leads to an appalling failure to appreciate possible by-products of action undertaken for definite and limited aims. It goes so far that, in medicine especially, one would imagine that the scientific view of action is as of a "one way road;" that a deed performed is done once and for all. Yet the commonest of sense, even in the absence of Eastern wisdom, should indicate that everything has its price, as well as every action a corresponding recompense.

Because the use of X-rays—like that of serums—achieved certain results thought desirable, without any ill consequences following in immediate and plain view, there has been no hesitation on the part of rash medical men and the uninformed public, to seize to the full such advantages as seemed to accrue from that use.

Thus, the experiments on heredity which have been carried on with the *Drosophila* fruit-fly for years seem not to have had their full implications noted until the appearance of an article in *Scientific Monthly* for September, 1927, *Science News-Letter* for August 6, 1927, and *Science* for Sept. 16th. A multitude of modifications were brought about in the germ-plasm of these insects by use of X-rays; the majority of these caused mutations which were either useless or undesirable, and many of them were fatal. Likewise, however, many of them were permanent.

In the above articles Prof. H. J. Muller, of the University of Texas, sets forth a serious warning against the extreme use of X-rays, especially as applied to the reproductive organs. Heavy raying may, in the light of results accrued, change the character of offspring, and more often in a deleterious way than otherwise. The chief effect skips the immediate descendants and fully affects the grandchildren. Some scientists are beginning to have night-mare visions of future generations of monstrosities. Dr. C. C. Little remarks that X-ray treatments applied for the purpose of producing temporary sterility are "little short of a calamity."

FREEDOM AND DETERMINISM

The fatal strength of the materialist-determinist theory, in its root-holds upon certain types of mind, comes from its extremely solid logic. A certain number of forces acting, a certain space to act in, a fixed number and nature of bodies to act on, and a completely mathematical order of nature—and the result inevitably follows; the fall of a leaf is

preordained from cosmogenesis on, and from back of that. What more cast-iron than this? Just so; for there are many things in the universe besides cast-iron, and the failure is in the premise.

Given spirit-matter inseparable, of unbroken unity throughout the universe—and every act of any being or thing is an edict of all nature, a coöperative act of all consciousness.

How could it be otherwise? It is the Great Heresy which blinds to this—"my karma" and "your karma," which, unconsciously and materialistically interpreted, become "circumstances," "environment," and what-not—anything which can be used as a respectable peg upon which to hang moral weakness and irresponsibility. Yet, even in the absence of philosophy, every man is, in his conscious phase, the universally acting spirit, which knows itself—unless the channels of self-perception be hopelessly choked by repeated self-lies. Every man is personally acquainted with his own power of choice; a power which could not exist even as an illusion if such things as outside controlling forces were actuality. Their independent life would indeed make machinery of both body and soul.

INTELLIGENT "MATTER"

Prof. Ralph S. Lillie, of the Marine Biological Laboratory (*Science*, Aug. 12, 1927) boldly accepts and dares to face that which the materialist so fears: the inner power of choice which exists and acts even when the last vestige of its physical counterpart may have vanished. He makes an attempt to reconcile the known categories of physical determinism with the fact of indeterminism as seen in voluntary action. Stating correctly that macroscopic or massive physical action is determinate for all practical purposes, he elucidates what is also true—this determinism is statistical, not microscopic. It may be clearer to compare the atoms of the body, whose mass movement under given conditions can be predicted, with the mass life of a human population, which also may be predicted, though few acts of any one of its units can be so treated.

Prof. Lillie says ultramicroscopic research shows that the phenomena of that realm give evidence of control by individual action of the units, and the laws relating thereto are "imperfectly known."

The stability of an atomic system implies strict determinism and, the possibility of freedom lies in the infinitesimal.

Prof. Lillie senses rather than perceives that, as atoms, worlds and men come into being, the range of choice is circumscribed more and more in action, though remaining undiminished in potentiality. Thus the ever-baffled but indomitable instinct for self-willed action which flames in every atom and every "principle" of the human soul and body.

It is at this stage that the soul-power self-consciously distinguishes itself from the "machine-power" which it erroneously sees as something apart from itself—and man becomes a thinker wrestling with philosophical problems.

The superhuman—not supernatural—stage sets in when that particular congeries of forces steps upon the path, "the small old path," of return to its primordial freedom through full unity with the whole of the Universe.

SCIENTIFIC ADAPTATIONS OF OCCULT ASTRONOMY

Astronomy is arriving apace, despite itself, at the whole Theosophical cosmogonical doctrine, as shown by the theory of Dr. Arthur Haas, of Vienna, as reported in the *Washington Star*, Feb. 18, 1927. He claims that the Universe is slowly dissolving into light and that there is good evidence upon which to base the assumption that light in its turn is retransformed into matter forming the substance of new stars and solar systems. It is this ebb and flow of a tide universally distributed, which gives the answer to Prof. Aitken's complaint that we have some knowledge of what a sun spot is but don't know *why* it is. It is the specialized focusing of the great cosmic out-flow which he fragmentarily recognizes in his belief that the source of solar energy is inherent, and he sees as through a glass darkly that the present form of our planetary system is the result of an orderly process of evolution, though honestly confessing inability to give an account of the origin thereof. Compare with H. P. B.'s statements:

Upon inaugurating an active period, says the Secret Doctrine, an expansion of this Divine essence from without inwardly and within outwardly, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. (*S. D.*, I, 4. Proem).

If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest . . . are but so many various differentiated aspects and transformations . . . of that One . . . the totality, in short, of objective existence—. . . Occult Cosmology may be mastered. (*S. D.*, I, 75).

Especially if it be understood that the *One Universal Element* is the inner soul not only of matter but of all the forces manifesting through matter and through the human mind and soul as well.