

A U M

Move forward the wheel, O thou whose sight is infinite! Rarely art thou met in the course of many thousands of *Æons*. Display the benevolence thou hast observed in so many former generations; open the path of immortality.—SADDHARMA-PUNDARIKA.

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NOT to speak of other movements, the Theosophical area contains now as always many men and women who are striving by all the means known to them to find and follow "the Path which is not manifest." These have faith in the Masters, and are diligent students of the Theosophy left of record by H. P. Blavatsky, whom they believe to have been the Messenger of those Masters—yet, like other men in other movements, these students have not discovered within themselves that surety which tells them unmistakably that the Way has been found.

Theosophy, Occultism, *Chelaship*, are vain words if transcribed by the intellect alone, or by the heart alone, or by the barren practice of the virtues: "The whole nature of man must be used wisely by the one who desires to enter the way." If we grant that the Mission of H. P. B. was to the whole world of mankind, it may not be amiss to ponder what provision she made for that small segment which essays to take her Mission seriously. Surely, if she labored to inject into the race-mind those great ideas which must little by little leaven our human nature, she should also have taken thought for those to whose charge and succession the destinies of the Theosophical Movement must needs be transmitted after her departure from among her students.

The world-old means of learning is through precept and example. Perhaps these are more, much more, than a mere means of learning: perhaps they constitute that bridge between two worlds which has for so long been closed to mankind, yet over which the Divine beings travel in full consciousness. Few are they

who profit to the full by precept; fewer still who are able to find in a great Example the solution of the problem of human life and destiny. So, if Theosophists are to read aright, they must seek a large measure of understanding of the Six and Ten *Paramitas*, or transcendental virtues.

Virtue and virtues are no new thing under the sun, but few Theosophists would disagree that the Virtues, as understood and embodied by the Masters of Wisdom, *are* transcendental: they are no mere qualities of human character, but the essential elements of the spiritual life. They are the fruits of wisdom, not the evanescent blossoms of faith and hope. Love, loyalty, devotion to the precepts and example of the Teacher—these are Virtues which germinate, take root, and grow in regions beyond the horizons of human intellect and the personal or psychic nature.

It is worth while for every sincere student to consider the Theosophical life of William Q. Judge from this point of view, which is that of the Masters of Wisdom—for it is written that They have regard only for those who square their lives by it. It is well known that after the death of H.P.B. all that before was hidden in the hearts of her students quickly came to the surface in the melting-heat of trial by probation of their fitness to carry on her work with zeal and wisdom. In the human sense, all would have passed muster for their intellectual understanding, for their moral qualities of sincerity and earnestness, for their capacity to repeat to others the precepts she had recorded in "The Secret Doctrine" and "The Voice of the Silence." In the human sense, again, this signified their competency to teach Theosophy; attested their own progress on the Path; certified them in their own eyes and in the eyes of others as true Disciples or *Chelas* of the Masters of Wisdom.

Aye, verily; but was it so? Before the end of the century, within less than ten years after the departure of the Teacher, her Mission became a failure among Theosophists themselves. Where there had been one Theosophical Society, there were now many theosophical sects. Where there had been one esoteric School, there were now half a dozen, each with a different Instruction. Where there had been one teaching of Theosophy, there were now many warring revelations. Where there had been one Teacher, there were now many Successors claiming authority. From these earliest segmentations fresh schisms have developed with the passing years, the breach between them all, and between all of them and the original precept and example, widening and deepening with

each new departure. Many can be found in the ranks of all these departures who sincerely lament and deplore the existing situation in the Theosophical world, and who long for some kind of a bridge over which all may pass to the restoration of Theosophical fraternity. If the hope is to be realized, all these sincere students must return to the point where H. P. B. left the Movement intact, and reconsider the facts then and now—for the facts now are the legitimate issue of the facts then. The facts now show that a great and well-nigh irreparable error, an Occult break, was made then by the foremost Theosophists—those to whom the bulk of the members looked for direction and guidance.

Among them all, William Q. Judge stood after the death of H. P. B. as he had stood during her life-time, the faithful Pupil of a faithful Teacher. Such was his loyalty to her precepts and to her example that no one has ever found, in all his extensive published writings and his abundant correspondence, one single questioning note of the good faith, the dependable knowledge, of his Teacher, one single departure from the concordance of her Teaching. It is a record that stands unique. Where others had doubts, Judge had faith. Where others wrote and spoke of H. P. B. as dead, Judge to the day of his own death continued to regard her as the living, active Presence which kept the whole Movement in being. Where others looked for a Successor, or claimed to be that Successor, Judge continued to look to H. P. B. for his example, to her writings for his instruction. Can anyone doubt upon what lines the Movement would have been conducted, if the influence of William Q. Judge had prevailed among Theosophists after her death as the influence of H. P. B. prevailed among them up to the time of her departure?

After the death of H. P. B., it was the unanimously recorded affirmation of those who formed the Council of the Esoteric School established by her, that they looked to Mr. Judge as the Representative of H. P. B., and they certified to the Theosophical world that H. P. B.'s last words addressed to the School were: "KEEP THE LINK UNBROKEN; DO NOT LET MY LAST INCARNATION BE A FAILURE." This was no new and startling promulgation on the part of the Council: it was the pledge of its members to continue toward Mr. Judge in the same loyalty that he had shown to H. P. B. and that she had shown toward him—the loyalty of a younger brother to an elder; of an elder brother to his younger associates. Who can doubt the unbroken continuity of the Theosophical Movement if the members of the Council had remained

as loyal to their pledges as H. P. B. and Judge had been to theirs? In the years which followed, as the fires of friction raged among those who had pledged themselves to carry on the School and the Society as she had committed it to their custody, those who had been loudest in their protestations of fidelity to her and her mission lost sight of the straight and narrow path. They began those wanderings in the wilderness of psychism which have produced the present chaos in all the many societies which have filled the once fair field of Theosophical endeavor with the tares of bewilderment. Over against these claims to precedence and authority, Judge went his way during the years which remained to him, a shining Example of the Theosophic life, as H. P. B. had borne witness before him.

The loyalty of Judge, like the loyalty of H. P. B., and of the Masters of Wisdom, was undivided. He had no mental reservations of any kind. He had resolved his doubts in the crucible of faith—of faith in the Masters of H. P. B.; of faith in Their Theosophy as she had recorded it; of faith in H. P. B. as the Teacher sent by those Masters. He tested himself and all others by this triple test. Many are those who claim loyalty to H. P. B., to Judge, to the Masters; many more are still of divided mind in regard to H. P. B., to Judge, to Masters' Theosophy. All these need to submit themselves to a searching inquiry of their own understanding and application of loyalty. He cannot possess the *Paramitas* who still halts between two opinions. No one can find the heart of the Teaching who still doubts the Teacher. No one can become a *Chela* who cannot distinguish between true and false *Chelaship*. The eternal question for the Theosophist can only be answered by each for himself. What was the relation between H. P. B. and her Master? What was the relation between H. P. B. and Judge? What is the relation of the Theosophist to both?

Reduced to terms it is not difficult for any student to ascertain that the loyalty of H. P. B. was a transcendental loyalty; that the loyalty of Judge was of the same nature. Those who see this will make the sustained effort to inspire that same loyalty in themselves and in all other Theosophists. Then, indeed, may we all bear common witness, in precept and example—the only Spiritual Authority which the Masters recognize. Thus may we all, in our turn and in our degree “KEEP THE LINK UNBROKEN.”

STUDIES IN REINCARNATION

I

MEMORY

WHEN a Theosophical book or speaker says that a man can "prove" Reincarnation for himself, it may to some smack of the wandering charlatan who for a sufficient price promises open gates to any weirdly impossible accomplishment. But, in the case of reincarnation, it happens to be true as a *possibility* to any man, though not often one realized. The inquirer must therefore proceed under his own power with the compass-guidance given by the Predecessors and such navigation points as may be given him from the books by those of wider study.

To such an one, it is suggested that he begin an attempt to understand the nature and structure of *knowledge* itself, aided by the widest reach of general learning and experience in his possession. Success in this will show the disconcerting fact that he *knows* only three things as an inseparable function of existence: first, that he is; second, that he undergoes certain internal experiences; third, that he undergoes apparent impacts from without. All else than these are but tricky tales of the undependable senses.

If he will then apply these criteria of knowledge to all the classes of things that he thinks he knows, he will find that nearly all his mental store is logical, inferential, or testimonial—not direct. Then he is in a position to compare that logic, inference, and testimony with the logic, inference, and testimony bearing on reincarnation. If he is philosophical and honestly self-analytic, he may at this point find a sudden fluidic transformation of his skepticism set in; he may see the whole universe of knowledge from a new angle of vision permitting him to pick and choose as though all things were new, seen for the first time. In homely words, he can now take an *unprejudiced* view, relatively speaking, of that which at first may have raised the hackles of his skepticism—a skepticism in all probability to find its last stronghold in his first objection to reincarnation—why doesn't he remember past lives? The knowledge consisting of memory seems to him more intimate, definite, and conclusive, than that brought by any other perception save "I-am-ness." Our conception of individuality is based upon memory. The perception that that conception is itself an illusion will be the beginning of wisdom on reincarnation, and the gate to knowledge of what memory *really* is.

Now immediately under his eye is at all times the neglected fact of *two totally distinct forms of memory*. If he will strip his consciousness of all memories, he will see Self as a self-existent and self-supporting binder stretching unchanged through all that he has known. He may have had a multitude of faded memories, may have been through delirium, amnesia, hypnosis and what-not. But wherever he looks along that past, he will find that fathomless self-existence to have preceded every experience and to have run through every experience without alteration. He may with much difficulty bring up some tattered half-forgotten circumstance of childhood, and gaze upon the rents in it made by the tooth of time. But when he turns to that which stood darkly in the midst thereof as Perceiver, he will find no rents. He will find self-existence, as it was upon that occasion, as clear and bright as at the current moment. *Nor does it in any way differ from his present perception of self.*

Then let him look ahead along the ways of his life. He will see a multitude of happenings envisioned, pleasant or unpleasant, based upon desire, fear, and past experience. Tomorrow, relatively clear; day after clouding a bit, and the years toward the grave fading out in perspective even as the years of the past fade toward the cradle. Where the images of the past fade by the overlay of subsequent experience, the previsions of the future fade under an accumulation of ramifying uncertainties. But there is one central perception of the future which is subject to no uncertainties. However broken and wavering the images of the future are seen, the image of Self as the Perceiver stands through the future as clear, as unevadable as it is in the present moment and as it was through all the past. He cannot see when That began; so far as he is concerned It never existed. He cannot see change in all the time that he has known It; he cannot see It change through all, including death, that is to come. *He can make no distinction in the face of his present perception of It, as he perceived It in the past, and as he perceives It in the future. Gazing upon the very basis of his being, he gazes upon Eternity! Its future is as clear as Its past!*

Will he not now be open to the possibility that this mysterious black wall of Self, once pierced, would reveal the past of whatsoever eternities It has undergone? Ah, there's the rub! Also would be revealed the eternities of the future and the whole anatomy of Time! It is veritably so; behind that wall "pass-not" move the gigantic events of a planetary evolution; nearer than near; but alas, for most, farther than far!

Now in this lies the implication of a constant osmosis of experience from daily life through that wall and into the mysterious sanctuary of eternal records. Why then cannot daily experience draw upon the stores of the past, as well as contribute to them? *Because of its attachment to time-bound conceptions of self!* Note well, then, that the passage through the walls of Self is made only when all hold on the finite conception of self is loosed utterly. In this lies the whole key.

As we are in daily life we cannot remember the real past, except as we remember the experience of deep sleep; that is to say, in formless impressions, subtle urgings which tantalize more than they impel. But that which we are in daily life is based upon our conception of ourselves as a body and brain having beginning, and as a chain of experience and recollection beginning therewith. This brain is able to remember what has happened to it; it is unable to remember what happened before it existed. For real memory, therefore, we have to look to That which stands unchanging beyond the changeable brain.

Yet we know that even the brain in its processes copies that which lies above—namely in its one-way osmosis of recollection. We know that the experience of many decades ago may lie dormant in the brain until struck into clear and fresh life by some mnemonic happening, by accident, disease, or hypnosis. But until that moment the experience might as well not have been lived so far as the normal memory is concerned. The annals of psychic research abound with those cases where there is unconscious memory of events which the conscious self was never aware of noting. Why then any difficulty in conceiving that beyond the dark wall of Selfhood lies the memory of the ages, needing only the proper sort of mnemonics to strike it into life? No memory of any kind resides in the mechanical arrangement of a set of electrons; every man, save the brain-sick materialist, must admit that wherever the seat of memory may be, it is in forms of substance, modes of action, not yet trapped in a test-tube or measured on a dynamometer. With these we shall deal in part, later on.

Meanwhile in brief, then, the memory-sense of Being is as distinct in quality from the memory-sense of events as seeing is from hearing. Whereas the latter is subject to fluctuations of vividness, the former is not so subject. Where the memory of events is qualitatively cut into parts by Past, Present, and Future, the memory of Self is not so divided. Where the memory of events is conditioned by efforts of recollection and inner and outer reminders, the

memory of Self needs no reminders, is not augmented by recollective efforts nor diminished by negligence. Where memory of events goes by parts and relationships, memory of Self is impartite and unrelated to any happening.

From this we may arrive at an inferential understanding of the condition in which the events of past lives are emplaced behind the walls of oblivion. First, then, all events there, whether of yesterday or a million years gone, are equally bright and unfaded. Second, events of the future are as clear as events of the past, and a different *order* of time rules there—second-degree time, so to say. Third, the scope of vision is infinite and all events there lie spread at once before the spiritual eye; hence none of the relativities of recollective associations. And memories unconditioned must necessarily be memories not of things as they seem to us at the time of happening, *but of their spiritual self-being*.

That man is capable of developing such a super-mnemonic sense, is shown not merely by the testimony of the ages; it is shown by the unceasing exercise of it in each one of us in the act of self-perception. And the considerations above given throw a dazzling, even though terrifying light upon the sort of being a man must become in order so to remember. The nature of such a man contains implicit revelation of the course of self-evolution which produced him.

THE TOUCHSTONE

Mankind never received anything from higher sources except through some human being; every so-called "revelation" was voiced by some living man among men. There have been prophets and false prophets; the truth or falsity is not determined by the claims of the prophet, but by the nature of the "revelation." Some person or persons brought Theosophy to the Western World, and in bringing it one of them said and wrote, "it is not a treatise, nor a series of vague theories, but contains *all* that can be given out to the world in this century. It will be centuries before much more is given." Another said and wrote, "Promulgate; do not speculate." Find the right persons and you have the presentation of Theosophy pure and simple. Then, and then only, is one in the position to know whether any claim or statement affirmed to be Theosophical, is so or not.—R.C.

SLEEP AND DREAMS

IN Theosophy sleep assumes an importance which is neither known nor recognized by science in any of its departments of learning. It is true that sleep and dreams have received consideration, but the scientific treatment is confined wholly to external factors. Dreams are explained as due to the automatic and reflex action of the brain with the nervous system, their origin being the ordinary brain consciousness. The beneficial and refreshing effects derived from sleep are conceded, but beyond such effects the sleep period might just as well be a complete blank, as far as our scientists are concerned. This blindness is due to the failure to recognize an Immortal Ego in man. Once we posit the independent existence of this Higher Ego, the sleep state acquires a value and significance, in comparison with which our waking consciousness is an illusion and a dream.

It is evident to all that every twenty-four hours we pass through two states—the waking and the sleeping; but Theosophy goes further and teaches that the sleeping period is itself divided into two states, designated by the Sanscrit terms, *Swapna* and *Sushupti*, or the dream state and the state of dreamless sleep. The latter English equivalent for *sushupti* has been considered inadequate by Mr. Judge, who in an article, entitled *The Three Planes of Human Life*, reprinted in THEOSOPHY Vol. I, p. 331, has the following to say regarding *sushupti*:

The translation (dreamless sleep) is inadequate, for, while it is dreamless, it is also a state in which even criminals commune through the higher nature with spiritual beings and enter into the spiritual plane. It is the great spiritual reservoir by means of which the tremendous momentum toward evil living is held in check. And because it is involuntary with them, it is constantly salutary in its effect.

Our aim should be to carry through the salutary effects of *Sushupti*, into *Jagrata*—our ordinary waking condition. Thus all men pass through and live upon three planes of life and consciousness every time the earth marks one revolution upon its axis. It is taught that when a confirmed materialist dies, his disbelief in his immortality acts as a self-created barrier, depriving him of a devachanic existence and causing him to spend his time between incarnations in unconsciousness. A similar mental attitude with reference to the existence of the plane of *Sushupti*, will shut off all the beneficial effects from this plane.

The connecting link between these three planes or states of consciousness is the Immortal Soul itself. Because of this ever present link the three planes of human life do not and cannot stand isolated from one another. Herein lies the importance of sleep and dreams. The waking state is influenced by the sleeping states and the sleeping states are profoundly affected by the waking condition, so that an understanding of all three states and their inter-relationship becomes of prime importance for all earnest students. One of the chief objects of the Science of Devotion, as it is called in the *Bhagavad-Gita* is to obtain complete control over the lower nature. The first step in the attainment of such control is dependent upon an understanding of the nature of life during sleep and waking and their effects upon one another for good and for evil. There is an analogy between man's after death states and the two planes of life entered upon by the Higher Ego during the sleep of the body. At death man first enters an astral region known as *Kamaloka*, his stay in this region depending upon the strength of his *kamic* or animalistic nature. But no matter what the length of the stay on this lower plane, the time comes when the lower passional nature is sloughed off and abandoned by the Immortal Man, who proceeds to the "Land of the Gods" or *Devachan*. The first region entered upon going to sleep is also this lower astral plane, having affinity to the passions and desires and all that is purely selfish and personal. The stay in this region also depends on the force of these lower desires. The pure and unselfish pass quickly into *sushupti*, while others are more or less impeded in reaching the higher plane, the seriousness of the impediment depending on the circumstances surrounding each case and especially the mental state in which the individual went to sleep.

We can now see the importance of a mental and psychic adjustment before entering the land of dreams. While the whole of the waking state will determine the nature of the dreaming and dreamless sleep states, just as the whole manner of the life led will determine the nature of the after death states—yet, as it is taught that the last moments before death are of especial significance—so the last moments before sleep are of like significance. But while there is this analogy between the states after death and the states during sleep, still there is a great difference. This difference is admirably put by Madame Blavatsky in the section on Dreams in *The Transactions of the Blavatsky Lodge*:

In sleep there is a connection, weak though it may be, between lower and higher mind of man, and the latter is more or less

reflected into the former, however much its rays may be distorted. But once the body is dead, the body of illusion, *Mayavi Rupa*, becomes Kama Rupa, or the animal soul, and is left to its own devices. Therefore, there is as much difference between the spook and man as there is between a gross material, animal but sober mortal, and a man incapably drunk and unable to distinguish the most prominent surroundings; between a person shut up in a perfectly dark room and one in a room lighted, however imperfectly, by some light or other.

The lower principles are like wild beasts, and the higher Manas is the rational man who tames or subdues them more or less successfully. But once the animal gets free from the master who held it in subjection; no sooner has it ceased to hear his voice and see him than it starts off again to the jungle and its ancient den. It takes, however, some time for an animal to return to its original and natural state, but these lower principles or "spook" return instantly, and no sooner has the higher Triad entered the Devachanic state than the lower Duad re-becomes that which it was from the beginning, a principle endued with purely animal instincts, made happier still by the great change.

The diurnal cycle furnishes repeated opportunities for the growth and regeneration of the living man since the connection with the Higher Ego remains unbroken; night and day, power and life from higher planes are capable of pouring in. But at death a balance is struck and further opportunities for correction cease for that incarnation, as no new causes can be set into operation. Sleep, therefore, is a means for soul growth, which every student of occultism should cultivate to the utmost.

Because we divide man into a Higher Ego and a lower personality, the student must not make the error of dividing man into two or more egos. There is only ONE EGO and what we call the personality is nothing more than an ephemeral ray or aspect of the three in one—the Real Immortal Being. In order to reap experience on a particular plane in Nature, the Ego clothes itself in a body or vehicle composed of the same grade of matter as the plane in question. The four lower principles in which the Immortal Triad clothes itself during every incarnation, while enabling the Ego to deepen and intensify its powers because of the resistance offered, at the same time limit the Ego and deflect its pure expression. When the Source is forgotten, an idea or feeling of separateness arises and the imperfect and impeded expression is mistaken for a separate entity and the real man. And so persistent and ingrained is the idea that the lower self is real, that upon learning of the existence of the Higher and Immortal Ego, many

Theosophists will insist that man is composed of at least two selves. Yet every Theosophist ought to know that at death nothing remains of the lower quaternary but the spiritual aroma with which the Higher was able to penetrate it. Concerning the question of whether there is one or more egos in man, H.P.B. in a footnote to her article entitled "Occultism Versus The Occult Arts" states:

Those who would feel inclined to see three *Egos* in one man will show themselves unable to perceive the metaphysical meaning. Man is a trinity composed of Body, Soul and Spirit; but *man* is nevertheless *one* and is surely not his body. It is the latter which is the property, the transitory clothing of the man. The three "Egos" are MAN in his three aspects on the astral, intellectual or psychic, and the Spiritual planes, or states.

It is in dreamless sleep that the highest aspect, which is an inseparable part of Man's very Self, lives and functions, free from the trammels of its lower vehicles.

The importance of realizing that there is only ONE Ego in man, and that this Ego is not any of its emanations and aspects but is ever distinct (though not separated) from them all, lies in the fact that our failure to understand this causes us to identify ourselves with the particular plane or state of consciousness in which we happen to find ourselves. Regarding the exhaustlessness and changelessness of the SELF, Krishna declares in the tenth chapter of the *Gita*: "I established this whole Universe with a single portion of myself, and remain separate." Regarding the tendency to self-identification with an aspect of life, the *Secret Doctrine* states on page 40 of Volume I:

Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

If it could be intimated to the most hard-headed materialist, while in a state of dreaming that the state he is in is one of illusion, he would resent it just as vigorously as when awake he would resent the imputation that the ordinary waking consciousness is not real. In each case he has completely identified himself with his environment and completely forgotten other states in which he

lived. When the student learns not to identify himself as indicated, the gulf between his waking and sleeping states will grow narrower and narrower until his Immortal Ego will bridge over and completely unite all of these three planes into One harmonious whole. Our aim is to live and function in and through Higher Manas at all times, whether sleeping or waking, and this aim can only be fulfilled by efforts made during *Jagrata* or the waking state, because the waking state of the diurnal cycle—like the bodily existence of the incarnation cycle—is the time when we can consciously set up new causes and thus affect our future evolution.

During sleep we are subject to a double set of impressions—the impressions from above or within—and the impressions from below or without. The brain's capacity to retain and remember these impressions produces *Swapna* or dreaming sleep. We must remember that the living acts and deeds of the Higher Ego when reflected on the brain of the sleeper undergo a transformation and are more or less distorted, the degree depending on the obtuseness of the brain and lower mind. A certain amount of distortion is inevitable when life descends from a higher to a lower plane, due to the ever increasing differentiation as life falls from plane to plane. Were this the only interference that the thoughts and acts of the Ego were subjected to, no great harm would be done, the experiences in *sushupti* merely taking allegorical form in *swapna*, our brains catching and retaining glimpses of the real life of the Soul. Dreams such as these would have a refreshing effect on the body and an uplifting effect on the mind. But we are also subjected during sleep to impacts having their origin in the *Kamic* or purely personal nature and it is these impressions which are responsible for the chaotic and confused dreams which are neither elevating to the mind nor refreshing to the body. It is these lower dreams and impressions which either prevent altogether the higher impressions from registering in the brain or else mixing with the higher impressions, they make "confusion worse confounded" and as H.P.B. says "even a Devachanic vision would appear a nightmare or grotesque caricature." During sleep the protection and balancing effect of even the ordinary waking consciousness is in abeyance, and the purely animalistic instincts, which have their seat in that portion of the brain known as the cerebellum, are in uncontrolled sway, *unless* steps are taken *during the waking hours* and before falling asleep to control them. The uncontrolled *Kamic* nature by the law of affinities will attract to it all similar impressions and emanations resident upon the lower astral plane. Says H.P.B.:

It (the astral light) becomes in, and for, man—if at all psychic—and who is not?—a tempting Demon, his “evil angel,” and the inspirer of all our worst deeds. It acts on the will of even the sleeping man, through visions impressed on his slumbering brain (which visions must not be confused with the “dreams”), and these germs bear their fruit when he awakes.

Thus we see that our Kamic nature may not only deprive us of the benefits from *sushupti*; it may also side-track and enmesh us in the muddy torrents of the Astral Light and subject us to all its evil influences. But man by proper preparations during waking can both avoid the debilitating effects of the Astral Light and make himself porous to the benign influences pouring in from the *akasic* plane, where the Real Being—the Higher Ego—is living its life.

It is taught that just before death the real man is busy in the brain, where a series of pictures of the whole life just ended passes in review before the Ego; that the Ego calmly and dispassionately evaluates the deeds and thoughts of the life, taking with it to Devachan only that which is in harmony with its own divine nature. It is also taught that a similar vision takes place at the end of the Devachanic state and just before rebirth. The Ego has a vision of the general character of the new life about to begin, seeing the causes at work and that they are just. May we not, by analogy, employ a similar method with reference to the two moments in the smaller diurnal cycle: namely, the moments just before sleep and the moments just after waking? Before sleep we might review the thoughts and doing of the day just closed, evaluating them as they pass in review before the mind, retaining only such as are in harmony with the nature of the Soul, and consciously throwing out those thoughts and desires which, if harbored on going to sleep, are sure to act as disturbing factors. A proper and peaceful frame of mind can be further brought about by meditating upon some subject of a spiritual and lofty nature or else reading a portion of some devotional book, such as *The Bhagavad Gita*, *The Voice of the Silence*, or *Light on the Path*. If this is done we will pass rapidly into *sushupti*; and neither will we be much affected by the astral plane on our way back to waking consciousness. We will then carry the strength and the inspiration of the state of dreamless sleep into our waking consciousness. The first moments on awakening can also be devoted to so planning the day which is about to begin that it will be lived on a somewhat higher spiral than the day before. If we continue this, day in and day out, the time will

come when we shall find that living the life of the Soul is easy, natural, and productive of the only happiness which has no sting connected with it.

TESTIMONIALS

Many of the numerous Christian sects have periodical "testimonial meetings" at which members whose personal desires have been gratified testify to the effects of prayer or faith. One of the outstanding features of such exhibitions is the purely personal relation between the witness and his personal god, his Supreme Power, or his Divine Mind, as the case may be. There can be little doubt as to the sincerity of these testimonials, however much there may be as to the facts related. It would be difficult to imagine a more perplexing question to put to a Theosophist than this, "What has Theosophy done for *you*?"

The fundamental teachings of Theosophy indicate that it is impossible for any man to work for and obtain any permanent benefits for himself as an individual. Thus one rarely hears personal testimony by Theosophists as to the good things they have received as results of study and practice. But, as this question is often asked, upon the method of reply depends the means of classifying and aiding the inquirer. Of course, the answer, to be effective, will never be a matter of personalities. And as the scope of the Theosophical Movement includes all mankind in all stages of evolution, before the question can be answered, it must be amended to lift it from the plane of the personal and the past and made to include all creatures in past, present and future.

Answered from this basis all explanations that follow should constitute a series of testimonials as to the progress of the human race and the possibilities for further evolution. What has Theosophy done for you? Well, what are you? If Theosophy has shown you what you are, in your proper relation to all beings that make you what you are, that is the best testimonial that could be offered.

WHAT TO DO?

EVERY man is confronted in his daily life with a constantly recurring question: what shall I do? Whatever his station in life, whatever his age, his creed, his profession, his mental, moral and physical capacities may be—from day to day, from hour to hour, from moment to moment, he finds himself compelled to decide upon what to do; he has to choose between one thing and another, between one course of action and another.

In every man this constant “choosing” is given its direction by that part of his nature in which his consciousness is centered. The materialist, for whom physical enjoyment and bodily pleasures are the end and aim of existence, follows the impulse of his senses. The man whose sensations and desires are uppermost, chooses according to his emotions. The intellectualist, dwelling chiefly in the realm of his mental speculations, acts along the line of his pet-ideas. In all of these different classes of men action is not really the result of conscious choice, but of an impulse of one kind or other. And though they may all act from a different point of view, yet they all have the same *basis* of action: desire—desire of the senses, desire of the psychic nature, desire of the intellect, or a mixture of them all, as the case may be, but always *desire*. And therefore the question of what to do has for them only a relative importance, since it is resolved in every case along the line of least resistance by following whatever course the prevailing tendencies of their nature induce them to take.

The inevitable consequence of action from such a basis is a continuous oscillation between pleasure and pain, contentment and dissatisfaction, according to whether the desired result, for which the action was performed, is obtained or not. It is, in any and every case, a ceaseless accumulation of ever-new desires. Herein lies the secret of all human misery.

What to do? What has Theosophy to say? Theosophy is said to be an answer to all our questions. What answer, then, does Theosophy give to this question of what to do?

In the eyes of the earnest student this question assumes an importance which grows in proportion to his understanding of the great fundamental truths. In his constant endeavour to live by whatever light he is able so far to perceive, he arrives at a point where all his efforts to “live the Life” may be said to center in one great effort, including all others: the right performance of action.

To the extent that the fundamental teachings of Theosophy are not only intellectually grasped, but actually tried out by him in his daily life, in his relation to all other beings, to that extent does he gradually awaken to an ever clearer perception of the fact that whatever he experiences, is but the result of his own past actions. More and more he realizes that Karma is not just another name for what befalls him from outside, but his own mental attitude built up by himself during countless lives, by acting from a personal, separative basis—by acting according to desire. He awakens to the fact that Karma is not simply the sum-total of circumstances, good or bad, in which he finds himself, allotted him by some outside authority, god, devil or fate, but that it is his personality which, like a prison, he has built around himself, life after life, with his own hands, piling desire upon desire, like so many stones, until the walls of his own making have shut out from his sight the divine world outside, the world of universal existence, where once he dwelt in the long forgotten past.

Then, Karma assumes a new meaning for him. He begins to *realize*—what the scientist of to-day has so far failed to admit, and what the religionist will never admit, because if he did he would no longer be a religionist—that the law of cause and effect is an impersonal, universal law; that it operates not only on the material plane, but on all planes of life—on the psychical, intellectual and spiritual as well as on the physical. And therefore he comes to *know* that since every action produces a corresponding result, whatever he experiences must necessarily be the result of a corresponding cause. Set up by whom? Certainly, to the extent that *he* experiences it, he himself must have set up the cause, otherwise how could *he* feel the effect?

This recognition of the absolute impartiality and universality of the law of action and reaction is followed in the life of the student by two things. On the one hand he ceases to find fault with whatever circumstances he finds himself in—with whatever befalls him from outside, knowing, as he now does, that it is all but an exact reaping of what he, himself, has sown; knowing that his present reactions are but his own actions of the past, now seen from another point of view—from the point of view of the other being whom he served or wronged in former lives—now forgotten. On the other hand he awakens to the realization of the fact that it must also be true he is now sowing what will be the results of the future. He realizes more and more that what he is, is the sum-total of all his past actions during aeons of time, that he himself

has made himself as he is, that he himself is constantly making himself as he will be in the future.

From then on, the path the student is following becomes clear to him; it is the path of service. He recognizes that the only possible way of realizing his divine nature is to help all others; he sees that the only possible way of helping others is to overcome himself. At last he knows what he is working for, and *knowing* it, he finds the *Will* to go on, through all the difficulties, all the struggles, all the battles that still await him on his "journey back to the sacred seat."

Struggles and difficulties—what are they? He created them, he *will* destroy them. His personality, of which he is a prisoner yet—what is it? He built the prison, he *will* tear it down stone by stone. Circumstances, events—what are they? Golden opportunities for further progress, by learning the impersonal, universal lessons they hold.

Instead of regarding impersonality from a personal point of view, he begins to look at personality from an impersonal point of view. Instead of looking in the direction of effects, he turns his eyes toward the plane of causes. And gradually, as the basis for action is removed from the plane of desire and is centered, not in the senses, not in emotions, not in ideas, not in any part of his personal nature, but in *principles*, the Spiritual Will awakens, and like the sun bursting through the clouds illuminates the Path that lies ahead. Life assumes a new meaning. Acting from an impersonal, universal basis, having abandoned all self-interest in whatever he does, acting not as a separate *form* of life towards other separate *forms*, but as life towards life, he can no longer experience personal reactions, he becomes Karma-less. Whatever he does, is done for Life, not for *a* life; for Being, not for beings. And therefore, whatever he does, is right performance of action: an ever-growing realization of the Divine Unity of Life.

SCIENCE AND THE SECRET DOCTRINE

XXVII

As a MASTER says: "Why should not your geologists bear in mind that under the continents explored and fathomed by them . . . there may be hidden, deep in the fathomless or rather unfathomed ocean beds, other and far older continents whose strata have never been geologically explored; and that they may some day upset entirely their present theories? Why not admit that our present continents have, like Lemuria and Atlantis, been several times already submerged, and had the time to re-appear again and bear their new groups of mankind and civilizations; and that at the first great geological upheaval at the next cataclysm, in the series of periodical cataclysms that occur from the beginning to the end of every Round, our already autopsized continents will go down and the Lemurias and Atlantises come up again?"

Not the *same* identical continents, of course. (*Secret Doctrine*, 1888, II, 332-3).

THE grim rollers of the lonely Atlantic well guarded their secret from a "faithless and perverse generation" whose brains were impregably armored in the inertia of self-conceit. Universal tradition; the pyramided evidence heaped by Ignatius Donnelly and others; and finally the presentation of the lost lands as a homogeneous portion of coherent and all-inclusive world-history by Madame Blavatsky—all this did not prevent Atlantis from being scientifically dubbed "mythical" up to within the last three or four years.

But the forerunners of a new race and a new time—Egos Karmically entitled to more flexible brains—are infiltrating the intellectual world; and "Atlantis" is no longer pronounced in sneering accents. A little while since, a History teacher in a great Western University informed his class that to his mind it was a fixed fact that the Old Stone Age men—the Cro-Magnons—were scions of Atlantis. To the Theosophist the significance of this admission can hardly be exaggerated.

A race (the Cro-Magnon) which MM. de Quatrefages and Hamy regard as a branch of the *same stock* whence the *Canary Island Guanches* sprung—offshoots of the Atlanteans, in short. (*S.D.* II, 678).

The famous Gen. Chas. G. Dawes, together with Sheldon Whitehouse, Minister to Guatemala, believes that the Mayan temples may hold "chiseled in their blocks," the "history of an Atlantis" "where prospered a highly civilized people." The Mayas, they think were

Atlantean.¹ In which a part of the truth is seen; for the original Mayas, though American and not Atlantean, were coeval with Plato's Island so named—the last remnant of the old continent—and undoubtedly possessed a culture descended from that land.

Again and again the significant word "Atlantis" springs to the lip of the modern speculator. A newspaper report upon Col. Lindberg's explorations of Yucatan, remarks that "such a civilization is attributed to Atlantis" but that there is "no key to the mystery."² It is stated that Prof. Upson Clark, of Yale, has a clue in the form of a report sent to Rome, written thirty years after the Conquest by a Mayan who had learned the Spanish language. For some mysterious reason—or perhaps not so mysterious—the existence of this report has remained unknown across the centuries. We look hopefully for its publication.

1930 being the year of another Lemming migration, to the sorrow of the Norwegian farmer, again is found on the public lip the name of Atlantis as the goal of ancestral memory which lures these animals into the cold Atlantic depths.³

A letter in the *New York Times* dated Dec. 10, 1929, remarks that the South American Cordilleras are shown by geological evidence to be of recent origin, rising from the ocean bed through some cataclysm of nature. Lake Titicaca was a pocket of sea water carried to 15,000 feet elevation. A cataclysm sufficient to elevate the continent thus, the writer holds, necessitates the equivalent submergence of adjacent areas; hence he opines, the present existence of South America under such conditions indicates the past existence of Atlantis. He is eminently right.

Count Byron De Prorok, bringing from Africa, as he claims, evidence showing man to be "at least 25,000,000 years old" says that he saw "traces of Atlantis" on the bed of the Mediterranean. The newspaper item commenting on this⁴ comments also upon the theory outlined by the *Times* writer.

A geological analysis of the problems involved in the proposed construction of a Gibraltar tunnel⁵ betrays some very interesting facts in conjunction with *Secret Doctrine* teachings. The Gibraltar mountain arc was formed in the Miocene—when, according to Theosophy, the great destruction of Atlantis took place. At the same period, as we have elsewhere noted, there was a great activity in the Carribbean on the other side of the Atlantic. Subsequently,

¹A.P. Mar. 1, 1930.

⁴Universal Service Correspondent, Dec. 28, 1929.

²*Los Angeles Times*, Mar. 2, 1930. ⁵*Manchester Guardian Weekly*, Nov. 29, 1929.

³*New York Times*, Dec. 1, 1929.

according to the article, various fractures through this arc were made by release of pressure, notably the Strait, "during the age of man" and recently. Subsequently the surrounding country sank 700 feet, according to evidence found at this height on the Rock of Gibraltar. This submersion followed a glacial period; which may have been the one Madame Blavatsky mentions as having swept away the last of Atlantis, Ruta, Daitya, and finally Plato's Island.⁶ As to this submersion the *Secret Doctrine* mentions that Egypt and the deserts were once covered by the sea.⁷

Also note the following:

. . . There was a time when the delta of Egypt and Northern Africa belonged to Europe, before the formation of the Straits of Gibraltar, and a further upheaval of the continent, changed entirely the face of the map of Europe. The last serious change occurred some 12,000 years ago, and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent. (*S.D.* II, 8-9).

Recently the sea-bottom has shown a tendency toward a flexibility correlative with the new plasticity of the scientific mind. An unprecedented earthquake took place on Nov. 18th, 1929, about 180 miles off the Newfoundland coast.⁸ This shock caused submarine slides which broke a number of cables. Prior to this many tiltings and depth changes had been noted.⁹ The area west of Nicaragua and Costa Rica had been so affected that the bed of the Pacific raised from 37 to 4½ fathoms, according to soundings made by the Cruiser *Cleveland*. But as we have previously shown, much greater changes have recently taken place.

The supposed change in the sea-level of the Eastern United States has long been a subject of dispute; but the latest opinion is that the land is sinking at the rate of a foot in 214 years. Taken in conjunction with the wasting away of England and the recognized tilting and subsidence of Europe in general, this is significant in relation to future events in the Atlantic and on its shores.

At the present juncture there is little scientific opposition to Atlantis; the Wegener theory of continental drift, however, is irreconcilably opposed by the Theosophical doctrine. This theory holds that all continents were once parts of a single land mass whose fragments drifted apart to form the present oceans. There seems to be no other basis for this theory than that the indentations of a continent coincide in general with the promontories of its

⁶*S.D.* II, 141.

⁷*S.D.* II, 368.

⁸*Science*, Nov. 29, 1929.

⁹*Manchester Guardian Weekly*, Sept. 13, 1929.

neighbor; which could equally well be explained by the existence of great earth waves. But the theory is being taken care of by the discoveries of geology themselves. The Geodetic Report of the Survey of India, 1927, says that there is no rapid movement of that country in any direction, and that it will take a century to determine whether or not there is movement. Dr. Henry S. Washington, of the Carnegie Institute of Science (April 4, 1930), claims that the existence of four islets in the middle of the Atlantic, of a maximum diameter of $\frac{1}{8}$ mile, disprove the Wegener theory. They are tips of a submarine mountain range 9,000 miles long, extending nearly the length of the Atlantic, and in places 20,000 feet high. This range, says Dr. Washington, can only be accounted for by enormous squeezing forces incompatible with the crustal tension of continents pulling apart.

So much for changing opinion and geological evidence substantive thereof. But some little human evidence has also recently come to light. Elsie McCormick¹⁰ remarks upon the accumulation of evidence that there was a connection between the Mayas and the Orient. There has never been any raw jade discovered in America, but Mayan cities abound with jade ornaments. There is no evidence of elephants having lived in Central America, but they appear in ceramics and on ornaments. Le Plongeon claimed to have found Masonic symbols and also references to initiations resembling those of the Egyptian Isis.

The Piute Indians have legends regarding a strange, wise, red-haired and cruel race which once dominated the desert until their excesses brought vengeance upon them—a history typical of Atlantean offshoots everywhere. Archeological discoveries in a cave of the Humboldt Mountains support this legend.¹¹

Ferdinand Ossendowski has written a book called "Slaves of the Sun," dealing with "Red Negroes" in the mountains of West Africa. Both these peoples show the characteristics of the Cro-Magnons and the Canary Island Guanches, who were all originally Atlanteans.

Pottery illustrations show evidence of a disease in ancient South American called "gondou," which is known today in West Africa and in Melanesia of the Pacific.¹²

In the scientific mind of today there exist *two* Atlantises; the ancient geological land-mass of the early Tertiary, when no man is supposed to have been; and the quasi-modern human habitat which

¹⁰*The World*, Oct. 16, 1929.

¹²*Scientific Monthly*, September, 1929.

¹¹*N. Y. Sun*, June 2, 1929.

wanders *ad lib* from the locus of Plato's Island to Spain, the Mediterranean, and various parts of Africa. The one belongs to botany, geology, and paleontology; the other to quite recent human history. That the two are *one*—that man and his institutions are of paleontological antiquity—has hardly yet dawned; it is the missing link which Theosophy alone can supply. One avenue to the understanding of this fact may be furnished by the evidence yearly coming to hand that man is a survivor of the days when, under natural law, *all* animal forms were megalotherian.

The claim that physical man was originally a colossal pretertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in, modern learning. The whole *posse comitatus* of biologists will turn away from the conception of this third race Titan of the Secondary age, a being fit to fight as successfully with the then gigantic monsters of the air, sea, and land, as his forefathers—the ethereal prototype of the Atlantean—had little need to fear that which could not hurt him. (*S.D.* II, 9).

Nevertheless, even the "Giants" have not been left without their witnesses . . . to begin with geology; it has already confessed that the older the excavated skeletons, the larger, taller and more powerful their structure. (*S.D.* II, 278).

According to a Grenoble dispatch of Dec. 28, 1929,¹³ fourteen huge human skeletons, protected by slate coffins, were unearthed there. The report of a skeleton over 8 feet tall, found in Mexico, State of Guerrero, comes in company with folk tales claiming that that land was once populated by giants who enjoyed great wealth and possessed large cities.¹⁴ Two mounds near Morganville, West Virginia, yield skeletons seven to nine feet tall.¹⁵

The Atlanteans, with their gigantic bodies, represented the *natural* nadir of spirit and zenith of matter in the cyclic world-evolution.

That we—Atlantis reincarnate—are still worshippers of matter and its corruptions, where by our evolutionary place we should be freeing ourselves from its bounds, is the signifier of a racial perversion and the harbinger, unless we alter our ways, of a fate more terrible than the dread one which overtook the lost land—for our responsibility is greater.

¹³*Miami Herald*, Dec. 29, 1929.

¹⁴*L. A. Times*, Mar. 11, 1930.

¹⁵*Do.* June 16, 1930.

A NEW ERA

IT was a time of Darkness, of uttermost ignorance, when Darkness itself was mistaken for Light. The darkness which, like a heavy, all-enfolding, impenetrable fog, hides from view the myriad objects of sense perception, is not to be compared with the darkness of mind which enshrouds all things in garments of illusion, nor yet with the mental darkness which is at once the source and the product of selfish fears, doubts, and desires.

The invisible atmosphere, which penetrates everywhere—and in which even the minutest acts and the most fleeting thoughts of all beings soever are faithfully and indelibly imprinted, and then reflected, eternally, as from a gigantic, but interior, mirror—had been impregnated for long, long centuries with unbrotherly feelings, with death-dealing ideas of separateness, and with selfish, uncharitable deeds. This confused mass of impressions, the emanations of men, had so vitiated the atmosphere that now its presence was like unto noxious fumes—powerful, and visible only in their effects. It oppressed men's hearts, and its composite reflection, impinging upon the minds of men, propelled them—as if constrained by some secret force, and seemingly against their will—to commit offences.

Thus, in the course of time, had men become the victims of their own shadows; helpless creatures of their own creations; mute slaves of their own progeny. Whirling upon the never-ceasing wheel of life, they came again and again to be reborn in this world, the mansion of death. And, ever anew, they fell prey to the images that awaited them; held, as in a vise, between the jaws of an all-devouring monster; or, powerless, at the mercy of an all-powerful universal hypnotizer of human beings.

Confusion reigned within and without the acquired nature of man. The Divinity, which is Man, was despised; the Law of man's Nature was denied; the duties with which all beings are born into the world, were ignored. In the name of the Highest, men made war on their fellow-souls; where some builded, others revengefully destroyed; the sacredness of relationships was unrecognised; self-assumed obligations were traitorously abandoned; reputation was regarded as character; falsehoods, uttered with honeyed tongue, were accepted as true; passion was the sole bond between the sexes; external types were the only distinction of the several orders of

life. Menace and presumption were substituted for learning; nature was exploited; animals, said to have no souls, were mutilated, tortured, and sacrificed in the hope of prolonging the bodily existence of man. Monstrous mental idols, as also idols of gold and clay, were worshipped; the putrefying relics of the dead were honored; the practice of necromancy flourished; so, even dead Gods were proclaimed.

Indulging insatiable desires, men greedily and pridefully partook of all, but, like the proverbial thief, they offered not even a portion in return. Fast-fixed in false beliefs, entangled in the net of delusion, prone to lust and anger, men sought by injustice and the accumulation of wealth the gratification of their lusts and appetites. Their souls ruined, their minds contracted, their natures perverted, men had become enemies of the world—born to destroy.

Assuredly, these two, Light and Darkness, are the world's eternal ways. The beginningless and ever-lasting alternations interlink and intermingle and, therefore, the world is never wholly without Light. The flaming Sun of midday is totally eclipsed at midnight hour. But in his absence, the lesser lights keep Watch—silent Sentinels in the night—living Witnesses, offering mute testimony to the Presence of that greater Light. And yet the lesser lights, though countless, do not dispel the shades of Night. The Sun must needs rise, ever and again, and, by his Presence, enlighten the Darkness. In this wise, also, do periods of mental and moral Light and Darkness eternally supersede each other. And, whenever there is a decline of virtue and an insurrection of vice and injustice in the world, the great Being of Light—the Sun of Wisdom, incarnates from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness. The Great Sacrifice is made for mankind, though, alas, but few may profit by that Sacrifice.

Once again, the key-note for the new cycle was struck. Once again, the Eternal Verities were in the hands of men. Here and there, like scattered fragments of a vast mosaic, were anhungered souls—souls starving for the bread of Wisdom which alone can feed the Shadow; souls without hope in the face of the inscrutable future, without consolation for the incomprehensible past, bewildered by the hideous present. The starvelings searched out the Teacher and, one and all, they heard the Law—the doctrine of Responsibility, of duty to race and kin, to friend and foe. Humbly did the Teacher of all mankind confess, "Thus have I heard."

Many were the seekers after Wisdom, and diverse were their motives. Among them, two souls were brought together in this life under the mysterious law of attraction, of Karmic affinities engendered in other lives, and now, as man and wife, working conjointly for future weal or woe. Perceiving the erring ways of humanity, and deeply conscious of deadly influences at work, their hearts had warmed with sympathy. Without taking thought of self, they had worked in whatsoever way they could for the amelioration of the condition of mankind. Their minds free from egotism, they saw clearly that evil could never cease through evil—only through good deeds would evil cease. Awakened thus to soul perception, they heard the doctrine of the Good Law, and straightway endeavoured to make it a living power in their lives.

Applying the touchstone of Duty to the trials along the exacting Pathway of the household life, these friends of mankind soon became true students of the Science of Life. Fired by unswerving devotion to the Cause of Truth, they then sealed their hallowed motives with the ancient pledge of Kwan-yin, the "Mother of Mercy and Knowledge":

"Never will I seek or receive private individual salvation.
Never will I enter into final peace alone; but forever and everywhere will I live and strive for the redemption of every creature throughout the world."

After some years, a Child was born to them—a Universe in the process of unfoldment—and they were ready to understand the deep esoteric significance which lies hidden within every thing and in every circumstance of life, and which, moreover, constitutes the Soul of things. When, mastering the god-given power of speech, the Child questioned, "Mother, whence came I?", his mother acquainted him with the teaching of the One Source of all life. When the Child questioned, "Father, what am I?", his father communicated unto him the teaching of the One all-pervading Reality. When the Child questioned further, "Why am I here?", they instructed him in the teaching of the One Law of all Being:

"Karma—all that total of a soul
Which is the things it did, the thoughts it had,
The "self" it wove with woof of viewless time
Crossed on the warp invisible of acts."

Born thus into a pure and devoted family, the Child came in contact with the knowledge which belonged to him in his former body. Early, in this latest of incarnations, the Child learned the divine discipline of moderation in all things, and foretasted the

supreme joy that arises from sacrifice to all that lives. Soon, in the natural course of events, the Child put away childish things and devoted himself to the acquisition of the Eternal Wisdom, that he might be the better able to help and teach others.

Enlightening one another, they attained to that mental devotion, which is knowledge. Each became a centre of Work for the Great Cause of Humanity; a centre from which information and spiritual influence radiated, and towards which higher influences were directed. Each, in time, naturally drew those with whom he came in contact under the same influence. Each one, like a moral lighthouse in the midst of the turbid and turbulent sea of human passions and Ignorance, held aloft the beacon light of Instruction so that all might see it and learn, and teach in their turn.

A new Era dawned. Images of Help, and Hope, and of the Great Sacrifice; Images, vivid and true and life-giving; Images of Service, and Immortality, and of the Universal Brotherhood of all Life were imprinted on the sensitive picture-screen of Time. Then, as Nature is honest and bountiful, giving back in full measure all that she receives, these Images were reflected into the minds of men, and, as their hearts and understandings opened to the ideas of charity, justice, and generosity, they acted humanely.

Working thus,—unmindful of self, and with a firm reliance on the Law of their own Being,—three Souls had re-entered the Path that leads to the Heart of the Universe.

WORK FOR OTHERS

It was said by one who pretended to teach the mysteries, "It is needful that I have a pleasant location and beautiful surroundings." He who is a true Theosoph will wait for nothing of the sort, either before teaching; or what is first needful, learning. It would perhaps, be agreeable, but if the Divine Inspiration comes only under those conditions, then indeed is the Divine afar from the most of us. He only can be a factor for good or teach how to approach the way, who, forgetting his own surroundings, strives to beautify and illumine those of others. The effort must be for the good of others, not the gratifying of our own senses, or love for the agreeable or pleasant.—*W.Q.J.*

THE HERITAGE OF ANCIENT INDIA

Pax non est privatio belli, sed virtus, quae de fortitudine animi oritur.

La paix n'est pas l'absence de la guerre; c'est une vertu qui naît de la force de l'âme.—SPINOZA.

COMMERCE and conquest—in them lies buried the history of the Western nations who went to India.

The East generally, and India especially, was enamoured of philosophy, mysticism and altruism. Soul-culture, emancipation of the senses from the thralldom of fleshly appetites that soul and sense might join hands in the service of the good, the true and the beautiful—such was the central idea of the ancient Hindus. The masses and their leaders were so immersed in creation and expression of the pure principles in art and architecture, in trade and commerce, in life and daily drudgery; they were so intent on building political and social institutions which would enable the many to live and labour like the cultured few—that their splendid gold was spent in the cause of peace rather than to bring forth the weapons of war. Offensive wars were never thought of, and even preparations for defense against attacks from without were not seriously considered. Thus India became an open target for the ambitious arms of foreign foes.

In the long and eventful story of India, foreign invasions occupy perhaps the most prominent place in Indian history today. The fierce battles, bringing in their wake marked political changes and effects, catch the mind's eye to such an extent that hardly any attention is paid to the slow uprising of stately edifices of peace, of progress, of culture. So much is said about the doings of the conquering heroes that the tale of the splendid performance of the conquered are forgotten. When we read of the exploits of Alexander, or Nadirshah, of the achievements of Baber or Akbar, we generally neglect to enquire what kind of people were exploited or conquered. What is true of these other conquests is equally true of British penetration into India and the rearing of the Empire, the foundations of which were laid by Clive and Hastings.

The Western world, even today, seems to prefer the gory conquests of war to the slow achievements of peace. The French are more proud of Napoleon the soldier than of Napoleon the maker of the *Code Napoléon*. The British, in their turn, honour Warren Hastings for his work as soldier-statesman (part of which at any

rate is regarded by some historians as of doubtful morality), but few know that he was a patron of Sanskrit and Persian knowledge and culture and that we owe the *Bhagavad-Gita* to the support and encouragement he gave to Charles Wilkins. War has been regarded by the western masses as the greater achievement. Perhaps—who can tell?—this is the strange and unrecognized nemesis of the act of the Roman Governor and the Jewish priest which sent Jesus to the Cross.

A growing demand exists on the part of the American public to know more about Eastern, and especially Indian culture, but readers should be on their guard while selecting books, as a basis for their information and acquaintance. Some books are written by biased and interested parties who see nothing but evil, degradation, and the superstition in India: these outpourings may be discarded. On the other hand there are idealists and visionaries who express their dreams of old India. Their statements may be taken with caution. Let the enquirer seek for the facts.

But in studying the long story of India, let us look for the achievements of the people in times of peace. What they did, how they lived, what were the ideals and ideas uppermost in their thoughts, why they acted and behaved in ways that seem peculiar to us, what were their religious and philosophic beliefs—these and such like themes will reveal the greatness and grandeur of a people who grappled with knowledge, and thus an understanding of spirituality, thousands of years ago. We know something about the conquests of India; but do we know how the soul of India conquered Alexander, captured Baber, and even today, in spite of the clamour of millions upon millions, keeps the British, in a sense, prisoners in that old land? They loathe leaving India and yet are unable to make it their home. Their lot will not improve till at least a number of them assimilate the gifts which the *Soul* of the ever-young Mother India is offering them. The Indians of all castes and classes can help them, but a danger awaits these. If Indians do not remain true to the teachings of their own almost forgotten Rishis they will become like unto their conquerors—take pride in and glorify the passion of war and forget their old, old Dharma—to give their teaching by and through the sacrifice of Soul. It would indeed be a day of tragedy for the world, were the India of the Indians to become anglicized. In this tragedy the spiritual welfare of the entire West would be participant. The true lesson of ancient Aryavarta remains still to be learned by both East and West.

YOUTH-COMPANIONS' FORUM

D O Theosophists celebrate Easter?

(a) Theosophists observe Easter as the cycle of Reincarnation. Reincarnation means the putting on of a new body; so, when Easter time comes, seeds, plants and "boughs put forth their tender buds and life is Lord of all." This day, that is, the Real Easter—the 21st of March—brings the awakening of all forms of Life from their winter sleep. The Egg is the symbol of Life and Light for it contains the seed of Life that is everywhere.

(b) Yes, Theosophists celebrate Easter, for the springtime of the year is the emblem of the birth or rebirth that is characteristic of all life. The word Easter is derived from the name Ostara, the Scandinavian goddess of spring. The Christians utilized the pagan festival of the vernal equinox to celebrate the resurrection of Christ, but the spring festival is an ancient custom, symbolical of the resurrection of all life. After the winter, "life laughs in bud and bloom from out the bough." It is a time of quickening for our better impulses, too, a blossoming forth of our higher natures, and with the impetus flowing through all nature we can choose to strengthen and vivify our own wills by better choices.

If wise men follow the laws of nature in all that they do, how did it happen that Mr. Judge died at the birth-time of the year rather than at the dead-time?

(a) The spring time of the year is when all nature blossoms forth after a period of rest called winter. It is then that the seeds burst from their prison shells and reveal to all of the world the beauty of the life hidden within. And so it is with the Soul. Each Soul coming into Reincarnation is like the seed: it cannot fully express itself, when confined to the limitation of the body. With the death of Mr. Judge, it is again like the seed. He was released from the body, and such a great one could do still more good by becoming a mighty force in nature.

(b) You must remember that the human body has a limit of duration just as an automobile or any other machine has a rather definite life span, or period of usefulness. *The Ocean of Theosophy* says, page 33:

This quaternary or lower man is a product of cosmic or physical laws and substance. It has been evolved during the lapse of ages, like any other physical thing, from cosmic substance, and is therefore subject to physical, physiological, and

psychical laws which govern the race of man as a whole. Hence its period of possible continuance can be calculated just as the limit of tensile strain among the metals used in bridge building can be deduced by the engineer. Any one collection in the form of man made up of these constituents is therefore limited in duration by the laws of the evolutionary period in which it exists. Just now, that is generally seventy to one hundred years, but its possible duration is longer.

Mr. Judge died at forty-five, a comparatively young man. From his twenty-third year, when he met H. P. Blavatsky, until his death, he worked incessantly for Theosophy. Any machine wears out more quickly under intensive use. Aside from practicing his profession as a lawyer, Mr. Judge carried on the work of Theosophy almost wholly alone in America after H. P. B. left for India. He wrote constantly for *The Path* magazine which he instituted, and for the press; he lectured all over the United States, and did the work of several men. His health was frail, and he rarely spent a day free from pain.

So it is not odd that his vehicle wore out. But why did he die in the spring time when life is at full ebb? Perhaps the eighth chapter of the *Bhagavad-Gita* may give some light on this.

I will now declare to thee, O best of the Bharatas, at what time yogis dying obtain freedom from or subjection to rebirth. Fire, light, day, the fortnight of the waxing moon, six months of the sun's northern course—going then and knowing the Supreme Spirit, men go to the Supreme.

Such beings come into our darkness to bring light, and when Manas is lighted up in us, then they return to that world of light from which they came.

Did Mr. Judge have a finer body like the one in which Jesus appeared to his disciples? If he did, is there any record of his thus appearing?

(a) This is too much for me, not having read anything definite upon it. *But* it would seem that the questioner is seeking for wonders to behold. If Mr. Judge, who did not exploit his knowledge, had power to control his finer body—a body which all men have, though they do not know how, consciously, to use it—he would doubtless have done it in the presence of discriminating persons who would not talk.

(b) I think it is very plain from the statement made in *The Ocean of Theosophy* on the Astral Body and on Psychical Powers, that Mr. Judge was not describing things he had read in a book or had just heard of from some one else, but that he himself had that

trained astral body and those wonderful powers. There is a difference in the way anyone talks when he is speaking of something he has himself experienced and understood which shows in spite of himself that he is not telling things at second-hand or in story fashion. And while Mr. Judge, like H.P.B. herself, never boasted of these powers, it is certain to my mind from what she herself said of him that Mr. Judge had the same nature and powers as H.P.B. And, after his death, some who knew for themselves that he had this body and these powers, sometimes, though rarely, spoke of having seen and heard him when his physical body was not present; of his doing those things himself which the *Ocean* tells about.

"UNIVERSAL IDEAS"

"Plato was right: *ideas* rule the world, and, as men's minds will receive *new* ideas, laying aside the old and effete, the world will advance: mighty revolutions will spring from them; creeds and even powers will crumble before their onward march crushed by the irresistible force. It will be just as impossible to resist their influx, when the time comes, as to stay the progress of the tide. But all this will come gradually on, and before it comes we have a duty set before us; that of sweeping away as much as possible the dross left to us by our pious forefathers. New ideas have to be planted on clean places, for these ideas touch upon the most momentous subjects. It is not physical phenomenon but these universal ideas that we study, as to comprehend the former, we have to first understand the latter. They touch man's true position in the universe, in relation to his previous and future births; his origin and ultimate destiny; the relation of the mortal to the immortal; of the temporary to the eternal; of the finite to the infinite; ideas larger, grander, more comprehensive, recognising the universal reign of Immutable Law, unchanging and unchangeable in regard to which there is only an Eternal Now, while to uninitiated mortals time is past or future as related to their finite existence on this material speck of dirt. This is what we study and what many have solved."—*From A Master's Letter.*

THE THIRD EYE

“THE THIRD EYE IS INDISSOLUBLY CONNECTED WITH KARMA.” These words from the *Secret Doctrine* should give pause to sincere Theosophists who, because faith and ardor are awakened in them by their contact with the current of the Theosophical Movement, fancy too soon that they are something apart from the mass in their wisdom.

Buddhi, or Intuition, without *Manas*, or pure Reason, is a blind Samson in man as in the animal—a force which can as easily kill as cure, as easily wreck as save. At its best it is, in such case, an instinctual, a *reactionary*, not a guiding Power: a man can more quickly and inevitably drown in the ocean of knowledge than in its physical counterpart. Spiritual, like physical, power requires an instrument, and if that instrument is not *Manas* it is *Kama*; if not Reason, it is Desire; if not Intellectual, it is Psychic. The Body, in any sense and on any plane, is simply the irresponsible organ, whether of *Buddhi* or *Manas* or *Kama*, or any combination of these three fundamental Principles in every human being. Simple arithmetical calculation will show that there are six *primary* combinations of these three principles of action or conduct—or *Karma*. Three of these combinations represent Spiritual or *Will* action; the other three represent Involuntary or Psychic action. The human being of today embodies a mixture of the Spiritual, the Intellectual, and the Psychic, neither wholly in the ascendant, but, as the Karma of Atlantean days, with the Psychic or *Kamic* elements greatly predominant in the majority. And this is “human nature” as we know it—rather, as we experience it without *knowing* it.

There is no element of *progress* in the Principle of *Buddhi*. This should be easy to see: it represents perfection already achieved; it can be added to, but it cannot be improved upon. It is the Principle of Preservation throughout all Nature.

Nor is there any element of progress in *Kama* or the Psychic nature, whether in the highest being or the lowest, for there is in it neither Intuition nor Reason. It can be *used* by either *Buddhi* or *Manas*, but in itself it is the reproductive Principle in Nature. It stands to *Buddhi* as Memory stands to Experience, and left to itself can but repeat either good or bad. It is the Shadow, the Image, the *Chhaya* of the *Secret Doctrine* texts.

Thus neither the purely Spiritual or Divine, nor the purely Material or Elemental beings, can progress. In the one, the Creative Will is dormant or lacking; in the other, Reason, or the *individual* use of Relative Knowledge, has either been lost or has never yet been acquired; only opposites—one of two things—can be perceived; there is no *middle ground* of action; only one of two things can be done. The purely Spiritual and the purely Elemental beings are, the one as much as the other, essentially one-sided: neither can *know* the other, because there is no mixture of natures.

Manas, the Creative Will, is the Principle of progress in the whole of Nature, and Man, the Reincarnating Ego, is pure *Manas*. It is precisely this Ego which “sinned” in Atlantean days, for until then our contact was with the Divine, not the Elemental, beings—in other words, *Manas* was in conjunction where not in union with *Buddhi*. There was no *Kama* in us, for there was nothing to arouse the latent memory of past imperfection. But when these Egos awoke to the perception that the Divine World does not constitute, though it includes, the whole of Nature—when we came in direct contact with the Elemental World—then the great majority of the “Incarnating Egos” made their spirituality and all their divine attributes and powers the hand-maidens of their newly awakened physiological and psychic passions, instead of the reverse. The “sin” was not in using the powers and forces of the Elemental World, but in *mis-using* them: the tabernacle designed to contain a god was made the fane of every *spiritual* iniquity. In the words of St. Paul, “the whole Creation groans in travail because of the iniquity of Man”—the reincarnating Ego. The conjunction with *Buddhi* has been replaced by the conjunction with *Kama*, and Man is no more *Buddhi-Manas*, but *Kama-Manas*—no more a Divine but a Human being, crucified by his own Karma.

“Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not only those who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?”

These are Master’s words in the *Secret Doctrine*, yet everywhere Theosophists, shorn of the “Third Eye”—*Manas* in conjunction with *Buddhi*—fall victim, as in Atlantean days, to the “illusive allurements” of the Psychic principles. They seek to

escape, as the Elemental beings seek to escape, the pains and penalties of Karma, and call that "Emancipation." Or they seek to acquire, as the Elemental beings seek to acquire, that which to them seems "good," and call that "Occultism."

H.P.B. and Judge, studying and applying, as well as promulgating, the Wisdom-Religion in all directions, worked, as Masters Themselves must *work*, to maintain in the body the Union of *Buddhi-Manas*—worked to create a change in the *Buddhi-Manas* of the Human Race. Whether we say Self-organization, Self-discipline, or Self-sacrifice boots little: what is of surpassing importance is that the only true *theosophical association* is the association of *Buddhi-Manas*, alike in the Individual and in any collection of Individual Egos. The first step in Universal Brotherhood is Individual and personal: it is the Will to reform one's Self: devotion to the best interests of others, *enlightened* unselfishness. One single man can become a *nucleus*—a centre, a seed—of Brotherhood, by his own Will and effort. No number of men can become a nucleus either by the surrender of their Will to another or others, or by any cultivation or refinement of the Psychic nature. The first lesson in true Occultism has yet to be learned by Theosophists at large. True *Chelaship* is an attitude of mind continuously maintained—*Buddhi-Manas versus Kama-Manas*.

"ENGAGE IN THE PERFORMANCE OF ACTION"

Every one of us will have to stop and learn in the cave outside of the Hall of Learning before we can enter there. Very true that cave, with all its dark shadows and agitating influences, is an illusion, but it is one that very few will fail to create, for hard indeed to be overcome are the illusions of matter. In that shall we discover the nature of action and inaction; there we will come to admit that although the quality of action partakes of the nature of badness, yet it is nearer to the quality of truth than is that which we have called darkness, quietude, indifference. Out of the turmoil and the strife of an apparently untamed life may arise one who is a warrior for Truth. A thousand errors of judgment made by an earnest student, who, with a pure and high motive, strives to push on the Cause, are better than the outward goodness of those who are judges of their fellows. All these errors made in a good cause, while sowing good seed, will be atoned by the motive.

—W.Q.J.

THE STEADY FLAME

THIS month marks the anniversary of the passing of William Q. Judge, March 21, 1896. The clear steady flame of that Friend of Humanity has never since wavered, however myopic the vision or unsteady the perceptions of those who have essayed to view and evaluate it. Pure flame ere he illuminated that body and personality known as "W. Q. J.", pure flame while he used it, pure flame thereafter—pure flame now—the rays of that Being are revivifying the dying embers of the Theosophical Movement of yesterday, until they are becoming the living fire of the Movement of today.

Who shall feed fuel to this spiritual fire? Those who elect to become fuel. Who else? And anybody can so elect.

There is nothing of what is so often termed "occult" about it. The W. Q. J. "fire" does not require specially prepared fuel. No withdrawal from the stupefying fumes of a crass and wicked world is necessary, no particular mode of outward life, no practices, no ceremonies.

To feed that fire, all that one needs to do is to go to work—for Theosophy; to put his heart into it and his mind into it; to put his determination and his will into it; to pour out the very energies of his Soul in the joyous and soul-satisfying effort of spreading as quickly and as widely as possible the only philosophy of life that really explains.

Removal of oneself to a more favorable environment is not called for. To do what one can, and all that he can, wherever he is—that makes of one fit fuel for the W. Q. J. "fire". The harder he does it, and the more he keeps at it, the better able he becomes to help and teach others—the more help he receives for himself. Living to *work*, and without anxiety, he becomes immune to the frictions of life, because in his heart and mind he has risen above them.

1931 to 1975—only 44 years till the Messenger of the last quarter of the present century is among us. W. Q. J. said he thought it would be the same One. If so, her "only friend" will assuredly not be absent then, any more than he was absent in 1875.

ON THE LOOKOUT

CIVILIZATION AND INVISIBLE SUNLIGHT

The much vaunted discovery of the vital rôle of the sun's invisible rays in the maintenance of physical well-being is a re-discovery really, as it was perfectly well known to the ancients. It has in some cases produced the healthy effect of getting people out into the open; but in other directions, it has produced the unhealthy effect of creating the delusion that now that the effect is known, it can be duplicated by artificial means. So now we have numerous brands of ultra-violet glass, etc., etc., upon the market, which are claimed to offer no obstacle to the life-giving rays. In point of fact, like the rest of our nostrums, most of these inventions are almost useless, when not worse than useless, as has been stated by reputable physicians.

Deficiency in the case of artificial ultra-violet light is openly admitted by Dr. Helen Mackay, of the England Medical Research Council. (*Science*, Sept. 27, 1929). After carefully observing the effects of artificial ultra-violet light on delicate children, she finds the results entirely negative, and notes that the children even caught colds, etc., from which the untreated children, exercising in the fresh air, were exempt.

TOO MUCH VITAMIN

A somewhat similar danger is indicated by the discovery of R. F. Light, of New York, reporting in *Science* for April 11, 1930,—that an over-dosage of vitamin D, the ricket preventive, not only produces a condition resembling pellagra, but makes it impossible for animals to reproduce their species after the second generation. This vitamin is the one most in demand at the present time, and with the furore made over its discovery and characteristics, it is inevitable that considerable overdosage with it will take place.

Dr. Franz Linke, of the University of Frankfurt am Main, who has been measuring the blueness of the sky above various stations, finds indications that the earth's skies are losing the brilliance of their blue everywhere, and are taking on a grayish cast. This, he thinks, is because of some unknown reason or because of the atmosphere becoming steadily and permanently charged with smoke from the industrial regions. Now the decrease in the quality of the blue indicates precisely a decrease in the arrival upon earth of just those sun-rays most essential to physical health.

"PROGRESS" AND INSANITY

Dr. George B. Lake, editor of Clinical Medicine and Surgery, warns physicians to watch for a new malady called "dislocated psyche," developing from the strain of modern business and city life, and which results in definite illness. It is, he says, a gradual loss of mental or emotional balance, sometimes reaching violent temper, often just short of insanity. Sometimes it afflicts children as well as adults. (*L. A. Times*, March 7, 1930).

According to the *N. Y. Times*, Nov. 17, 1929, present statistics show that one person out of every twenty-two in New York State is or should be at some time in his life, a patient in a hospital for the care of the insane. In the country at large, there are 300,000 mental patients under treatment, and this number is increasing at the rate of 10,000 a year.

Dr. Rock Sleyster, Milwaukee member of the board of trustees of the American Medical Association, calls attention to the immediate need of increased facilities for the care of the insane. (*L. A. Times*, Feb. 12, 1930). Mental cases, he says, are increasing in a large degree, due to the increased speed of modern life. He advises cutting down the speed and training children to discipline themselves and to develop adaptability to different situations. He also notes the evil effect of "higher" education, in that so many unfitted for college life fail to "make good" therein, break down, and become misplaced failures for life.

The Committee on the Cost of Medical Care (*Science*, Nov. 15, 1929) states that hospitals for mental and nervous diseases contain over 350,000 patients, and that of children now attending school and college, over 960,000 will enter a hospital for mental disease at some period in their lives. Yet he remarks that there are more physicians per 100,000 in the United States than in any country in the world.

THE VICIOUS CIRCLE

As related in *The Week's Science*, Oct. 7, 1929, a committee of the League of Nations points out an effect of the undesirable conditions of civilized life, which in turn, becoming a contributory cause, completes a vicious circle. Adults, it says, like to fool themselves into forgetting the hardships and dullness of the real world and this has an evil effect upon the children.

Count Carton de Wiart, of Belgium, says that children lack the critical sense, and hardly distinguish between real life and imagina-

tion, between real life and fiction. The movies, he says, encourage this, and when the children in adulthood meet the facts of life, conscious or unconscious disappointment tends to encourage mental diseases or crime.

CIVILIZATION AND THE DEATH RATE

Dr. Thomas McCrae, of Philadelphia, states that more men and women are dying in their late 40's and 50's than formerly, due to the high speed of the modern age, which puts an unbearable stress upon the heart and other organs. (*L. A. Examiner*, Nov. 3, 1929).

An article by Prof. C. H. Forsyth, of Dartmouth College, printed in *Science*, July 26, 1929, is to the same purport. He remarks that the great gains in the saving of life at earlier ages, so much vaunted by medical science, are more than offset by losses at more advanced ages, and the average length of life is now actually decreasing. It is significant that the decrease is most pronounced in New York where "civilization" is most pronounced and intense. The expectation of life, says Prof. Forsyth, from the age of 45 or 50 is the lowest on record, lower than 40 years ago, and still going down. He does not hesitate to present the following condemnation:

There is surely no worse influence than that wielded by well-meaning authorities who go around airing their ill-founded beliefs that all is going well and that before long everybody is going to be living seventy-five to a hundred years.

According to the *Illinois Health Messenger*, of Springfield, the mortality rates in Illinois among people over forty have increased 10% in ten years.

Dr. J. T. Ryan (*Science*, Sept. 13, 1929) takes issue with the conclusion, saying that the average life of these people diminishes, with increased saving at earlier ages, but this view is contradicted by the *absolute* decrease in longevity.

Prof. J. H. Schultz, of Berlin, notes that high blood pressure, called the "business man's disease" is increasing rapidly in civilized countries, due, he thinks, to too much excitement. It is particularly prevalent among stock brokers and others whose lives are devoted to speculative business. (*The Week's Science*, Oct. 7, 1929).

CIVILIZATION AND SAVAGES

According to *Science* of Feb. 28, 1930, Dr. Henry B. Collins, Jr., finds that the Eskimos have been undergoing radical dental deterioration during the last two generations, due to their adoption

of civilized diet. The tribes nearest to the white civilizations show the worst effects.

In contrast with this effect, one may note the narrative of Dr. J. Madison Taylor, of Philadelphia, writing in *The Forum*. He tells of a tribe of the Himalayas whose members never get sick because they live almost solely on what they themselves raise. He says that experts now agree that the best diet consists of those foods which are raised on the same soil as the humans who eat them. This rule of health is of course completely violated by the conditions of modern civilized life, where very few raise anything, and the diet of all, even of farm dwellers, is drawn from the ends of the earth, leading to as great confusion and discoördination in our physical systems as the riotous chaos of modern so-called intellectual life creates in our minds and souls. Meantime, so far as the possibility of any health-restoring movement back to the soil is concerned, the American tendency is in the opposite direction.

OTHER EVILS OF THE MACHINE AGE

Dr. T. Swann Harding, writing in *Scientific Monthly* for Feb., 1930, points out that farming efficiency due to machinery has brought about a condition where American farmers cannot sell what they now raise, although in their folly they are struggling to produce more, and thus every year become more poverty-stricken. Statistics indicate, he says, that so far as farm population is concerned, it will be necessary for twenty million country dwellers to be absorbed by city industry sooner or later.

Dr. O. R. Bonewitz, of the New York Medical College, believes that people are rapidly being poisoned by monoxide gas, due to traffic conditions in the cities. In fact, the general nervous deterioration and irritability so often seen in city life is strikingly suggestive of the effect of carbon monoxide poisoning.

Quite a number of experiments have been made lately regarding the effect of noise upon the human constitution. Dr. Donald A. Laird, of Colgate University, (*L. A. Times*, July 4, 1929) claims that city noises have a definitely deleterious effect on the growth of children, and that noises no greater than those produced in a well built car going at 40 miles per hour on pavement, produce a debilitating fear reaction in the human constitution, whether consciously heeded or not.

A report by Dr. Frank G. Pedley, of Montreal General Hospital, given in *Science*, June 30, 1930, states that constant intense

noise invariably causes workers to lose their hearing. The numbers of workers exposed to undue noise, he says, run into hundreds of thousands. A prevalent type of chronic occupational deafness may be traced to a degeneration of the delicate receiving apparatus of the internal ear. He questions the moral right of the state to permit the continuance of such conditions.

It is not merely certain workers but nearly the whole of the population which is exposed to unnatural noises. Moreover, it is inevitable that the most sensitively organized, and thus the most valuable members of the community, should be the first to suffer, and the most seriously injured thereby. Unless those responsible for such conditions learn better, city dwellers face the prospect of becoming dulled and deafened.

THE VALUE OF SICKNESS

In the present-day world of thought, good and evil are almost exclusively understood in the contrasts of physical existence. Crimes against the soul of man, doing irreparable injury to the Real, are not taken cognizance of so long as the casing of matter is left unmarred. The race almost as a whole has arrived at the extreme materialistic degradation of placing physical health as one of the greatest of goods, and its lack as one of the greatest of evils.

But a medical man, Dr. Jos. Löbel, writing for the *New Yorker Staats-Zeitung und Herold* of April 21, 1929, injects a strange note of bright, clear sanity into all this.

What good is sickness? This injury of the unit, this checking of Unity, this negation of all energy—can it serve any purpose at all?

It does appear so. At least if we inspect the testimonials of its renown: Hebbel noted in his diary: "The sickly states moreover approximate the True (enduring Eternal) more nearly than the so-called healthy", and Novalis declared, the diseases are probably "the most interesting material and stimulus of our recollections and our being" and propounds the question, "whether illness might not be the remedy of a higher Synthesis." Nietzsche even reached in the "Fröhlichen Wissenschaft" to the formulation: "As concerns sickness, would we not well-nigh be provoked to ask whether it is, upon the whole dispensable?"

It must surely provide the compensations for its defects, somewhere: sickness! The learned Prof. Tschermak-Seyse-negg in his "Krankheit und menschliche Kultur," pointed out, that nothing binds the family and thereby society, more intimately to one-another than the compassion and the reciprocal aid in days of sickness. Sense of duty, consideration, renuncia-

tion, sacrifice and love of fellow-beings, are all promoted thru suffering; in part first awakened, just as Parsifal, becomes "durch Mitleid wissend."

But illness makes not merely well, it also makes wise. He who is sick, asks involuntarily why he became so; and in the question "why" is ever contained the start towards every causal recognition and thinking. The urge to combat disease, has been perhaps the first, in any case the strongest incentive to investigation of the relations in nature and thereby the sally-point for all knowledge.

SICKNESS AND EUGENICS

Furtherance of virtue and wisdom is furtherance of culture, and in fact, whichever nation has wanted to end sickness and eradicate the weak and infirm, has brought things to naught culturally: Sparta among all the States of Greece remained the most backward. Had mankind followed Sparta's example in selection, then it would likely have robbed itself of the deformity of a Socrates, the under-sized head of Napoleon, the hydrocephali of Cuvier and Menzel: and the epileptics Mohammed and Dostoyeffski had been murdered while yet infants.

SICKNESS AND GENIUS

As for the many so for the individual too, can illness be of some use. The modern Science takes the position that all inferior diseased substance in a human body tends, by the relatively greater stimulation, to react with enhanced production: to go above par as the saying is. The sick man lives in an exceptional state, in lasting tension; therefore is he more acute, in wits, hearing and wakefulness; is spiritualized to a certain extent. "So ein gesunder Mensch ist ja ärger als ein Tier!" (Why, such a healthy human is worse than an animal!) cried the sick Heinrich Heine as a visitor once drove him to despair by a robust callousness.

SICKNESS AS A PURGATIVE

But, more than this: in many cases illness is—a curative. That is not to be taken for a supposed ingenious paradox, but is the sober truth, no less true from glancing back over the respectable age that it already enjoys. It was known even to the early Greeks, that, for example, epileptics, could be healed if, by chance, they contracted intermittent fever. During the Middle Ages physicians accounted malaria their best remedy against melancholia and in Argentina even today, people who suffer from the there prevalent dysentery are sent to the Sanitarium of Tremble Terra, whose sole power of healing resides therein, that constant malarial conditions prevail thereabouts.

The Resort guests are said to be cured permanently, after a third attack of the fever.

Pneumonia and scarlet fever are also good medicaments, especially against epilepsy. The Lupus heals swiftly if the patient contracts erysipelas, and as in 1924 a violent epidemic of dysentery broke out in the Insane Asylum at Chalons-sur-Marne, it became evident that two inmates, an insane man and a paralytic were cured; after having successfully survived the epidemic.

One need not go to Argentina or the asylum; an observation which every one has made, teaches, how many people who incline to sickness, unwell every few weeks, stricken, not severely but often, with the most various complaints; at one bound attain the bloom of health after withstanding a "severe" illness. Notably—Typhus is counted as such a cure-all that it tends to free the stricken ones a thousand-fold from all aches and pains.

SIMILIA SIMILIBUS CURANTUR

That, among other things, is so apparent that even laymen notice it. Less notorious and therefor known only to the doctors, is the fact that some diseases not only suppress and heal out others, but even definitely bar them. So people with heart-valve-trouble almost never become lung-tubercular; arteriosclerotics very seldom suffer from phthisis and ("Vagatoniker") persons having an abnormally excitable cardiac-nerve are not susceptible to arteriosclerosis.

Modern medicine has naturally also made practical use of these bits of learning. Prof. Wagner-Jauregg for example has just received the Nobel Prize, for his method in healing cerebral-paralysis thru malaria.

There are then in fact a whole mass of answers to the query: What good is sickness? As light and light can create darkness, when the peak of one light-wave co-incides with the valley of the confluent wave, so also can two diseases impinging upon the same organism reciprocally extinguish each other. "No ill-luck is too great, but it includes blessings," says Chamisso.

THE REAL LESSON

Dr. Löbel shows an insight into the real benefits of sickness, an insight lacked by many Theosophists who greet misfortune with a stiff but grim upper lip, and the tragic exclamation "karma," content with setting down misery as paid-off indebtedness, without apparently recognizing it in its true light as divine opportunity to gain contact with the real in themselves.

The translator seems in doubt about one word, *Selbstzucht*,

which we have omitted. Literally the word means "self-seeking" but could as well be translated "Self-search." The translator seemingly does not give Prof. Tschermak-Seysenegg credit for the spiritual use of this term. Happenings to the personality, whether painful or pleasurable, are just that and no more in themselves. If suffering is taken merely as the working off of bad Karma, where is the gain? Merely restored equilibrium, and everything in stasis, just where it was before the initial sin was committed. Theosophists, least of all, should be expected to be content with this stultified view of Karma.

COMETARY MYSTERIES

Astronomically, comets appear to be set apart from all other heavenly bodies by certain peculiar characteristics. Scientifically observed, they present the appearance of a nucleus of solid substance from which gases jet out under the influence of the sun's rays, which latter are repelled by the light in the direction away from the sun, thus forming the tail. The nature of these gases, as spectroscopically observed (*The Week's Science*, Jan. 14, 1929), form a deep scientific mystery. They are usually of a poisonous nature, such as cyanogen and carbon monoxide. No explanation for their presence, which on earth usually occurs in connection with organic substances, has been advanced.

According to the *Los Angeles Times*, Dec. 29, 1928, the Naval Research Laboratory of Washington reports that comets are sensitive to the ultra-violet rays which are particularly the vital rays of the sun. Comets have been known to break up following magnetic storms on the earth, which storms in turn are due to the flashes of ultra-violet light from the sun.

A strange shadowy prescience is shown in the ideas of Dr. Knut Lundmark, as given to the Astronomical Society of the Pacific. (*The Week's Science*, Feb. 3, 1930). He suggests that the giant star clusters of space may be comet-like and in the habit of traveling back and forth between one spiral universe and another, the only known voyagers between the island universes. We would refer the reader to H. P. Blavatsky's enigmatic hints upon comets:

. . . Comets were known to pass through this vapour (the corona) without any visible effect on them; . . .

The reasons why the particles—since they call them so—*do not* fall upon the sun's body, is self-evident. There are forces co-existent with gravitation of which they know nothing; besides that other fact that there is no gravitation properly speaking; only attraction and repulsion . . . How could

comets be affected by the said passage since their "passing through" is simply an optical illusion; they could not pass within the area of attraction without being immediately annihilated by that force, of which no *vril* can give an adequate idea, since there can be nothing on earth that can be compared with it. Passing as the comets do through a "reflection" no wonder that the said *vapour* has "no visible effect on these light bodies."

THE EFFECTS OF SOLAR PULSATION

The peculiarly discoördinate views of astronomical physical phenomena held by last-century scientists is now fast giving way to more synthetic views of nature, and the modern scientist, upon encountering anything of interest, is not so slow as formerly to connect it with cognate happenings in other realms. According to *The Week's Science*, May 6, 1929, an unexplained return of the sun-spot energy—the maximum of the 11-year period having for some time since been past—is connected by scientists with the simultaneous unusual displays of the aurora, the appearance of luminous clouds high in the air, and "rosy glows" at midnight.

Dr. Greenleaf W. Pickard, as the result of investigations regarding the relation of sun-spots to radio (*Literary Digest*, Sept. 7, 1929), says that it appears probable that the earth is in the midst of an immense electric field emanating from the sun, and which varies with the solar cycle. Principally by the development of the radio it has now become possible to correlate the changing degree of electrification of the atmosphere of the earth with the coming and going of sun-spots across the solar disk.

SECRET DOCTRINE HINTS

. . . the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial electric and magnetic forces. The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural "safety-valves," would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking. (*Secret Doctrine*, 1888, I, 205).

The real substance of the concealed (Sun) is a nucleus of Mother substance. It is the heart and the matrix of all the living and existing Forces in our solar universe. It is the Kernel from which proceed to spread on their cyclic journeys

all the Powers that set in action the atoms in their functional duties, and the focus within which they again meet in their SEVENTH ESSENCE every eleventh year . . . (S.D. I, 290).

A most remarkable phenomenon, which would appear to be explainable only by some sudden fluctuation in the *physical* aspect of these forces, is reported by Dr. F. J. W. Whipple, Supt. of Kew Observatory (England). A cloud of ice crystals, which are elongated in form,—floating in the air a mile or so high in every position, suddenly all became upright. Like every physical, and practically every meteorological body, these crystals undoubtedly are always polarized, and in this case were oriented by the sudden passage of some sort of current through them. If it were possible to see the whole course of such fluctuations from their ultimate causes to their final effects, the processes would be interesting to the point of being thrilling, for the sun and its planets are living bodies, and in the case of the earth, the collective mind of man is its consciousness, whose variations, moment by moment, affect its geological and meteorological conditions.

WHY?

In any branch of science a single occurrence of any unusual happening is noted as of interest, but tentatively considered sporadic or coincidental. Two occurrences of the same kind cause the scientific ear to prick decidedly up, and three establish the presence of a natural law whose real confirmation is to be made an object of search. Not sporadically, but over and over and over again, has been demonstrated the law of the cyclic recurrences of cataclysms of similar nature in widely separate geographical localities, and of widely different apparent causation.

Such a phenomenon shows the existence of a law which is not of the material but transcends and includes it. That law is the Second Fundamental Proposition of the *Secret Doctrine*, which one day in this relationship will be suspected by science. Proximately the cause is a species of psychic epidemic. Disasters to mankind are brought about by the conscious or subconscious action of human beings themselves, directly, or through numbers of persons being impelled to place themselves under the operation of the same sweep of natural forces. Why so many should do so at the same time, is that in all such cases the reactions, which as Theosophy teaches, may date back for millions of years, have been slowly accumulating. The astral light, which is simply the universal aspect of human

memory, becomes charged with portent of disaster, and ultimately breaks into the material world through the channel of some susceptible human organism; then the flood follows, like the bursting of a dike which supervenes upon the first percolation of water. Theosophists need but to observe, to relate and correlate the visible phenomena of life in order to see these things for themselves. According to the press of June 28, 1930, a boy who was 18 years old in 1930, was crippled by the battle of Gettysburg in the 60's of last century. The explanation is on the surface simple—he was trying to chisel dirt out of a supposedly empty shell which was a relic of that battle. But all Karma goes forward from incarnation to incarnation as mental deposits. What mysterious affinity existed between this boy and the tides of passion and hatred which brought about the making of that shell and its abandonment at Gettysburg?

Sailors believe implicitly in "hoodoo" ships, and railroad men in "hoodoo" locomotives; in many parts of the world one finds a belief in curse-bearing families.

FAMILY KARMA

Undoubtedly the reason why disasters so often run in families is due simply to the fact that families are such because of the existence of groups of Egos whose bonds, either of character or of Karmic desert, are similar, or who possess mutual debts which can only be paid within the family circle. It is therefore quite natural that unfortunates should thus be drawn together, and when the tide of ancient disaster begins to flood within the family, astral images are created in the minds of the survivors which form an easy channel for Karmic eventuation in the future; for no action takes place without a preconceived image, and the action flowing through these invisible molds may lie deeply buried below the levels of the "conscious."

THE MAN HIMSELF

According to the *Literary Digest*, March 30, 1930, Charles Traub, the moving picture cameraman who was killed when the record-breaking racing car of Lee Bible was wrecked, would have remained unhurt had he kept his position. He operated his camera until the machine was almost upon him, and then jumped aside, right in the course of the over-turning car. The camera remained uninjured.

The press of March 30, 1929, relates that at Spokane on the 29th, an explosion of dynamite wrecked a kitchen. The mother of the family was uninjured by the explosion, but upon returning to the scene to look after the welfare of her children, she tripped and received a fatal wound from a piece of metal.

Statistics given in the *Literary Digest* of July 5, 1930, show that next to automobiles, falls "caused" most of the accidents, being first in the list of causes of accidental deaths in homes. And falls are always the result of carelessness—in other words, results of the mental deposits of the man himself.

According to a dispatch from Tacoma, Washington, the foreman for a contracting firm, first warned his men to stand clear of a pole being torn down, and then stood as in a trance, watching the same pole, by which he was instantly killed. Evidently the same image of disaster, the mental deposit which was the means of warning his fellow-men, held fatal fascination over his own brain. Why?

MEAT AND FOOD POISONING

According to *Science*, Oct. 4, 1929, Drs. Thomas G. Hull and Lloyd Arnold hold meat and meat products responsible for most food poisoning outbreaks, since meat interferes with the germ-killing action normally occurring at the intake of food. Therefore deleterious germs taken into the system with a meat meal have a better chance to develop than in the case of a vegetable meal. Perhaps not an important matter but going further to show that the vegetable diet held to be best by the ancients, and maintained to this day in the Orient, is based upon natural fact, physical as well as psychical—and perhaps also showing still more plainly the effects of tinned, storage, and other long preserved and "embalmed" foods.