



O my Divinity! thou dost blend with the earth and fashion for thyself Temples of mighty power.
O my Divinity! thou livest in the heart-life of all things and dost radiate a Golden Light that shineth forever and doth illumine even the darkest corners of the earth.
O my Divinity! blend thou with me that from the corruptible I may become Incorruptible; that from imperfection I may become Perfection; that from darkness I may go forth in Light — *Katherine Tingley*

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GREAT SEERS VERSUS VISIONARIES (*Second Lecture*)

FRRIENDS: here in this our Temple of Peace and you who are listening in at a distance this afternoon: I am going to talk upon the second phase of my subject: "Great Seers and Visionaries."

On last Sunday those of you who were here will remember that I pointed out the difference between the two classes of men specified in the title of today's lecture, "Seers" and "Visionaries": the former the leaders of the human race, those who see because they have become their Spiritual Essence. They have raised themselves unto Themselves, into an alliance with the spiritual nature that is in each one of us, at

[Stenographic report of the thirty-third of a series of lectures on the above subject. These were delivered at the request of Katherine Tingley (the then Theosophical Leader and Teacher) in the Temple of Peace, International Theosophical Headquarters, Point Loma, California, at the regular Sunday afternoon services. Others will be printed in THE THEOSOPHICAL PATH in due course. The following lecture was delivered on September 30, 1928, and broadcast, by remote control, over Station KFSD San Diego — 680-440.9]

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the core of each one of us, which is a fully self-conscious spark of the Divine, in other words, a God; and consequently they know, because they are in individual touch with those finest and most powerful energies in Universal Nature which control the working of the Kosmos.

What are these energies? They are, in their aggregate, and speaking not concretely but abstractly, consciousness; for consciousness is the finest kind of energy. It is a spiritual energy so far as man is concerned, and so far as the beings superior to men are concerned, it is a divine energy. In fact, it would be more appropriate and more accurate to say that energies are forms of the working of consciousnesses and wills; but in order to make my meaning more easily understood, I use the more popular language for the expression of more popular ideas for the benefit of those who have not studied the more recondite aspects of our Theosophical philosophy.

The other class of men, the visionaries, are those who might be impostors (and there have been many of them in the world), and who might be sincere, earnest, devoted, devout, but erratic and untaught men or women, whose teaching, therefore, if we reduce the matter to the last analysis, could not be for the benefit of the human race, because neither do these visionaries see truth nor do they know it; and therefore they are incapable of communicating it to others.

You will also remember that I pointed out on last Sunday that these Great Seers, who really are at the back of the Theosophical Movement and have been at the back of every theosophical movement in every age, and have been likewise the founders of all the great world-religions and world-philosophies, are men, not Gods, not Spirits as the word is ordinarily used, but men, Great Men.

When a man allies himself with this interior part of his constitution, what is the usual name that is given to him? The term has varied in different lands and in different ages. In the Buddhist Orient they speak of a 'Buddha,' a word which is a Sanskrit past participle passive from the root *Budh*, meaning 'to awaken' — not that the Spiritual Self is awakened, which is nonsense, for it is eternally awake; but that the vehicle, the carrier, the bearer, through which and in which this Spiritual Self manifests itself, is sufficiently evolved so that this manifestation may take place easily and without the veils and barriers of unrefined matter that so becloud our own insight and inner vision through the imperfection of our intermediate nature, commonly called 'soul.'

Hence, when this soul has been raised, through evolution and the refining processes inherent in the spiritual alchemy of consciousness, unto union with its own 'father in spirit' — and that 'father in spirit' is the spiritual Monad, the consciousness-center, the superior entity within — in Christian lands in the very early times such a one would have been called a 'Christ'; and whether we call such a man a 'Buddha' or a 'Christ' or by some other equivalent term, matters not at all: the idea is the same in any case, and the idea is the important thing to understand.

Every man or woman, every normal human being, is just such a 'Buddha,' such an 'Awakened One,' or just such a 'Christ,' in his or her inmost essence; and when we can ally ourselves with this inner entity, which is our real Self — not some one else — our own Spiritual Essence, then you and I likewise become in degree a Buddha or a Christos: and such are the Great Seers and Sages of the Human Race, who have taught their fellow-men to place their feet upon that pathway of which I have before spoken — still, small, quiet, endless — the Pathway to the Gods.

These are not poetical terms, friends; I am not indulging in poetry; I am telling you the truths of universal religion and philosophy in as simple language as I can; and in proportion as you can realize them as actual facts of Nature and not merely listen to them as beautiful terms or as poetical forms of expressing something more or less trite, by just so much will you show your own advancement on the Pathway to the Gods.

On last Sunday I furthermore pointed out to you that the teaching, the doctrine, the fundamental system, emanating from this body of Great Sages — who compose an Association which is secret because thus they can work better than if its existence were published in the market-places of men — is one. These Sages taught one identic system, which is an interpretation and a formulation of Nature's laws, Nature's workings, of the structure of Nature — in other words, what Nature is, how it is builded, what it is composed of, and who we are as men; and I said that the easiest test and an infallible one (not speaking at the moment of other tests) by which we may separate the truly Great Seers and Sages from the mere visionaries is that the doctrine of the Great Seers is universal, found at the core or heart of every great religious system or philosophy of the past.

But the visionaries know not this; hence, how can they teach it? Untaught themselves, uninstructed themselves, how can they give teaching or instruction and therefore inspiration to others? However sincere they may be, or earnest, or devoted, or devout, matters nothing to the point. You must have knowledge, and your knowledge must be based on the Great Mother — the root of things — Nature; not merely physical Nature that we see, which is but the shell of things, but that composite invisible and inner aggregate of all, to which we Theosophists using English or some other equivalent European language, for lack of a better term, give the name 'Nature.'

Many great minds have seen that in the fundamental ideas of the teachings of these Great Sages — the names of some of whom I pointed out to you on last Sunday — many thoughtful moderns, I say, have realized that this fundamental teaching is one, and have been astonished that men in different parts of the world, in different ages, speaking different tongues, and under the influence of different civilizations, nevertheless should have taught the same fundamental verities after the same fundamental manner. It is so easy to explain all this when once you know the truth, Theosophy, because Theosophy is a system of thought emanating from these Sages themselves, to wit: that this system is a formulation and exposition of natural laws and truths, and that these Great Seers and Sages have seen it, and seeing it know it, and knowing it they teach it.

For instance, a very interesting article fell under my eyes only this morning. It is an article recently published in *The Century Magazine* and written by a writer who signs himself "S. T.," from which I make the following extract. He says:

When one turns from religious organizations to the teachings of the great prophets and founders of religion themselves, he finds instead of the bitter differences of their followers, a surprising similarity. Escaping from the heated tussle of sectarian dispute into the serene security of these spacious minds, is like coming from the mad *pêle-mêle* of a subway labyrinth into the calm peace of an open field. The direct study of these Masters frees and does not perplex and confuse the spirit, because their spirits and outlook were free. They were not attempting to prove the supremacy of an organization or cultural system. They simply give a principle, and say 'try it—it works.'

Precisely what we Theosophists have said and have always said: the proof of anything, friends, is in the test; and it is by testing that you may separate the Great Seer or Sage from the visionary.

Now, that our own world is in a state of mental chaos at the present time, you know as well as any one else. New ideas are being tested, as never have they been tested before. The world is full of prophets or pseudo-prophets, who say: "Look! See! Examine what I bring!" But nowhere is there satisfaction; nowhere, hardly, can one gain that inner rest and peace which come from two things — from one thing, indeed: harmony, the harmony of the inner man; and this results when mind and heart work together in peace and union, and neither battles the other.

Yet there is truth in the world. Truth is so easy to obtain, so simple! It is a marvel that it is not more easily found; and this is simply because men and women do not know where to look for it — I am referring more particularly to us of the Occident. When the Theosophical Society was organized in 1875 to be the means of propagating the sublime teachings of the Theosophical Philosophy, the main object, purpose, and hope of its promulgators was to show men Truth, and to teach them to think for themselves; for we have no dogmas in our Society; we simply say: "Here is truth, which we have tested, and we have found in it all that heart and mind have craved for. Try it — it works."

Some say that the religion of the future is to be a scientific religion; others, knowing so well the strong appeal of religious emotional feelings to the human heart, say, "Nay, Science will have its day; it will be some new form of religious thought, perhaps not based on the old forms of the past, perhaps so based, but in any case it will be a new religious feeling." Others again think that the religion of the future will be rather philosophical in character.

But you know, friends, as I have so often pointed out here in this our Temple of Peace, the Theosophist has little patience with these divisions of the constitution of man into three separate and essentially distinct things; for man cannot be divided against himself; man in his essence is an inner harmony; and unless heart, and mind, and spirit work in harmony, he has neither rest nor peace. Consequently religion and philosophy and science are not three diverse and intrinsically separate things, but three formulations of natural truth, three methods of formulating which spring from the soul and mind of man; and all we have to discover in our search for truth is whether this, or that, or some other formulation or systematization is nobler than the others, or better, or appeals more to your heart or to mine.

Emerson, for instance, in his *Essay on Worship*, written some scores of years ago, said a very noble thing in this connexion and yet something with which I, as a Theosophist, cannot quite agree; and I will tell you why. I will read first what he says:

The religion which is to guide and fulfil the present and coming ages, whatever else it be, must be intellectual. The scientific mind must have a faith which is science. . . . There will be a new church founded on moral science, at first cold and naked, a babe in a manger again, the algebra and mathematics of ethical law, the church of men to come, without shawms or psaltery or sackbut; but it will have heaven and earth for its beams and rafters; science for symbol and illustration; it will fast enough gather beauty, music, picture, poetry.

Beautiful thoughts, beautiful words, and doubtless in large part true; but why make of religion something that grows like a weed in the fields of human thought and that has to gather unto itself more or less at haphazard the noblest aspects of human thinking? Why, it is but a human weed, if that be all it is. Nay, I tell you, the workings of the human spirit are sublime; it knows truth instantly, and all is in it, and true religion springs from it; but a religion which grows merely by accretion of things to be preferred is likewise destined to degenerate by loss. That has been the history of religions in the past; but it need not have been.

Origins, fundamentals (not in the absurd modern sense, but in the etymological sense), basic things, these are in the spirit of man, whence they come forth; for the spirit of man is the father of all human works; and these Great Sages and Seers have laid down basic and fundamental principles, as I have said, based on Nature, on natural law — not physical Nature alone, but on inner Nature more especially — that is to say on the roots of things: inner and invisible and intangible substances and energies and laws, potencies, powers, dominions, and virtues, which rule the world and keep the stars in their courses.

I sometimes think that people do not know how to think; perhaps I do not know how to think as well as I should; for I am one of the people. But I will tell you this: that I have spent all my life since boyhood in thoughts of this type and I have learned to know something; and I try to apply it in my own life, and I have reaped the advantages for myself, at least. I have tried certain things and I find that they work. And I do know this: that any normal human being, by going inwards, raising his consciousness unto the Christos within himself, unto

the Buddha, which is his Inmost Self, can see, and seeing can know; and knowing, he has peace, because his nature is then at harmony with itself. His nature is a replica or copy of the Universe, and because the latter is harmonious in all its workings and functions, likewise is the Essential Self or nature of man harmonious in its workings and functions, and we have to ally ourselves with this inner harmony in order to have wisdom and knowledge and inevitable inner peace.

Now, these Great Sages — as well as every one else and all other things, but the Great Sages in particular — whence come they? Did they ‘just happen so’? We Theosophists do not believe in a ‘just-happen-so’ theory. I do not know what it is; I do not understand the meaning of that expression, for indeed it has no logical and coherent sense. All I know and all I have ever learned is this: that effects follow causes for ever. I have never heard of, I have never seen, I have never known of, anything that just appeared, just happened, standing thus alone by itself with no roots in the logical workings of Nature, and destitute of a sensible explanation of its existence.

These Great Sages are the fruitage of former lives, of aeons of study and struggle, even as you and I study and struggle. They have evolved; they have graduated in the school of life; and this graduation is through evolution, following a law of Nature which we Theosophists call Karman — the very basis of the functioning of Nature, the Law of Consequences, meaning that effect follows cause, and cause produces effect, which immediately becomes another cause, followed by a succeeding effect, and thus forever, conceived as a chain of events which is both endless and beginningless.

These Great Sages, therefore, are evolved men; because they have followed the pathway of inner growth, which is the same as saying the pathway of evolution; for evolution, as I have so often pointed out, is the unfolding, the unwrapping, of what is within you. Nobody can evolve for you, and the only way by which evolution can bring forth anything is by bringing it forth from where it lies latent. And where do you lie latent, so to say? Outside of yourself or in yourself? The question answers itself: *in* yourself; for in you is all the Universe; you are an inseparable part of it; all its forces and energies are in you in germ or in manifestation, as I have so often said and emphasized, iterated and reiterated, because the thought is so important. In evolving thus, these Great Sages have unwrapped, unrolled, in other words, raised

the human self to become at one with the inner Buddha or Christos, the Spiritual Essence at the core of every one of us, above us in the sense of being superior to us; and that is the real meaning of the word 'evolution' as used in the Theosophical philosophy.

But none of us can advance alone — not one of us; the very structure of the Universe is union, unity, not in separation of its component parts; for plainly speaking, there is no such thing as radical or intrinsic separateness of thing from thing, or entity from entity, throughout the Boundless Universe. A man's physical body is a good exemplification of the thought that I have now in mind. What is his physical body composed of? As I have so often pointed out here before, and I now repeat it for purposes of easy illustration of the point to which I am coming: If we had the electric eye, so to say, and could look through the human body, we should lose all sense of form, we should lose all sense of numbers or aggregated form, because that electric eye would be so fine and piercing that it would perceive the inter-atomic ether in which we physically live, move, and have our being, and only an occasional electron flashing like a brilliant spark across the field of its vision would be perceptible to it. But we humans, as you know even our modern science is teaching us, in our physical bodies are but aggregates or composites of electric particles, called electrons — positive and negative in charge, as the case may be — nothing but that. And here's my point: each one of these electrons or electrical charges is as distinct and individualized as is the composite entity called man's physical body, which these electrons compose, and in which aggregate the larger and greater entity, man's Spirit-Soul, lives and functions. Thus, then, we have hosts of electric particles held together by their intrinsic nature into a composite human form, and thus composing the physical body which our senses tell us something of; and in and through this composite or aggregate of electrical particles lives and works and functions the over-lord of it, that is the Human Soul. Man's body is a replica or copy of the Universe; for we find in the physical universe, as even our ultra-modern science is now teaching us, the same system of composites and aggregates held together by the intrinsic nature of their composing particles, and under the dominion of what is to modern science a mystery unsolved, but which to the flashing vision of these Great Seers, is the life-force or life-energy of the Divine Hierarch from which that life flows through all.

There, then, is the lesson that we may draw from this picture: Everything works with everything else towards one common end; hence, no single entity, no one, can follow the Pathway to the Gods alone. We humans, as just pointed out, take along with us innumerable hosts of energies, entities evolutionally inferior to us. Yet each one of these inferior or smaller beings is in itself an evolving entity, a growing thing, a learning thing. An electron therefore — what really is it? We Theosophists say that it is the manifestation of its own interior life-atom, and the life-atoms which inwardly compose it are the aggregated vehicle of what we Theosophists technically call an Elemental. Do you know what an Elemental is? Speaking simple language, it is an embryo-soul, therefore a growing and learning soul in its lowest phase or state in this our own particular earth and solar system; and its growth is on its way towards manhood — not growing by accretion, so to say by adding vital brick to vital brick, or experience to experience, which would make it a mere heap or pile. No, friends, evolution is the unwrapping, unfolding, unrolling, rolling out, of what is within the growing entity, so that at each succeeding stage the body, the life-atom, or the electron which expresses or manifests the inner entity, becomes a finer and more perfect form for the powers of that indwelling entity. As I have often said before when speaking of evolution as taught by Theosophy, all entities inferior to man have manhood as the goal and aim towards which they strive, even as human beings have Divinity or Godhead as the goal towards which they aspire and grow. Hence all entities inferior to man evolve or grow through all stages leading upwards to manhood, wherein at last they gain self-consciousness. Nor do they stop there; they go higher by the same method of unwrapping, unrolling, unfolding, in other words, evolving outwards what is within — the intrinsic and directing Essential Selfhood of each one.

Just to show you how incomputable in number these embryonic souls are — which, at the stage that I now have in mind are manifesting in what we humans call ‘electrons’ — let me read to you an extract taken from a book by a great American scientist, Dr. Robert Andrews Millikan. In his book *The Electron*, on pages 123-4, he says:

The number of electrons contained in the quantity of electricity which courses every second through a common sixteen-candle-power electric lamp-filament . . . is so large that if all the two and one-half million inhabitants of Chicago were to begin to count out these electrons and were to keep on counting them out each at the

rate of two a second, and if no one of them were ever to stop to eat, to sleep, or die, it would take them just twenty thousand years to finish the task.

The number of electrons that pass in one second through the filament of an ordinary sixteen-candle-power lamp! I have made a little arithmetical calculation; I thought it would interest you. Do you know how many electrons, averagely speaking, pass in one second through such a lamp-filament? Three quintillions, one hundred and fifty-five quadrillions, seven hundred and sixty trillions (3,155,760,000,000,000,000)! An unthinkable number! And each one of these electrons in its core, or rather, if I may so phrase my meaning, in the core of the core of it, in the heart of the heart of it, is a Monad, as yet expressing but feebly its spiritual powers. And back of this Monad again, inherent in it as its Essential Self, is a divinity, a god, an evolving force, a god-spark; and when the lower or intermediate vehicle of this Monad, in other words, the Elemental just before spoken of, shall have passed from un-self-consciousness to self-consciousness, that vehicle then becomes what we call a 'man'; and 'the father in heaven,' as the Christian *New Testament* has it, remains still as it was before, the indwelling and inspiring divinity in the human soul.

None of us can evolve alone; for we are all aggregates of inferiors as well as of superiors; we all must go forward together; and the sublime work of these Great Seers therefore naturally follows this law: that they do not teach because they merely will to teach, or because they find it pleasant or agreeable thus to exercise their noble powers: but from an inherent law of Nature that, being inseparable parts of the human race, they follow the deepest instincts of their constitution — the sense of spiritual unity, the feeling of oneness with all — which drive them to compassionate helpfulness and teaching. They teach and lead and guide and help because it is their natural impulse so to do.

I suppose that there is no such blessedness and joy as that which enters the human heart when that heart realizes its oneness with the All, and that everything is interlinked and interlocked with everything else; that all are fundamentally one, and that our supreme essence is rooted in the divine Hierarch of our own Hierarchy.

Now, friends, I have been led afield by the thoughts which were in my brain to give to you this afternoon, and I have not yet read to you the items of thought which I had prepared for this afternoon's lecture.

I shall now read them to you, and they will form, I hope, a more or less adequate summary of what I have said. They are as follows:

1. The Great Seers or Sages of whom mention has so often been made during this course of lectures, are men, highly evolved men; and the greater ones among them have already the light of approaching divinity on their foreheads. But they still belong to that group of evolving entities which is the Human Race, and in consequence their destiny is closely, indeed inseparably, bound up with Humanity.

2. For this reason are they humanity's natural Guides, Teachers, and Protectors; and such in fact is their noble occupation. They have evolved to the state where Nature's secrets lie more or less open to their piercing vision; and coincidentally they have developed within themselves spiritual, intellectual, and physical powers over Nature and natural forces and substances, which enable them, at will and solely for altruistic and impersonal purposes, to work what would seem to the average man to be wonders or marvels; but only so because the average man cannot accomplish them, and therefore they seem to be marvels to him. I suppose that what a man does is a marvelous thing to a dog, for instance; and what a highly civilized man knows, and can exemplify in his speech, and in the productions of his brain and hands, are certainly marvels to the untutored savage.

3. But such marvels or wonders these great Seers or Sages very, very rarely do, and never for purely personal or selfish aims or purposes; for selfishness has long since been washed clean out of their character. Their main duty and occupation, lofty and very much needed as well, is guiding humanity along life's pathway; and this they do mostly in secret; and the main part of this guidance is the instilling into men's minds of truths and ideals based on Nature's inner secrets, thus leading mankind to recognise the essential inseparability of all beings, or what we Theosophists call the Universal Brotherhood of all beings and things everywhere.

4. Hence, when they teach, either secretly or openly, they can do so with authority and power, for they know exactly when and how to work from their innate wisdom. As said on last Sunday, one way of their doing this teaching openly is the sending forth from among themselves of a Messenger to strike the age-old keynotes of Wisdom and Knowledge regarding both visible and invisible Nature, and that part of Nature which we call man's inner or invisible constitution.

5. Teaching of inner and invisible worlds and spheres as the sources of the outer and visible worlds and spheres, and explaining the relations between these, they keep awake thus in man his spiritual intuitions and his sense of the utter nearness of invisible and powerful potencies and powers, some of which belong to man's inner constitution itself. By such and many other similar methods, they raise men's mentality above the physical, visible, tangible, and selfish aspects of life, all of which teaching exercises a very refining and ennobling influence on human beings. But the form of their message varies from age to age, being at one time more religious, yet also philosophical and scientific; at another time more philosophical, yet religious and scientific as well; and at still another time more scientific, albeit both religious and philosophical. But always is it the same identic Fundamental System of Truth, of law based on inner and invisible Nature, of which our outer nature is but the shadow or reflexion, of which latter our senses have some small cognisance.

6. But the multitudes of 'visionaries,' who appear so often at different times in the world, have no such Wisdom and Knowledge to back them, because they are untaught and have not achieved this inner union with their Spiritual Self, which gives them light; and they have no, or extremely little of any, knowledge of inner and invisible realities. It is at once seen, therefore, that whatever they promulgate is more or less speculative guess-work, if not actually imposturous; and hence their claims, if made, to be teachers of their fellow-men are totally unfounded in Nature. Knowing nothing actual, real, fundamental, themselves, either about Nature itself or even about man's inner constitution, except what they may have picked up from the message of some preceding and true Great Seer or Sage, and which they usually wofully misinterpret, how can they, these visionaries, teach?

7. It is evident, therefore, from what precedes, that a man should investigate carefully and with all the means at his disposal any claim to be a 'Teacher' that such a visionary may set forth. And it is equally evident from what has preceded, that if a man really desires to advance more rapidly along the Pathway to the Gods than by merely drifting along on the slow-moving evolutionary tides, he needs a Teacher, a true Teacher, one who has not merely the knowledge and wisdom to guide him, but also the spiritual and moral qualifications that go to make the true Teacher — such as the Great Seers or Sages spoken of, you will

remember, on last Sunday, when I emphasized the fact of the utmost necessity of looking within ourselves, where alone we can find the highest and noblest Teacher for each one of us; for that Teacher is our own inner god, in other words, our own essential Buddha or Awakened Self, our own Christos.

Now, friends, while it is quite true that I call your most earnest attention to this fact, that the noblest and highest Teacher for each individual human being is his own Higher Self, and that this Higher Self is the court of last resort, so to say, nevertheless I do most earnestly today call your attention to the fact which I have just spoken of: the necessity for every aspirant to the Wisdom of the Gods to have a Teacher who is spiritually and intellectually capable and able to guide him thereto. The visionaries are not capable and able in this meaning of my words; and because the Great Seers and Sages, of whom I speak, do not come before the world openly in order to teach men and to take classes of disciples as do certain plausible and wandering or itinerant professors of quasi-mystic philosophy of the Orient, what is such an aspirant then to do? The answer is simple. We have first the Leaders and Teachers of the Theosophical Movement, who follow each other regularly; and in the second place, and along the lines of the Master within, we have the teacher in the doctrines and ideals which the Theosophical philosophy sets forth, and which can be understood only by him who studies them and not by him who ignores them — in other words by the aspirant on the Pathway to the Gods. Here we see immediately that it is possible to gain the truths which the aspirant longs for in the teachings of Theosophy, as those truths are safeguarded and interpreted by the Teachers and Leaders of the Theosophical Movement: and also that it is the aspirant himself, who, by his study and yearning for more light, has already set his feet on the pathway leading within towards his own inner Master and Teacher.

I hope that this explanation is sufficiently clear for the present time. It means, in other words, that all the teaching that the beginner needs is found in the doctrines and splendid moral ideals of the Theosophical philosophy. As time goes on and as the disciple or aspirant progresses through the exercise of his indomitable will and his yearning for light, more and more will the presence within him of the inner Master become a living reality. In certain cases — and I will admit that they are rare — the devotion, the capacity, the intellectual power, and the spirit-

ual yearning of the disciple are so strong and clear that they actually attract, by a species of spiritual magnetism, so to say, the personal attention of one or more of the Great Seers or Sages spoken of; and these are the cases where such a happy disciple enters into personal relations with those wonderful Men.

Of course this doctrine of the existence within each one of us of the spiritual Teacher and Guide is as much subject to abuse as is any other noble doctrine. This is a fact, and great benefit can come from announcing it to the world. But I should be neglectful of my duty were I to fail to warn you that false teachers do abound in the world, whether they be imposturous or sincere, and the student, pupil, disciple, or aspirant, should be constantly on his guard. There is nothing to prevent any 'faker' from posing as a Teacher and claiming that his teaching comes from his alliance with his own Master within. This is precisely what a certain few of these visionaries make claims to be and to do; and on last Sunday I showed you one of the best of the tests by which anybody can put their claims to the proof. It is this: Are their teachings those universal principles of Nature which every great religion and philosophy has comprised in its origin when first formulated by some Great Sage or Seer; and which are the same in all great world-religions and world-philosophies, however these last may differ each from each? If so, then any such teaching is worthy of careful attention; but if it be found, after strict and searching examination, that any man's or woman's teachings lack in these fundamental principles, based upon Universal Nature, then I tell you, be most guarded; for in such case the emitter of such a teaching is in all probability an empty and worthless visionary.

8. These Great Sages or Seers form one stage on the evolutionary scale or Ladder of Life. There are other still greater and more evolved beings on that scale or Ladder of Life, who may very properly be called the Teachers of these Great Sages or Seers, and who are also superior or still more highly evolved men than the Great Seers themselves are. Higher even than these Superiors last spoken of there are yet others, who may with propriety be called *Human Gods*, who are Nature's Controllers, Governors of our own planet Earth. And I might add, in passing, that above and over these Human Gods just mentioned, exists what we Theosophists technically call the 'Silent Watcher' of our planet, who is the spiritual Hierarch of our planet. Examine our books, friends, if this

thought interests you, for in them you will find this matter satisfactorily explained for beginners.

9. At the other extreme of life on our planet, there are the almost numberless beings and entities who form all the hosts below Man, who end our own planetary Hierarchy with the Life-Atoms, the 'souls' of the material atoms, so to say, and close our planetary Hierarchy on the matter-side of being.

10. Our planetary Hierarchy is but one of the incomputable hosts of other Hierarchies in the limitless spaces of the boundless Universe, and hence has nothing especial about it except its own characteristic individuality of energies and of substances — those belonging to it, emanating from its own heart; and these are variations on the general and grander theme of the Kosmic Universe. In the same manner every man differs from every other man in his characteristic individuality, and not in the underlying and general basic factors of the human kind.

11. Evolution, therefore, consists in the unfolding or unwrapping outwards into development of the inner and characteristic individuality, whether of a Hierarchy or of a man, — or indeed of every other entity; and this individuality may be likened to a divine, or rather to a spiritual Seed of Consciousness, rooted in the Divine Principle of Kosmic Life, and blossoming forth or evolving, if the word is preferred, in the ground of the Universe.

These Great Seers or Sages, therefore, are they in whom this spiritual Seed of Consciousness has reached a certain wide and deep degree of development, which means that they are self-conscious of their own intrinsic oneness with their Divine Source. "I and my Father are one," as Jesus of the Christians taught, and he had this same thought in mind when making this statement. It is true. Any man of equivalent grandeur may say the same; and these Great Men strive ever more to become, more and ever more still, like to this Divine Source in the core or heart of their being. Their next stage of evolutionary growth is semi-godhood or becoming human gods, who, as the ages pass, will merge by degrees of growth or evolution into fully-grown Gods.

Friends, the Universe is full of Gods; the Universe has infinite eternity behind it and evolving entities have been evolving from all eternity in it. Therefore is the Universe full of Gods; and all that is, is on the same Pathway to the Gods. As once before said, the very stones are full of embryo-'souls,' which we Theosophists call 'life-atoms' — stages

in which the evolving Seed of Individuality has reached, or rather is passing through, that period and stage of development.

12. The last item is as follows: Hence we see the reason why these Great Seers or Sages teach with authority, and that what they say is natural truth — truths and facts of Nature — of divine Nature as well as of physical Nature, and of all the many grades of Nature between these two extremes. The inner god-self within them is in function, and this god-self being an inseparable part of the Universal Whole, its vision is universal, certain, and impersonal.

And now, in closing, friends, I direct your attention to one thought, leaving you with this thought of beauty and splendor. Even as the Buddha, the Awakened One, otherwise the Christos, is in the heart — that is, at the core, in the inmost of the inmost — of every one of you, there is nothing to prevent your alliance, your own individual alliance, with this Inner God, the Divine within each one of you. Tread the Pathway of the Gods, which is the pathway reaching ever more inwards, and thereby gain wisdom and knowledge and peace and rest unspeakable.

At the heart of everything there is a harmony, a divine song; and the life of the thing is the manifestation of that song, however feebly or imperfectly the imperfect vehicle shadows it forth. Emerson touches upon this beautiful thought in the following lines:

Let me go where'er I will
 I hear a sky-born music still:
 It sounds from all things old,
 It sounds from all things young,
 From all that's fair, from all that's foul,
 Peals out a cheerful song.
 It is not only in the rose,
 It is not only in the bird,
 Not only where the rainbow glows,
 Nor in the song of woman heard,
 But in the darkest, meanest things,
 There alway, alway something sings,

— which is the God behind or within the outer expression of the living entity.



“WHEN all desires which once entered his heart are undone, then does the mortal become immortal. then he obtains Brahman.”

— *Brihadâranayaka-Upanishad*, iv, 4

NOTES FOR STUDENTS FROM THE WRITINGS OF KATHERINE TINGLEY

FROM "THEOSOPHY: THE PATH OF THE MYSTIC"

THE mystic is one who lives ever in the consciousness of his Divinity. He senses intuitively the divine life in all things. He sees within the outer, which is fleeting and perishable, an Inner which is imperishable and eternal. — p. 43

THERE is a great discovery which each must make for himself: that human nature is dual and that a battle is ever going on between the Higher and the lower, the angel and the demon in man. — p. 19

THIS strange duality! And how do human weaknesses creep in? First of all we turn the key of selfishness in some closed door of the nature; then, before we know it, the door is open and in walks a stranger, an obsessive, potent force of evil, often with power enough to destroy the very being. No lens has yet been made that can show you what this is, but it nevertheless exists. And the door of selfish desire once ajar, the incoming stranger is welcomed, entertained, permitted to enjoy the bounty of the intellectual life, permitted to sit in the very chamber of man's being, where only higher and splendid things should be.

This door may be open to any of us, but know that it can never be shut, and kept shut, until our feet are planted on the eternal rock of knowledge and of trust, until we have the power — and absolutely know that we have it — to shut out the faintest tinge or touch or thought or vibration of anything that would mar the purity of that inner realm of mind that the soul works in and through. — pp. 19-20

CLIMB! Ever keep climbing! The path winds upward — this wonderful path of self-mastery — but to the unselfish and courageous it is a path of victory and joy. Throw away the lower viewpoint — yes, throw it right out of your lives! You must unite for self-conquest: then all other things will come. I have told you these things so often, but how can I help talking and talking, and pleading and pleading, and working and working? I do not want you to awaken when it is too late. —p. 81

DARE to be yourself — your greater Self! Dare to leap forward and be something you never before knew it was in you to be! Dare to move out and upward in the strength of your soul and find something new in your make-up. It is a critical time for everyone who aspires, for many things are in the balance. The need is for energy, aspiration, trust, and the power of the Spiritual Will. “The more one dares, the more he shall obtain.” — p. 75

FEEL, Know and Do! You are face to face with the defeats of the past, but in your hands is a new weapon forged in all past struggles. Wherefore arise, claim your own, move on to the sublime peace that shall follow the final victory! — p. 83

ONCE the duality of human nature is admitted by science, our asylums will become great schools of study from which a deeper understanding and a larger compassion shall come. For without a study of the Self *in its duality*, mental disorders cannot be understood. A volume could be written on this one line alone, and the half not then be told. — p. 21

YOU must take time for self-analysis. There must be time for the calm, reflective attitude of mind. Study the conditions surrounding you, the motives that actuate you in this or that effort or work, and determine with absolute honesty whether they are selfish, unselfish, or mixed. This will be an uplifting, a clarifying process, for the conscience is at work. It is a confession, really, to the Higher Self, the Divinity within you. — pp. 53-4

THE very fact that you find stumbling-blocks in your way should give you an influx of courage, a positive joy, because of the opportunity thus presented to you to cast them away forever. Self-conquest! Is that not what you are here for? Is it not what your soul led you here for? Is it not one of the very things that attracted you to Theosophy — a great objective, an ideal, a mystic goal? Why not, then, look at the matter squarely and act without fear or compromise? Every time you compromise on this vital point, remember, you are holding back the world's great reconstructive work and just so many more hungry souls are left starving for the Bread of the Spirit. Move away from limitations and delusions and step into the larger life! — p. 66

THE cry of the present day is for receipts — receipts for this or that,

brain-mind directions for everything, from how to succeed in business to how to talk with Mars. The soul does not need receipts. Study these words — from the writings of William Quan Judge and reflecting truths as old as the universe itself:

“Those who ask for particularity of advice are not yet grown to the stature of a hero who, being all, dareth all; who, having fought many a fight in other lives, rejoices in his strength and fears neither life nor death, neither sorrow nor abuse, and wishes no ease himself while others suffer.” — pp. 66-7

DISINTEGRATIVE forces are especially active and dangerous at the present time, owing to the general unrest, and are apt to work upon us destructively when we are asleep. That is, if we are will-less or negative. So that we should take the last half hour before retiring for spiritual rest, constructive thought, quiet, silent reflexion on spiritual things. Such a course would place us beyond the reach of disintegrative agencies during those hours when the soul is free.

We are not so much at their mercy when awake, in a sense, for then we are on guard instinctively. But in sleep the body is in certain ways unprotected, *unless* guarded by the silent warrior-force of our aspirations and Spiritual Will. Just before retiring — that is the time.

In sleep the soul is free, winging its way into new spaces, finer worlds of thought and feeling, evolving, growing, expanding — and it longs to carry you with it, the *you* of prosaic daily life. The soul is within us — and yet it is not: there is a mystery here. — pp. 68-9

I DO not propose to cater to your whims, your notions, your personality, your selfishness — not at all. What I propose to do, and what I am doing, is to give you a supreme, a royal opportunity to round out your lives — and certainly to keep you from destroying your best chances in life. My aim is to help you to find your spiritual strength. — p. 73

A TEACHER is one who leads you to the Light; who shows you how to summon to your aid the help that lies hidden in the silences of life, in the silences of time and space, in the low, silent chambers of Duty. But you must do your part as student. Reflect!

There is a state of consciousness that is an open way to the Light. — p. 83

TEACHER and student are links in a great spiritual chain, extending

from infinity to infinity, from past to future. Invisible and intangible, this nevertheless exists, a golden chain of spiritual life, a great Reality. As a link in this chain, man becomes both giver and receiver, passing on the torch of truth from hand to hand, from nation to nation, and from age to age. — p. 84

At night it is helpful to go over the day in thought: it is the old neophyte way. You will suffer in noting lapses and omissions; but if your motive is pure and unselfish, you will learn and pass on. And then will flash in upon you a sense of the nearness of the Higher Self — and ere you know it a new life will be born. — p. 132

If you could only know what a companion the Higher Self can be! It is a Presence, a mystic Presence. The realization of it depends of course upon the degree of your evolution; but I have nothing which you could not have. Its companionship is so real, so wonderful, so royally supreme. Once you have found it, you never can lose it again. Just before retiring — that is the time. — p. 133

THE whole world seems to be going mad over 'my rights,' 'my city's rights,' 'my country's rights.' But what about *my duty*?

I hold that the injustice which is now so marked in human life is based on the misuse of these two words, 'my rights.' Absence of real unselfishness and of love for duty is so marked that duty as a fact and an ideal has not the place it should have in the hearts and minds of men.

We cannot have the illumination that comes from the Higher Self without being constantly devoted to duty. It is the cheeriest, dearest, most splendid, most enticing companion we can conceive of — DUTY! — p. 135

To build the nation righteously we must build our homes sacredly, and those who work towards that end should study the 'Heart Doctrine' and live it. There is need of more light for the people, but it cannot be found until the sacredness of fatherhood and motherhood, and the higher meaning of brotherhood, are better appreciated and understood.— p.145

A NEW cycle has begun! It is the cycle of the children. In them is the promise of the future, and one has only to look into the faces of the little ones, to watch the new traits, the new powers, that are unfolding in their lives — and especially in this youngest, yet the seat of the oldest, civilization on earth, America — to know that if we but do

our part the record of the twentieth century shall be one of brotherhood, peace, and joy.

It is impossible to gage the significance of the present time or to realize what is in store for humanity during the next hundred years, merely from our own experience and from recorded history. For this is no ordinary time; it is not simply the culminating point of the past hundred years, but of thousands of years; the night of centuries has passed, and with the new dawn comes the return of memories and powers and possibilities of an age long past. — p. 159

Our problem is to transfer more and more of ourselves to the real battlefield. That field is one that consists of the feelings and thoughts of men; therefore, by right feeling and thought is the battle maintained. Our strength lies in keeping positive, in holding a steady joy in our hearts; in a momentary meditation on all floating great ideas till we have seized them and made them ours; in a meditation with the imagination on the life of humanity in the future, and its grandeur; in dwelling on the conception of Brotherhood. . . . — pp. 23-4

MAN's only way to win his great hope and to know the Truth is to seize hold on himself, assert and realize his potentially all-dominating soul-existence. Making his mind and memory register beyond all future cavil or doubt what he then knows to be true, holding himself at his true dignity, guiding into right conduct all the elements of his nature — his body, mind, and emotions — he will maintain from that moment strength and joy in life. That once done, could he but stand in that attitude for a few weeks or months, he would have made of his mind a willing instrument of service, harnessed it to the chariot of the soul, and dissolved away its limitations. — pp. 39-40

VISUALIZE! Visualize! You touch a mystic law when you create in imagination the picture of mighty things, for you open a door to new powers within yourself. Something in the way of potent energies is awakened and called into life and strength both without you and within. If you aspire, visualize your aspirations. Make a mind-picture of your ideals, a picture of the spiritual life as you know it to be, and carry that picture with you day by day. Cherish it as a companion. Carry it with you for breakfast, dinner, and supper, and before you know it a new life has been born. Before you know it the Ideal has become the Real

and you have taken your place as a creator, truly, in the great, divine Scheme of Life. — p. 49

A vow is an action rising like a star high above the level of the common deeds of life. It is a witness that the outer man has at that moment realized its union with the inner, and the purpose of its existence, registering a great resolve to become one with the 'Father in Heaven.'

At that moment the radiant Path of Light is seen with the eye of pure vision, the disciple is reborn, the old life is left behind, he enters a new way. For a moment he feels the touch of a guiding hand ever stretched out to him from the inner chamber. For a moment his ear catches the harmonies of the soul. It is the descent upon him of the 'Holy Ghost,' the 'Grace of God.'

All this and more is the experience of those who make this vow with their whole hearts, and as they constantly renew it, and constantly renew their endeavor, the harmonies come again and again, and the clear Path is once more beheld.

They carry the inspiration into outer life, and energize with it their common duties, high and low: gain from it strength for self-sacrifice, and thus bringing the inner into the outer, pouring forth in deeds that *Wine of Divine Life* of which they have learned to partake, they achieve, little by little, the harmony of perfect life. Each effort carves the path of the next, and in no long time one single moment's silence will bring forth to the Disciple's aid the strength of his soul. — pp.56-7 (*From private instructions*)

THE BEAMING THOUGHT: A pure, strong, unselfish thought, beaming in the mind, lifts the whole being to the heights of Light. From this point can be discerned, to a degree, the sacredness of the moment and the day. To attain, to attain. . . .

When the disciple begins consciously to deepen and broaden his life according to the highest law of his being, he must remember that confusion of ideas, behind which lies desire, will meet him at every step. The beaming thought as the Watcher and Master, recognised as such, becomes the helping power. Reflect! — p. 65

So fear nothing for yourself; you are behind the shield of your reborn endeavor, though you have failed a hundred times. Try slowly to make it your motive for fidelity that others may be faithful. Fear only to fail in your duty to others, and even then let your fear be for *them*,

not yourself. Not for thousands of years have the opposing forces been so accentuated. Not one of you can remain neutral; if you think you can, and seek to do so, in reality you are adding your powers to those of darkness and lending your strength to the forces of evil. The cry has gone out to each, and each must choose. . . . This is your opportunity.

Will you have it recorded that your vow was of the lips, or of the heart? You have studied and thought, many of you long and faithfully; bring forth the fruit of this now in action, for the hour has struck. Humanity calls for aid. Who of you has the strength? The will to go forward? To them I call, and upon them already is the flush and the Light of the Victory beyond conception. — p. 71 (*From private instructions*)

REMEMBER this: that if you avoid issues which come up now in your lives, you will have to meet them later on and probably with less help than you have now. — p. 73

INFINITE patience and infinite love are required in dealing with the weaknesses of humanity. . . . Oh that love could flow freely through the hearts of all men, uncolored by personality! Then a new day would dawn, verily. — p. 94

WISDOM comes from the performance of duty, and in the silence, and only the silence expresses it. — p. 28

LET man take the first step boldly in honest self-examination, with a daring that stops before nothing that may impede his path, and he will find very soon that he has the key to wisdom and to the power which redeems. Discovered through his own efforts, by the law of self-directed evolution, this key will open before him the Chambers of the Self. — p. 21

IF those who sometimes find themselves in a sea of questionings and confusion, would just fall back upon the resources of the soul, what strength and peace would come! The soul is a stranger to us, in a sense, and yet it is absolutely resourceful. — p. 46

It is a great reflexion upon the mind of a nation that there should be war instead of peace, brute force instead of the forces of mind and soul. For human thought is measureless in its power, and the Spiritual

Will could bring about universal peace and absolutely maintain it, would man but evoke it. — p. 103

WHY is not humanity aroused to its great need *before* disasters come? Why cannot we help each other *before* we are challenged by suffering or by war? Why cannot we move out beyond our limitations, in true compassion and with true love of justice, and ingrain into life the spirit of Brotherhood? Spiritual growth — that is the ideal. It is the only guarantee of permanent peace. — p. 105

LET us pause and think for a moment. Let us imagine that *our* children were in prison today, that *our* children were to be executed! That is the way to bring home to ourselves the truth! — p. 110

THERE must be heroic determination in our hearts for *continuity* of right action.

THE secret of human life in its fulness is self-directed effort. — p.119

FROM "THE WINE OF LIFE"

I FIND treasures of experience in suffering. Any real attainment must come through discipline; and no matter how it may be outwardly, we can meet it as that which will call forth the stronger side of us, until it becomes at last the pride and joy of our lives and we love it as we love the sunshine and the aroma of flowers.

We cannot succeed unless we work with Nature: who will not accept half-hearted service. We receive no answer when we call to her only in moments of dilemma or disappointment, and then turn again and desert her. She has no word for the insincere or indifferent; she responds only to those whose minds are awake to the highest aims. — pp. 7-8

THE secret of life is impersonal love. It is impersonality that is our great need today; impersonality wins her secrets from the Mystic Mother. If we dismiss the idea of a personal god, and dismiss our own personalities with all their limitations and misgivings; if we carry our minds beyond self into the limitless, our thought into the universal order; and from the inmost recesses of our consciousness regard the universe in its magnificence, until, lifted out of ourselves, we recognise within ourselves greater things than ever we have dreamed of, and draw near to inspirations unendingly beautiful and rich; and make question then as

to the interpretation of it, and the meaning of all these limitless rhythms of law and order that throng the immensities of space: her answer will come back to us, and we shall behold the universe as the outgrowth, the expression, of an infinite scheme proceeding from an Inmost Source beyond our comprehension — the Fountain, the Center, the Unknowable Absolute Light: flowing out from Which — following the plan of evolutionary law, passing through the many lives ordained for our growth towards perfection — we are here to work out the purposes of existence. — p. 9

GODLIKE qualities lie sleeping within us: the spiritual things that mark us immortal; for here within the heart is the Kingdom of Heaven, and the only recompense a man needs is to become aware of his own divinity. It is there, a creative power within us, by whose virtue he who has patience to endure and work shall behold the fruit of his efforts: the human family glorified and brought to the goal his heart tells him may be reached. — p. 10

How many believe it possible to establish the Kingdom of Heaven upon earth? The majority even of the so-called spiritually-minded carry their thoughts into far spaces when they think of it; yet it is here within the heart; it is in man; it is on earth, and we can come into it because we are part of the Universal Scheme. The grandeur of creation, and all that vast quietude above us, — the mysterious sublimity we look upon, — proclaim to us that which *no man sees, none regards: and that this earth is the paradise of God, the place of souls or angels, the gate of heaven;* — and yet we have seen in the flowers and in the stars only the part of them which many have seen; and heard but what many have heard in the winds and in the roaring of the sea. There are millions of lights in heaven we have never caught sight of; there are millions of planets evolving; and wonders in the world around us of which we have never conceived. — pp. 10-11

IMAGINATION is not the peculiar property of men of genius and exceptional talent, but a power innate in everyone, and that which might help each to find his Soul. It is the handmaiden of the God in man, and our guide into that Kingdom of Heaven within, which is the realm of thought where the Soul speaks to the heart and mind . . . in the silent places of our lives, in the moments when we verge upon greatness, when an overwhelming consciousness comes in upon us of the univer-

salinity of the Divine Life, and of the divine possibilities latent in man; when the silences of great Nature cry to us tidings of the God in ourselves. and we feel the nearness, the companionship, of That which it would be presumption to define, but in Whose universal presence we must tinge our thoughts and feelings with a certain solemnity, a mystery and grandeur . . . before the Mirror of this Infinite Beauty — in the Temple of this Majesty — standing in an attitude of larger reverence . . . in silence . . . — p. 14

A TRUE Theosophist will conduct his life as though each moment were the most precious in eternity: keeping an endless sacred festival in his heart and living all the year in the joy of service to humanity.

No day is commonplace if only we have eyes to see its splendor. With every nightfall a door is closed for the soul. Other lives and myriads of days will come to us, but never just the day that is ending; never that environment, those moments, those opportunities. They are gone; and long cycles of effort must be traversed before what they offered can return.

This very day can make or mar our lives, and render them a blessing or a blasphemy. We can fill all the hours of it with such powerful affirmation of our hopes that they will become the world's hopes and the illumination of all life; no duty can come to our hands in it, but will bring us the possibility of doing kindly service.

Hence the importance of our first thought upon waking. — p. 23

THERE is indeed that in us which is mortal and has no place in the eternity of things. It belongs to this present life only, and must be thrown aside at last. — p. 38

BUT deep in our hearts we know that we are deathless, and that within us are the starry light and the wonderful places where truth abides.

The external and fascinating attachments which we hug most dearly will fade away; but this bright and inward knowledge will never desert us. — p. 38

HUMANITY is going its way in doubt, in questioning, in fear and despair, while 'the Sermon on the Mount' stands out with the beautiful essential truths of all religions, accepting them, but doing away with the forms that obscure them. Theosophists follow this line of thinking.

Find the key of right living within yourself! Trust yourself more! Believe in yourself in the higher sense! Find the strength of your own character! Learn to love all that is true and beautiful! Cherish high ideals! Live for something greater than you have ever lived for before! Remember that every moment of human life is sacred! Begin before it is too late, lest you lose your chances in this life of finding the key to that knowledge which brings permanent happiness.

Jesus was a Prophet. He was a Teacher. He understood humanity. It is for us to take his words, interpret them, take everything that is good and true and ennobling, and ingrain it into our hearts and our lives, so that we may lift the weight of woe from Humanity's shoulders, yes, and make a new Kingdom of Heaven on earth, a new manhood, a new womanhood, and a new life for all. — p. 105

How very optimistic and true Theosophy is on this question of life and death — particularly on death, for death is rebirth! Let us make a picture of the soul I have spoken of coming back to reincarnate on earth. We cannot with our puny minds try to fasten that soul to a position where we wish to have it. It is unjust to do this. So we must be prepared to accept the teaching, which is so reasonable and so just, that this soul will return to the place and to the associations where it will best evolve in the next life, where it can work out the heart-yearnings that were not met in a former life. Is it not rational? Is there any thing wild or weird about this idea? Just because we cannot see these processes, we cannot say that they do not exist.

The best simile that I have for this process (and I shall always hold to it), is the process of gestation in the inner nature of the child that is preparing to be born. No one can explain what takes place in the deeper sense. That is a great mystery. And so are life and death the great mysteries, until we find our way spiritually to a higher discernment.

Until we put ourselves in harmony with the divine laws, we cannot understand them. We must put the contents of our puny minds aside, so to speak; we must place reason where it should be and intuition where it should be; we must set aside our limitations, our ignorance, our prejudices, and everything that clogs the mind, that we may truly live.

In life and in death we are as one, except that the change which the world calls death and which is rebirth to the Theosophists, is a higher

state in evolution than the state of the former earth-life. There is nothing very alarming about this doctrine. It is very comforting. It is very believable. If the trees and the flowers, which have not the consciousness that man has, can become and advance and grow under the changes of the seasons, don't you believe that the divine laws in their potency are sufficiently helpful to give man his opportunity also? — pp. 278-9

THOUGHT is of little value unless it generates thought; by the power of imagination create within yourself the Divine Warrior. — p. 26

WE lose our way when we turn from the path of spiritual discovery. — p. 24

UNBROTHERLINESS *is the insanity of the age*. . . . Its power cannot be broken or destroyed until man has had ingrained into his heart and mind, the fact that he is divine in nature, until he realizes that he possesses the immortal potentiality of good, that true freedom exists only where the higher law holds in subjection the lower. Not until he seeks to gain the ascendancy over his lower nature can he do his highest duty to his fellow-men, or be a brother in the truest sense of the word, or live in the freedom of Freedom. — pp. 93-4

THEOSOPHY is not exclusive, it is all-inclusive; it is not for the 'chosen people'; it is for all humanity. It is the great sweeping breath of truth; and truth is everywhere: the trees are whispering it, the birds are singing it, even the waves of the great ocean as they wash the shore bespeak the mightiness and the immensity of universal Law. — p. 131

WHY not bring the godlike qualities of your higher and better and eternal selves into everyday life and mark time with the gods? Is any destiny more exalted than this? — p. 222

WE must think in a new way and we must think more deeply if we are to find the light. One cannot be satisfied with intellectual knowledge alone. Humanity must broaden its vision and depend upon its own Higher Self. Self-directed evolution alone can free it from the bondage of suffering and doubt. — p. 312

FROM "THE GODS AWAIT"

THE human mind must achieve its independence: stepping out and standing for greater things than mere society shibboleths. What is the

use of being content with less than truth? As long as we are confused, and our thinking is all awry with the ideas of the old religious systems, so long will it be impossible for us to understand the real nature of man: because the essentials for such an understanding lie all within man's divine Higher Self, in the inmost sanctuary of life.

We know that these two beings exist in every man: the lower nature that loves to follow its own inclinations; and the Immortal imprisoned in the flesh, who is only to be made manifest by nobility of character.

If there is anything in your life that is undoing you, so that you are losing faith in yourself and your fellows — study the duality of human nature! If you have anyone in your family who is disappointing you, and your heart is aching to see a change — study the duality of human nature!

In the one part the treasures of indulgence and conceit are held to and hoarded; from the one is that snarling grumbling selfishness that steals into life like a snake: from the other come all our golden moments filled with sacred meaning; the joy of service, of giving the best one has and can, which is all that there is of value in life — the precious treasure that money cannot buy nor time lay waste; Imagination, the artist within, which coming forth like an angel of light from the chambers of the Soul, fashions the life to perfect beauty. To live successfully, we must learn infallibly to discriminate between these two. We must learn to overcome by knowledge, or we shall be taught by suffering to overcome; and how can a man learn if his mental vision is so untrained that he cannot distinguish between convention and fact — between living truth and dead dogma? — pp. 13-4

MANY who desire truth are yet unwilling to give up for its sake any of their mental encumbrances that bear no relation to truth: preconceived notions lingering in the halls of their memory; opinions born of their own whims or the psychological influence of their neighbors' mind or the books they read or their environment; the conventional views they absorbed through their education, when they were taught to accept cant phrases as substitutes for vital realities.— p. 10

WE are our brothers' keepers: how shall we do our duty by any one of them while the contents of our minds are not thought nor truth, but catch-words, trite phrases and conventional terms? What place in the Scheme of Things can we adequately fill while we let the thought-

tides serve as the substance of our mental activity? We must think away from our puny selves and narrow environments and the fleshpots of Egypt and the little gods we have set up in our hearts and homes as though time and the Higher Law would wait for any man. We must think away from the superficiality that runs through all modern life.

— p. 11

THE Kingdom of Heaven is within us; it is not far away. Deity pervades the whole Universe: it is impersonal and unknowable, no matter how near we may draw to the light of it. It is the Absolute, the Goal which we climb towards forever, forever learning and growing in the will and power to serve; forever acquiring new and grander ideals of That towards which we climb.

He who understands this, knows what is the dignity of Man; and that the religion which alone will fitly correspond to our innate religious nature will be a universal system of human brotherhood based on the knowledge that we are essentially divine; a system that will warm our hearts with the knowledge that there is nothing outside ourselves that can save us or damn; that it is we ourselves who alone must and can work out our own salvation.— p. 15

FOR in that Inner Consciousness in which we all share there is an unsilenceable voice calling to us to render help; and though it may not make itself heard in our minds and our hearts, because the shadows overcloud us: and though we may think we are satisfied, because our eyes are on the objective world: yet in truth it is utterly impossible for any fragment of humanity to be secure and in peace and untroubled while any other fragment is in peril or oppressed: because inwardly and in reality we are one.— p. 29

LET him, seeking truth, force the doors of his own Soul, and all human nature will be revealed to him: let him find access there, and the desires and passions that have hunted him through life will disappear.

— p. 48

FOR life is this, in reality: To feel the nearness of the Infinite; to find the Great Knowledge in one's own heart; to rest in the house of unselfishness, looking for the Grand Ultimate in all things: looking for the beautiful and ancient Law. Life is this, in reality: the march of the Soul going home to the Supreme Spirit, to the Light of light, to the Life of life, to the Knowledge of knowledge.

Losing sight of the eternal in the transient, we fail to find the meaning of life. Had men discovered their true humanity, they would know that brute force can never, by any chance, under any circumstances, win any single real victory, or anything profitable at all. Winning by it, we lose; its victories are our worst defeats. It is the ignorance and timidity of the age that hamper us; and both can be traced back to heredity and the long generations of the past. Each man and each nation is an epitome of all humanity; and the disastrous belief in separateness proves that our gaze is wholly turned away from the Real and fixed on the objective plane.— pp. 49-50

WE should no longer seek, as we have been doing for ages, to arm ourselves against our neighbors: our whole care should be to protect our neighbors against our own lower selves.— p. 51

THOSE who have learned to distinguish between the mortal and the Immortal within themselves are the most charitable people on earth: they know how easy it is for one unacquainted with his own divine nature to drift in the wrong direction.

Many are ready enough to see the duality in another, but are blind to it in themselves: they will not discriminate between the two sides, nor recognise as such the obstacles that eternally overthrow them — or they would be free from the vice of fault-finding. Their only adverse criticism would be for themselves; and hence they would have freedom of the spirit and enlightenment of the mind.— p. 56

WE should stand in awe at the presumption of our fellows if they excused in themselves what we excuse lightly enough in ourselves because, as we think, we stand well in other respects. We lay up burdens for ourselves with little unexpected things we hide away in our mental life and think are of little moment; we cannot imagine they can grow to anything in *us*, and so we hold on to them. But it is the little disturbing influences that break down the most magnificent enterprises; and petty evils eat away the heart-life of man.— p. 57

SELF-ANALYSIS should bring us to an inexhaustible compassion. We should have it in mind always that every living thing is an expression of the Infinite, no matter what its outward aspects may be.— p. 58

WE have fettered and bound our consciousness; we have shut ourselves in and built our dwelling among the shadows, whereas we might

have used the larger vision of Gods, and be generous expressions of Universal Life.— p. 62

RIGHT thought and action can lift us for the time being, always, on to the plane of the Soul; and when we are there, we are raising the whole human race towards the level of its rights, possibilities, and spiritual heritage.— p. 64

THE light that made brilliant every golden age of the past is still discoverable; for men and nations alike, every tomorrow may be a new day: a royal day of conquest, and the beginning of a progress that will never end.— p. 69

FOR though a man wander from the path and err, in the economy of Nature he cannot be lost; and none is so far from the splendor of truth that he cannot turn tomorrow and find it within himself. He can rise above all the obstacles in life, and look down on and overcome them; because we are this Something More than we see,— the highest expressions of life that we know of.— pp. 70-1

LET him beware of harsh judgment, lest the taint of it should follow him through many lives! The Soul is judged by the Divine Law, not by man. The moment we condemn our neighbor, that moment we doom ourselves. For we are all part and parcel one of another: Brotherhood is indeed a fact in nature,— a truth which would be obvious, but that we go through life masked in these personalities or false selves of ours, and are unaware of the Real Selves within which are divine.— p. 83

No man ever goes to the dogs in a minute. None goes to pieces all at once. Crime does not fasten itself in the nature of a human being in a moment or a day. It had been growing underneath the surface: in the general negativity of character; in the cultivation of appetites until the nerves were undone and the digestion ruined; then came the stimulant, and the mental unrest, and the weakening of the will; and then the first crime: which may have been stealing from the parents or from a neighbor; and in trying to cover up the theft, deceit and falsehood. The lower nature accustoms itself gradually and by practice to the road to wrong-doing.— p. 121

IT is desire sleeping in his nature that leads a man into crime; and perhaps it was first encouraged in him during his childhood, and grew out of one of those little wants to which parents so often cater: something as

trivial-seeming as the desire for sweets, maybe, or to sit up late in the evening, — things easy to grant and not so easy to deny. And yet to grant them is often to pave the way for disaster; for it means letting the life of the child flow into the channel of desire, to accumulate as it were in the baser aspect of his nature, and to let him make his home in the animal part of him; it is to strengthen his character on the wrong side; so that even while he is toddling, his feet have been set on the road to crime. — p. 122

THE Spirit that shines through the beauty of dawns and sunsets seeks equally to express its grandeur and dignity through our human lives; the spiritual will that urges us towards noble and righteous living is a part of the same great essence that breathes through all Nature, expressing itself in the hue and perfume of the flowers, in the whisper or crying of the wind, in all the music of the wild waters and the rolling billows of the sea.

In the search for freedom, in the quest for sublime perfection, there is eternal alliance between Man and Nature; and the waves and winds can shout for us the battle-cry or sing for us the song of our peace, or whisper to us their dreams of sunlit ages to be. Under the blue of heaven in the free air we can always find that which is akin and most intimate to ourselves, and a friendliness in every green and growing thing, and the New Life, which is the God-essence, everywhere; and it is in the plan of evolution that we should enjoy this noble silent companionship, and that all Nature should constantly appeal to and invoke that which is impersonal, and therefore godlike, in ourselves. — pp. 163-4

THEOSOPHY is as old as the hills, and all the World-religions are based on its teachings; although only a minority, now, are familiar with them. It is not superstition nor speculation; not dogmatism nor blind faith; nor yet miraculous.

It comes to humanity like an old traveler who has trodden all the highways of experience; and having achieved after long journeying a full understanding of life, returns to the place from which he started, that he may bring to those who dwell there the saving knowledge of the God within Man, and of Man's power to advance and to overcome; which is what evolution means.

Superficial examination of its teachings will avail nothing. As none could become a musician by mere study of the theory of music, so none

can come to an understanding of Theosophy by reading of it in books. In both cases, practice is needed: one must live the life if one would know the Law. — p. 175

LIFE is not cruel; there is no injustice in it. In the light of Reincarnation, the sufferings we considered unjust lose the sting of their supposed injustice and become easy to endure. We come to look on them as blessings, because means of liberation and our chief incentives to growth. Experience and pain are our teachers. We are reminded constantly by the difficulties we have to overcome of the majestic mercy of the Law. — pp. 183-4

LIFE exists only for service: we live in order that we may serve. Hold to that idea in your hour of trouble, and you will accept your difficulties graciously, as a gift graciously given: you will not think of them as pangs and burdens to be endured, but as beautiful fires to purify and set free. — p. 184

. . . IF life were without struggle, work and effort: we should be things on the face of the earth, and not Souls as we are. Only by means of these can we draw near to truth and gain a sense of the largeness of life, of eternity, of the augustness of the laws that hold us in their keeping. Only so can we find the way to live the real life, which is altogether cheerful, optimistic, radiant with generous affection: the life that sees no terminus in the grave, nor any limit to its vistas in birth or death.

Thus Reincarnation gives us room and time to grow, as Nature provides soil and season for the flowers: to grow and to learn what life and the world can teach us, and to acquire use of the godlike qualities of our inner selves and the light hidden within the Soul of Man. . . .

We advance from age to age and from heights to greater heights forever. Understanding this, the old become young again in spirit, and the young look out on the world with a new joy.

The days are long and the path is wide: Go forward, then, with far-seeing hope and trust, towards the Great Ultimate! "The Gods await!" — pp. 185-6

FROM "THE TRAVAIL OF THE SOUL"

THERE is no limitation to the power of the spiritual soul of man. All that is needed is for the brain-mind, which belongs only to the mortal and dies when the body dies, to become conscious that there is this

divine power of the higher soul. It may seem to us to be sleeping, but it is within the very nature of man. — pp. 67-8

CONSIDERING again the different degrees of thinking: As I say, when man first begins to think, using only his brain-mind, he is confused. The next time, he thinks he knows a little more and is a little more confused. The third time he commences to think, he is just coming to the depths of more serious thoughts, and that is the time when a man becomes discouraged and gives up. He does not know that the higher laws are right in his inner nature; and perhaps the very question he is confused about can be answered by himself, if he is patient. — p. 102

BUT OH! the divine glory of having a knowledge of life that is all-loving and all-powerful, in the belief that not one is lost, that self-directed evolution is the plan we are a part of, each one moving according to his evolution, and the ultimate goal the ever-expanding perfectibility of man. — p. 113

ONCE man's consciousness of his own essential divinity is aroused, it is like a new circulation of the blood; it makes new life; it gives new vision; it creates new hope; it can and does reflect itself on to the physical body. — p. 118

BUT if there were nothing else in the world to induce you to see the possibilities of the great secrets of these wonderful teachings, the inducement should be to save your children. Let them know, when they are old enough to raise their hands to strike, that the same energy must be directed towards doing things worth while. Do not wait until they grow to be sixteen or eighteen years of age and then launch them out into the world's life unprepared. — p. 160

WE have been educated for ages to look outside of ourselves for help; so most people have tried to penetrate through the mysteries of life with the brain-mind alone, and have never touched the Real; because they have depended upon external help instead of retiring into the silence of their deeper natures and feeling their own heart throbs, so to speak, and challenging and questioning themselves. They do not reach It, because struggling humanity has for ages been continually reminded of its mistakes, its weaknesses, its 'sins.' — p. 195

IN taking up this study of the death-penalty, my object is first to remind you that those who are sent to prison, and those who are hanged,

were children once — mother's children — and not so very long ago, either!

But they drifted. And let me talk plainly, we have let them drift. I say this not in the spirit of blame for anyone; but the fact is, we have let them drift away from their moorings, from their soul-opportunities, from the sacredness of the home, and from the sacredness of the Divine Laws that find expression in our very blood. Yes, we have let them drift, and they continue to drift. — p. 262

FROM "THE VOICE OF THE SOUL"

MY endeavor is to give you a conception of the importance of a man's life when he has found that he has an inner nature, and that it is wholly dependable; that he has within himself those rare and wonderful resources for self-restoration, so to speak. In the inner chambers of our natures there are wonderful mysteries. If we could fathom these, we should have a true companionship with the inner Self, and that inner Self is of abiding, eternal character. — p. 63

CONTINUOUS and confident virtue comes from the knowledge of one's soul-life. It is the expression of the strength of the inner man — that part of one which does noble things, aspires to do them, and is ever restless until one has done them. — p. 70

Do not try to fashion yourselves like others. Dare to think sufficiently deeply to receive a revelation from within. Make clean self-analysis a regular habit. Take ten minutes with yourself every day and absolutely surrender your mental self to your Higher Self. Then you will open for yourself a book of revelations. — p. 70

MAN cannot face the universe with that quality of trust that is the working of the spark of divinity within him, until he is generous enough to see that some of this same spiritual life is in all humanity. — p. 235

MAN'S spiritual will is the faculty that enables him to round out his life nobly, to build up his character, to enlarge his mentality, so that his whole being works in harmony with those higher laws which hold us all within their keeping. — p. 257

SEEK the sunshine in your thoughts! Do not allow the suggestion of a thought to remain with you that will make any shadows, nor anything that will make you unhappy. I tell you that life lived aright, is

joy! Just play a part! Be an actor for a while; and see what will come of it. Thus you may find yourself. — p. 283

FROM A LECTURE IN THE TEMPLE OF PEACE, MARCH 11, 1928

ACCORDING to my philosophy, every normal child when it is born is enveloped and covered, so to speak, with soul-forces . . . it has the spiritual backing, the spiritual support, the spiritual companionship of the soul; and if the child is rightly understood, this spiritual part will be as fully recognised as is the material part.

When I think of the failures along this line, it looks to me as though the ignorance, the stupidity, the selfishness, and the egoism of the age had turned the children away from these soul-forces and launched them out into the world without their support. . . .

Let us seek to awaken in our growing children a consciousness of the nearness of this affectionate, indescribable something which I have called the soul. Teach them that they are not thrown out into this world alone, that they are not ignored, but they are enveloped in the soul-life and the inner wisdom with which they were born.

KARMAN: WHAT IS IT?

H. A. FUSSELL, D. LITT.

ALMOST everyone knows some Sanskrit terms, such as Karman, Avatâra, Samśâra, and the like, which sum up so much of the wisdom of the ancient Hindûs. Even novelists use them. Familiar enough as words they are, nevertheless, oftener than not profoundly misunderstood.

Karman means literally 'action,' including, of course, the ensuing consequence or result. And mark you, the result or consequence is not something extraneous to the action, something arbitrary, tacked on to it, as it were, but part and parcel of the action itself, making it manifest, revealing its quality and essence. We think the act ceases with the doing of it. In reality, every act we do, every thought we think, — for thinking is an act of the mind, — perpetuates itself in almost endless ramifications, affecting many others than ourselves, until it finally returns to the doer; and all this in addition to its immediate effect upon him. On the moral plane, we call this return retribution or reward, as

the case may be. We reap that which we have sown. In other words, and scientifically speaking, action and reaction are equal.

As a scientific axiom, this is universally admitted. In the religious sphere, however, Christian theologians have tried to minimize its force by preaching faith in a God — the second person of the Trinity — who suffered in our stead, thus taking upon himself the consequences of our sinful actions; and it used to be believed that, if he only have faith in the atoning efficacy of Christ's death, the guilty will go scot-free.

Fortunately, this erroneous belief is losing ground today even among theologians, who are becoming mindful of such Scriptural passages as: "The Son of Man shall reward every man according to his works"; and: "Their works (that is, the works of men) do follow them." This latter reminds one of the homely saying of the Buddha that, "A man's deeds follow him, as does the wheel of the cart the ox that draws it." In fact, the teachings of the Christ and of the Buddha are identical in essence, if not in words.

This change in liberal orthodoxy is very evident in a noteworthy sermon on "Justice" by Dean Inge, preached several years ago. The Dean says:

Why should we expect that God will give us what we have neither worked for nor earned? It cannot be so. We must work out our own salvation, and work off our perdition, day by day. . . . No moment of our inner life is ineffective; no germ in the spiritual harvest is sterile. Human selfishness has devised many means of escaping any penalty for wrong-doing other than degradation of character; but that punishment, the appropriate and terrible retribution for sin, cannot be evaded.

Karman, then, is not so much something which happens *to* a man; it is far more searching, it takes place *in* a man, making him the product of his deeds. In very truth, we are better or worse every moment of our lives than we were the moment before. We are either nobler, purer, greater or the reverse.

How different life would be, did we realize that Karman acts in the most humdrum existence, even as it does in the most eventful; in the banalities and mischievous gossip of polite society, in our more meditative moods, as in times of crisis which call for some momentous decision. As Dr. G. de Purucker truly says: "We are our own Karman." . . . "We are ourselves continuously." Otherwise expressed, we are always embodying our past, always fashioning our future.

There is, then, no escape from Karman any more than there is

from ourselves. The belief of the old-fashioned pious Christian that, if we only have faith, "our sins will be washed away in the blood of the Lamb," is a delusion and a snare, a false ecclesiastical dogma contrary to the plain teaching of Scripture. Better far be a man. Bear the consequences, and help to make good what we have done amiss, thus restoring the broken harmony in our own and in others' lives. The idea of "getting off," or "begging off," does not commend itself to any upright, self-respecting person.

In *The Key to Theosophy*, H. P. Blavatsky describes Karman as "the Ultimate Law of the Universe," an "unerring law" which acts on all planes, physical, mental, and spiritual. A few pages further on she says:

No one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as 'Separateness,' and the nearest approach to that selfish state which the laws of life permit is in the intent or motive No man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part.

And I would add, that conversely, every evil thought or act depresses by that much the general level of human morality for the time being, and is a contributing cause to crime and to the misunderstandings between men and nations.

These are self-evident truths, and form one proof, among many, that Theosophy is, as we have been taught, "the formulation in words of the structure and operations of the Universe." Karman is nothing else than the way in which these operations take place, and the science of ethics is the study of them in their moral aspect as they affect human conduct. "Karman gives back to man the *actual* consequences of his deeds," and so its action is perfectly just. If it punishes, it also redeems and saves.

Viewed in this light, how puerile seem the objections commonly made against Karman! It has been objected, for instance, that "Karman is the negation of free-will." How can that be, when "the whole of the visible Kosmos consists of self-produced beings"? When at the center of everything that exists, even in so-called inanimate Nature, is, as Dr. G. de Purucker reminds us, "a self-consciousness center," when even the very atoms are ensouled? So far from Karman being the negation of free-will, it is free-will that creates Karman. A verse in one of the oldest Upanishads runs:

According as one acts, according as one conducts himself, so does he become. The doer of good becomes good. The doer of evil becomes evil. One becomes virtuous by virtuous action (*Karman*), bad by bad action (*Karman*).

The question has often been asked: "How is a man to live his life so as to live it most profitably?" The answer is to be found in an understanding of the doctrines of *Karman* and Reincarnation and their application to conduct. The life that is self-centered and lived solely for the present, without regard for the good of others, or for ultimate consequences, is surely of all lives the most unprofitable. And Theosophy, we must remember, trains us not only for this present life, but for the lives to come.

To sum up: Man is not the driven victim of external forces, nor is he predestined by a personal God to good or evil, and so to a supposedly endless heaven or hell, an idea which is abhorrent to all sense of justice. No; man has creative power within him. He is kin to the gods and to Deity itself, and can fashion his life as he will. What of it if his aspirations and endeavors after "the good life" be thwarted in one brief earthly existence? The exultant cry of every forward-looking soul, born of the divine flame within, is "Other heights in other lives, God willing!" And the Theosophist knows that 'the inner god,' the Higher Self, is willing.

Nor is *Karman* 'fate,' as that word is generally understood. On the contrary, a man's destiny is his character which, as we have seen, he is continually creating. His so-called 'fate' is entirely in his own hands. Nothing external to him has any power over him, unless it find an answering response in his nature. Ultimately he will find himself, as self-knowledge increases, either self-redeemed or self-destroyed. Such is the teaching of Theosophy, and it is consonant with our own reason.

Since man has free-will and responsibility — or he would not be man — evolution, so far as he is concerned, is self-directed. Able to look before and after, he can judge himself and his actions, and in so doing he makes the discovery that he can progress most rapidly by means of "self-induced and self-devised efforts" to assert and realize the Divinity that is in him and which forms the core of his being, and so become the god he intrinsically is. In the process he learns to regard *Karman* as his teacher, his helper, and his friend. In the words of Katherine Tingley, "it no longer threatens; it passes from the plane of penalty, before the soul's eye, up to that of tuition . . . a reminder

of past weakness and a warning against future failure." That is why I call Karman the law of progress.

One has only to read the more serious magazines and books, treating of the ethical and social problems of the day, to see how strongly the Theosophical interpretation of Karman appeals to men and women who think for themselves, who, casting aside the trammels of effete religious dogma, are earnestly seeking the right way to better human conditions. And it does so, because of its insistence upon man's inherent divinity, as well as upon his individual and corporate responsibility; because it explains the inequalities of human existence — why some men are so much more highly developed than others, why some go luckless all their days while others succeed in everything they undertake; and above all, because it vindicates the justice and fitness of things as they are, and at the same time points out the way to what they should be. To understand thoroughly the workings of Karman would be to understand the mysteries of life, the why and the wherefore of evolution. And the key to such an understanding may lie perhaps in the fact that ability and talent and knowledge are rooted in the experiences we have gone through in former practically innumerable lives.

It has been said that our lives are too often mere discordant fragments of what might be — and ought to be — a symphony of surpassing beauty and richness. Karman, as I have just explained it, is the means taken by Nature to resolve these discords, to manifest the divine harmony underlying all things in the vast universe, visible and invisible, blending them into a well-balanced unity, in which each contributes to all and all to each.

As a last word, may we all take to heart, and guide our lives by, the following admonition of H. P. Blavatsky:

Let not the fruit of good Karma be your motive, for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by others. . . . There is no happiness for one who is ever thinking of self and forgetting all other selves.



"And here they say that a person consists of desires. And as is his desire, so is his will; and as is his will, so is his deed; and whatever deed he does, that he will reap." — *Brihadâranjaka-Upanishad*, iv, 4

ELEMENTALS

HELENA PETROVNA BLAVATSKY

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[Parts of *Isis Unveiled* have been utilized by H. P. B. in this article. It was intended to form a portion of a revised edition of that book, which was to have contained much additional matter and many emendations.— Eds.]

THE Universal Aether was not, in the eyes of the ancients, simply a tenantless something, stretching throughout the expanse of heaven; it was for them a boundless ocean, peopled like our familiar earthly seas, with Gods, Planetary Spirits, monstrous and minor creatures, and having in its every molecule the germs of life from the potential up to the most developed. Like the finny tribes which swarm in our oceans and familiar bodies of water, each kind having its *habitat* in some spot to which it is curiously adapted, some friendly, and some inimical to man, some pleasant and some frightful to behold, some seeking the refuge of quiet nooks and land-locked harbors, and some traversing great areas of water; so the various races of the Planetary, Elemental, and other Spirits, were believed by them to inhabit the different portions of the great ethereal ocean, and to be exactly adapted to their respective conditions.

According to the ancient doctrines, every member of this varied ethereal population, from the highest 'Gods' down to the soulless Elementals, was evolved by the ceaseless motion inherent in the astral light. Light is force, and the latter is produced by the *will*. As this will proceeds from an intelligence which cannot err, for it is absolute and immutable and has nothing of the material organs of *human* thought in it, being the superfine pure emanation of the ONE LIFE itself, it proceeds from the beginning of time, according to immutable laws, to evolve the elementary fabric requisite for subsequent generations of what we term human races. All of the latter, whether belonging to this planet or to some other of the myriads in space, have their earthly bodies evolved in this matrix out of the bodies of a certain class of these elemental beings — the primordial germ of Gods and men — which have passed away into the invisible worlds. In the Ancient Philosophy there was no missing link to be supplied by what Tyndall calls an "educated ima-

gination"; no hiatus to be filled with volumes of materialistic speculations made necessary by the absurd attempt to solve an equation with but one set of quantities; our 'ignorant' ancestors traced the law of evolution throughout the whole universe. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the Universal Aether to the incarnate human spirit, they traced one uninterrupted series of entities. These evolutions were from the world of Spirit into the world of gross Matter: and through that back again to the source of all things. The "descent of species" was to them a descent from the Spirit, primal source of all, to the "degradation of Matter." In this complete chain of unfoldings the elementary, spiritual beings had as distinct a place, midway between the extremes, as Mr. Darwin's missing-link between the ape and man.

No author in the world of literature ever gave a more truthful or more poetical description of these beings than Sir E. Bulwer-Lytton, the author of *Zanoni*. Now, himself "a thing not of matter" but an "idea of joy and light," his words sound more like the faithful echo of memory than the exuberant outflow of mere imagination. He makes the wise Mejnour say to Glyndon:

Man is arrogant in proportion to his ignorance. . . . For several ages he saw in the countless worlds that sparkle through space like the bubbles of a shoreless ocean, only the petty candles . . . that Providence has been pleased to light for no other purpose but to make the night more agreeable to man. . . . Astronomy has corrected this delusion of human vanity, and man now reluctantly confesses that the stars are worlds, larger and more glorious than his own. . . . Everywhere, in this immense design, science brings new life to light. . . . Reasoning, then, by evident analogy, if not a leaf, if not a drop of water, but is, no less than yonder star, a habitable and breathing world — nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man's frame, as man inhabits earth — common sense (if our schoolmen had it) would suffice to teach that the circumfluent infinite which you call space — the boundless impalpable which divides earth from the moon and stars — is filled also with its correspondent and appropriate life. Is it not a visible absurdity to suppose that being is crowded upon every leaf, and yet absent from the immensities of space! The law of the great system forbids the waste even of an atom; it knows no spot where something of life does not breathe. . . . Well, then, can you conceive that space, which is the infinite itself, is alone a waste, is alone lifeless, is less useful to the one design of universal being . . . than the peopled leaf, than the swarming globule? The microscope shows you the creatures on the leaf; *no mechanical tube is yet invented to discover the nobler and more gifted things that hover in the illimitable*

air. Yet between these last and man is a mysterious *and terrible affinity.* . . . But first, to penetrate this barrier, the soul with which you listen must be sharpened by intense enthusiasm, purified from all earthlier desires. . . . When thus prepared, science can be brought to aid it; the sight itself may be rendered more subtle, the nerves more acute, the spirit more alive and outward, and the element itself — the air, the space — may be made, by certain secrets of the higher chemistry, more palpable and clear. And this, too, is not *Magic* as the credulous call it; as I have so often said before, Magic (or science that violates Nature) exists not; it is *but the science by which Nature can be controlled.* Now, in space there are millions of beings, *not literally spiritual,* for they have all, like the animalculæ unseen by the naked eye, certain forms of matter, though matter so delicate, air-drawn, and subtle, that it is, as it were, but a film, a gossamer, that clothes the spirit. . . . Yet, in truth, these races differ most widely . . . *some of surpassing wisdom, some of horrible malignity; some hostile as fiends to men, others gentle as messengers between earth and heaven.*¹

Such is the insufficient sketch of Elemental Beings void of Divine Spirit, given by one whom many with reason believed to know more than he was prepared to admit in the face of an incredulous public. We have underlined the few lines than *which nothing can be more graphically descriptive.* An Initiate, having a personal knowledge of these creatures, could do no better.

We may pass now to the 'Gods,' or Daimons, of the ancient Egyptians and Greeks, and from these to the Devas and Pitris of the still more ancient Hindû Âryans.

Who or what were the Gods, or Daimonia, of the Greeks and Romans? The name has since then been monopolized and disfigured to their own use by the Christian Fathers. Ever following in the footsteps of old Pagan Philosophers on the well-trodden highway of their speculations, while, as ever, trying to pass these off as new tracks on virgin soil, and themselves as the first pioneers in a hitherto pathless forest of eternal truths—they repeated the Zoroastrian ruse: to make a clean sweep of all the Hindû Gods and Deities, Zoroaster had called them all Devs, and adopted the name as designating only evil powers. So did the Christian Fathers. They applied the sacred name of Daimonia — the divine Egos of man — to their devils, a fiction of diseased brains, and thus dishonored the anthropomorphized symbols of the natural sciences of wise antiquity, and made them all loathsome in the sight of the ignorant and the unlearned.

What the Gods and Daimonia, or Daimons, really were, we may

1. Bulwer-Lytton, *Zanoni*.

learn from Socrates, Plato, Plutarch, and many other renowned Sages and Philosophers of pre-Christian, as well as post-Christian days. We will give some of their views.

Xenocrates, who expounded many of the unwritten theories and teachings of his master, and who surpassed Plato in his definition of the doctrine of invisible magnitudes, taught that the Daimons are intermediate beings between the divine perfection and human sinfulness,² and he divides them into classes, each subdivided into many others. But he states expressly that the individual or personal Soul is the leading guardian Daimon of every man, and that no Daimon has more power over us than our own. Thus the Daimonion of Socrates is the God or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice.

Heracleides, who adopted fully the Pythagorean and Platonic views of the human Soul, its nature and faculties, speaking of Spirits, calls them "Daimons with airy and vaporous bodies," and affirms that *Souls* inhabit the Milky Way before descending "into generation" or sublunary existence.

Again, when the author of *Epinomis* locates between the highest and lowest Gods (imbodied Souls) three classes of Daimons, and peoples the universe with invisible beings, he is more rational than either our modern Scientists, who make between the two extremes one vast hiatus of being, the playground of blind forces, or the Christian Theologians, who call every pagan God, a daemon, or devil. Of these three classes the first two are invisible; their bodies are pure ether and fire (Planetary Spirits); the Daimons of the third class are clothed with vapory bodies; they are usually invisible, but sometimes, making themselves concrete, become visible for a few seconds. These are the earthly spirits, or our astral souls.

The fact is, that the word Daimon was given by the ancients, and especially by the Philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise, but the appellation was often synonymous with that of Gods or angels. For instance, the 'Samothraces' was a designation of the Fane-gods worshiped at Samothracia in the Mysteries. They are considered as identical with the Cabeiri, Dioscuri, and Corybantes. Their names were mystical — de-

2. Plutarch, *De Isid.*, ch. xxv, p. 360.

noting Pluto, Ceres or Proserpina, Bacchus, and Aesculapius or Hermes, and they were all referred to as Daimons.

Apuleius, speaking in the same symbolical and veiled language of the *two* Souls, the human and the divine, says:

The human soul is a demon that our language may name genius. She is an *immortal god*, though in a certain sense she is born at the same time as the man in whom she is. Consequently, we may say that she dies in the same way that she is born.

Eminent men were also called Gods by the ancients. Deified during life, even their 'shells' were revered during a part of the Mysteries. Belief in Gods, in Larvae and Umbrae, was a universal belief then, as it is fast becoming — *now*. Even the greatest Philosophers, men who have passed to posterity as the hardest Materialists and Atheists — only because they rejected the grotesque idea of a personal *extra-cosmic* God — such as Epicurus, for instance, believed in Gods and invisible beings. Going far back into antiquity, out of the great body of Philosophers of the pre-Christian ages, we may mention Cicero, as one who can least be accused of superstition and credulity. Speaking of those whom he calls Gods, and who are either human or atmospheric spirits, he says:

We know that of all living beings man is the best formed, and, as the gods belong to this number, they must have a human form. . . . I do not mean to say that the gods have body and blood in them; but I say that they *seem* as if they had bodies with blood in them. . . . Epicurus, for whom hidden things were as tangible as if he had touched them with his finger, teaches us that gods are not generally visible, but that they are *intelligible*; that they are *not* bodies having a certain solidity . . . but that we can recognise them by their *passing* images; that as there are *atoms* enough in the infinite space *to produce such images*, these are produced before us . . . and make us realize what are these happy, immortal beings.³

If, turning from Greece and Egypt to the cradle of universal civilization, India, we interrogate the Brahmans and their most admirable Philosophies, we find them calling their Gods and their Daimonia by such a number and variety of appellations, that the thirty-three millions of these Deities would require a whole library to contain only their names and attributes. We will choose for the present time only two names out of the Pantheon. These groups are the most important as well as the least understood by the Orientalists — their true nature having been all along wrapped in obscurity by the unwillingness of the

3. *De Natura Deorum*, lib. I, cap. xviii.

Brahmans to divulge their philosophical secrets. We will speak of but the Devas and the Pitris.

The former aerial beings are some of them superior, others inferior, to man. The term means literally the Shining Ones, the resplendent; and it covers spiritual beings of various degrees, including entities from previous planetary periods, who take active part in the formation of new solar systems and the training of infant humanities, as well as unprogressed Planetary Spirits, who will, at spiritualistic *séances*, simulate human deities and even characters on the stage of human history.

As to the Deva Yonis, they are Elementals of a lower kind in comparison with the Kosmic 'Gods,' and are subjected to the will of even the sorcerer. To this class belong the gnomes, sylphs, fairies, djinn, etc. They are the Soul of the elements, the capricious forces in Nature acting under one immutable Law, inherent in these Centers of Force, with undeveloped consciousness and bodies of plastic mold, which can be shaped according to the conscious or unconscious will of the human being who puts himself *en rapport* with them. It is by attracting some of the beings of this class that our modern spiritualistic mediums invest the fading shells of deceased human beings with a kind of individual force. These beings have never been, but will, in myriads of ages hence, be evolved into men. *They belong to the three lower kingdoms*, and pertain to the Mysteries on account of their dangerous nature.

We have found a very erroneous opinion gaining ground not only among Spiritualists — who see the spirits of their disimbodied fellow creatures everywhere — but even among several Orientalists who ought to know better. It is generally believed by them that the Sanskrit term Pitris means the spirits of our direct ancestors; of disimbodied people. Hence the argument of some Spiritualists that fakirs, and other Eastern wonder-workers, are *mediums*; that they themselves confess to being unable to produce anything without the help of the Pitris, of whom they are the obedient instruments. This is in more than one sense erroneous, the error being first started, we believe, by M. L. Jacolliot, in his *Spiritisme dans le Monde*, and Govinda Swâmî; or, as he spells it, "the fakir Kovindasami's" phenomena. The Pitris are not the ancestors of the present living men, but those of the human kind or primitive race; the spirits of *human* races which, on the great scale of descending evolution, preceded our races of men, and were physically, as well as spiritually, far superior to our modern pygmies. In *Mânava-*

Dharma-Śâstra they are called the Lunar Ancestors. The Hindû — least of all the proud Brahman — has no such great longing to return to this land of exile after he has shaken off his mortal coil, as has the average Spiritualist; nor has death for him any of the great terrors it has for the Christian. Thus, the most highly developed minds in India will always take care to declare, while in the act of leaving their tenements of clay, “Nachapunarâvarti,” “I shall not come back,” and by this very declaration is placed beyond the reach of any living man or medium. But, it may be asked, what then is meant by the Pitris? They are Devas, lunar and solar, closely connected with human evolution, for the Lunar Pitris are they who gave their Chhâyâs as the models of the First Race in the Fourth Round, while the Solar Pitris endowed mankind with intellect. Not only so, but these Lunar Devas passed through all the kingdoms of the terrestrial Chain in the First Round, and during the Second and Third Rounds “lead and represent the human element.”⁴

A brief examination of the part they play will prevent all future confusion in the student’s mind between the Pitris and the Elementals. In the *Rig-Veda*, Vishnu (or the *pervading* Fire, Aether) is shown first striding through the seven regions of the World in *three* steps, being a manifestation of the *Central* Sun. Later on, he becomes a manifestation of *our* solar energy, and is connected with the septenary form and with the Gods Agni, Indra and other solar deities. Therefore, while the ‘Sons of Fire,’ the primeval Seven of our System, emanate from the primordial Flame, the ‘Seven Builders’ of our Planetary Chain are the ‘Mind-born Sons’ of the latter, and — *their instructors likewise*. For, though in one sense they are all Gods and are called Pitris (Pitaras, Patres, Fathers), a great though very subtle distinction (quite *Occult*) is made which must be noticed. In the *Rig-Veda* they are divided into two classes — the Pitris Agni-dagdha (‘Fire-givers’), and the Pitris Anagni-dagdha (‘non-Fire-givers’),⁵ *i. e.*, as explained *exoterically* — Pitris who sacrificed to the Gods and those who refused to do so at the ‘fire-

4. Let the student consult *The Secret Doctrine* on this matter, and he will there find full explanations.

5. In order to create a blind, or throw a veil upon the mystery of primordial Evolution, the later Brahmins, with a view also to serve orthodoxy, explain the two by an invented fable; the first Pitris were ‘Sons of God’ and offended Brahmâ by refusing to sacrifice to him, for which crime, the Creator cursed *them to become*

sacrifice.’ But the Esoteric and true meaning is the following. The first or primordial Pitris the ‘Seven Sons of Fire’ or of the Flame, are distinguished or divided into seven classes (like the Seven Sephiroth, and others, see *Vâyu-Purâna* and *Harivanśa*, also *Rig-Veda*); three of which classes are Arûpa, formless, “composed of intellectual not elementary substance,” and four corporeal. The first are pure Agni (fire) or Saptajîva (‘seven lives,’ now become Saptajihva, seven-tongued, as Agni is represented with seven tongues and seven winds as the wheels of his car). As a formless, purely spiritual essence, in the first degree of evolution, they *could not create that, the prototypical form of which was not in their minds*, as this is the first requisite. They could only give birth to ‘mind-born’ beings, their ‘Sons,’ the second class of Pitris (or Prajâpati, or Rishis, etc.), one degree more material; these, to the third — the last of the Arûpa class. It is only this last class that was enabled with the help of the Fourth principle of the Universal Soul (Aditi, Âkâśa) to produce beings that became objective and having a form.⁶ But when these came to existence, they were found to possess such a small proportion of the divine immortal Soul or Fire in them, that they were considered failures. “The third appealed to the second, the second to the first, and the Three had to become Four (the perfect square or cube representing the ‘Circle Squared’ or immersion of pure Spirit), before the first could be instructed” (Sansk. *Comment.*). Then only, could perfect Beings — intellectually and physically — be shaped. This, though more philosophical, is still an allegory. But its meaning is plain, however absurd may seem the explanation from a scientific standpoint. The Doctrine teaches the Presence of a Universal Life (or motion) *within*

fools, a curse they could escape only by accepting their own sons as instructors and addressing them as their Fathers — Pitris. This is the *exoteric* version.

6. We find an echo of this in the *Codex Nazaraeus*. Bahak-Zivo, the ‘father of Genii’ (the seven) is ordered to construct creatures. But, as he is “ignorant of Orcus” and unacquainted with “the consuming fire which is wanting in light,” he fails to do so and calls in Fetahil, a still purer spirit, to his aid, who fails still worse and sits in *mud* (Ilus, Chaos, Matter) and wonders why the *living fire* is so changed. It is only when the ‘Spirit’ (Soul) steps on the stage of creation (the feminine Anima Mundi of the Nazarenes and Gnostics) and awakens Karabtanos — the spirit of matter and concupiscence — who consents to *help* his mother, that the ‘Spiritus’ conceives and brings forth ‘Seven Figures,’ and again ‘Seven’ and once more ‘Seven’ (the Seven Virtues, Seven Sins and Seven Worlds). Then Fetahil dips his hand in the Chaos and creates *our* planet. (See *Isis Unveiled*, Vol. I, pp 298-300 *et seq.*)

which all is, and nothing *outside* of it can be. This is pure Spirit. Its manifested aspect is cosmic primordial Matter coeval with, since it is, *itself*. Semi-spiritual in comparison to the first, this vehicle of the Spirit-Life is what Science calls Ether, which fills the boundless space, and it is in this substance, the world-stuff, that germinate all the atoms and molecules of what is called matter. However homogeneous in its eternal origin, this Universal Element, once that its radiations were thrown into the space of the (to be) *manifested* Universe, the centripetal and centrifugal forces of perpetual motion, of attraction and repulsion, would soon polarize its scattered particles, endowing them with peculiar properties now regarded by Science as various elements distinct from each other. As a homogeneous whole, the world-stuff in its primordial state is perfect; disintegrated, it loses its property of *conditionless* creative power; it has to associate with its *contraries*. Thus, the first worlds and Cosmic Beings, save the 'Self-Existent'— a mystery no one could attempt to touch upon seriously, as it is a mystery perceived by the divine eye of the highest Initiates, but one that no human language could explain to the children of our age — the first worlds and Beings were *failures*; inasmuch as the former lacked that inherent creative force in them necessary for their further and independent evolution, and that the first orders of Beings lacked the immortal soul. Part and parcel of Anima Mundi in its Prâkritic aspect, the Purusha element in them was too weak to allow of any consciousness in the intervals (*entr'actes*) between their existences during the evolutionary period and the cycle of Life. The three orders of Beings, the Pitri-Rishis, the Sons of Flame, had to merge and blend together their three higher principles with the Fourth (the Circle), and the Fifth (the *microcosmic*) principle before the necessary union could be obtained and result therefrom achieved. "There were old worlds, which perished as soon as they came into existence; were formless, as they were called sparks. These sparks are the primordial worlds which could not continue because the Sacred Aged had not as yet assumed the form"⁷ (of perfect contraries not only in opposite sexes but of cosmical polarity). "Why were these primordial worlds destroyed? Because," answers the *Zohar*, "the man represented by the ten Sephiroth was not as yet. The human form contains everything [spirit, soul and body], and as it did not as yet exist the worlds were destroyed."

7. *Idra Suta, Zohar*, iii, 292 b.

Far removed from the Pitris, then, it will readily be seen are all the various feats of Indian fakirs, jugglers and others, phenomena a hundred times more various and astounding than are ever seen in civilized Europe and America. The Pitris have naught to do with such public exhibitions, nor are the 'spirits of the departed' concerned in them. We have but to consult the lists of the principal Daimons or Elemental Spirits to find that their very names indicate their professions, or, to express it clearly, the tricks for which each variety is best adapted. So we have the Mâdan, a generic name indicating wicked elemental spirits, half brutes, half monsters, for Mâdan signifies one that looks like a cow. He is the friend of the malicious sorcerers and helps them to effect their evil purposes of revenge by striking men and cattle with sudden illness and death.

The Shudâla-Mâdan, or graveyard fiend, answers to our ghouls. He delights where crime and murder were committed, near burial-spots and places of execution. He helps the juggler in all the fire phenomena as well as Kutti Shâtta, the little juggling imps. Shudâla, they say, is a half-fire, half-water demon, for he received from Śiva permission to assume any shape he chose, to transform one thing into another; and when he is not in fire, he is in water. It is he who blinds people "to see that which *they do not see*." Shûla-Mâdan, is another mischievous spook. He is the *furnace*-demon, skilled in pottery and baking. If you keep friends with him, he will not injure you; but woe to him who incurs his wrath. Shûla likes compliments and flattery, and as he generally keeps underground it is to him that a juggler must look to help him raise a tree from a seed in a quarter of an hour and ripen its fruit.

Kumil-Mâdan, is the undine proper. He is an Elemental Spirit of the water, and his name means *blowing like a bubble*. He is a very merry imp, and will help a friend in anything relative to his department; he will shower rain and show the future and the present to those who will resort to hydromancy or divination by water.

Poruthû-Mâdan, is the 'wrestling' demon; he is the strongest of all; and whenever there are feats shown in which physical force is required, such as levitations, or taming of wild animals, he will help the performer by keeping him above the soil, or will overpower a wild beast before the tamer has time to utter his incantation. So, every 'physical manifestation' has its own class of Elemental Spirits to superintend it. Besides these there are in India the Piśâchas, Daimons of the races of the

gnomes, the giants and the vampires; the Gandharvas, good Daimons, celestial seraphs, singers; and Asuras and Nâgas, the Titanic spirits and the dragon or serpent-headed spirits.

These must not be confused with Elementaries, the souls and shells of departed human beings; and here again we have to distinguish between what has been called the astral soul, *i. e.*, the lower part of the dual Fifth Principle, joined to the animal, and the true Ego. For the doctrine of the Initiates is that no astral soul, even that of a pure, good, and virtuous man, is immortal in the strictest sense; "from elements it was formed — to elements it must return." We may stop here and say no more: every learned Brahman, every Chela and thoughtful Theosophist will understand why. For he *knows* that while the soul of the wicked vanishes, and is absorbed without redemption, that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones; and, while there remains in it a spark of the *Divine*, the *god-like* man, or rather, his individual Ego, cannot die. Says Proclus:

After death, the soul (the spirit) continueth to linger in the aerial body (astral form), till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a second dying the aerial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul. which is immortal, luminous, and star-like —

while the purely human soul or the lower part of the Fifth Principle *is not*. The above explanations and the meaning and the *real* attributes and mission of the Pitris, may help to better understand this passage of Plutarch:

And of these souls *the moon is the element, because souls resolve into her*, as the bodies of the deceased do into earth. Those, indeed, who have been virtuous and honest, living a quiet and philosophical life, without embroiling themselves in troublesome affairs, are quickly resolved; being left by the nous (understanding) and no longer using the corporeal passions, they incontinently vanish away.⁸

The ancient Egyptians, who derived their knowledge from the

8. Of late, some narrow-minded critics — unable to understand the high philosophy of the above doctrine, the Esoteric meaning of which reveals when solved the widest horizons in astro-physical as well as in psychological sciences — chuckled over and pooh-poohed the idea of the eighth sphere, that could discover to their minds, befogged with old and moldy dogmas of an unscientific faith, nothing better than *our* "moon in the shape of a dust-bin to collect the sins of men!"

Āryans of India, pushed their researches far into the kingdoms of the 'elemental' and 'elementary' beings. Modern archaeologists have decided that the figures found depicted on the various papyri of *The Book of the Dead*, or other symbols relating to other subjects painted upon their mummy cases, the walls of their subterranean temples and sculptured on their buildings, are merely fanciful representations of their Gods on the one hand, and on the other, a proof of the worship by the Egyptians of cats, dogs, and all manner of creeping things. This modern idea is wholly wrong, and arises from ignorance of the astral world and its strange denizens.

There are many distinct classes of 'Elementaries' and 'Elementals.' The highest of the former in intelligence and cunning are the so-called 'terrestrial spirits.' Of these it must suffice to say, for the present, that they are the Larvae, or shadows of those who have lived on earth, alike of the good and of the bad. They are the lower principles of all disembodied beings, and may be divided into three general groups. The first are they who having refused all spiritual light, have died deeply immersed in the mire of matter, and from whose sinful Souls the immortal Spirit has gradually separated itself. These are, properly, the disembodied Souls of the depraved; these Souls having at some time prior to death separated themselves from their divine Spirits, and so lost their chance of immortality. Éliphas Lévi and some other Kabalists make little, if any, distinction between Elementary Spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these Souls (also called 'astral bodies'), especially those of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and mephitic. Its attractions are not only away from earth, but it cannot, even if it would, owing to its Devachanic condition, have aught to do with earth and its denizens *consciously*. Exceptions to this rule will be pointed out later on. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements.

These are the 'shells' which remain the longest period in the Kâma-loka; all saturated with terrestrial effluvia, their Kâma-rûpa (body of desire) thick with sensuality and made impenetrable to the spiritualizing influence of their higher principles, endures longer and fades out with difficulty. We are taught that these remain for centuries sometimes, before the final disintegration into their respective elements.

The second group includes all those, who, having had their common share of spirituality, have yet been more or less attached to things earthly and terrestrial life, having their aspirations and affections more centered on earth than in heaven; the stay in Kâma-loka of the *reliquiae* of this class or group of men, who belonged to the average human being, is of a far shorter duration, yet long in itself and proportionate to the intensity of their desire for life.

Remains, as a third class, the disembodied souls of those whose bodies have perished by violence, and these are men in all save the physical body, till their life-span is complete.

Among Elementaries are also reckoned by Kabalists what we have called psychic embryos, the 'privation' of the form of the child that *is to be*. According to Aristotle's doctrine there are three principles of natural bodies: privation, matter, and form. These principles may be applied in this particular case. The 'privation' of the child which is to be, we locate in the invisible mind of the Universal Soul, in which all types and forms exist from eternity — privation not being considered in the Aristotelic philosophy as a principle in the composition of bodies, but as an external property in their production; for the production is a change by which the matter passes from the shape it has not to that which it assumes. Though the privation of the unborn child's form, as well as the future form of the unmade watch, is that which is neither substance nor extension nor quality as yet, nor any kind of existence, it is still something which *is*, though its outlines, in order to be, must acquire an objective form — the abstract must become concrete, in short. Thus, as soon as this privation of matter is transmitted by energy to universal Aether, it becomes a material form, however sublimated. If modern Science teaches that *human* thought "affects the matter of another universe simultaneously with this," how can he who believes in a Universal Mind deny that the divine thought is equally transmitted, by the same law of energy, to our common mediator, the universal Aether — the lower World-Soul? Very true, Occult Philosophy denies

it intelligence and consciousness in relation to the finite and conditioned manifestations of this phenomenal world of matter. But the Vedântin and Buddhist Philosophies alike, speaking of it as of *Absolute* Consciousness, show thereby that the form and progress of every atom of the conditioned universe must have existed in it throughout the infinite cycles of Eternity. And, if so, then it must follow that once there, the Divine Thought manifests itself objectively, energy faithfully reproducing the outlines of that whose 'privation' is already in the divine mind. Only it must not be understood that this *Thought* creates matter, or even the privations. No; it develops from its latent outline but the design for the future form; the matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of immortal spirits, are 'Elementals'— better yet, *psychic embryos* — which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving *in transitu* that Divine Breath called Spirit which completes the perfect man. This class cannot communicate, either subjectively or objectively, with men.

The essential difference between the body of such an embryo and an Elemental proper is that the embryo — the future man — contains in himself a portion of each of the four great kingdoms, to wit: fire, air, earth and water; while the Elemental has but a portion of one of such kingdoms. As for instance, the salamander, or the fire Elemental, which has but a portion of the primordial fire and none other. Man, being higher than they, the law of evolution finds its illustration of all four in him. It results therefore, that the Elementals of the fire are not found in water, nor those of air in the fire kingdom. And yet, inasmuch as a portion of water is found not only in man but also in other bodies, Elementals exist really in and among each other in every substance just as the spiritual world exists and is in the material. But the last are the Elementals in their most primordial and latent state.

Another class are those elemental beings which will never evolve into human beings in the present Manvantara, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each

being confined to its own element and never transgressing the bounds of others. These are what Tertullian called the "princes of the powers of the air."

In the teachings of Eastern Kabalists, and of the Western Rosicrucians and Alchemists, they are spoken of as the creatures evolved in and from the four kingdoms of earth, air, fire and water, and are respectively called gnomes, sylphs, salamanders and undines. Forces of nature, they will either operate effects as the servile agents of general law, or may be employed, as shown above, by the disembodied spirits — whether pure or impure — and by living adepts of magic and sorcery, to produce desired phenomenal results. Such beings never become men.⁹

Under the general designation of fairies, and fays, these spirits of the elements appear in the myths, fables, traditions, or poetry of all nations, ancient and modern. Their names are legion — peris, devs, djinn, sylvans, satyrs, fauns, elves, dwarfs, trolls, norns, nisses, kobolds, brownies, necks, strömkarls, undines, nixies, goblins, ponkes, banshees, kelpies, pixies, moss people, good people, good neighbors, wild women, men of peace, white ladies — and many more. They have been seen, feared, blessed, banned, and invoked in every quarter of the globe and in every age. Shall we then concede that *all* who have met them were hallucinated?

These Elementals are principal agents of disembodied but *never visible* 'shells' taken for spirits at *séances*, and are, as shown above, the producers of all the phenomena except the subjective.

In the course of this article we will adopt the term 'Elemental' to designate only these nature-spirits, attaching it to no other spirit or monad that has been embodied in human form. Elementals, as said

9. Persons who believe in clairvoyant power, but are disposed to discredit the existence of any other spirits in nature than disembodied human spirits, will be interested in an account of certain clairvoyant observations which appeared in the London *Spiritualist* of June 29th, 1877. A thunderstorm approaching, the seeress saw "a bright spirit emerge from a dark cloud and pass with lightning speed across the sky, and, a few minutes after, a diagonal line of dark spirits in the clouds." These are the Maruts of the Vedas.

The well-known lecturer, author, and clairvoyant, Mrs. Emma Hardinge Britten, has published accounts of her frequent experiences with these elemental spirits. If Spiritualists will accept her 'spiritual' experience they can hardly reject her evidence in favor of the occult theories.

already, have no form, and in trying to describe what they are, it is better to say that they are "*centers of force*" having instinctive desires, but no consciousness, as we understand it. Hence their acts may be good or bad indifferently.

This class is believed to possess but one of the three chief attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, to a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimental mind. Some remain throughout several cycles changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which Kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognised by the inner or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the 'human elementaries,' or the 'shells.' More than this; they can so condense it as to make for themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impression even from chance acquaintances or persons encountered but once. As a few seconds' exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter, so is it with the mind.

According to the doctrine of Proclus, the uppermost regions from the Zenith of the Universe to the Moon belonged to the Gods or Planetary Spirits, according to their hierarchies and classes. The highest among them were the twelve Huper-ouranioi, or Supercelestial Gods, with whole legions of subordinate Daimons at their command. They are followed next in rank and power by the Egkosmioi, the Intercosmic Gods, each of these presiding over a great number of Daimons, to whom they impart their power and change it from one to another at will. These are evidently the personified forces of nature in their mutual correlation,

the latter being represented by the third class, or the Elementals we have just described.

Further on he shows, on the principle of the Hermetic axiom — of types and prototypes — that the lower spheres have their subdivisions and classes of beings as well as the upper celestial ones, the former being always subordinate to the higher ones. He held that the four elements are all filled with Daimons, maintaining with Aristotle that the universe is full, and that there is no void in nature. The Daimons of the earth, air, fire, and water are of an elastic, ethereal, semi-corporeal essence. It is these classes which officiate as intermediate agents between the Gods and men. Although lower in intelligence than the *sixth* order of the higher Daimons, these beings preside directly over the elements and organic life. They direct the growth, the inflorescence, the properties, and various changes of plants. They are the personified ideas or virtues shed from the heavenly Hylê into the inorganic matter; and, as the vegetable kingdom is one remove higher than the mineral, these emanations from the celestial Gods take form and being in the plant, they become its *soul*. It is that which Aristotle's doctrine terms the *form* in the three principles of natural bodies, classified by him as privation, matter, and form. His philosophy teaches that besides the original matter, another principle is necessary to complete the triune nature of every particle, and this is form; an invisible, but still, in an ontological sense of the word, a substantial being, really distinct from matter proper. Thus, in an animal or a plant — besides the bones, the flesh, the nerves, the brains, and the blood, in the former; and besides the pulpy matter, tissues, fibers, and juice in the latter, which blood and juice, by circulating through the veins and fibers, nourishes all parts of both animal and plant; and besides the animal spirits, which are the principles of motion, and the chemical energy which is transformed into vital force in the green leaf — there must be a substantial form, which Aristotle called in the horse, the horse's *soul*; Proclus, the *daimon* of every mineral, plant, or animal, and the medieval philosophers, the *elementary spirits* of the four kingdoms.

All this is held in our century as 'poetical metaphysics' and gross superstition. Still on strictly ontological principles, there is, in these old hypotheses, some shadow of probability, some clue to the perplexing missing links of exact science. The latter has become so dogmatic of late, that all that lies beyond the ken of *inductive* science is termed

imaginary; and we find Professor Joseph Le Conte stating that some of the best scientists "ridicule the use of the term 'vital force,' or vitality, as a *remnant of superstition*."¹⁰ De Candolle suggests the term "vital movement," instead of vital force;¹¹ thus preparing for a final scientific leap which will transform the immortal, thinking man, into an automaton with clock-work inside him. "But," objects Le Conte, "can we conceive of movement without force? And if the movement is peculiar, so also is the *form of force*."

In the Jewish Kabbalah, the nature-spirits were known under the general name of Shedim, and divided into four classes. The Hindûs call them Bhûtas and Devas, and the Persians called them all Devs; the Greeks indistinctly designated them as Daimons; the Egyptians knew them as Afrites. The ancient Mexicans, says Kaiser, believed in numerous spirit-abodes, into one of which the shades of innocent children were placed until final disposal; into another, situated in the sun, ascended the valiant souls of heroes; while the hideous specters of incorrigible sinners were sentenced to wander and despair in subterranean caves, held in the bonds of the earth-atmosphere, unwilling and unable to liberate themselves. This proves pretty clearly that the 'ancient' Mexicans knew something of the doctrines of Kâma-loka. These passed their time in communicating with mortals, and frightening those who could see them. Some of the African tribes know them as Yowahoos. In the Indian Pantheon, as we have often remarked, there are no less than 330,000,000 of various kinds of spirits, including Elementals, some of which were termed by the Brahmans, Daityas. These beings are known by the adepts to be attracted toward certain quarters of the heavens by something of the same mysterious property which makes the magnetic needle turn toward the north, and certain plants to obey the same attraction. If we will only bear in mind the fact that the rushing of planets through space must create as absolute a disturbance in the plastic and attenuated medium of the ether, as the passage of a cannon shot does in the air, or that of a steamer in the water, and on a cosmic scale, we can understand that certain planetary aspects, admitting our premisses to be true, may produce much more violent agitation and cause much stronger currents to flow in a given direction than others. We can also see why, by such various aspects of the stars, shoals of

10. *Correlation of Vital with Chemical and Physical Forces*, by J. Le Conte.

11. *Archives des Sciences*, XLV, 345, December, 1872.

friendly or hostile Elementals might be poured in upon our atmosphere, or some particular portion of it, and make the fact appreciable by the effects which ensue. If our royal astronomers are able, at times, to predict cataclysms, such as earthquakes and inundations, the Indian astrologers and mathematicians can do so, and have so done, with far more precision and correctness, though they act on lines which to the modern skeptic appear ridiculously absurd. The various races of spirits are also believed to have a special sympathy with certain human temperaments, and to more readily exert power over such than others. Thus, a bilious, lymphatic, nervous, or sanguine person would be affected favorably or otherwise by conditions of the astral light, resulting from the different aspects of the planetary bodies. Having reached this general principle, after recorded observations extending over an indefinite series of years, or ages, the adept astrologer would require only to know what the planetary aspects were at a given anterior date, and to apply his knowledge of the succeeding changes in the heavenly bodies, to be able to trace, with approximate accuracy, the varying fortunes of the personage whose horoscope was required, and even to predict the future. The accuracy of the horoscope would depend, of course, no less upon the astrologer's astronomical erudition than upon his knowledge of the occult forces and races of nature.

(To be concluded)

PRACTICAL OCCULTISM

H. T. EDGE, M. A., D. LITT.

THIS is an attractive title, because it touches a very real and honest desire of the human heart — the desire to know, to achieve, to be. Whatever we may have been told, whatever we think we believe, about our own nature, we can never escape the testimony of the actual fact: that at the root of our being is an infinite source of wisdom and power. The light is hid by many veils, but it will send a ray into our minds at times; enough to make us desire more, enough to make us aspire towards the source of the light.

But a Theosophist who undertakes to speak on this subject must be true and loyal to Theosophy; he must take his stand firmly on the principles which he stands for; and, while he may be anxious to ac-

commodate himself to the needs of inquirers in every possible way, he cannot modify the truth out of deference to human weaknesses.

And this is why we must begin by saying that practical occultism is a very serious matter and not one to be entered upon lightly or trifled with in any way. The aspirant to knowledge must be prepared to exercise the proper attributes of a reasoning and responsible human being. The first of these is that he should be able and willing to exercise his own judgment; and abundant opportunity for exercising this power is provided by the fact that he will find shams and false pretences, and will have to decide for himself between the genuine and the spurious. If he does not feel able to do this, if he wants to be spoon-fed and to have his decisions made for him by somebody else, then he is but poorly equipped for an entry on the path of knowledge.

THE RIGHT-HAND AND LEFT-HAND PATHS

Whatever may be the ultimate solution of the problem of good and evil, it remains an unescapable fact that, in the imperfect world wherein we have to live, the contrast between good and evil is apparent. Wrong and right are words denoting a real distinction, and in conduct we find ourselves always confronted by two paths. Man has acquired a multitude of powers which he is able to use for good or for ill; for he is a being who has evolved to the stage of conscious choice and its attendant responsibility. As to the more normal powers, we have only to look around to see how they may be used or abused; and there are many subtler powers in human nature which can be called forth and developed, and which likewise may be used either for good or for ill. This is true of the psychical powers, those powers which belong to the intermediate nature of man; but it is not true of his spiritual powers, for they cannot be perverted to evil ends.

So we must begin by insisting on the distinction between the Right-hand Path and the Left-hand Path. Under the name 'practical occultism,' Theosophists understand the following of the Right-hand Path, whereby man regards himself as acting unselfishly in the interest of all beings. The Left-hand Path is followed by those who seek to make their powers subservient to personal ambitions and desires. It is up to the inquirer, therefore, to determine which path he intends to follow; and then to use his judgment in deciding what teachings and what

teachers can help him in following that path. The following of the Left-hand Path means that the aspirant sets his own will against the general plan of evolution, thus being at variance with his fellow-beings. Any seeming advantage which he may gain is gained at the expense of others; and must sooner or later be followed either by the retribution which is needed to correct the mistake, or else by a determined resolve to continue on the Left-hand Path until its end in destruction.

Will you join the forces of light or the forces of darkness? Will you become a friend of humanity or one of its enemies?

OCCULTISM IS THE STUDY OF NATURE

In practical occultism we study Nature, as does the man of science, but we study it on a much greater scale than does he. The spirit of Nature is harmony; nature is infinitely vast and sublime, august and not to be trifled with. The word 'Nature' comprises all there is in a man and in the rest of the Universe. We cannot enter on such a study in a spirit of flippancy or carelessness.

We have spoken of the study of Nature, and Nature here means much more than it does in ordinary language, for it includes the whole Universe and all the innumerable beings of which that Universe is composed. The first thing for a student of occultism to understand is the intimate relation between man and the Universe. Man is a universe in miniature; he contains within himself all that there is in the Universe, much of it latent or in germ. Hence to study Nature is to study himself. It is through himself that he comes in contact with Nature. Science studies Nature through the medium of the physical senses, thus making a very imperfect contact and seeing Nature through the outermost of her many veils. But if we aspire to know the secrets of Nature which escape scientific observation, we must use more intimate means of contact. Man contacts Nature at all points, and it is through his finer faculties that he contacts the deeper recesses of Nature.

Occultism therefore means the study of man, of self. And how is the aspirant to establish this subtler and more intimate connexion with Nature? The answer must be that this can be done by refining the instrument which he proposes to use — by refining his own nature. Hence the very first step is the beginning of a process of self-purification. It is only thus that the aspirant can come into touch with his real teachers. And who are they? Partly his own interior source of knowledge, the

light emanating from his own spiritual monad; and partly those more advanced human beings who, having themselves attained, stand always ready to extend a helping hand to those who aspire.

THE ELDER BROTHERS OF HUMANITY

By the latter we mean those sometimes called the Elder Brothers of Humanity. They are men who have risen to a higher level of evolution; and in whom, personal motives having been superseded, there remains only the desire to be of service to others. Hence they become spiritual teachers to mankind. Now it is not to be supposed that such teachers, whose only motive is to help, would do anything harmful to their disciples; they would not be the means of equipping the learner with powers that would be injurious to him and to other people associated with him. And there is another reason why their teaching must be subject to certain limitations. This reason is that they desire to evoke in their disciples the power of responsible action, and therefore they must not do anything which would constrain the disciple's free power of choice. They must not impose upon him their own will; for by doing so they would defeat their purpose, which is to evoke *his* will.

For these reasons, then, the Teacher meets the disciple halfway, extending a hand, which does not grasp, but which may be grasped. This is tantamount to saying that the disciple must give evidence of his fitness to be taught; he must 'ask,' in order to receive. And here the word 'ask' does not mean simply making a verbal request.

It may seem a little irritating perhaps, to one who is seeking for knowledge and has not seen how to find it, if he is told that he already possesses a key which can unlock the first door for him. One has known such answers as that to give the impression of a kind of mockery of the questioner. Yet all that is meant is that the aspirant shall make up his mind to observe certain necessary conditions. These conditions are such as he *can* observe, if he is sufficiently in earnest; but they are apt to be unwelcome; and it is here that the student finds an opportunity to test the strength and sincerity of his own motives. What he is asked to do is to prove that he has been able candidly to acknowledge his own frailties and has made a reasonable amount of progress in overcoming them.

OBSTACLES IN OUR PATH

The student must remove from his own path the obstacles that lie

in his way. These obstacles are the imperfections of his own character.

The greatest fault is covetousness. People have asked, What shall I do in order to gain those higher powers which will make me a Mahâtman? And the answer has been given that the very desire to gain such powers is the greatest obstacle. This may seem a hard saying, yet it is evidently true; for the desire to gain powers is an expression of covetousness — the very force which holds us back, and which we must overcome before we can advance. So here we have a definite question and answer: “How can I advance on the path of Occultism?” “By overcoming covetousness.” There is your first lesson. Will you elect to go on with the course, or do you think it is going to be too hard for you? Would you have teachers tell you anything else — something easier to understand and easier to do? They can but tell you the truth. All teachers have said the same — that wisdom is to the pure in heart, and the Kingdom of Heaven for the quiet and gentle spirit.

The aspiration for spiritual knowledge is not the same as the craze for gaining powers. Ambition is man’s great curse. If you meet anything which offers to gratify such ambitions, be sure it is not the genuine thing; it has not the hall-mark; it bears the wrong stamp on its face. It is possible to go a long way on the wrong path; for man has free will. It is for each to decide what path he will follow.

INITIATION

This word is often used for the introduction into new knowledge, accompanied usually by rites and the observance of certain conditions by the candidate. The word is also used in connexion with our subject of occultism. Initiation is both a continuous process and an occasional process; it takes place in small continuous degrees and also in occasional larger degrees. In this it is like many other natural processes, as for instance those in geology, which are classed as continuous and catastrophic. All our mental development is a series of initiations; but we may incur special occasions when we take large steps.

If one should ask for further information on this subject, the fitting answer is that he should proceed to affiliate himself with the general body of people who are working in the cause which he is espousing. For it has already been explained that this cause is the pursuit of serviceable knowledge by means of subordination of private ambitions. Such a purpose can be achieved only through co-operative work and

study. It is of course open to anyone who wishes to do so, to tread a lonely path, relying on the principle that light comes from within. The position of such people is not very logical; they have availed themselves of the assistance of others up to a certain point, and perhaps have not sufficiently considered the obligations which the acceptance of that help entails upon them. Had H. P. Blavatsky and others chosen to pursue a path of lonely self-development, Theosophy would not have been proclaimed, and these self-sufficing aspirants would have had no basis on which to ground their claims. The solitary student, in fact, eschews the prime requisite for progress — that he should hand on what he has received, that he should be one link in a chain; and he makes it difficult for himself to realize the impersonality which is a prime condition. We can only repeat, therefore, that membership in the Theosophical Society is the logical step to be taken by an aspirant. Further, it is publicly announced that there is, among members of the Theosophical Society, an Esoteric Section, not officially connected with the Society as such; and that membership in this Section affords the desired opportunity for further study, and in fact opens the portals which lead to initiations. An aspirant, upon application to the Secretary of that body, would receive information as to the conditions necessary for entering it; which is as much as can be said here.

Occultism is extremely realistic, matter-of-fact, and literal. This will appeal to people of a scientific and practical turn of mind; but may be found somewhat disconcerting to those lacking courage to face inconvenient truths. There is a natural conservatism in the human heart, which makes people reluctant, whether they be religious or scientific, to grapple with ideas that lie beyond a certain mental sphere which they have prescribed for themselves. Religious people have been known to set aside without examination ideas which would involve a recasting of their mental outfit; and scientific men have sometimes declined to hear evidence in favor of alleged facts whose acceptance would oblige them to alter their neatly arranged theories. The study of Occultism is certain to involve the provisional acceptance of doctrines which run counter to one's habits of thought, and which cannot be demonstrated immediately, as their due demonstration depends on further study by the student. Moreover Occultism makes demands upon self-control, in that it exposes before the eye of the student the defects in his own character; and he is thereby faced with the alternative of either admitting and cor-

recting these defects, or else of succumbing to his own wounded pride or vanity. Yet, if he has a truly scientific and practical mind, he will recognise the justice of requiring a student to observe conditions essential to the knowledge that is desired. The first test comes when we institute our first inquiries. It is essential that the inquirer should know his own mind and feel confident in his ability to discern the genuine from the false. An aspirant who is full of doubts and fears and complaints will not get very far; indeed it is a mercy that he should thus be shielded from undertaking what he is not yet strong enough to bear. There comes a time, even in the life of a young bird, when it is obliged to pick for itself, and its fond parents ruthlessly refuse to feed it any more.

There are in this world very many people who do not aspire to tread any high path, but whose admirable qualities render life so much easier for the rest of us. Every tribute should be paid to these excellent and indispensable people; only, the present article was written for those who aspire and adventure. Assuming the sincerity of their aspiration, we have tried to respond with an equal sincerity. No dogmas are laid down for unconditional acceptance; but, as with other branches of science, there are laws of Nature which it is well to observe. A professor of physics would not be thought dogmatic and arbitrary for pointing out the existing laws of Nature; if asked, Why should this be so? he can only answer, I cannot say, but it *is* so. And so in occultism — which should be regarded in a scientific spirit — there are laws of Nature both within and without, and these have to be recognised, and either obeyed or transcended. The path of occultism is one of ever widening freedom, inasmuch as the student becomes emancipated from conditions which have been restraining him. Yet freedom does not mean chaos; conduct without a pattern would be madness, and we render ourselves independent of a lesser law in order that we may be free to fulfil a higher law, the law of our enlightened choice.



Think not lightly of evil, saying, "It will not come to me." Drop by drop is the pitcher filled. So the fool becomes saturated with evil. Little by little he gathers it. But the wise man gathers worthy deeds; bit by bit he builds his pile. — From the *Dhammapada*

ARCHAEOLOGY IN THE LIGHT OF THEOSOPHY

C. J. RYAN, M. A.

WHO can have wandered through the pathetic remains of Athens or of Rome, the mysterious ruins of Egypt or of Babylonia, or the still more enigmatical temples of prehistoric America, even in imagination, and not have longed to know more of their origin and of the causes of the disappearance of the great races which produced them? And beyond these in time are still greater archaeological mysteries: the weird stone-circles of Avebury or Stonehenge in England and the circles and rows of great stones of Brittany in France; the gigantic Serpent-Mounds of the Ohio Valley in America and of the wild and storm-beaten Scottish Hebrides; the Cyclopean remains of the Pre-Incas of Peru, or on the Solomon Islands; the colossal statues of Easter Island in the Pacific and of Bamian in Central Asia.

Archaeology has now collected sufficient facts to render the difficulties of the problems presented by these and many more apparently unrelated reliquiae of a great and mysteriously veiled past, more understandable. But has there arisen a genius among archaeologists sufficiently brilliant and illuminated to weave this mass of heterogeneous material into one consistent whole? Has a convincing generalization been made by any recognised authority which clears up the subject in such a way that every new discovery fits into the place waiting for it, so as to confirm the theory in the same way that astronomical discoveries confirm the Copernican Theory? Where is the Einstein, the Darwin or the Mendeleeyff of Archaeology?

As a matter of fact, no complete generalization of Archaeology has yet been even attempted except that of the science of Theosophy, which includes Archaeology in its scope as a part of the study of human nature and history. While ardent searchers after knowledge are racking their brains to find a clue to these mysteries by trying with infinite difficulty, to piece together the irregular fragments of pre-historic antiquity, hampered by various preconceived notions, materialistic or theological, Theosophy holds the key to the situation and offers it freely, with-

out money and without price, to all who have the courage to use it.

Handed down by oral and written tradition, the history of even the most distant past has not been lost, though for reasons of the most practical, everyday, business-like prudence, if the expression is permissible, *the written records have never been openly displayed in their entirety* to the ordinary student or explorer. Their custodians knew the danger of exposing them promiscuously far too well to run any such foolish risk; for continual efforts have been made by those who wish to keep mankind in humble subserviency and fear, to destroy, or at least to mutilate or capture, even those valuable chronicles that are available and which include a few fragments of the inaccessible manuscripts or inscriptions in safe custody. The guardians of the clues to the mystery of the past of the real evolution of humanity know human nature too well to risk, by any premature disclosure, the loss of treasures of ancient lore they hold in trust for a more advanced posterity. The history of the destruction of ancient manuscripts and carvings in Egypt, and more recently in Central and South America and elsewhere, by misdirected missionary zeal and by war, has amply proved the wisdom of this course. But in order to avoid leaving mankind wandering in complete darkness, a few years ago a rift was made in the cloud of obscurity involving the past, and through the labors of H. P. Blavatsky a flood of light was thrown upon the subject. Hints enough were given to show students how to proceed in piecing together the scattered allusions found in the Bible, the Vedas, the Celtic traditions, the few Mexican records that have escaped the priestly vandals, the Egyptian manuscripts, the classic poets, the Babylonian cuneiform inscriptions, and many other records which have so greatly puzzled investigators. To quote H. P. Blavatsky:

The Secret Doctrine was the universally diffused religion of the ancient and pre-historic world. Proofs of its diffusion, authentic records of its history, a complete chain of documents showing its character and presence in every land, exist today in the secret crypts of libraries belonging to the Occult Fraternity.

This statement is rendered more credible by a consideration of the following facts:

The tradition of the thousands of ancient parchments saved when the Alexandrine library was destroyed; the thousands of Sanskrit works which disappeared in India in the reign of Akbar; the universal tradition in China and Japan that the true ancient texts with the commentaries, which alone make them comprehensible, have long passed out of reach of profane hands; the loss of those keys which alone could solve the thousand riddles of the Egyptian Hieroglyphics; the tradition in India that the real secret commentaries which alone made the Vedas intelligible, though no longer visible to profane eyes, still remain for those who are qualified to see them,

hidden in secret crypts and caves; an identical belief among the Buddhists with regard to their sacred books.

In giving the key of ancient symbolism and history *one turn*, H. P. Blavatsky never asked, nor do her followers ask, anyone to accept the teachings of Theosophy on blind faith. The claim is made, though, that the key is a true fit, and one that will turn the lock if used by a careful hand. Theosophy offers light on this subject. Shall it be refused?

Let us glance at a few of the hints, revealing the greatness of the past and the possibilities of the future, that Theosophy gives to the thoughtful and unprejudiced mind.

It is significant to observe how many lines of thought are converging simultaneously to uphold the teachings of Theosophy just at this time. Both science and theology are extending their borders, the former showing a strong tendency to a more metaphysical comprehension of the universe than hitherto, and the latter bursting in many places through the cramping limits of the old-fashioned creeds.

Theosophy confirms the saying that history repeats itself; that the cycles of life return in waves of similar conditions — though of course with well-marked differences, for human progress is not in a straight line, but is a spiral journey. At times, even, nations and races of men are self-doomed to learn necessary lessons by traveling on a down-grade until they are again fitted to step onward and reach a higher level than before. Theosophy shows us how reasonable it is to find traces of high civilizations in the past, side by side with low savagery such as exists at the present day; but at the same time we need not expect easily to find satisfactory remains of the dawn of civilization, for the continents on which man originated almost wholly perished millions of years ago, and his earliest relics are either entirely destroyed or inaccessible. But, as the traditions symbolically handed down to posterity were founded on facts, the widely-scattered records of the past history of the world agree among themselves as well as could be expected after the distortion, mutilation, and intentional allegorization they have had. We find, as we might well expect to find, but few material remains of primitive civilization.

Can we suppose that we have at all exhausted the great museum of nature? Do not the relics we treasure in our museums, last mementoes of the long-lost arts, speak loudly in favor of ancient civilizations? And do they not prove, over and over again,

that nations and continents that have passed away have buried wisdom along with their arts and sciences which neither the first crucible ever heated in a midnight cloister, nor the last cracked by a modern chemist have revived, nor will, at least in the Nineteenth Century? — *H. P. Blavatsky*

Theosophy demonstrates to us that high civilizations of enormous antiquity have passed away, but scientists, because of the ape-evolution theory, dislike to admit the existence of any culture more than a few thousand years old. Theosophy proves that instead of there having been a regular advance from the 'Stone Age' at the beginning of human existence, through the 'Bronze,' the 'Iron,' the Mesopotamian, Chinese, Indian, Egyptian, and prehistoric American Ages to our own, there were in existence vaster and greater civilizations at a time so remote that most of the present lands were either savage wildernesses or were submerged under the seas. Geology proves that the Poles were once warm and flourishing countries, for both Arctic and Antarctic explorers have found the fossils of sub-tropical plants in very high latitudes, and Theosophy tells us that man was even then imbodyed. The axis of the earth has changed its direction more than once, and as H. P. Blavatsky says:

The effect of this change was that the land of bliss became a region of desolation and woe. The ever-blooming lands of the second continent around the Pole (Greenland among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. Their transformation was due to the displacement of the great waters of the globe, to oceans changing their beds.

And further she says:

The revolution of the physical world according to the ancient doctrine is attended by a like revolution in the world of intellect — the spiritual evolution of the world proceeding in cycles like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

Theosophy tells us that in very ancient times the more advanced Teachers, the leaders of humanity, were then able to give out their knowledge of the nature and destiny of man more freely than at a later period, and also that they inshrined their knowledge in symbols and forms, of which a few have remained through the subsequent ages

of turmoil and obscurity. Curious examples of such thought-provoking relics are found in the picturesque Serpent-Mounds of Ohio and Scotland. These are alike: well-built grassy mounds of earth and stones in the shape of a snake swallowing an egg. The American one is about a thousand feet long, the Scottish one not quite half that length. In all parts of the world this serpent-symbol is found, and it is referred to in the Greek, Egyptian, Indian and Chinese mythologies among others. One of its meanings is Time being swallowed up in Eternity, in eternal cyclic progression, but it has many others for which the student is referred to the advanced works of H. P. Blavatsky.

Other resemblances between symbols from different parts of the world, whose significance has not been properly recognised by archaeologists, are numerous. For instance, a well-known statue of Quetzalcoatl, the Mexican Savior, has the limbs placed exactly in the position of those of statues and paintings of the Buddha in one of the attitudes of meditation, an attitude well nigh impossible for an ordinary individual to assume. Again, the ancient Mexican calendar resembles the ancient Egyptian calendar in many singular particulars; in ancient America the dead were mummified and the viscera preserved in four Canopic jars precisely as in ancient Egypt. A large number of similar parallelisms can be brought forward to show how widespread was inter-communication among men even in the earliest days, and that certain arcane knowledge, now nearly lost, was then known to Teachers in all civilized regions.

In Europe we find extraordinary resemblances between prehistoric structures as far removed as Greece, Ireland, and Sweden, or at least what would be extraordinary, nay inexplicable resemblances, if there had not been a common knowledge of some of Nature's deeper mysteries among the wise of the different countries, a knowledge which our most ingenious savants have not yet rediscovered. The mysterious Cyclopean construction called the Treasury or Tomb of Atreus, at Mykenae in Greece, is similar in design, though more artistically executed, to the great Irish prehistoric mounds or 'pyramids' at New Grange and Dowth near Drogheda — the dwellings of Gods, so-called 'Tombs,' but really *Tombs* in a very different sense, for they were initiation-chambers for the Mystery-ceremonies. All of these are carved with symbolic designs of an identical nature, the zig-zag, the lozenge, and above all the spiral, predominating. The masonry of the domical roofs of the interior cham-

ber of the structures at New Grange and Mykenae are peculiar and identical.

The name Karnak in Egypt reminds us of Carnac in Brittany, France, the spot where the most remarkable European remains of prehistoric stone monoliths are found. It means the 'Hill of the Serpents' — a synonym for wisdom, as the word is used even in the Bible by Jesus — where he says, *Be ye wise as serpents*.

We still have a few of the wonderful works of extreme antiquity that have been spared by the earthquakes and the despoilers, to admire and puzzle over, but most of them have naturally disappeared from view owing to the immense lapse of time since they were made. We must therefore rest satisfied with the remains of a later date, and with more or less garbled copies of the archaic records for purposes of study. But there are some specimens of prehistoric work that we must not overlook — the excellent drawings of men and animals found in the caves of France and said to have been executed by barbarous man of the early Stone Age. Those drawings on cave-walls and on mammoth-tusks would do credit to a skilful draftsman of to-day. The men of the later Stone Age could do nothing of the sort.

Though the Great Pyramid is not of such enormous antiquity as the civilizations of Atlantis, it is sufficiently far removed in time to cause our modern pride of power and vaingloriousness to seem rather foolish. It has been said that the ancient Egyptians probably had few of the ingenious and labor-saving tools and machinery of today; if so, then so much greater the wonder that they could do such marvelous work with simple appliances! Yet that is a supposition only, though indeed life was not such a fever in those days as it is in modern America. The cutting and joining of the casing-stones of the passages and chambers is more like jeweler's work than mason's, and Professor Petrie says that the leveling of the courses of stone of which the Great Pyramid was built is so exact that it is impossible to detect by the use of the finest modern instruments any imperfection. He says that our instruments are not sufficiently exact to be able to test the correctness of the work, for the possible error in the leveling is less than the instrumental error. Consider what that means! The great Pyramid alone, with its marvelous numerical proportions, which undoubtedly carry a number of recondite astronomical calculations in them, confutes once and forever the crude notion, born of vanity, that modern civilization is the acme

of all the ages, and that we are at the ultimate pinnacle of human knowledge yet attained.

In reference to this question H. P. Blavatsky quotes Professor Max Müller as follows:

Many things are still unintelligible to us; yet more and more the image of man, in whatever clime we meet him, rises before us, noble and pure from the very beginning. As far back as we can trace the footsteps of man, even on the lowest strata of history, we still see the divine gift of a sound and sober intellect belonging to him from the very first, and the idea of a humanity emerging from the depths of an animal bestiality can never be maintained again.

But instances can be multiplied endlessly. Sufficient has been said to draw attention to the existence of widespread similarity of thought in times so far remote as to defy calculation. Theosophy classifies these relics, puts them into their proper niche and uses them to illustrate the real story of man's long pilgrimage through terrestrial life which has been given out to the world in part during the last thirty years by Those who hold it intact.

When the ancient relics of architecture and sculpture are compared with the manuscripts and traditions in the light of Theosophy, an unprejudiced observer soon perceives the significant fact that mankind has never been without Teachers; that to the thirsty the waters of life were always freely offered, and that the teachings of Jesus the Christ were but the restatement of the great Gospel of Unity of which the world has always had a witness.

Archaeology illuminated by this thought puts on a new face. Instead of being a musty science, poking about in forgotten and unimportant byways of antiquity in an aimless way, we find that its discoveries lead to very practical results: for as we realize more clearly the identity of the teachings of antiquity with those of the wise Teachers of today, a new and grandiose conception dawns upon us of the unity of the whole human family, a conception which carries with it the truth of Reincarnation, a conception which flashes upon our instructed gaze a mighty picture of the eternal pilgrimage of the soul upward and onward.

Archaeology, studied in the light of Theosophy, calls upon us to believe in the existence of the soul, and in a great destiny for man — for the real man, the inner man, that is to say — for it shows us that the same views were held on this crucial subject by the wise Master-builders of all ages; that immortality is no new conception or teaching, nor

the imagining of designing schemers; that inscribed on manuscript, palm-leaf or papyrus, or incised in enduring granite, the eternal truths of man's responsibility for his acts, of his progress through the experience of life after life in new bodies and in new circumstances, during which he reaps the fruits of his previous deeds; and lastly, of his ultimate perfectibility, are found in symbol and story, in allegory and myth. Theosophy calls archaeology as witness in proving that a divine order rules the earth and that the great Teachers have left their landmarks all along the way.

A word from H. P. Blavatsky in closing:

From the first ages of man, the fundamental truths of all that we are permitted to know on earth were in the safe-keeping of the guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, and who were bound together by a universal freemasonry of science and philosophy which formed one unbroken chain around the globe.

THE FULNESS AND THE VOID

CHRISTMAS HUMPHREYS

"The Doctrine of the Void . . . is of a far more spiritual nature than the Doctrine of the Fulness."

— G. DE PURUCKER: *Fundamentals of the Esoteric Philosophy*, p. 375

FROM every child of earth a pleading cry,
 The ceaseless burden of our conscious need,
 Uprises to the graven Gods to feed
 The hunger of our insufficiency.
 And they, responsive to our proven will,
 Furnish a Heaven sumptuously endued
 With all imaginable plenitude
 Wherein the soul may joyfully fulfil
 Life's unattainéd dreams.

For here Delight
 Dwells perfected, and Beauty's self unveiled,
 And all the distant dim Ideals that failed
 In their fulfilment; Wrong is merged in Right,
 And Purity, new purged of every stain
 Irradiates the heart, and here the Truth

Bereft of error, smiles on Love and Youth
In perfect bliss united once again.

* * *

There is a nobler Heaven. There are those
More gloriously horizoned, who enview
Their own Reality, a land anew,
Unvisioned to the eye, where joys and woes
Alike are sepulchered. Here Life is Death,
And Death, Life's other hand, and here the night,
Conceived of darkness, falls upon the sight
As day. Here dwell no far extremes, no breath
Of cool comparison, where every sound
Indrawn to silence, knows no echoing
And every virtue stands with folded wing
And evil for its heart. Here truth is drowned
In falsehood and the false is true, and there
The face of love is curtained with disdain,
The while the pendulum of pleasure-pain
Falls drowsily to rest, and every pair
Is blended in the arms of unity.

* * *

Yet this is not the end, the final goal.
What of the Self, the quintessential Whole,
The Emptiness that is alone Reality?
Here only in the silence dwells the Word,
The potency of Life, for here alone
The Namelessness, the womb of all things known,
Rests on the wings of the Immortal Bird.
Here nothing is, nor is not, nor the face
Of change; nor time is here, nor timelessness.
Here only is a Circle centerless,
A rhythmic breathing in the heart of Space.

Here dwells the virgin Be-ness unalloyed
Which only those can see whose eyes are blind;
Here only dwells the Essence of Pure Mind,
The all-pervading Perfume of the Void.

THEOSOPHY THE UNIVERSAL INSPIRATION

KENNETH MORRIS, D. LITT.

THE most important epoch in the religious history of the world took place about the year 600 B. C., or say within fifty years before or after that date. Previous to that epoch mankind had in the main one method of approach to or connexion with the spiritual world: since that epoch it has had in the main a different kind of method.

The ancient method was through what is called the Mysteries; the modern method is through what is called the religions. Think of how things were, for instance, among our own Celtic ancestors. For the mass of the people there was the worship of the Gods, about whom many stories were told: we still have some of them in the Mabinogi: and many festivals were held in their honor; and this religion was enough to keep alive in the public mind a sense of the reality of the unseen worlds and a feeling that you had to do your duty by your neighbors and the State. But if a man felt he wanted more than this: if he wished to understand life, and why he was here in the world, what was the meaning of death, and of suffering, or how he could really serve his fellow-men in a way that the popular religion could not tell him: he went to the Druids, and asked them to initiate him into their doctrines and school. And they answered, *If you would know of the doctrine, you must do the will; you must undergo training and discipline; we can only reveal it to you as you show yourself worthy; because this is a real knowledge that you ask for, and not just something you can learn from books.* So he underwent the training and discipline; and as he showed himself worthy of it by his conquest of self, so they revealed to him their grand teachings — which he was pledged by the most solemn vows never to reveal; never, as Jesus says, to cast his pearls before swine. Now just this same method that they had here in Wales with the Druids, they had also practically all over the world: as for example in ancient Greece, Egypt, India, China, and so forth.

But in or about 600 B. C. a most extraordinary change took place. Then six or perhaps seven Great Men came into the world: two in China, two in India; one in Persia, one in Greece, and perhaps one in ancient Mexico: who all said in effect, *We are going to show the people*

at large the true path to the Heart of the Universe; we are not going to have true religion a secret among the priesthood any longer; we are going to bring the Gospel of Salvation to the whole world. The first and the greatest of these was a young prince in northern India. Brought up in great luxury in his father's court, Prince Siddhartha discovered that everyone wasn't as happy as he was; discovered that people die, and mourn over their bereavements; that men suffer and sin; and so he went forth from his luxury, a beggar, to discover the secret of and the cure for sorrow; and discovered at last the Great Law, by which men could free themselves. For fifty years he taught his disciples; the religion he taught them is called Buddhism; and he is known as the Buddha, the Enlightened One.

Just then, too, in China, which was then divided into a number of kingdoms, the Home Secretary of one of them — surely the greatest Home Secretary that ever served a monarch or people, because while he held office crime died out — resigned because his master was no longer interested in his reforms, and began wandering the world teaching his disciples and looking for a king who would be guided by him. His name was Confucius. For fifty years he wandered, teaching, and found no king who would listen to him and died broken-hearted — a complete failure, as he thought. But his work it was that made China great for twenty-five hundred years — his, and his older contemporary, Lao-Tse's.

Then, too, Zoroaster lived in Persia, and preached the Magian religion; and Pythagoras the Greek wandered the world, in India, in Egypt, possibly here in Britain among the Druids, and went back and started a new religion there of the truths that he had found in his wanderings; and then too, probably, the great Mexican Emperor Quetzalcoatl started his new religion, preaching openly to the people.

Now the strange thing is that they all preached virtually the same religion; they all taught that there was a Way to Live by which one might come to know the secrets of life and death. And when, five or six centuries later, another great Teacher arose, and founded a Religion in Judea, he too preached exactly the same doctrine. His *Sermon on the Mount* tells us identically the same Way to Live that Buddha had taught, that Confucius and Lao-Tse had taught, that Zoroaster and Pythagoras and Quetzalcoatl had taught. They emphasized different aspects of it, to a degree; they taught differing civilizations and lived

in different conditions and used different and appropriate modes of language; but it was all one doctrine: they all might have met together before they started teaching, and planned it out among themselves; and yet it is practically certain that, except that Confucius and Lao-Tse in China knew each other, met on at least one occasion, none of them knew of the existence of the others.

Now among the many ideas common to all of them is this: they all said that they were starting nothing new: that they were revealing no new thing, *My doctrine is not mine but his that sent me; I preach the doctrine of all the Buddhas, the Enlightened Ones, my predecessors*, said one. *I love the ancients, and therefore I transmit to you the wisdom of the ancients*; said Confucius. *I preach the Tao, the Way of Life, the Method of the Universe*, says Lao-Tse, "which would seem to be older than God." They transmitted then, ideas that had been known and taught in the Schools of the Mysteries before them; they turned their backs on those Schools of Mysteries, because they found them no longer efficacious as links between men and the gods; but they had nothing new to say; they merely rescued the old ideas and put them before the people in a new light. So you see all the religious ideas in the world, all the philosophy, all the inspiration comes streaming down to us from of old like the reflexion of a light thrown along the wet surface of a street by night.

Now what I want to talk to you about tonight is just that light, that reflexion. There were the Schools of the Mysteries of old, whose secrets none revealed; and there is all history since, across which and down to us the light thrown from them has been reflected. Now I want to discover, from that light, what these secrets were. Do you see the idea? It is a dark and rainy night; at the end of the street is a house with a bright light in the window; the light from the window is reflected along the street to where we are standing; I want to do a little Sherlock Holmesing, and discover from the reflexion what is going on in that well-lit room.

Now do you know where you should look if you want to find out what the religious ideas of any race or period were? Or what was really that race or period's inspiration? Do you want to know about the history of people? You read a book of their history, and it won't tell you much; but if you go to their literature, and read the poetry and the novels their authors wrote, then you will know how that people lived and thought and felt. Similarly, if you want to know about their relig-

ion, don't read books about their religion, because such books were probably written by people of another religion, or they'll only tell you the skeleton and dead bones of the religion at best. Go instead to their art; look at the statues they carved, the pictures they painted, the temples they built; and their sculpture, their painting, their poetry, and their architecture will tell you the very substance of the living faith that inspired the race that produced them.

Now what was the living faith of the men of Egypt of old, for example? What was the result of the Egyptian Mysteries on the thought and feeling of Egypt? Go to the British Museum and look at the statues of the great Pharaohs, and they will tell you. There is a colossal bust of Rameses the Great facing the stairs at the end of the Egyptian Gallery. It gazes out into Eternity, calm, unmoved, eternal. They built the Sphinx in the desert, who gazes out over the sands for ever, calm, unmoved, eternal. From the face of every Pharaoh shines the same light. *Man, said the Egyptian Mysteries, is divine; the soul of man is divine. — When I carve the statue of a man, said the Egyptian sculptor, I am going to carve the one thing important about him: I am going to carve the likeness of his soul, which is divine, — which is calm, unmoved, eternal. The Pharaoh, living, was a man as other men; he had perhaps his weaknesses; his passions, possibly his petty selfishnesses; yes; but all that died when the Pharaoh died; I am now to carve in stone that of him which dieth not: the soul, made one with the Gods, with Ra, with Ammon, with Osiris; the Soul in him which was and is of their nature, calm, unmoved, eternal.* So all the statues the Egyptian sculptors carved shout at us across the ages: *The Soul of Man is divine; ill-fortune affects it not; death cannot touch it; it is more ancient than the sands of the desert, more enduring than the eternal hills.*

And — *Know ye not that ye are gods* — says Jesus — *that thou art a god, each one of ye.* What then: the doctrine of Jesus, the Illuminated, the Christos, is being preached to us by every ancient statuary of Egypt that carved the portrait of his king?

Or now let us look at Eastern art, which is the most beautiful in the world. There is a great statue of the Buddha, called the *Dai Butsu* or Great Buddha, at Kamakura in Japan. The figure sits there in loftiest calm, the treetops about its head. A party of tourists visit it. They are Europeans or Americans; they have the flippancy of a young civilization in the presence of an old one. Bless you, they don't believe in

religion; bridge-parties are more in their line; they think it indecent to speak of the soul; 'eternal' to them is a meaningless word. They go into the temple precincts laughing and chattering loudly, playing jokes on one another; contemptuous anyhow of the ideas of the heathen. And then they chance to look up and catch sight of the benign face among the tree-tops, and the laughter dies suddenly, and the joking word dies on the lips, and there is silence among them; dead silence . . . in the presence of that august and holy beauty. And in the silence that beauty speaks to them, saying, *I am the Buddha, who lived to save mankind. I found the Soul, the God in me; that which is ancient, constant, and eternal; that which is calm, unmoved, eternal. You too are the divine soul; you too in your day shall be enlightened; you too shall become Buddhas. For the Soul of Man is beautiful, is divine.*

Or you might journey among the mountains of China and discover their marvelous temples and monasteries. The buildings, with their pillars, their tiled eaves and roofs with glazed tiles in yellow, blue or purple, sit among the mountains and forests like wonderful blossomings of Nature; as if Nature in her loveliest mood, and not man, had made them; they are an added perfection to the beauty of the landscape. Here are the grand and jagged mountains, precipice on precipice soaring skyward, hung and draped in their eternal forests; here below are the waters of the lake, blue and silvery, unruffled; and here is the wonderful building with its delicate beauty reflected on the lake. What does it say? — Why it says this: *What made the beauty of the mountains and the lake and the forest, that also made me. I am one with and a part of them —* Yes, we answer: *But man made you, beautiful temple; where Nature made the mountains and the trees and the waters. — It makes no difference,* says the temple back to us: *Man is a part of nature; and both are divine. — Behold all this mighty universe,* says the temple back to us: *yonder is Sirius in the sky; yonder Arcturus and the sweet influences of the Pleiades: there is nothing in them all: no power, no beauty, no attainment or divinity, but the same is also in you, O man; child of the universe, part of the universe, blood of its blood and bone of its bone, even as I am a part of the beauty of this landscape that you see. I, the man-made, am here among the Gods' mountains, the jewel in its perfect setting, the dew-drop in the rose, to say that the Soul of Man is the blossom of the Universe.*

Wherever you go in Chinese art you hear the same story. The

theme of all their poetry is, Man's oneness with Nature: the great Consciousness that expresses itself through men and mountains, stars and rivers and flowers. The theme of all their sculpture is, the Divinity of Man, the God in the heart of the heart of man. The theme of their painting, their wonderful landscape-art, is again Man's oneness with Nature; and how Nature can take us from our low and petty moods and restore the divinity in our souls to its rightful throne of our being. Do you not believe it? Then go out to our own mountains; go out to them as to elder wiser brothers AND SEE IF YOU DON'T leave your dark and trivial mood behind you; see if they don't raise you into the nobler levels of your nature. What do we see in the mountains? Is it not majesty, calm, lastingness? And are not these qualities of the soul of man, human qualities?

Turn now to the art of Greece; and first to the architecture. Take a Greek temple, with its rows of white pillars and the low gable-peak of its roof; and where will you find its natural setting? Again on the mountain side; among the trees, with the waters below; and again it seems like a blossom of Nature — as if Nature that made the daffodil made also this temple. It, like the Chinese temple, is there to say, *Man is a part of Nature, a child of the Universe; the Divine is here and now; it is wherever a tree grows, wherever a mountain rises, wherever a man aspires.* All that man can aspire to, the Divinity of things, is not far away, but here in the world, here in the soul of man; now; in the very core of this present passing moment of time. "In every atom," as our Welsh Druids said, "is a place wholly commensurate with God": in every atom, and in every moment.

But Greek sculpture tells you a different tale. It began with something of the grandeur of Egyptian sculpture; the first Greeks who carved stone images of their Gods brought into their carving something of the majesty the Egyptians used. But Greece turned away from Pythagoras, the Teacher who had brought them the eternal truths; and Greek history is a record of falling away from ideals. Pheidias, the greatest of their sculptors, is already concerned with something beside the grandeur of the Eternal Soul of man; he has already noticed that the body is beautiful. He desires to give us something of the Soul but also something of the impermanent nature, the physicality of man: the Egyptians had given us nothing but the Soul, the eternal part. The men that followed Pheidias are more and more concerned with that and that only;

till you get a work like the Apollo Sauroktonos, Apollo the Lizard-killer, of Praxiteles, where the Sun-God is carved as a pretty, effeminate young man. The Egyptians made their men Gods by showing the eternal qualities in the Soul of Man, its loftiness and majesty: the Greeks, degenerating, made their Gods men. They worshiped, or came to worship, the body; where the Egyptians, like the Chinese, had thought only of the Soul, and seen that it was god-like, a God, a divine being, just as Jesus said it was.

Greek civilization died away, and the western world sank into an abyss of savagery, from which it began to rise again in the twelfth century of Christianity. Then an impulse of civilization struck Europe, and art was born again; our present civilization began. Now whence did it draw its inspiration; as the eastern civilization had drawn theirs from the Buddha, from Confucius and Lao-tse? You will perhaps answer, *From Jesus*, but the answer is wrong. It drew no inspiration from Jesus. What are the two things on which western civilization is mainly founded? One is the idea that might is right. European kings and nations have been conquerors and fighters; one imposing its will on another by force of arms. In every country there are police to enforce the laws; in every country there are armies. But what kind of armies would the Man of Nazareth have led to battle; what would he have said about the strong nation that went to war with and conquered the weak one? The other main principle is that of property; which again is quite contrary to the ideas of Jesus, so far as we can gather them from the Gospels. Wherever you turn, you can see that the ideas on which our civilization is built up are not taken from Jesus. I'll give you an illustration:

A Christian missionary tells how, in the recent troubles in China, it was necessary for him to flee from his post up the river to take shelter in a treaty port under the guns of European ships. He got a coolie to take his luggage down to the boat; for which the charge should have been say sixpence. The coolie was mad against the foreigners, and down at the landing-stage a crowd was gathered who were mad against the foreigners too. When the missionary asked the coolie what he charged, he snapped out, "Ten pounds!" The mob caught up the cry and began crowding around in a VERY THREATENING MANNER. "Come on, pay him his ten pounds, you damned foreigner: we know how you and your people have treated us Chinese; we know how you

forced the deadly traffic in opium on us at the point of your bayonet; how you have bullied and insulted us at every turn! Pay him ten pounds or we'll throw you in the river!"

But Confucius, dead these twenty-four centuries, taught that man was a reasonable being; that he was not worthy of being called a man unless he behaved reasonably. The missionary, telling the tale, said, I saw they were going to kill me and in my extremity I appealed to Confucius. I said, "But this isn't reasonable! Confucius, dead these twenty-four centuries, what will you do for this man of a faith that has proclaimed itself so much better than yours?" The crowd became silent. Then someone said: "No; it isn't reasonable, is it?" And another, "It isn't reasonable;" and then they were all agreeing, "It isn't reasonable." And then, "Here, Mr. Coolie, be good enough to charge this foreign gentleman the proper reasonable price!" And he did; and they parted on excellent terms; because Confucius, dead twenty-four centuries, had said that man must be reasonable.

Now I ask you how much it would have accomplished if someone had come to Edward I of England, when he was marching on his final campaign against Wales, and told him that Jesus said we should love our enemies? How much good Henry Ford would have done in the autumn of 1914, if he had come between the English and German armies and told them what Jesus had said about things; if he had advised either army to turn the other cheek to the smiter?

So you see I am saying nothing strange or wild when I say that where Confucius did inspire Chinese civilization, Jesus did not inspire European civilization.

Now when the forces of civilization began to pour into Europe in the twelfth century, and Europe began to wake from sleep, a great art at once arose. It was architecture. The wonderful Gothic cathedrals began to be built, and to express the religion of the people who built them. Now remember what the Chinese temple had said, and what the Greek temple had said: *The Divine is here and now; right in Nature, right in man.* Now the Gothic cathedral had just the opposite to say. It soared away from the earth; it pointed with a million peaks and spires to the blue sky and the stars. *Get away from the earth,* it cried. *God is far away beyond the heavens; this earth is the abiding-place of Satan; train away from it. You men are worms, you are miserable sinners; Diolch Iddo gwaith i'w goljio llwch y llawr! Away, away, away!*

Is that the cry of the Lion of Nazareth ringing down the centuries *Ye are gods — be ye perfect!* or is it the diametrical opposite of that? Gods he called us; greater works than his he foretold that we should do; and worms and miserable sinners we have called ourselves in his name! And the Gothic cathedrals — where were they to find their appropriate setting? Not among the mountains, like the Chinese temple and the Greek; not where the forest trees and the wild waters set off their beauty; but in unnatural surroundings, in the slums of a city, where men were leading unnatural lives of vice and crime, and feeling in their hearts that whatsoever God there might be was far away indeed, and not in this world.

But now see how, however deep you are in winter, spring and summer will come again; however deep in midnight, day will dawn again at last. Watch the history of this European cycle of civilization of ours; note how when the impulse had died out from architecture, the next great expression of the creative spirit worked through painting — the great age of chiefly Italian painting called the Renaissance; and consider the Italian school: was that influenced by the Teacher of Nazareth? Innumerable pictures of him were painted; but how would you paint the man that thundered at the Scribes and Pharisees, *Hypocrites?* The fierce denouncer of evil, the Lion of Nazareth, who frightened the evil doers of his land and age? Would he not be a very strong man? Something grand and majestic, to inspire whoever saw the picture to great, strong and noble life? The man who is said to have cried from the cross, *Eloi, eloi, lama sabachthani* — which means not what our translation says it means, but ask any Hebrew Scholar if it does not mean, *My God, my God, how thou hast glorified me!* Good Hebrew words, with that plain and simple meaning — how different from the weak and plaintive, *Why hast thou forsaken me!* And they always painted him to look weak and piteous. Italian painting of the Renaissance has this tremendous weakness; no great idea underlies or inspires it. The Chinese painted to show that the Divine just shone through Nature and man, here and now; the Italians painted to show that there had been but one manifestation of the Divine, in Judea fourteen centuries before; and because they showed that profound lack of understanding of what Divinity means — they painted nothing of the Divine.

But no winter so dark and cold but spring shall come in its time, and summer. The painter works in a less material medium than the

sculptor and the architect; so painting came later than architecture. The next art is that which uses a medium less material still: words; and it was mainly after painting had had its greatest day that European literature came to its greatest heights; mainly, but not entirely, because Dante was earlier than the painters. And on the peak of literature came Shakspeare, and his contemporary Cervantes in Spain. In both you see signs of a new thing. Shakspeare ever and anon sees that light shining through Nature which the Chinese knew so well and loved so much. Milton again sees the soul of man, though fallen into the hell of ignorance and selfishness, as archangelic, noble still and divine; for his Satan is an image, dimly glassed, of the soul of man. And then the creative impulse, working its way through literature, producing the great poets of England, France and Germany, finds itself a new mode of expression, a new medium, the least material of all: music.

And Bach arises, like a god of music, utterly devoted to his art. And Mozart comes, like a pure spirit descended from transcendental realms, finding nothing but beauty to express. And last comes the highest and greatest of all the artists and creators of European history, Mighty Beethoven with the wings of thunder. And what is it that god-like man has to tell the world? Ah, hear his symphonies, and understand them, and you will know! Tremendous was the lower nature of Beethoven; he might have been the wickedest man in European history. But he will not; he asserts the soul; he asserts the struggle, the suffering, the pain; but he asserts that the soul is grander than them all and can ride triumphant upon them to its natural godhood. *The Soul is Divine*, sings Beethoven, whispers Beethoven, thunders Beethoven to the centuries to come; and all the pain of life and all the darkness exist only that the soul may learn from and through them. *The God in man is love*, sings Beethoven. *The divinity now present, the divine that shines through all nature; establish brotherhood, and you shall know that you are Gods.* He carries his Ninth Symphony up as high as music will go, and ends with a cry of the Soul, *Joy to ye, ye mortal millions, here's a kiss for all the world!*

What the Egyptian sculptor carved in stone, Beethoven put triumphantly into music; what the Chinese painter and architect painted on silk or built on the mountainside, he called forth from his orchestras: it was the Divinity of Man; Man's superiority to fate, sorrow and disaster; the divinity of the Universe, and man's oneness with it. No-

thing more could be said in that way; now men and the world must learn to understand these things. And so then came H. P. Blavatsky to tell humanity what life meant.

What is the universe, what is life? said she; and gave the answer: *It is the school of Experience. It is all for the sake of learning, of growth, of evolution. We are here to learn,* said she; *we, immortal and divine in our inward nature, but crusted over, but imperfectly expressing ourselves through these many veils of self and personality that cover us away.* But Jesus after all was no fool when he said, *Ye are Gods; be ye perfect;* because perfect we must become, with an ever-growing range of perfection; and how could that be, had we but this one present life to achieve perfection in? *Whatsoever a man soweth, that also shall he reap;* which means that perfect justice rules the world; that things do not happen haphazard; that suffering and pain do not come to us haphazard, for no reason, or without cause. Why then; what is the secret of it?

The secret of it is that man is immortal; that there never was a time when we did not exist, and never will be a time when we shall not exist; that we have made our own fates and destinies, and are now making our destinies for the future: we are the Lords of our Destiny. We live many lives on earth, reaping experience in each; suffering or enjoying in each the rewards or punishments of our thoughts and actions in the previous lives; and we shall go on living lives here on earth until we have reaped all the experience that life on earth can teach us; and until we have learned our responsibility. Here is this world of ours: we have to make a heaven of it; the kingdom is to come on earth as it is in heaven. And you might pray for that until doomsday and never bring it a hairsbreadth nearer; you have to work for it; you are responsible; each one of us is responsible; it is by our work it is to come, our human work.

Study Theosophy! It is what will make life luminous for you; what will make you understand things, and have no fear of death nor shrinking from life! We need some greatness, do we not? to put things to right in this world of ours, after the mess they have got into? Where shall you find it? In yourselves; because each one of you is, in the deepest part of himself, a strong God; and each can find that god-part of himself, and bring it into action. We want a new inspiration, do we not? The old ways of life have brought us to no great heights of happiness;

the old religious sanctions have worn a little thin; it is a new understanding of life we must have, or our civilization will go the way of the Gadarene swine in the Scripture. The old sanctions, the old ideas, they were milk for babes anyhow; men, you need the meat of a true understanding of life and things! You can find it in Theosophy.

“THE AUTHORITY OF THE TORCHES” — SOME NOTES ON LEADERSHIP

GRACE KNOCHE, M. A.

To object to Leadership is to cavil at a word when the idea is reassuring. The very law that requires that mankind should have no owners requires that it should have guides. To be enlightened is the reverse of being subjected. . . . The words ‘This way’ never humiliated the man who was seeking the road. At night I accept the authority of the torches.— *Victor Hugo*

A delicious fragrance spreads from the Leaders of the World over all quarters, a fragrance by which, when the wind is blowing, all creatures are lifted into ecstasy.

— *Saddharma-Pundarikâksha*

For so the whole round world is every way

Bound by gold chains about the feet of God. — *Tennyson*

THIS subject is timely, for thinkers in every quarter are a unit in declaring that Leadership is the crying need today. But what it is they cannot tell us, and where to find it they do not know. What they do know is that the world is crying out for the right kind of Leaders as never before; and they are beginning to know, also, that this office, attached to merely material plans or brain-mind bargains and schemes, is not enough, for these last have proven their inability to dower the world with anything but turmoil, ill-feeling, and delays. The situation has been fairly stated by Glenn Frank (as Editor, *The Century*) who describes us as standing “tongue-tied and baffled” between two piles: one the dump-heap of discarded schemes and ideas, the other the raw materials of a new order, which, alas! we do not know how to correlate or assemble. And he adds:

The numbers of leaders who give evidence of being able to fuse the scattered results of the specialists into a steady and integrated view of life are distressingly few. So humanity at large stammers and hesitates, pathetically at a loss to know what to do. . . . Humanity is acting *without the creative sort of leadership it obviously needs.*

Old students of Theosophy recall the words written many years ago by H. P. Blavatsky's Eastern Teacher: "Oh! for noble and unselfish men to help us effectually in that divine task! All our knowledge, past and present, would not be sufficient to repay them!"

It is not the aim, nor is there any need, to argue the case for Leadership in undertakings which contain elements of actual growth and power, for examples are everywhere and former writers on this theme have abundantly stressed the fact. No commercial enterprise ever became great without a controlling mind at the helm. The impresario is relatively absolute in his special world, as everyone knows, as the only alternative to half-baked results. No war was ever won without leadership of often a very absolute kind: one cannot imagine a general pausing to call committees or invite balloting, with the enemy storming the only gate, or dropping bombs inside. There is no record of any proceedings 'in convention assembled' after Miltiades took over Marathon. No field can be prepared for seeding without leadership enough on the part of someone to plow through the inert or resisting stubble, knowing what is best for the field and for the future, and that time is short to obtain it. Leadership, in brief, is the only plan that is workable if one is to achieve unity of effort, minimize friction, and avoid the fatal delay.

To the honest and thinking mind Leadership is a principle that can conduct its own defense. It needs no advocate excepting to explain it, and only this to minds that will not think. As the case stands, however, there are those who condemn without thinking, and are even irritated by the idea — comprehensible when one examines the confusion that reigns in the average thought-*less* mind, rag-bag that it is of the floating and inchoate. Then, too, there is the current perverted notion of what true freedom is, as well as of the fact that knowledge, like every power in this dual world of ours, is itself two-fold and can cut both ways. Add to these a few more conditions, such as the general ignorance of what constitutes that untenable quantity called 'human nature'; the fact that Compassion is considered rather a sentiment than a guiding and universal law, and the general mental jumble arising from the fact that many movements claiming loudest to be leading public opinion are in reality only following it, and you have a situation calling for analysis, and a principle requiring defense.

It is perfectly true that on our plane of duality, "where light and

darkness are the world's eternal ways,” the sublime office of Leadership is often misused; but this does not vitiate the fact that it has another aspect which is wholly beneficent and far-seeing, and that it is powerful to turn the surging human tides, now flowing *facilis* indeed into the caverns of Avernus, into safe and spiritual channels as no other agency can do. It is this higher aspect that the Theosophist would stress from sheer gratitude, for without the protection and guidance of real Leaders from its foundation, the Society would by this time be drifting and soaking in the eddies, with Divine Theosophy itself little more than a name. Doctors are occasionally unprincipled, lawyers are sometimes scheming, and judges have been impeached; but this does not argue that medicine and the law must go into the discard as all wrong. We do not abolish our school-system because we find graduates of it in every prison, nor the offices of religion because they are sometimes debased. They made this clear enough away back in Rome — those splendid old law-writers, and we will dispense with argument.

A Leader is one who has vision; in other words: a Leader is one who sees over obstacles and fog a possible path to the goal, who takes the initiative, starts the crowd in the right direction, and himself goes on ahead. It is as simple as that. That there must be guides and leaders of a spiritual sort is a dictum of universal law. Without this there were no such thing as spiritual evolution. This is a condition precedent, for things do not burgeon and climb sunward by being pushed up from below, but by being *called up* by something above. Sunlight is more needed than soil, for the latter may even be dispensed with. Where this law of leadership has been disregarded or abused, history has written its record of chaos, disintegration, or decay. But where this law is obeyed, on the other hand, we find the karmic records reading ‘spiritual evolution.’

Inseparably connected with the office of spiritual teaching or leadership is something whose appeal is on levels deeper than those of the mentality. Behind questions of leadership in its Theosophical aspect a background of poetry and mystic tradition lies, and it looms up in an atmosphere of its own. Looking down the long vistas here disclosed, we see why it is that the Theosophical Movement has always been, in every cycle and under whatever guise, *sui generis*, owing no allegiance to material standards and submitting to no dictation from them; why it is essentially a spiritual movement and therefore of the essence of spiritual

antiquity, and why it is that any sympathetic consideration of it is bound up indissolubly with the fact of man's innate Divinity and his reverence for Divine Standards in life. For in the forefront of every spiritual advance whose records have come down to us, we find the Leader.

Traditions of Divine Leaders are universal, and all show without exception that in such leadership, whether of gods, demigods, initiate kings and queens or illumined men and women, has been vested the happiness and glory of whole nations. Our theogonies justify leadership through the sheer recital of great names. Of their company were the bright Elohim. The Greek Prometheus, Light-bringer, law-giver, educator, finds his counterpart in the 'Satan' of *Genesis*, radiant Lucifer, the Light-bringer; in the Kingfisher-god of the Australian Blackfellow; in the Aht Qwawteah, in the Aztec Quetzalcoatl, the Incan Manco Capac and the earlier Viracocha, in the Iroquois Ioskeha and Hiawatha, in the Algonquin Manibozo, and notably in the 'fish-man' Oannes who brought civilization, letters, science, law, astronomy, agriculture, and religion to man in the dawn-mist days of Chaldaea. Especially do we find traditions of Divine Leaders among the Indian tribes of the two Americas, so many indeed that Professor Brinton, perhaps the greatest authority we have on this, says "the catalog could be extended indefinitely."

"Tradition," says H. P. Blavatsky in *The Secret Doctrine*, "is oral history." As she shrewdly observes, the footprints of a man in hardened silt, impressed there however many geologic ages ago, are pretty good evidence that a man was there at the time! Leaving that aside, however, we know that just to the degree that these 'mythic' leaders and teachers were followed by their age was that age free from cruelty, vice, and sin, while just to the degree that they were persecuted or ignored has their age bequeathed to posterity a picture of futility and absence of light.

And there are so many! No nation seems to have been left out. Demeter, the mythic founder of the Eleusinian Mysteries is paralleled by the Priestess-founder of Dodona, by the Roman Ceres, the Irish Morana, the Egyptian Rannu. Pallas-Athena, the Phoenician Astarté, and Isis-Osiris all initiated the same evolutionary and historic drama, only in different nations. What was Solomon — reality or myth? Who or what were Enoch, Moses, Hiram of Tyre? Who was Hermes Trismegistus of old Egypt, multiplied so many times? Who or what were the numerous Zoroasters? We are close to the borderline between fact and

so-called ‘fiction’ all the time in any consideration of the great Initiators of civilization in the recurrent cycles of the past.

Who was Noah, by the way? We are inconsistent here! We teach our children that Noah really lived, a great and wise man and a leader of men — but that Deucalion the Greek Noah, Wispohahp the Aht Noah, Nuah the Chaldaean Noah and any of a dozen others are only ‘myths.’ Eve existed of course, poor dear — but not so Pandora whose legend H. P. Blavatsky shows us to have been much misinterpreted; not so the Hindû Vâch, the Chinese Kwan-Yin, the Korean Quan-Urn, the Irish Dana, the “pure perpetual ashless fire of the Gael.” Not so Egyptian Neïth, the oldest goddess of whom any record exists, the mighty Cosmic Eve, mother and maid in one, the ‘Celestial Virgin’ of all our world theogonies. Is so much erudition impressive? It is all from the writings of H. P. Blavatsky, which contain incredibly much more — and between the lines a careful thinker will find the explanation, perhaps, of this Leader’s anomalous, pathetic and misunderstood position.

Skepticism, and the incapacity to add two to that other two which will make the needed four, are the mark of ignorant minds. Are we ignorant? Hebrew prophets communed with their God of a certainty — yet we bend the head with a meek “Assuredly” when the ‘God’ with whom Plotinus communed is translated as the imagining of a visionary. Even the godlike human being we cannot quite believe in. When H. P. Blavatsky declared that she received her immeasurably great philosophy from Spiritual Teachers who yet were *living men*, she was promptly accused of having invented them — a tremendous compliment to herself, by the way, so far beyond the world’s highest wisdom was that which she gave out. Anyway, here they are, these world-wide traditions of ancient Divine Leaders and Teachers, all in the most exasperating agreement with each other, and challenging us, if we do not believe them, to explain why.

No: the great names that stand out like beacon-lights in the dawnmist of the prehistoric past, writing in the very Silence of Things a brief for Leadership as a principle and a law, were not born of the tremors of savages cowed by lightning, or stricken by the moon. They represent actual historical characters, Initiate-Leaders and Teachers, some of whom were, in the fullest sense possible to human beings, Divine. Moreover, so far as can be determined by the evidence in hand — evidence that is being supplemented every year, by the way, through the work of

our archaeologists — they were Leaders in the Theosophical definition of the term, for the truths they brought, the teachings they gave, and the type of culture they inaugurated, are in every instance the very truths, the very teachings, the very type of culture now brought to the attention of the world by H. P. Blavatsky and her successors. It may reasonably be presumed that there is more than an imagined connexion between these great spiritual Leaders of the past and those who are guiding the Theosophical Movement of our present day. And such a connexion there is, for spiritual leaders and teachers — we mean true, not imitation ones — are links in a mighty Chain, a Golden Chain of Spiritual Succession, reaching down to the humdrum present from the lofty peaks and sunrise glory of remotest time. We read of the 'Chain of Platonic Succession' with a tightening of lips and of breath. It is but a fragment, a few of the later and visible links only of the greater, the immemorial Theosophical Chain.

It is notable that the great characters who have left an ineffaceable record of truly *spiritual* service to the race have worn their leadership as those who had authority, not as those dependent on votes or endorsements. How can we prove this? By examining their lives and their teachings. In every case of real leaders we find their teachings were the same. Thus the first test is met — that of universality — at once. Their methods necessarily differed, for they came to different peoples, at different times, under different conditions of environment or culture or want of culture, and, important fact, to meet often very different needs. Thus we find one stressing agriculture, the spiritual working with Nature, as did Demeter-Ceres and others; another emphasizing architecture, like those Builder-Teachers of ancient Egypt, India, Central America, Peru. Still others taught great secrets of music, or philosophy, or the science of the stars, or all these together. We find others bringing to birth some strange quick blossoming in literature, art, or mystic thought. But in every case, behind the outer expression, whatever it may be, we find the same great precepts and truths — the world's ancestral Theosophy is right there.

For instance, research has brought to light the fact that the Messiah of the Chibcha Indians of South America, by name Bodicha, taught the people Reincarnation, and this is but one among many cases where the presence of distinctively Theosophical doctrines in the traditions that have come down to us absolutely force the conclusion that the world's

great Leaders, its great Initiators of culture, are not sporadic phenomena, but are integral to the Universal Order as members of one great Brotherhood of Sages and Spiritual Leaders, links in the same mighty Chain.

Where did they come from? William Quan Judge once said, in answer to this question regarding the Teachers who stand behind the Theosophical Movement, guiding and protecting though in no wise governing it,

They came neither from the East nor from the West, but from the spiritual world above both East and West. . . .

The following from *The Secret Doctrine* gives us the same, but further elucidated:

When mortals shall have become sufficiently spiritualized, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer, whose name has passed into our generation, who (a) was not a direct emanation of the Locos (under whatever name known to us), *i. e.*, an *essential* incarnation of one of “the seven,” of the “divine Spirit who is sevenfold”; and (b) who had not appeared before, during the past Cycles.

They will recognise, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan*; why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as *re-incarnations*, *i. e.*, Krishna is identified with the Rishi Nârâyana, and Gautama gives a series of his previous births; and why the former, especially, being “*the very supreme Brahmâ*,” is yet called Amśâmsâvatâra — a part of a part only of the Supreme on Earth.

Finally, why Osiris is a great God, and at the same time a “prince on Earth,” who reappears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognised, cabalistically, in Joshua, the Son of Nun, as well as in other personages.

The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the Logos, individualized as a God or “Angel” (messenger); then, mixed with matter, they had reappeared in turn as great sages and instructors who “taught the Fifth Race,” after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances, for the good of mankind, and for its salvation at certain critical periods.—II, 358

“There is a Logos in every mythos,” is an aphorism of the Eastern Teachings. Many a student of Theosophy has pondered over this saying — to the finding of a new light. Yet it is no new idea even in our juvenile West — or it should not be. Jesus advanced it; without it the

Gospel according to John is a meaningless disquisition; but since the world, more especially in the West, pays no attention and has no interest in that fascinating search for the elusive missing 'two,' reiteration is necessary as age succeeds age, and truth will always have to be presented in as many ways as there are types of mind. "It is by the falling of water-drops that a water-pot becomes filled," reads one of the old *Sutras*, and it is repeated iteration of palpable but submerged truths that finally floats them up to the levels of general recognition. A nice point in psychology is here, for it is exactly because of the *make-up of mind* that Leaders and Teachers *must* appear, again and again. A single coming is not enough, nor a single presentation of the truth. And it is the Message that matters, you see, not the bringer of it. We quote H. P. Blavatsky again:

It matters little whether it is Isis, or Ceres — the "Kabiria" — or again the Kabiri, who have taught men agriculture; but it is very important to prevent fanatics from monopolizing all the facts in history and legend.—*Ib.*, II, 390

Further, since it bears directly on the subject, she says:

. . . the Kabiri (the *mighty* gods as well as mortals), were of both sexes, as also terrestrial, celestial and kosmic. . . . they were also, in the beginnings of time, the rulers of mankind. When incarnated as Kings of the "Divine Dynasties," they gave the first impulse to civilizations, and directed the mind with which they endowed men to the invention and perfection of all the arts and sciences. . . .

It is the Kabiri who are credited with having revealed, by *producing* corn or wheat, the great boon of agriculture. What *Isis-Osiris*, the once living Kabiria, has done in Egypt, that Ceres is said to have done in Sicily; they all belong to one class.—*Ib.*, 363-4

In brief, however far we may penetrate into the remote past of whatsoever nation or people, there will we find the great Leader and Teacher, generally incarnated as man, but in many cases as woman, links all of them in the same long Mystic Chain. Look at this logically for a moment. No royal series of accidents could have brought into being the same myths among different, often isolated peoples, and in epochs wholly removed from each other by lapse of time; moreover, not here or there, but *all over the world* — myths always of great Leaders. To try to believe the opposite is just too much of a strain. The theogony of Greece, for example, is paralleled with astounding accuracy by that of Egypt, of India, of Scandinavia, of Rome, of ancient Ireland, and of still more ancient America, North, Central, and South. The Greek Hestia

finds her counterpart in the Roman Vesta and the Egyptian Anuki. As Hera reigns with Zeus in the Halls of Olympus, so in the Halls of Valhalla we find Saga, consort of Odin, to whom he daily drinks a pledge from the Golden Cup that she fills. As Saturn, Titan or Kabir, had for co-worker his consort Rhea, so we find as co-worker with the Titan Ophion (the word means ‘Serpent’) his consort Eurynome. Milton deserved the round scoring which H. P. Blavatsky gives him for the theological absurdities of *Paradise Lost*, no doubt, but let us praise the flash of intuition that led him to write of how

. . . the serpent, whom they called
 Ophion, with Eurynome, the wide-
 Encroaching Eve, perhaps, had first the rule
 Of high Olympus. . . .

As we find beside the Phoenician Astarté the Sun-God Baal, so in Japanese theogony we find Izanami, the consort of Izanagi, whose ‘children’ are the islands of Hirugo, Awa, and the present Shikoku — a very bit of ancient Theosophy here which again and again refers to the early races as “pupils *and descendants*” of Divine Leaders or Instructors. Thus also we find as co-worker with the mighty Numa his consort Egeria, from whom he derived his inspiration, whom he consulted in every important plan, and with whose help he succeeded in changing a quarreling turbulent state into one governed by “principles of justice, law, and morality.” (We quote the steady old *Britannica* here.) And if it be said that Egeria is ‘a mythic figure’ we can only reply, So is Numa; and so are, in our wise and prescient opinion, most of those great characters who came at crucial points in history and gave the pendulum a swing the other way. It’s the case of the fossil footprint over again. We may deny these great Leaders — but their great works cannot be denied, *for here they are!* The logical mind asks, But who *did* them? Bricks do not heap themselves into buildings; pianos do not play themselves; great pictures do not paint themselves; great philosophy does not write itself, or teach itself. We are forced by the impact of the facts themselves to admit the Teacher, the Genius, the Leader, behind the work.

If spiritual leadership were peculiar to the Theosophical Movement of the present day, there might be found, perhaps, some explanation of the way in which this office has been ridiculed, vilified, and lampooned, for we are admittedly ignorant spiritually, not to mention a bit egotis-

tical and young — we quote our own best thinkers in saying as much as this. Taken in connexion with what can be gleaned from history, and also, thanks to archaeology, from pre-historic times; taken also in connexion with scientific research among the now vanishing remnants of once mighty peoples — our so-called ‘savage’ tribes — one sees that Leadership is not an event merely: it is a principle, and it has a rationale that is dignified, imperial, high. Understand this point and then you may hope to understand the mysterious blossomings and sequences of mystic culture throughout history, which our historians are unable to explain.

This is a subject that could easily expand into a volume, were the object to marshal the evidence completely. This is beside the purpose, but its value to independent research is so unique, and its interest to students of Theosophy so undeniable, that a few citations might well be made from the work of two researchers who have made important contributions, and who appear to have no theories or bias of whatever kind: Professor Daniel G. Brinton, late of the Chair of Archaeology and Linguistics of the University of Pennsylvania, and Mrs. E. Amaury-Talbot.

In his writings on Mayan mythology Professor Brinton discovers for us a new *Genesis* in earnest. Referring to the myths of the Tzentals, a Mayan tribe, he writes:

At the summit of their Olympus stood the male god Patol, whose name, from the verb *pat*, means to mold, form or fashion. He it was who gave to things their bodies or shapes. The highest of the goddesses, his spouse and helper, was Alaghom Naom, literally, ‘she who brings forth the mind.’ To her was due the mental or immaterial part of nature; hence another of her names was Iztat Ix, the Mother of Wisdom.

— *Myths of the New World*

Patol is plainly the counterpart of Jehovah, who ‘molds,’ forms, or fashions the physical bodies of mankind, but could not give them the spiritual fire for he had it not to give. Spiritual life, Immortality, the Light of Mind, must be conferred by another agency altogether — in *Genesis* by Lucifer-Satan, of the radiant Elohim, the ‘Serpent’ or Teacher, or Initiator; in the Hindû scriptures by the Mânasaputras, the Sons of the Sun and Sons of Mind, but in the Mayan mythos by Alaghom Naom, Patol’s consort. Brinton says further:

Almost equal to the spiritual myth of the Tzentals . . . was that of the Tarascas of Mechoacan, a nation ranking high among those which merited the epithet of ‘civilized.’ Their chief goddess was named in their harmonious tongue Cueravaperi.

‘She was held in high esteem in all their legends and orations. They spoke of her as mother of all the gods and of men as well, saying that it was she who sent them to dwell in their lands and gave them grains and seeds which they cultivated.’

In the latter rôle, as another Ceres, she was the goddess of the rains, the springs and the waters. . . .— *Ib.*

Brinton’s account of the supreme goddess of the Totanacos, a highly civilized tribe which once lived in Vera Cruz, is suggestive:

The name that was applied to her meant ‘the Sustainer of our Life,’ and her attributes were similar to those of the Ceres of Mechoacan; but no human sacrifices were allowed in her temples, and her priests were avowed to chastity, simplicity of life, silence unless addressed, and an exclusively vegetarian diet. Her shrines were built on the summits of hills, and so closely did her sweet and merciful ritual parallel that assigned by the Roman Church to the Virgin Mary, that the early missionaries declared that it could only have been inspired by the Devil with the intent of foiling their labors.— *Ib. Vide Mendieta, Hist. Eccles., also Las Casas, Hist. Apologet.*

Among all the Nahuatl divinities the goddess Tonantzin, ‘Our Beloved Mother’ was the one most highly honored and most generally worshiped. Much as with Hathor, the Egyptian Venus-Urania, there were shrines built to her worship all over the land. Almost endless testimony might be given from the records of nations such as Greece and Rome, but the records of these are quite accessible, and only need to be read with an open mind. For that reason space is better used here, it would seem, for the testimony of peoples already vanishing and either without a literature or, possessing one, without means of making it current in the world. We give the above for that reason, and just one more, from the antipodes, in closing.

In her book *Woman’s Mysteries of a Primitive People*, Mrs. Amaury-Talbot writes of the Ibibios, a tribe of savages living in the darkest part of Africa — yet with a moral life that in some respects could put our own to the blush. Among other beliefs common to them is Reincarnation. The author twice visited these people and lived among them, and she found that they possessed secret religious ceremonies or ‘Mysteries.’ The Supreme God of their theogony was ‘Eka-Abassi,’ who

looms, misty and vast, at the very fount of Ibibio religion. For Eka-Abassi is at once the mother and spouse of Obumo, and between her and the other gods there is a great gulf fixed. To quote the Ibibio phrase, ‘She is not as the others.’ From her has sprung all that exists — from Abassi Obumo ‘the Thunderer,’ her son and consort, to the least of all living things, and every twig, stone and water-drop. In all there dwells some fraction of her. According to those to whom the esoteric teach-

ing has been handed down from times when her cult was as yet unobscured by the fungous growth of fetish and juju worship which has long since grown up to hide it, of her might be quoted the words, long hidden beneath the sands of Oxyrhynchus:

“Cleave the log and thou shalt find me,
Break the stone, and there am I.”

Here is the One Life of Theosophy, and we ask again, How can we understand such mythoi at all unless we grant that tradition is but history, only afar-off, and these ‘gods’ and ‘goddesses’ were in fact once human beings like ourselves, only so highly evolved, so godlike and divine in their lives, and so great in their compassion, that they stood spiritually higher on the Ladder of Life? Indeed, Plato goes so far as to declare them to be *of a different nature altogether*, as the shepherd is different in the nature of things and in his nature, from any one or all of his flock. Students are referred to *The Secret Doctrine*, II, 373, for comment on this, and also to *Ib.*, I, 267, where H. P. Blavatsky says:

The Secret Doctrine¹ teaches history . . . and that Doctrine says that the Dhyāni-Buddhas of the two higher groups, namely, the ‘Watchers’ or the ‘Architects’ furnished the many and various races with divine kings and leaders.

Whether Bodhisattvas like Apollonius of Tyana, Avatâras like Jesus, Krishna, and others, Buddhas like Prince Siddhârtha of Kapilavastu and the great Teachers who bore the same title before his day; whether Messengers or simply highly evolved and illumined men and women, *they cannot be argued away*. Nor can the fulcrum on which their lever of power rests — the cosmic principle or law by which Leaders are as necessary to the divine evolutionary plan as the sun is to the day. We call them Leaders simply because they lead. They go ahead of the rank and file and call back to the rest of us: *Come ye out and be ye separate, that ye may learn to love and serve. Come up higher!* If the leaders of our own day seem less glamorous and apart than the great figures in the background of time, let us reflect that the mountain under our feet, with its briars and stony stretches, is quite unglamorous compared with the mountain seen in the distance, purpled and mysterious, bathed in aerial haze. Nevertheless, if we get our bearings and look again with better information, we shall see that *it’s a mountain*, and that is all the point. So is a Leader a Leader, or indisputably not one, to those who know the signs.

1. The secret teachings of antiquity are meant, not the volumes of this name.

And what are these signs? His teacherhood is one; his compassion is another; but greatest sign of all is the universality of his teachings. If they meet the test of universality, they are true teachings. In other words: we know Leaders by the torch they carry. Do they light the way, actually, really? Do they reveal us to ourselves? Can they lift us to be leaders in our turn? Do they stand ready to answer the cry that we hear today on every hand: *Send us a Leader!* For only a Leader can start the world's mired wheel, and if it is not started, and pretty soon — ? Exactly!

The real test of Leadership can only be applied by those who have awakened, to a degree at least, to the Divinity within themselves, that part of them that takes its rise in mystic springs and owes nothing to outer revelation nor to the mere intellect in man.

And everyone can so awaken. Both seed and soil are in every human heart. To do so much, however, needs initiative and effort both. In a word, you must qualify. Just as you have to qualify to make a successful laboratory or other test in the physical sciences, so you must qualify if you would gain the power to test and see and know in the spiritual Science of Life. The Path is there — it is only a question of seeing it — but once your eyes are opened you do see it, the mystic, the ancient Path. And you see Leaders on it, their only authority the torches they carry, their only effort to bring more light, their only words as they hold the torches close that you may not stumble, "*This way lies safety. Take my hand, brother, and come up higher.*"

CAGLIOSTRO

A Messenger Long Misunderstood

P. A. MALPAS, M. A.

IV

CAGLIOSTRO'S 'LETTER TO THE ENGLISH PEOPLE'

(Translated from the French)

"**P**EOPLE of England! Deign to hear me. I am a man: I have a right to your justice; I am unhappy: I have a right to your protection. It is only too true that I suffered formerly in your capital the most horrible persecutions, but my private misfortunes have not at all altered the sentiments which took and take me among you.

My conduct, apparently imprudent, will prove to posterity my boundless confidence in a law-abiding people justly proud of their liberty. the only one, perhaps, among the nations which has not bowed the knee before the idol of power. Exiled from France, but made illustrious by my exile, the entire world was open to me. I chose England as my home, London as my refuge. Today, persecuted anew by more powerful and more bitter enemies than those of that time, I have in no way repented of my choice. They attack my honor here; but I am permitted to defend it. They threaten my liberty here; but your prisons are not Bastilles. They have hurled upon me the vilest and wickedest among you, but I have by no means learnt to despair of your laws; and if hitherto, listening to a perhaps misplaced clemency, I have hesitated to use their salutary rigor against rascals, today more just, and more wisely human, I will invoke their help against perverse men for whom perjury and false witness have become the object of an abominable traffic.

“The Editor of the *Courrier de l'Europe* has at last finished his defamatory harangues. Accustomed to despise insults and calumnies, I should have liked, wrapping myself in a noble silence, to oppose to an adversary too unworthy of me only a blameless life, not without some virtues. But he summons me before you, O English People! and my respect for the tribunal, making me forget the baseness of the accuser, forces me to descend into the arena and to take up the gage of a combat whose issue will cover the vanquished with infamy, without the victor having any hope of being consoled by the glory of the fatigues of a humiliating struggle.

“If I believe my adversary, he is invulnerable; the weapons which he wields are of a temper capable of resisting the most vigorous blows; he declares himself conquered if I succeed in wounding him even in the very slightest degree. Far from desiring so easy a victory, I declare to him in my turn that I recognise myself beaten if I do not succeed in breaking piece by piece the infernal armor upon which he bases his safety.

‘Let us begin by fixing THE STATE OF THE QUESTION:

“Mr. Morande maintains that I am an impostor, a rascal, a depredator, a swindler, etc.

“In the first place, whether I have merited these qualifications or not, Mr. Morande has not the right to give me them; and in respect

of this the laws offer me a certain vengeance. *Veritas convicii injuriam non excusat.*

“In the second place, my adversary being the *accuser*, it is for him to prove the things he imputes to me. My position as the accused is absolutely passive; and if my accuser does not prove what he alleges, the accusation is not only insulting — it becomes a calumny, a libel.

“Such is the law of all civilized nations, especially France and England. *Actori incumbit onus probandi.*

“This principle replies for me to all the points of accusation of which Mr. Morande has not given proof.

“So, as the facts which Mr. Morande has undertaken to prove do not form the twentieth part of those which he has adduced, it follows that without having said a single word I am already justified in regard to almost the whole of the damaging statements which are imputed to me.

“Mr. Morande will perhaps say that this manner of justifying oneself is infinitely convenient. I agree: but my position as the *accused* is in my case so painful that I ought not to be grudged the only advantage which is attached to it; and then, indeed, I have neither the desire nor the means to bring to England the people who have known me in the different towns of Europe, Asia, and Africa, where I have sojourned. In my first *Mémoire*, [the so-called ‘Confession’] I have cited amongst my acquaintances in Europe people of some consideration. I was then in the Bastille. The enemies I had lacked neither money nor power; and yet none of the witnesses I mentioned disavowed me; and indeed the greater number of them have rendered loud and public homage to Truth. Their approbation, expressed or silent, at a time when any accuser would have been favorably received, will be always, in spite of the *Courrier de l’Europe* and of those who hire it, an irrefutable proof of the purity of my sentiments and of the correctness of my behavior.

“I have only then to reply to the points of accusation which my accuser claims to have proved. A simple, unadorned recital of the persecutions I suffered in London in 1777, supported by proofs which Providence has placed in my power, will suffice to give the attentive and impartial reader the key to the different judicial acts produced by Mr. Morande.

“The correctness of the facts and dates can be relied upon. I do not rely upon my memory for them at all, but upon a journal of which I have only learnt the existence since my return to London.

“The journal was entirely written and signed by the hand of Mr. Vitellini, an eyewitness, who when dying confided it to Mr. O’Reilly, an Irish gentleman.

“(Mr. O’Reilly is ready to affirm, if necessary, that the journal is in fact entirely written by the hand of Mr. Vitellini. It is deposited at South Street, No. 33, at the house of a person of confidence and probity, who is quite willing to make it public.)

“This journal the more merits the confidence of the Public, since Mr. Vitellini there accuses himself of different abuses of confidence of which I should have for ever been unaware if they had not been confessed in a work which he did not foresee could be of any use to me.

“My wife and I arrived in England, for the first time in my life, in the month of July, 1776. In money, in jewels, and in plate I had property to the value of three thousand pounds sterling. On my arrival I took an apartment at the house of Dame Juliet, No. 4 Whitcomb Street; and shortly afterwards I took the whole house.

“In the same house there lodged a very poor Portuguese lady, whom the mistress of the house recommended to our charity; she was called Madame de Blevary.

“Strangers ourselves in a country of which we knew neither the language nor the laws, it was natural that we should take an interest in the fate of other foreigners. Madame de Blevary, too, seemed well born; she spoke Portuguese and French perfectly. The Countess de Cagliostro took her as an interpreter and companion.

“As regards myself, I had need of a confidential interpreter; Mr Vitellini was recommended to me. This man had been educated among the Jesuits: he spoke Latin, Italian, and French. After the destruction of the Jesuits he had come to settle in London as a teacher of languages. He considered himself a great chemist; he had a passion for the lottery and all games of chance. It is easily understood that with these tastes the man must have often been in indigence. The state in which he was when he was presented to me inspired me with real pity: I had him dressed from head to foot and gave him my table.

“In accordance with my custom I arrived in England without any letter of introduction: I knew absolutely no one. I spent the greater

part of the time at my house, occupied in making chemical experiments. Vitellini witnessed some which were new to him. He allowed himself to be carried away by his enthusiasm and he had the indiscretion to describe me to his acquaintances in the cafés, and in all public places, as an extraordinary man, a true adept, whose fortune was immense.

“A crowd of people wanted to make my acquaintance. It was impossible for me to open my door to everyone: and I owe to the indiscretion of Vitellini a multitude of enemies whose names I do not even know. An Italian especially, named Pergolezzi, furious at my having refused to see him, sent word to me by Vitellini that if I continued to keep my door closed to him, he would spread the rumor that I had formerly been in England and that he knew me then as a poor, ignorant man of obscure birth.

“One can imagine that such a threat did not intimidate me, and that its author inspired me less than ever with the idea of making his acquaintance. Mr. Pergolezzi kept his word; he invented and published on my account a ridiculous story which nobody believed, but through which a clever attorney, M. Aylett, found out how to profit by swindling me out of about eighty guineas, as will soon be seen.

“Madame de Blevary on her part, having conceived the same opinion of me as Vitellini did, formed the project of appropriating to herself a part of the imaginary fortune which people supposed I had. With this object she proposed to me one day to make me acquainted with several Lords, especially with Milord Scott, a Scotch Grand Seigneur, belonging by birth to all that was great in England. He was then on his estates in Scotland, but she expected him daily. I was far from supposing that this woman wished to deceive me. I accepted without suspicion an offer which I thought was genuine.

“Madame de Blevary having fallen seriously ill at the beginning of September, I procured for her a comfortable apartment outside my house. Every day the Countess and I went to visit her, and we supplied all her needs.

“One day in the same month I saw a Mrs. Gaudicheau enter my house. (She was a sister of the Miss Fry of whom I will speak later.) She had a café at Charing Cross. She told me she had come at Madame de Blevary’s desire to inform me that Milord Scott had arrived. This woman did not speak English, so I had Vitellini tell her that if Milord Scott wanted to come to my house, I should receive him with pleasure.

“So Milord Scott came to my house in the afternoon. His infinitely negligent exterior did not bespeak the Grand Seigneur. He met my reflexions by begging me to excuse him for presenting himself to me in his traveling garb, telling me that his eagerness to see me had not permitted him to await the arrival of his trunks. I invited him to dine the next day; he accepted without ceremony, and from that moment he had his meals daily at my house.

“A few days after our meeting, the conversation turned upon money-changing. I complained that, having changed some Portuguese coins, they had given me seven shillings less than their real value. Scott inveighed against this deception and assured me that his banker would take the Portuguese pieces at the correct exchange. I thanked Scott and gave him twelve of these pieces for which he undertook to bring me the change.

“Two days afterwards, I saw him arrive, pale, downcast, and chagrined. Having asked him the cause of his dejection, he replied that there being a hole in the pocket in which he had the twelve Portuguese coins, he had lost them on the way. He added that it was a matter of genuine sorrow to him that his situation did not allow him to return the amount to me. I consoled him as best I could, telling him that this restitution was not a matter of pressing moment; of which I so thoroughly convinced him that it is still waiting to be made.

“A few days after the incident of the twelve Portuguese coins, Scott appeared at my house superbly dressed; his trunks having arrived. He told me that he had sent for his wife from Scotland, and for his three children, and that immediately upon their arrival he would present Milady Scott to the Countess.

“Milady Scott came to me with all the outward signs of poverty. She interested my wife by her wit and by the fabulous recital of her misfortunes. The Countess gave her some money, linen, and clothes, both for her and for her children, who, like herself, lacked the most necessary things. I carried generosity to the point of lending them £200 sterling upon their simple note of hand.

“I had in my possession a manuscript which contained very curious secrets, and among others different Kabalistic operations by the aid of which the author claimed to be able to test the lottery with invariable success. To submit chance to calculation appeared to me to be an absolutely unlikely thing; however, as I had long since contracted

the habit of not pronouncing judgment upon matters not known to me, I was willing to try if, according to the rules indicated in my manuscript, I could succeed in divining some of the numbers which were to emerge from the Wheel of Fortune.

“The drawing of the English lottery commenced on the 14th November: I jokingly suggested the first number. None of my acquaintances wished to play on it, but chance decreed that the number actually turned up. I suggested for the 16th No. 20: Scott risked a little, and won. I suggested for the 17th No. 25: No. 25 turned up, and Scott won 100 louis. I suggested for the 18th Nos. 55 and 57, both of which turned up. The profits of this day’s work were shared between Scott, Vitellini, and the pretended Lady Scott.

“One can judge of my astonishment on seeing chance so constantly follow calculations which I had thought chimerical. Whatever might be the cause of this extraordinary fact, I considered I ought from delicacy of feeling to refrain from giving any number in future. Scott, and the woman he said was his wife, pestered me in vain; I resisted all their importunities. Scott then wanted to try the effect of presents. He made my wife a present of a cloak-trimming worth four or five guineas. I did not wish to humiliate him by a refusal; but the same day I made him a present of a gold box worth 25 guineas. And to avoid being further pestered, I showed husband and wife the door.

“Some days later the pretended Lady Scott found means to speak with the Countess de Cagliostro. She told her, weeping, that she was entirely ruined; that Scott was a *chevalier d’industrie* to whom she had had the weakness to become attached; that he had grabbed all the profits of the lottery and that he had abandoned her with the three children she had had by him. The Countess de Cagliostro, less provoked by the deception which they had practised upon her than touched by the misfortune of that creature, had the generosity to speak to me in her favor. I sent her a guinea, and suggested No. 8 for the 7th December.

“Miss Fry (the name of the pretended Lady Scott) sold and pawned all the goods that remained to her, and put all the money she could raise on No. 8. Chance again willed that No. 8 should turn up on the Wheel of Fortune.

“Here all the details of the journal of Mr. Vitellini become interesting. He was in Miss Fry’s house when she returned with the product of her gambling. He himself counted 421 guineas and £460 sterling in bank

notes. Miss Fry presented Vitellini with 20 guineas and in the first moment of her ecstasy came to give me the homage of all her fortune. The reply I made is written in Vitellini's journal; you can see it there word for word. 'I want nothing; take it all back again. I advise you, my good woman, to go and live in the country with your children. Take it all back, I tell you. All the thanks I want from you, is that you never set foot in my house again.'

"Vitellini asserts that Scott won 700 guineas on the same number that I had given Miss Fry; which shows that their pretended disagreement was only a fable, or at least that it had not been of long duration. What is certain is that since that time they have always worked in concert.

"Miss Fry's greed was not satisfied. She busied herself with efforts to obtain new numbers. Imagining without doubt that the best plan would be to make the Countess de Cagliostro accept a present, she offered her a little ivory tooth-pick box, in which were bank-notes.

"The Countess de Cagliostro, having formally declared that she would not accept any present, Miss Fry consulted with Vitellini as to the manner of making one that she could not refuse. Both of them went to Mr. P——, a merchant of Princes Street, and there Miss Fry bought a Diamond Necklace, which cost her £94 sterling, and a double snuffbox of gold, which cost her £20 sterling. She put the diamond necklace in one of the compartments of the box and filled the other with a herbal powder resembling tobacco, good for the periodical sickness from which the Countess de Cagliostro was then suffering.

"Miss Fry, having seized a moment when the Countess was alone, came to see her under the pretext of thanking her. During the conversation she artlessly brought out the box, and prayed the Countess to take a pinch of snuff. The latter, who did not at all know this kind of tobacco, praised the perfume; Miss Fry then offered her the box that contained it. Vitellini was present. The Countess refused several times. Miss Fry, seeing that insistence was useless, threw herself weeping at the feet of the Countess, who, not to disoblige her, finally consented to take the box.

"It was only on the following day that my wife perceived that the box was double-bottomed and that it contained a diamond necklace. She then confessed to me what had taken place on the previous evening. I did not disguise from her the disgust I experienced, and I would have

sent the box back to Miss Fry the same instant, if I had not feared to afflict and humiliate her by that tardy restitution.

“I changed my quarters at the beginning of January, 1777, and rented the first floor of a house in Suffolk Street. Vitellini having advised Miss Fry of this, she hastened to rent the second floor, so that, however distasteful to me, it was impossible for me to avoid seeing her. She pretended at first that she had invested her money and was again in difficulties: she spoke of a journey to the country, by reason of which she needed 100 guineas, and she begged me to give her numbers for the French lottery. I replied that this request was pure madness, but in order to get rid of Miss Fry, I had my wife give her 14 Portuguese pieces worth £50 sterling and 8 shillings, and I begged the master of the house to put no obstacle in the way of her departure, and to bring me the receipt for what she owed, as soon as she left.

“The next day, the 6th of February, I made inquiry if she had at last decided to go and was told that she replied that the sum I had caused to be given her was too small and that she was going to town to see if she could not obtain a sum of £400 that she said was due her. She came back in the evening to find my wife. Weeping, she told her that she was without money and begged her once more to persuade me to give her numbers. This last attempt being without avail, she resolved to carry out on the morrow a project she had in view.

“It is well to know that Miss Fry had another apartment in the town and that she often joined Scott there. Vitellini often saw them both, but in the greatest secrecy. He had had the indiscretion to speak to them of the chemical experiments which I had let him witness; and as he was naturally presumptuous, he had assured them that if he could lay hands on a certain powder which I used in my experiments, he could in a very short time make his fortune and that of his friends. As to the lottery numbers, he likewise claimed that if he had in his hands the manuscript I possessed, he could predict them quite as well as myself. Mr. Scott and Miss Fry had enough command over Vitellini to persuade him to point out to them the cupboard and the place in the cupboard where I had shut up the golden box that contained the powder, the manuscript I have just spoken of, and my most precious papers.

“From that moment Mr. Scott and Miss Fry conceived the project of robbing me of everything, and of obliging me by harsh treatment

to communicate to them the knowledge with which they credited me.

“For this purpose they associated themselves with an attorney, a disgrace to his class, who has since undergone the infamous punishment of the pillory for swindling and perjury. Mr. Raynold, (the name of the attorney) was put at the head of the enterprise.

“They needed a witness to confirm all that they wanted to establish. They chose a Mr. Broad, who lived with Miss Fry and passed as her domestic. In any event, there was need of a *corps-de-réserve*. Mr. Raynold had suggested another attorney of his own kidney, who for money was ready to swear to anything they wished; this was Mr. Aylett, who has been likewise condemned to the pillory for the crime of perjury. It had been arranged between them, to avert suspicion, that Miss Fry should take for attorney an honest man, inexperienced, who was to sign blindly all that Mr. Raynold judged suitable to be done. The choice fell on a Mr. Mitchel.

“Affairs being thus arranged, it was decided that Miss Fry should take out a writ against me, and that Scott, Raynold, and Broad should enter by stealth with the sheriff’s officer and profit by the tumult to make the *coup-de-main* they proposed.

“The arrangement of my apartment favored their project the more because the cupboard they wished to force was not in the room where I usually was, and one could enter into the room where it was without passing through the reception room. (See Vitellini’s manuscript, folio 11. The plan of the arrangement of the apartment is there outlined.)

“I was in my house with my wife and Vitellini, when on the 7th of February at ten o’clock in the evening I saw a bailiff enter, accompanied by four or five constables, who declared to me that I was under arrest for £190 sterling at the instance of Miss Fry. (Miss Fry had entered the house at the same time as the constable and bailiffs, but she remained at the top of the stairs.)

“Whatever the opinion I had of that woman, I did not expect such a degree of impudence and baseness. The first moment of surprise being past, I prepared to follow the sheriff’s officer, when I heard a noise in the next room: it was Raynold and Scott, who had broken into one of my cupboards. Raynold imposed on me, saying that he was the Sheriff of London. (The Sheriff had really a subordinate called Raynold, but this was another man, not the attorney.) He said he had the right to do what he was doing. The Sheriff’s officers, who had

been drawn into the plot, feigned to believe this, and let Scott take away the manuscript and the gold box of which I had spoken, with several papers, among which was the note of hand for £200.

“I followed the sheriff’s officer to his house, where I passed the night. Having no bail to give, I gave into the hand of Mr. Saunders, the sheriff’s officer, the value of about £1000 sterling, in jewels and Portuguese coins. Among the jewels there was a cane in the handle of which was a watch, a repeater, surrounded by diamonds. (This is the same of which I have spoken in my first *Mémoire*. Mr. Morande claims that I bought it at Cadiz, and that I still owe its value to the merchant who supplied it to me. We must agree, if that is so, that no creditor has ever been more trusting or more patient). The box and the necklace, of which Miss Fry had made a present to my wife, were also there.

“I left Mr. Saunders’ house on the 8th of February. The following day at midnight a constable with his escort presented himself at my house and declared to my wife and myself that he arrested us in virtue of a warrant taken out against us at the request of Miss Fry. I asked, ‘Of what crime am I accused?’ The constable replied that I was arrested as a ‘magician,’ and my wife as a ‘sorceress’; and he took us both to the guardhouse, to await the hearing before the Justice of the Peace who had granted the warrant. The night was cold. I succeeded by the aid of sundry guineas, in persuading the constable that he could, without failing in his duty, let me return to my house until it pleased the Justice of the Peace to have me called.

“The next morning, being alone in my apartments, I saw Mr. Raynold arrive. He paid me the greatest compliments upon my alleged scientific knowledge, and begged me with all possible sweetness of manner to teach him, as well as Scott, the way to use the manuscript and the powder. He told me, in order to make me comply, that he was master of the situation, and in control of the matter of having my property returned to me. Scott, who, hidden behind the door, was listening to the conversation, seeing that Raynold’s honeyed tone had no effect on me, entered precipitately, and drawing a pistol from his pocket, put it to my breast, threatening to kill me if I did not show him the way to use the things of which he had robbed me. I made no reply.

“Raynold disarmed him, and then both commenced to entreat me. I then replied that what they asked of me was impossible; that the ob-

jects they had in their hands would for ever be useless *to them*, and that they could be of use to me alone. 'Give them to me,' I said, 'and I will leave you not only the £200 note which you have taken from me, but also the whole of the effects deposited in the hands of Saunders.'

"Scott and Raynold accepted the proposal and went immediately to Saunders' house to inform him of this arrangement. Saunders came to me and advised me to be on my guard against them and to give them nothing until they returned to me the box and the manuscript which I claimed. I followed Saunders' advice. This condition displeased Scott and Raynold, and I heard no more said of them. As for me, after having appeared before the Justice of the Peace, I entered an appeal against the warrant in the Court of the King's Bench; and on my giving two sureties, I ceased to fear the constable's visit.

"I was no sooner in peace than I began to consider the steps I ought to take to get back the effects that Scott and Raynold had stolen from me. I was advised to take out a warrant, both against them and their accomplice, Miss Fry.

"I began on the 13th of February by making a first affidavit in the Court of the King's Bench. Then I renewed it before a Justice of the Peace to whom they directed me and who granted me four warrants, one against Scott, one against Raynold, a third against Miss Fry, and a last one against Mr. Broad, the sham servant of Miss Fry, who had guided Scott and Raynold to the breaking open of my cupboard. Of these four accused persons three were warned and got away. Miss Fry alone was arrested and taken before the Justice of the Peace, who, not caring to take upon himself the rendering of a decision, sent the case and the parties thereto to the police-station at Litchfield Street.

"Miss Fry had the strongest presumption of complicity against her. Mr. Scott was her *ami*, Mr. Raynold was her attorney and agent, and Mr. Broad passed as her servant; and amongst the objects stolen there was the note of hand for £200 signed by her. However, as she had not entered with them into my apartments, the Justices regarded her case as a civil one, but let the warrants against the other accused persons stand.

"I was arrested several times during February and March, now at the instance of Miss Fry, now at that of Mr. Scott, now under one pretext, now under another. Each time I freed myself by giving sun-

dry guineas to the sheriff's officers. As these different writs are not to be found today, there is every reason to believe that they were false, and contrived with the object of disturbing my repose, and fleeing me.

"Mr. Saunders pretended to be touched by the persecutions I had suffered. The remedy he suggested was far from being unselfish; it was that of taking apartments in his house. By this means my person became sacred, and I was sure of being able to lie in my bed. Wishing to be quiet at any price, I accepted this singular proposal and actually took up my quarters at Saunders' house.

"I occupied the best room in the house. I kept open table; I paid for the prisoners who were there. I even paid the debts of several among them who owe me their liberty. (Vitellini asserts in his journal that these pretended prisoners were put there on purpose and that it was Saunders who profited by their liberation.) My ordinary expenses were paid every evening. Such was my manner of life during the six weeks I lived at Saunders' house. The latter is still living; he is at this moment a prisoner in the King's Bench. He perfectly recalls the circumstances of my sojourn with him. He has related them to several people of his own stamp, and especially to a Mr. Shannon, a druggist. He was even upon the point of attesting the truth in writing when Mr. Morande dissuaded him, by arguments which people like Saunders do not know how to resist.

"I feel assured that such details are matters of indifference to the public, and I should have passed over them in silence if Mr. Morande had not forced me to bring them to the light of day by inventing a fable as ridiculous as unlikely. He asserts that I was lodged at Saunders' house for four shillings a week, that I had only one meal a day, at a cost of ninepence, etc!

"It was not without regret that Mr. Saunders saw a boarder of my standing leave his house. I was scarcely installed in my own when he came to arrest me once more at the instance of Miss Fry, but by means of a regular writ. She had really made a sworn deposition, on the 24th of May, that I had in my possession a quantity of sequins, belonging to her, of the value of £200 sterling. Mr. Saunders took me to his house, in the hope, without doubt, that I would again take up my residence there; but foreseeing what would happen to me, I provided two securities; they were accepted and I was released.

"My trial was to take place on the 27th of June, before Lord Mans-

field, Chief Justice of the King's Bench. I went there in the hope that it would be decided by that venerable man, perhaps the oldest, certainly the first, Magistrate in Europe.

"Mr. Priddle, who was then my attorney, was the intimate friend of Saunders. When I was first arrested, Mr. Priddle having come to dine with his friend, the latter extolled to me his talents and his probity, and persuaded me to take him as my attorney. (The intimacy of Saunders and Priddle is a key which may serve to explain the conduct of this attorney in regard to myself.) I had consulted with Miss Fry's attorney, and it had been decided in the interview that the affair should not be pleaded, but put to arbitration before Mr. Howarth, Advocate. Mr. Dunning, Miss Fry's advocate, and Mr. Wallace, whom they had chosen for me, were instructed by the attorney as to the parts they were to play; so that instead of pleading one against the other, the two advocates demanded in concert that the case be arbitrated before Mr. Howarth; this was actually decided by Lord Mansfield.

"I asked my attorney why, without consulting me, they had given me for arbitrator a man I did not know. He replied that that was the usual formality; he added that he knew the arbitrator and that I was in very good hands.

"The arbitration having been accepted by Mr. Howarth, the parties thereto, their attorneys, and the witnesses, were appointed to appear before him on the following 4th of July. Until that time Mr. Priddle's behavior had only been equivocal. He now took off his mask.

"My friend and I beseeched him in vain. He refused to appear for me before Mr. Howarth, and obliged me to defend my case myself. Not knowing a word of English, I was obliged to plead through Vitellini, my interpreter. So, as Vitellini knew no more than I of legal forms, one can judge of the advantage that an adversary such as Miss Fry had over us, counseled as she was by such an attorney as Raynold.

"Today I am taunted with the judgment rendered against me by Mr. Howarth. I appeal from it to the tribunal of the nation: I maintain that this judgment is manifestly unjust; and it is in the very documents produced by Mr. Morande that I find the proofs of Mr. Howarth's iniquity.

"1st. Miss Fry had sworn (see the *Courrier de l'Europe*, page 337,

column 2) on the 7th of February, 1777, that I owed her the sum of £190 sterling, and more besides for money lent, advanced, paid, and disbursed by the complainant for my use, and also for goods actually sold and delivered by the complainant, likewise for my use. Such was the first demand, upon the strength of which Miss Fry had had me arrested.

“Mr. Howarth was judge of the legitimacy of this demand. I denied the debt. It was necessary either for Miss Fry to prove it or to pay the costs.

“Miss Fry did not prove the debt. I, on the contrary, established the proof that the debt was false and that Miss Fry had perjured herself. Yet Mr. Howarth did not then reject the claim of Miss Fry in this respect and condemn her in costs and to damages and interest resulting from a vexatious imprisonment.

“2nd. Two days afterwards, Miss Fry swore before a Justice of the Peace that I was a *magician*, and that the Countess de Cagliostro was a sorceress (See the *Courrier de l'Europe*, page 238. Mr. Morande speaking of this warrant, has substituted the word *swindler* for that of *magician*.) The Justice of the Peace having the complaisance or the imbecility to issue, on the strength of such an affidavit, a warrant against my wife and myself, I appealed against this warrant in the Court of the King's Bench, and this appeal was likewise referred to Mr. Howarth.

“The latter could not avoid under these circumstances declaring the warrant and the subsequent imprisonment injurious and vexatious, and on this count condemning Miss Fry to pay all costs, damages, and interests.

“3rd. Finally Miss Fry swore (see *Courrier de l'Europe*, page 240) that I had in my hands, or that I had had lately in my possession, foreign coins called sequins, belonging to the complainant, to the value of £200 sterling and over, and on this affidavit she had taken out a writ, in virtue of which she had had me rearrested.

“Mr. Howarth was also judge of this last writ. However much he may have been in the interests of Miss Fry, he could not have failed to be struck by the improbability of the facts that she and her witness Broad attested on oath.

“He asked them in the first place where they had found the sequins which they said they had put in my hands.

“Mr. Howarth observed that at least four hundred sequins were necessary to make £200 sterling; and that it was unlikely that a merchant had kept so great a quantity of them without sending them to the melting-pot.

“Broad replied that indeed it was not the same merchant who had furnished them all to him, but that he had been to more than eighty merchants to complete the quantity. Called upon to give the name of a single one of the eighty merchants, he declared that that was impossible, because he had forgotten their names.

“Miss Fry then spoke and said that the four hundred sequins had been taken to her house by a Jew whose name and address she did not know.

“The contradiction between Miss Fry and her witness, the silence she maintained as to the history of the four hundred sequins when the first writ was taken out by her and when she made her sworn deposition before the Justice of the Peace, and more than all that, the absurdity of what had been attested by her, too evidently proved perjury for the arbitrator to entertain any misunderstanding. He severely reprimanded Miss Fry and her witness Broad.

“Miss Fry, being confounded on all these points, claimed that I ought to give her the box and the necklace, of which she had made a present to my wife. Mr. Howarth having asked what I had to say to this new claim, I replied ‘that I knew quite well that I should be in the right to keep the box and the necklace, either because they had been given to the Countess, or because Miss Fry owed me for money lent, double and treble the value of these two objects; but that I did not wish to use the right I had to keep them and that I was content to return them as I had always offered to do.’ (Mr. Morande agrees, in fact, page 238, that I had made this offer to Miss Fry from the first day of the trial.)

“The decision that Mr. Howarth ought to have rendered in a like circumstance, and which any other arbitrator would have rendered in his place, should have been to direct me, with my consent and in accordance with my offers, to give up the box and the necklace; to reject all the rest of Miss Fry’s demands, and to condemn her to pay all costs, damages and interests suffered or incurred by me, without preventing me from prosecuting her as a common perjurer, if it seemed good to me to do so.

“On the contrary, what did Mr. Howarth do? (See the *Courrier de l'Europe*, pages 249 and 250). He rendered a decision as to the writ of the 7th of February, by which I had been arrested as a debtor to the tune of £190 sterling for money lent, not upon the warrant of the 9th of February, in virtue of which my wife and I had been arrested as magicians, nor finally upon the writ of the 24th of May, in virtue of which I had been arrested for retaining a quantity of sequins of the value of £200 sterling. He leaves these objects out of consideration, though they alone formed the subject of the action submitted to his decision, and he gives a decision as to the restitution of the box and of the necklace only, to which I had consented. That is not all. This arbitrator had the guilty affectation of not mentioning, in his decision, the consent I had given in the course of the action, and which I had repeated in his presence, to give back the box and the necklace in question. He ordered purely and simply that I should restore the necklace and the box, and condemned me to pay all Miss Fry's costs.

“I should like, out of regard to the memory of Mr. Howarth, to refrain from any kind of reflexion upon the motives which could have led him to render such a decision. I should have even covered that adventure with the thickest veil, if Mr. Morande had not by a misplaced panegyric put me under the necessity of demonstrating to the Nation the injustice of the judgment given by Mr. Howarth as arbitrator.

“The latter did not give his decision as soon as he might have done. The Long Vacation followed; and it was only in the following November that I learnt the strange manner in which he had decided the case submitted to his decision.

“While waiting for the publication of this award the obligation taken by my securities still held good. One of them, Mr. Badioli, repented of the engagement he had entered into. He came to my house on the 9th of August to propose that I go for a drive. I accepted without suspicion. The carriage stopped before an edifice which I did not know; it was the King's Bench prison. Mr. Badioli alights; I do the same; a door opens; I enter first; the door closes upon me; and I am told that I am a prisoner, and that my sureties are discharged. (Sureties are discharged of all obligations on surrendering the defendant to the court, or by making him prisoner.)

“I had been a month or more in the King's Bench prison, when

chance procured me the acquaintance of Mr. O'Reilly. The recital of my misfortunes touched him deeply; he promised to make every effort to procure my liberty; and he kept his word to me. It was to him that I owed the acquaintance of Mr. Sheridan, a young advocate of the highest merit, who was kind enough to take charge of my interests. To force my adversaries to accept new sureties, I had to wait until the end of the Vacation. Mr. Sheridan resolved to abridge the time of my captivity; he went to Lord Mansfield and disclosed to him the persecutions to which I had been subjected, and that venerable magistrate did not disdain to interpose his authority to oblige Miss Fry's attorney to receive the sureties I offered.

"My new sureties being accepted, I prepared to leave the King's Bench, when Mr. Crisp, Marshal of the Prison, advised me of a detainer lodged against me for £30 sterling by Mr. Aylett, an attorney. In this detainer I am described under several names, and especially by that of Balsamo. I learnt then that Mr. Aylett, whom I had never seen, and who to all appearance had never seen me either, had sworn that I owed him £10 sterling and over; he had made out against me a claim for £30 sterling for expenses which he said were owing to him.

"Understanding nothing of this new intrigue, but desirous of enjoying my liberty, I asked the Marshal what I should do. He replied that he would take the responsibility of letting me go, if I deposited in his hands the sum of £30 sterling. I replied that I would send the sum the next day and begged him meanwhile to take as security about £50 worth of plate. It was thus I left the King's Bench, after six or seven weeks of captivity.

"The next day I sent the £30 sterling in order to redeem my plate; but it was too late. The Marshal of the King's Bench declared that Mr. Aylett had seized it. Mr. Aylett denied the fact, but it has been impossible for me to learn what had become of my plate.

"I ought not to forget one incident that happened during my stay at the King's Bench. The windows of my apartment looked out upon the outside of the prison. One day, while I amused myself looking at the passers by, I saw Scott, who was driving with Miss Fry in an open carriage. They recognised me, and stopped a while to look at me. All of a sudden Scott took from his pocket the gold box he had stolen from me, the shape of which I could very easily recognise; he raised it in the air, turned it about between his fingers, and showed it

to me with a mocking laugh. Messrs. O'Reilly, Bristol, Sheridan, and Vitellini, witnesses of this bravado, went down as quickly as they could to have the man who had robbed me arrested; but he put his horse to the gallop, and it was impossible for them to come up with him.

"Finally the time of the Long Vacation having expired, Mr. Howarth had the sentence he had pronounced against me communicated to me. The indignation excited in my soul by that atrocious injustice made me unjust myself. I attributed to the whole nation the fault of individuals, and I resolved to flee for ever from a country where people thus forgot the rights of justice, of gratitude, and of hospitality.

"In vain my friends pressed me to appeal from the iniquitous judgment of Mr. Howarth; to bring an action for perjury against Attorney Aylett; another for swindling against the Marshal of the King's Bench; and to have punished as they deserved Miss Fry, Scott, Raynold, and the false witness Broad. I would listen to nothing; I abandoned all my claims, only too happy to be allowed to go. I paid blindly all that I was asked, and finally I departed, taking with me only some fifty guineas and some jewels, the last remnant of the fortune which I had brought to England some months before.

"The box and the manuscript which Scott had stolen from me, were, of all my losses, those which I most regretted. I left Mr. O'Reilly my power of attorney to prosecute and bring him to judgment, and a second secret power to try to recover the box and the manuscript at any price whatever.

"My fifty guineas took me to Brussels, where Providence awaited me, to rebuild the edifice of my fortune. Thence I recommenced my travels over Europe, often changing my name but everywhere showing the exterior of a wealthy man. I again assumed definitely the name of Cagliostro, which I used successively in Courland, Russia, in Poland, and in France.

"I had entirely lost sight of my affair in London, when I received at Strasbourg a letter from Mr. O'Reilly. He told me that Scott was in prison; that the proofs of his theft being complete, he would be hanged as a matter of course if the case were brought to trial; that in the circumstances he had offered him his liberty, with 500 guineas, to obtain the restitution from him of the box and manuscript, but that Scott had declared to him, that, whatever might happen, he would deliver neither. Mr. O'Reilly observed in this letter to me that the greater

number of my persecutors had come to a miserable end, and finished by asking my last wishes in regard to Scott. I replied to him as to that, that I did not wish to be the cause of the death of a man, and that I should like the affair to terminate amicably.

“Mr. O’Reilly, in consequence, made an arrangement with Scott, by which I desisted from the accusation intended against him and consented to his liberation. Scott, on his part, renounced all manner of reparation and damages; he paid the costs and all was terminated.

“Compounding a capital offense in this way did not show in the accused a very strong confidence in his innocence; and if Mr. Morande, who poisons all that passes through his hands, claims to find in this act the proof of a libelous accusation rather than that of a generous pardon, I flatter myself that he will be alone in his opinion.

“However that may be, after having practised medicine in France for four years with a success which I dare say was unexampled, at length, worn out by the eternal complaints of the physicians, I abandoned the field of battle to them.

“At Paris in the narrow circle of a choice society I had at last found peace and happiness. I flattered myself that I should live and die unknown, when the strangest and most cruel of adventures fixed more than ever the gaze of Europe upon me and caused me to remember that I was devoted by my star to misfortune and to celebrity.

“Oppressed by authority, marked by the law, my reputation torn to shreds, I sorely needed to raise my voice in my defense; but it was only with regret and after having long resisted the importunity of my defender, that I consented to allow in my *Mémoire* the insertion of some of the singular adventures with which my life has been besprinkled.

“However meager, however imperfect may be a recital of this kind, it called the attention of the public to me. People wept for me, they deplored my fate, they detested my persecutors. Their hate, held back for an instant by the highest tribunal of the nation, only became the more envenomed. People know all the evil that has been done me. May God pardon them as I do! But in calumniating me, in distorting my simplest actions, in hurling upon me, to deceive the public, journalists whose favor I have scorned to buy, they have laid upon me the necessity of disabusing honest readers, and of publishing out of my life some anecdotes which I would have had made public only after my death.”

(To be continued)

EVOLUTION — A QUESTIONNAIRE

(Based on *Theosophy and Modern Science* by G. de Purucker, D. LITT.

Continued from p. 522 of the June issue)

H. T. EDGE, M. A., D. LITT.

What is the origin of man?

He came into existence on the spiritual plane as an un-self-conscious spark of divinity, and ends his career (for one period of evolution) as a conscious god. He is a monad, more or less awakened; awakened by comparison with the beings below him, sleeping by comparison with those above him. He is a child of the gods — that is, of fully self-conscious and progressed beings. The ancestors of man were man himself, prehuman perhaps, but still man. The strain from which humans come was human to its source on this earth; and its origin was in god-like creatures who came to our earth in the earliest days of the planet's life.

What can you say about the earlier races of mankind?

The first physical men existed on this earth 18,000,000 years ago; but before that, man existed on earth in astral or ethereal form. There are seven great Races of the human line, of which we are now in the Fifth. The First Race was in Paleozoic times. Each of these great Races had its peculiar form and its peculiar method of reproduction, but these details are omitted for the present.

When did the mammals issue from the human stem?

The first physical men and the astral-ethereal men who preceded them were the progenitors of the mammalian stocks. At this time man was 'mindless' — that is, he was instinctual, for the light of human self-consciousness had not yet been kindled in him. He was able at that time to start the evolution of the various mammalian types by the cells or seeds cast off from his own body. These seeds then pursued each its own special line of evolution, thus during ages producing those widely divergent types which we find today.

What of the stocks below the mammalia, as the reptiles, birds, fishes, and so forth?

These issued from the human stem in a preceding Globe-Round or great evolutionary cycle.

What special case is there with regard to the simians and the anthropoids?

As surmised by many men of science, these are *from* man and not towards him. But they differ from the other mammals in the particular ways in which they were derived from the human stem. The monkeys or simians were born from the 'mindless' human race, which, being only instinctual, allied themselves with animal beings. This took place in the Mesozoic age. At a later date, during the Miocene period, when the Fourth great Race of mankind had passed its climax, certain degenerate remnants thereof repeated the 'sin of the mindless,' with the then existing simian stock; and thus gave rise to the anthropoid apes. This explains the resemblance of these animals, especially the pithecoïds, to man.

What confirmation does science afford of the fact that the numerous types have all diverged from a common stem which has persisted throughout?

Weismann's theory of the germ-plasm. Weismann found that, of the elements transmitted by procreation, some are passed on from parent to offspring unchanged throughout the generations; while other elements contribute to the building up of the body of the offspring. In other words, he found that there are two kinds of cells transmitted. One kind, which he called somatic cells, multiply by fission and thus create the body of the offspring; the other kind, which he called germ-cells, are transmitted unchanged through the generations. This is the outline of his theory; there are many details, but they are even more confirmatory of the truth as stated by Theosophy. Here, then, we have direct biological confirmation of the fact that there is a main trunk of evolution going back to the remotest antiquity; and not an end-on evolution, as supposed by the transformists.

It was stated just now that the early human races were 'mindless'; can this be elucidated farther?

The word 'mind' here means the human self-consciousness, with its powers of self-examination and intelligent choice. This is absent from all animals, and the distinction marks off mankind as a separate

kingdom. Mankind acquired this faculty at a certain stage in human evolution; the present animals will not acquire it until a following Manvantara (with a possible exception in favor of anthropoid apes).

How and when was this power acquired by man?

Towards the end of the Third great Race, when man possessed a kind of consciousness which may be compared to that of a daze or day-dream. It was accomplished by the partial incarnation, in these waiting human individuals, of godlike beings perfected in a preceding Manvantara. They projected sparks of their own self-consciousness into the childlike humanity, thus awakening in those childlike men the dormant seeds of mental powers already latent in the latter. These beings may be called gods, for they are superior to man as we know him. In the Scriptural account they are so spoken of, but the word gods or divine beings has been confused with the word God. In the Hebrew the word is plural, as is also shown by the plural pronouns used. We call these beings the *Mânasaputras* or Sons of Mind.

Then you do not believe that the human mind has developed out of the animal mind?

Here again we must answer Yes and No. Such a development could not take place by gradual transformation. Self-consciousness is either present or absent; the degrees are discrete, not continuous. Self-consciousness is latent in the animal, but cannot awake until kindled into activity by a being already possessing it. Such beings were, as already stated, the progressed humanity of a previous Manvantara; it was their duty, as it will one day be ours, to pass on the light to beings below them.

How does Theosophy explain the obvious existence of design in the universe?

By declaring that it is the work of designers — surely a natural inference! Scientific theory on the atomo-mechanical lines has failed utterly to account for the marvelous, infinitely various, infinitely resourceful bounty of nature; for to represent all this as the unplanned result of a few blind forces makes too heavy demands on the average powers of gullibility. It is evident that, behind every crystalline form, every leaf and petal, every beautiful animal organ and function, lies mind, plan, purpose; and, since these words denote mere abstractions

unless regarded as the attributes of intelligent beings, we must infer the existence of designers.

Who or what are these designers?

Certain orders or hierarchies of intelligent beings whose function is thus to act. The universe comprises many more kinds of beings than such as are apparent to our physical senses. But the need for restricting our present scope precludes us from following up this line of study here. In our own human nature, which is a copy of the universe, we see the forming and executing of designs.

What is meant by an evolution on three lines?

Physical evolution cannot be the only kind; it is not even the whole of one kind. Theosophy recognises an evolution along three lines, coincident, contemporaneous, and connected: an evolution of the spiritual nature of the developing creature; an evolution of the intermediate or psycho-mental nature; and an evolution of the vital-astral-physical nature. The last results in a body, made increasingly fitter for the expression of the powers unfolding from the intermediate and spiritual natures.

What bearing has this fact on the Darwinian view?

The Darwinians have studied only physical evolution, which, as shown above, is not even the whole of number three in our list. Any difficulties which they may have met in reconciling their theory with the facts of nature, are sufficiently accounted for by their view having been so partial. Our wider vision enables us to give the real reason why an animal may progress by inhabiting successive forms, each higher than the one before; while the forms themselves do not progress beyond a certain point.

What is evolution by accretion?

An erroneous idea of evolution, due to permitting mechanical and molar ideas to influence our minds. Evolution is not a piling-up of variation upon variation, or of experience upon experience, like building a wall by adding brick to brick, or accumulating a pile of information by memorizing data. Evolution is the unfolding of what is wrapped in the seed. In the physical germ the future attributes are as yet latent, though on inner planes they are expressed; when the

germ evolves, these attributes become expressed on the physical plane.

How does this apply to man, for instance?

His growth in knowledge must be regarded, not as an accumulation of experience, but as a progressive calling-forth of powers that are latent within him; a gradual process of self-realization, in fact. The accumulative process does play its due part, of course; but will not provide a full explanation unless we take into account the other process. We see an illustration of this in the case of people with vast powers of memory and mental acquisitiveness, but very deficient in the power of making any use of their acquisitiveness.

And what is the bearing of this upon organic evolution in general?

No progress can result from a mere adding of organ to organ, function to function, without aim or plan; progress can be made only by the realization of a pre-existent design. Processes of accretion take place in conformity with such design. Here we see that theorists have put the cart before the horse: they have tried to make out that evolution is the *result* of accretion.

What is meant by saying that there are many evolutionary ladders?

Instead of there being one procession of living beings pursuing an uninterrupted course from the protozoa to man, there are various ladders along each of which a procession of its own kind climbs. Each of these stocks, climbing its own ladder, has reached an evolutionary development far divergent from the other stocks and from the original parent source wherefrom they all sprang. The result is the wide divergence which we see, and the marked discontinuity in the alleged chain of evolution. The longer a stock has been evolving, the more progressed has it become; and conversely, the more progressed a stock is, the older it is. The human stock is the oldest and most progressed of the mammals.

What scientific evidence is there of the primitiveness of the human stock?

Very much, but we have no space to enumerate the items. In Dr. de Purucker's *Theosophy and Modern Science* are to be found many quotations from eminent men of science to this effect.

Will animals ever become men?

Yes and No. The animal-stocks now on earth will not become men in this Manvantara. Their destiny during this Manvantara is to perfect their particular forms and then to die out. In accordance with the general law of cycles, their history comprises a period of expansion followed by one of contraction, analogous to the life-history of any organism, man included. But the monads tenanted those animal-forms will, in the following Globe-Round, pursue higher stages in their evolution, eventually entering the human kingdom. Thus every being, from the smallest atom, is destined to become human; not by physical transformation or procreation, but in the way mentioned.

Darwinists claim that they can find among the fossils of extinct forms some of the missing links in their assumed chain of evolution.

These are not links in such a chain; they are but the fossils of various offshoots from one or more of the great stocks below man.

What is the saltatory school of evolution?

Propounders of an alternative theory to that of gradual change. They hold that changes take place periodically and by sudden leaps. The names of de Vries and Bateson are connected with this school. They have an element of the truth, for nature uses both gradual and abrupt movements in her economy.

These comparatively rapid changes, known as mutations, are due to the fact that accumulated tendencies, or, as we should prefer to say, habits, have remained latent until a favorable opportunity for their expression is provided by environmental conditions.

It has been stated that every part of the universe is subject to continual evolution. Yet it is observable that many things remain, or seem to remain, unchanged for long periods.

This is due to circumstances which have been generalized under the term 'the law of acceleration and retardation.' The cells in the human body are not at present free to follow their own special evolutionary path, because they are constrained by the need of conforming to the evolutionary plan of the whole body whereof they are parts. Thus they are said to come under the law of retardation, while the body as a whole is under the law of acceleration. This is part of the general give-and-take policy by which corporate action among individuals is rendered possible. It is not reluctantly, but by consent, that we so

often yield our private purposes to the exigencies of a corporate policy in which we share.

What about the evolution of worlds?

They follow the same general course as man and the other entities we have considered. The worlds issue into physical manifestation from the bosom of Nature, the great Mother, as nebulae, which are composed of ethereal matter; this undergoes concretion or materialization, in successive stages, until the physical stage familiar to us is reached. This descent is followed by a reascent towards the ethereal and spiritual.

Does evolution, then, return in a circular path to its starting-point?

No; its course is spiral; not a plane spiral but helical — like a screw-thread. This kind of motion combines the rectilinear with the circular; or perhaps we should rather say that both the circle and the straight line are abstractions from the truth. The helix itself can be curved around so as to form another circle, to which the name vortex is given. And the process can be continued indefinitely. Thus all evolution is cyclic or recurrent, and at the same time indefinitely progressive. Further, there must necessarily be cycles within cycles, without end, from the infinitesimal orbital periods of a revolving electron to the majestic sweep of a planetary node, and beyond. This Law of Cycles is a universal pass-key and must be applied to the study of evolution. By its aid we can see how our remote ancestors may be our superiors in one sense and our inferiors in another. We live in a more advanced cycle, but they may have stood at a higher point in their cycle than we yet stand in ours.

What are manvantaras and pralayas?

The alternating periods of activity and repose to which evolution, in all its phases, is subject. This is a universal characteristic, and we may discern it in many familiar concerns; it will suffice to mention day and night, the phases of new and full moon, the rebirth and decline of the year, the alternate life- and death-cycles of animate beings, perennial plants for instance. It is here that we contemplate nature as a duality and recognise those alternating states which, acting together, constitute or define motion. The idea is familiar to science, which finds rhythm and pulsation everywhere. Such rhythmic vibration extends from the inconceivably rapid oscillations of radiant energy to the vast

periods of cosmic activity and cosmic repose; and it is to these latter that the words *manvantara* and *pralaya* are chiefly applied.

What are life and death, birth and decease?

Merely specimens of the said alternating states. Life is continuous, and subject to alternating phases. The life of a human being on earth is simply a phase of the continued existence of that being; it is but a single one out of many such phases; and these periods of life on earth alternate with periods of life elsewhere, in other states. Death is the termination of one state and the beginning of another. Thus death is birth, and birth is death, when each is regarded from another point of view.

Who am I?

A god on a pilgrimage through the halls of experience. The drama of your evolution depicts the adventures of a Monad, beginning its career as an un-self-conscious god-spark and ending as a fully self-conscious god; but it must be confessed that it is wrong to use such words as 'end' and 'beginning,' and we do so only for convenience. For the accomplishment of this purpose it is needful that the Monad forget for awhile its divinity; that it clothe itself in veils that at once hide the light that shines from planes above, and reveal it to planes below. The divine mind in man turns away its gaze from its divine source and fixes it upon the special work before it. Thus you are a god having many of your powers hid and latent, in order that you may be the better able to accomplish your functions in the lower worlds of matter.

How does this connect with the law of cycles?

Your career consists of two phases: a gradual descent of spirit into matter; and a reascent of matter into spirit. The early human races were spiritual and ethereal, but 'mindless.' As the races grew more material they developed more of the faculties of mind. After reaching the limit of materiality, they then proceed on a gradually sublimating cycle towards spirituality. But within the main cycle of descent and reascent we must recognise many lesser cycles of the same kind and of differing degrees.

What relation is there between the evolution of races and the evolution of individuals?

'Race' is a generalizing term, and stands for a majority of individuals

resembling each other in the stage of their evolution. The particular evolution is therefore not constrained by the general law; and among individual men we may look to find those whose evolution is rapid and those who are laggards; while it is likely that every individual will be one or the other at different stages of his career.

What is reincarnation?

The reappearance of a living being in a body of flesh, after a period when that being had no such body.

What is Metempsychosis?

Reinsoulment, as contrasted with reinfleshment. Soul, in this connexion, may be regarded as coming between spirit and body; it is at once a body for spirit, and a spirit for body. The spirit may create for itself a soul as a vehicle for its expression; and this compound of spirit and soul may then create for itself a fleshly body for a vehicle.

What is the connexion between spirit and matter?

Spirit cannot act in matter, or on matter, directly; they are too far apart; there is no common ground. It has been a standing problem to explain the action of mind on body; but it becomes more understandable if we admit the existence of intermediate gradations. In man, the thoughts act on the intermediate fluidic body, which again acts on the physical body. In general there are various successive degrees between spirit and matter.

But if it is difficult to bridge the gap between one degree and the next, is not the difficulty multiplied when we multiply the number of such degrees?

Yes, if we make the preliminary error of regarding these degrees as essentially separate from each other. They are not essentially separate, but separate only *as* degrees — like the colors in a rainbow, for instance. To solve such problems as this it is always needful to hold in mind at once the idea of continuity and the idea of graduation; to see that a thing may be continuous and yet at the same time marked off into stages. Analogies are plentiful, as, for instance, in the various stages of hydrogen monoxide, which can be ice, water, or steam, all different yet the same.

The difficulty lies in regarding as separate what is really one. If

we regard things as separate, we have to invent a bridge between them. There is no need for a bridge between mind and matter, because they are not separate; they are separate in degree but not in essence. When we say that spirit cannot act directly on matter, or that mind cannot act directly on matter, we mean that these opposite poles of the same thing are connected by intermediate degrees.

What is the source of the belief in the resurrection of the body?

This is a teaching of the esoteric philosophy which has been misunderstood and turned into something else. That teaching is that all the life-atoms which we throw off and discard must eventually return to us, in fulfilment of a universal law whereby like attracts like. These atoms are our offspring, imbued with our quality; and by a universal law of affinity will come where they belong. Only we must beware of letting mechanical habits affect our minds here. When we say 'affinity,' it is not to a blind force that we allude; that affinity is the very same force which attracts living beings together by love and affection. The atoms go home; they seek each other and their common parent and their common home.

What is the true name of the doctrine of resurrection?

The transmigration of the life-atoms. When we reincarnate, we do not indeed have the same body again; that is dissipated long ago, nor would we need the same body — it is a better one that we need, or perchance a worse one, one adapted to our existent needs — but our new body *is* composed of the same life-atoms. These thus begin a new cycle of evolution under our tutelage, accomplishing at once their own evolution and ours.

How is this related to the Weismann discovery?

As said, Weismann found that certain cells are transmitted unchanged from parent to offspring throughout generations, so that verily the body may be said to be immortal. Thus Weismann's discovery is one instance of a general law — that of the unity and perpetuity of the essence throughout innumerable transformations of the incidentals.

How does Weismann's discovery confirm Theosophy?

Theosophy teaches that the human stock is the oldest of the mammalian stocks and constitutes a main trunk-line from which other stocks

have branched off. Weismann's researches imply that the germ-plasm has been handed down from all antiquity in the human trunk-line.

What else has Theosophy to teach about evolution?

A great deal more, for the subject is endless. This is a bare outline and very incomplete at that; but it may serve as an introduction and an invitation to further study.

What are the main points brought out?

That the universe is a living entity, composed of innumerable living entities, there being nothing anywhere that is not a living entity. That all these entities are evolving from un-self-conscious sparks of the One Life to fully self-conscious manifestations thereof; that this manifold evolution proceeds in an orderly manner by a universal law of development, controlled by intelligences, of many degrees, superior and inferior, arranged in hierarchies, the members of which work harmoniously by an adjustment of individual purposes to general purposes.

Where does modern science come in?

Science, so long as faithful to its purpose, can but confirm the truths enunciated by Theosophy. The Seers who have formulated the Theosophical teachings have an immense advantage over modern science both in the antiquity of their studies and in the scope of their vision. Hence they can assist science by giving it a plan to work by. The Theosophical teachings on evolution explain the puzzles which science encounters in trying to adjust its theories to the facts of nature. If science is exact knowledge, so is Theosophy, but in a higher degree and on a vastly greater scale.