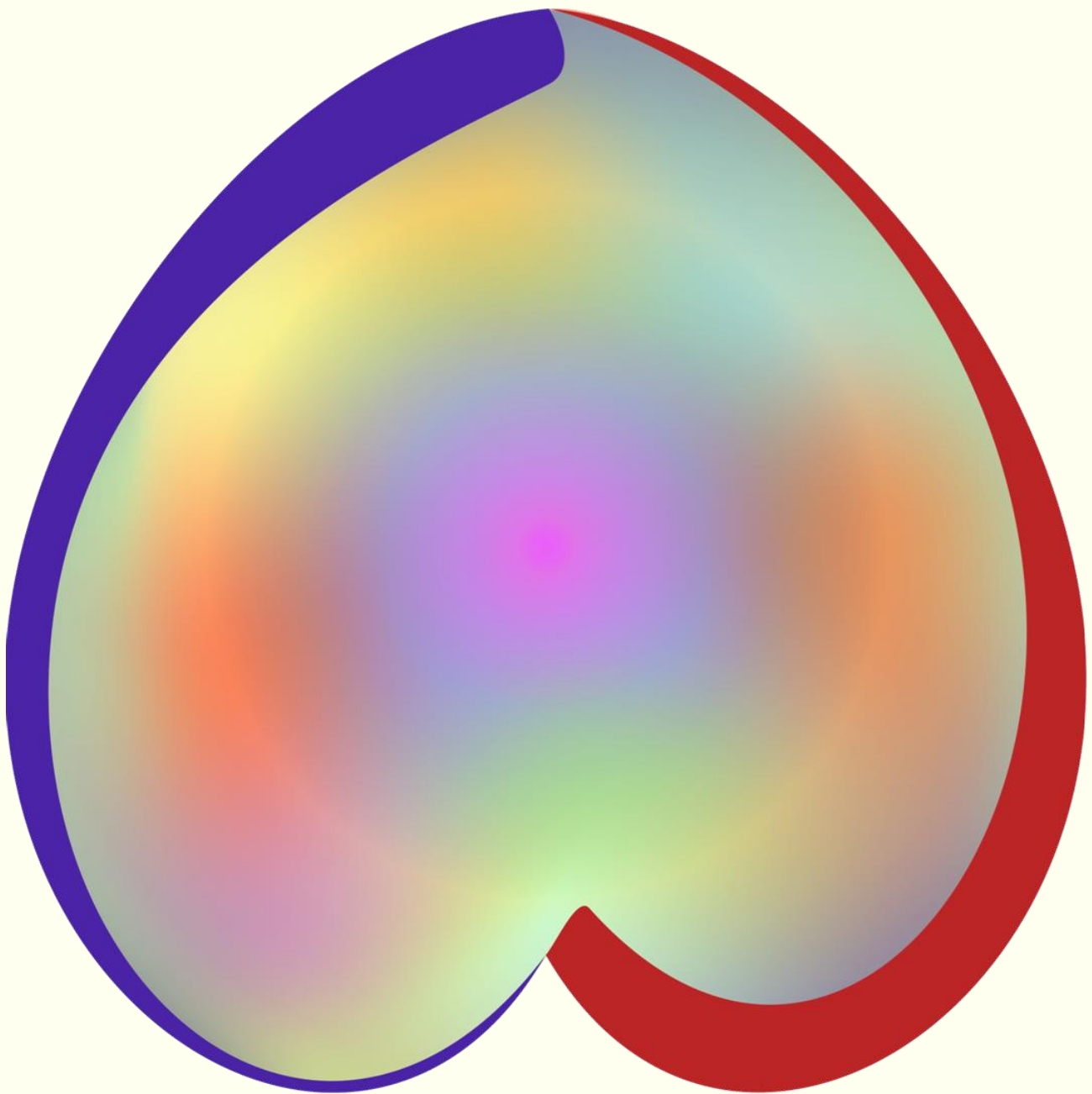


*The Heart Doctrine is  
Gautama Buddha's Law*



False learning is rejected by the Wise, and scattered to the Winds by the good Law. Its wheel revolves for all, the humble and the proud. The “Doctrine of the Eye” is for the crowd; the “Doctrine of the Heart,” for the elect. The first repeat in pride: “Behold, I know,” the last, they who in humbleness have garnered, low confess, “thus have I heard.”

— *The Voice of the Silence*<sup>1</sup>

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<sup>1</sup> *Voice of the Silence*, frag. II vs. 119, p. 27

<sup>2</sup> Frontispiece: Colours of the Spiritual Heart, from Hieronymus von Mansfeld (*Comp. & Ed.*). *The True Colours of Man*, Gwernymynydd: Philaletheians UK, 2015; v. 17.15.2022; 92pp. This is our fifth Major Work. To find out why *that* heart is inverted, look up “The real Christ is Buddhi-Manas, the glorified Divine Ego,” in our Buddhas and Initiates Series, and reflect. — ED. PHIL.

## Foreword by the Series Editor.

The first part of this study consists of eight articles by William Quan Judge, originally published in *The Path*, *The Irish Theosophist*, *Lucifer*, and other theosophical assemblies, as compiled by B.P. Wadia in “The Heart Doctrine” — a memorial volume to honour the centenary of W.Q. Judge’s birth:

. . . a hidden Raja Star whose writings offer not only sweet flowers of beauty and purity but also luscious fruits, nourishing the heart of the student, elevating his mind. Profound but simple, his exposition holds life-giving waters to assuage the thirst alike of the playful child, the mental athlete, the quiet thinker and the devoted aspirant. By the expression of the Pure Buddhi he elevates the mind of man to noble heights.

When we first published this compilation in Winter 2007, we included “Seership” by Murdhna Joti,<sup>1</sup> which we assumed to be another pen name for W.Q. Judge. We since became aware that Murdhna Joti was Bowaji, also known as S. Krishnamachāri, author of the controversial “Living the Higher Life” that appeared in *The Path* in July and August 1886 (pp. 114, 152).<sup>2</sup> In a letter to W.Q. Judge, dated July 27<sup>th</sup>, 1886, H.P. Blavatsky, wrote:

. . . [Bowaji] is the most unscrupulous little liar, a most vindictive wretch I have met. . . . His article on the “Higher Life” is a tissue of high cocolorum<sup>3</sup> absurdities and an insult to the Master . . .

We therefore decided to remove Joti’s “Seership” from Judge’s pristine collection of articles.

AGLAYA ANNENKOVA



## Abridged sources of reference.

W.Q. Judge. *The Heart Doctrine*. Bombay: Theosophy Co (India) Private Ltd, 1951, 1963, 1977; pp. 47-126.

W.Q. Judge’s works have been republished in: Dara Eklund (Comp.). *Echoes of the Orient: The Writings of William Quan Judge*. San Diego: Point Loma Publications, Inc., 1975-1987. Vol. 1: publ. 1975. Vol. 2: publ. 1980. Vol. 3: publ. 1987. Index Vol. 4: publ. 1993. Second revised ed. [4-vols.]; Pasadena: Theosophical University Press, 2009, 2010, 2011, respectively.

T.S. Pasadena has much of the old *Path* magazine online; it can be found [here](#).

<sup>1</sup> *The Path*, Vol. I, p. 14, April 1886; [republished in “The Heart Doctrine,” pp. 91-106.]

<sup>2</sup> Also cf. “Theosophic Morals – A.P. Sinnett,” *ibid.*, September 1886.

<sup>3</sup> [Or cockolorum, i.e., cockiness, offensive boldness when someone full of oneself.]

# The Heart Doctrine is Gautama Buddha's Law.

## 1 We are all Arjunas

First published in: *The Path*, Vol. X., p. 178, September 1895, under the caption "Notes on the Bhagavad-Gita." Republished in: *The Heart Doctrine*, pp. 49-56.

We assume, quite justifiably, I think, that the *Bhagavad-Gita* sets forth Aryan philosophy. The Aryan is white and noble in contradistinction to the black and ignoble. This book then, if Aryan, must give us a noble system of philosophy and ethics, useful not only for speculative minds but also in daily life. Whoever was the author, he, or they, compressed into a short conversation — that is, short for Indians — the essence of religion and philosophy.

The singular manner in which this conversation or lecturing or teaching came about should be first noted. It is after the very beginning of a battle, for the arrows had already begun to fly from side to side. A rain of arrows would first be thrown in before the hand-to-hand encounter began. Arjuna and Krishna are in Arjuna's great chariot. And there, between the two armies, Arjuna asks for advice and receives it through eighteen chapters. All of this has significance.

Arjuna is man or the soul struggling to the light, and while Krishna was one of the Avatars or manifestations of God among men, he is also the Higher Self. Arjuna as man in this world of sense and matter is of necessity either always in a battle or about to begin one, and is also ever in need of advice. This he can get only in a valuable way from his Higher Self. So the singular manner of placing the conversation where it is, and of beginning it as it begins, is the only way it ought to be done.

Arjuna is the man in the life his Karma has produced, and he must fight out the battle he himself invited. Arjuna's object was to regain a kingdom, and so each one of us may know that our fight is for a kingdom gainable only by individual effort and not by anyone's favour.

From the remarks by Arjuna to Krishna we can perceive that the kingdom he — like ourselves — wishes to regain is the one he had in some former age upon this planet or upon some far more ancient one. He has too much insight, too much evident soul power and wisdom to be an Ego who only for the first, or second, or third time had visited this earth. We likewise are not new. We have been here so many times that we ought to be beginning to learn. And we have not only been here, but beyond doubt those of us who are inwardly and outwardly engaged in the Theosophical movement for the good of others, have been in a similar movement before this life.

This being so, and there being yet many more lives to come, what is the reason we should in any way be downcast? The first chapter of the Book is really not only the

survey of the armies, but also the despondency of the principal person — Arjuna. He grows downcast after looking over all the regiments and seeing that he had, on both sides, friends, teachers, relatives, as well as enemies. He falters because want of knowledge prevents him from seeing that the conflict and many apparent deaths are inevitable. And Krishna then proceeds to give him the true philosophy of man and the universe so that he can either fight or refrain from fighting, whichever he sees at any time the best.

Krishna leads him gradually. He plays upon his pride by telling him that if he backs out all men will say he is the most ignoble of all cowards; then he plays upon his Hindu religious teaching, telling him that a warrior must obey the rules of his caste, and fight. He does not plunge at once into high metaphysical speculation or show him occult wonders. And herein it seems to me is a good lesson for all working Theosophists. Too many of us when trying to spread forth the theosophical teaching drag the poor Arjunas we have caught right into obscure realms where Theosophists themselves know nothing at all but terminology. Krishna's wise, practical and simple method should be followed, and much better results will be obtained. Our object is to spread theosophical philosophy as widely and quickly as possible. This cannot be done if we indulge in words and phrases far removed from daily life. What good does it do to talk about the Absolute, Parabrahm and Alaya, and to say *manas* when we mean mind, and *kāma* when desire and passion are the English equivalents? It only puzzles the new enquirer, who feels that he has to learn a new language before he will be able to do anything with Theosophy. It is a good deal easier to show that the new terms can be learned afterwards.

The first chapter having introduced the practical question of life, the second is equally practical, for it directs attention at the outset to the larger and eternal life of which each incarnation is a day or a moment. For Krishna says:

I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the Lord of this mortal frame experienceth therein infancy, youth and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass.

Thus, continued *practical* existence as opposed to continued theoretical and so-called heavenly existence, and as opposed to materialistic annihilation, is declared at once. This is true immortality. The Christian Bible has no word in the original, teaching immortality such as this; and the preaching of the priests does not lean to an unselfish view of continued existence. And it is very certain that if one is fully confirmed in the knowledge of eternal life through reincarnation he is quite unlikely to be disturbed by things that disturb other people. So at the very outset the teachings of Krishna open up a tremendous vista of life, and confer a calmness most necessary for us in the fight.

The generality of men have many and widely branching objects for mental devotion. It is a devotion to sense, or to self, or to wrong belief or to improper practice. But the follower of the *Bhagavad-Gita* gradually comes to see that the true devotion is that which has but one object through all changes of scene, of thought, or of companion-

ship. That object is the Self which is all in all. The Self, as object, is immovable, whereas the objects taken up by the unwise are movable and transitory.

Equal mindedness and skill in the right performance of duty are the true rules — this is yoga. This right performance of duty, means the mental state, for the mere performance of an act has no moral quality in it, since even a machine may be made to perform acts usually done by men. The moral quality resides in the person inside and in his presence or absence. If a human body, asleep or devoid of a soul, raised its hand and took the life of another, that would not be a crime. And oppositely the performance of a good act is no virtue unless the person within is in the right attitude of mind. Many an apparently good act is done from selfish, hypocritical, crafty or other wrong motives. These are only outwardly good. So we must attain to a proper state of mind, or mental devotion, in order to know how to skilfully perform our actions without doing so for the sake of the result; doing them because they ought to be done, because they are our duties.

Krishna warns Arjuna also against inactivity from a false view of the philosophy. This warning necessary then is so still. On hearing this teaching for the first time many say that it teaches inaction, sitting still, silence. And in India great numbers taking that view, retired from life and its duties, going into the caves and jungles away from men. Krishna says:

Firmly persisting in yoga perform thy duty.

To endeavour to follow these rules empirically, without understanding the philosophy and without making the fundamental doctrines a part of oneself, will lead to nothing but disgust and failure. Hence the philosophy must be understood. It is the philosophy of Oneness or Unity. The Supreme Self is one and includes all apparent others. We delude ourselves with the idea that we are separate. We must admit that we and every other person are the Self. From this we will begin to see that we may cease to be the actor although outwardly doing every act that is right. We can cease to be the actor when we know we can withdraw ourselves from the act. Attachment to the act arises from a self-interest in the result that is to follow. It is possible for us to do these things without that self-interest, and if we are trying to follow the rule of doing our actions because they ought to be done we will at last do only that which is right to be done.

A great deal of the unhappiness of life comes from having a number of interests in results which do not come out as expected. We find people pretending to believe in Providence and to rely on the Almighty but who are continually laying down plans for those powers to follow. They are not followed, and as the poor mortal fixed his mind and heart on the result, unhappiness follows.

But there is a greater unhappiness and misery caused by acting, as is the usual way, for the sake of results. It is this that causes rebirth over and over again unendingly. It is by this that the great humdrum mass of men and women are whirled around the wheel of rebirth for ages, always suffering, because they do not know what is happening to them, and only by an accident altering the poor character of births incessantly repeated.



The mind is the actor, the person who is attached. When it is deluded it is not able to throw off the subtle chains that bind it to reincarnation. Having spent an incarnation in looking after results it is full of earthly impressions, and has made the outer skandhas very powerful. So when its stay in Devachan is at its end the old images, impressions and the powerful skandhas drag it back to another life. At the time of bodily death the mind is temporarily almost altered into the image of the dominant thought of life, and so is beside itself or insane by comparison with the sage and with what ought to be its proper state. Being so it is impossible for it either to prevent re-birth or to select and take up an incarnation with a definite end and work in the world in view.

The bearing of the teaching upon ethics is in my opinion very important. It gives a vital system as opposed to a mechanical one. We are to do our duty with the thought that we are acting for and as the Supreme Being, because that Being acts only by and through the creatures. If this be our real rule it would in time be impossible for us to do wrong, for constantly thinking thus we grow careful as to what acts we commit and are always clearing up our view of duty as we proceed.

On the other hand a mechanical code of ethics leads to error. It is convenient because any fixed code is more convenient to follow than the application of broad principles in brotherly spirit. Mechanical codes are conventional and for that reason they lead to hypocrisy. They have led people to mistake etiquette for morality. They cause the follower of them to unrighteously judge his neighbour who does not come up to his conventional code which is part of his ethics. It was a mechanical system of ethics that permitted and encouraged the Inquisition, and similar ethics in our later days permit men professing the highest altruism to persecute their brothers in the same way in intention. If the law and liberty of the times were not opposed they would slay and torture too.

But I have only time to touch lightly upon some of the many valuable points found in the first two chapters. If but those two chapters were preserved and the others lost, we would still have enough.

The remaining chapters deal with universal cosmical truths as well as with philosophy and ethics. They all enforce the great doctrine of unity or non-separateness. In going over them we find such references as require us to know and to believe in the Wisdom-Religion. The rise and destruction of races is given, the obscurities and darkness between evolutionary periods, the universal great destructions and the minor ones are there. Through all these the Self sits calmly looking on as the spectator, the witness, the receptacle.

Where Arjuna the Archer is, he who was taught by Krishna, with him is glory, honour, fortune and success. He who knows Arjuna knows himself.

## 2 Each member a Centre

First published in: *The Path*, Vol. X, October 1895, pp. 201-2.

Republished in: *The Heart Doctrine*, pp. 57-58; and in: *Echoes of the Orient*, I pp. 468-69; second edition, Pasadena: Theosophical University Press, 2009, pp. 490-91.

Some years ago one of those Masters in whom so many of our members believe directed H.P.B. to write a letter for him to a certain body of Theosophists. In this he said that each member could become, in his own town or city, if earnest, sincere and unselfish, an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good; and that soon enquirers would appear, a Branch in time be organized and thus the whole neighbourhood would receive benefit. This seems just and reasonable in addition to its being stated by such high authority. Members ought to consider and think over it so that action may follow.

Too many who think themselves theosophically alone in their own town, have folded their hands and shut up their minds, saying to themselves that they could do nothing, that no one was near who could possibly care for Theosophy, and that that particular town was the “most difficult for the work.”

The great mistake in these cases is forgetting the law indicated in what H.P.B. wrote. It is one that every member ought to know — that the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere — not small — and shouts into them: “Nothing can be done.” Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry “Theosophy,” and “Help and hope for thee.” The result must be an awakening of interest upon the slightest provocative occasion.

Such an inner attitude, added to every sort of attempt at promulgation, will disclose many unsuspected persons who are thinking along this very line. Thus will the opportunity of the hour be taken advantage of.

Our last Convention marked an era: the dying away of strife and opening of greater chances, the enlargement and extension of inquiry and interest on the part of the great public. This is a very great opportunity. Branches and members alike ought to rise to meet and use all that this will afford. Remember that we are not fighting for any form of organization, nor for badges, nor for petty personal ends, but for Theosophy; for the benefit, the advantage and the good of our fellow-men. As was said not long ago, those of us who follow after and worship a mere organization are making fetishes and worshipping a shell. Unselfishness is the real keynote.

Those of us who still, after years and after much instruction, are seeking and wishing for personal progress or preferment in the occult side of life, are destroying that quality first referred to — of being a living, breathing centre of light and hope for others. And the self-seekers thus also lessen their possible chances in the next life here.



WILLIAM Q. JUDGE ON THE HEART DOCTRINE  
EACH MEMBER A CENTRE

Close up the ranks! Each member a centre; each Branch a centre; the whole a vast, whirling centre of light and force and energy for the benefit of the nation and of the race.



### 3 Three great Ideas

First published in: *The Irish Theosophist*, Vol. III, February 15, 1895, p. 173.

Republished in: *The Heart Doctrine*, pp. 59-60; and in: *Echoes of the Orient*, II pp. 9-10;  
second edition, Pasadena: Theosophical University Press, 2009, p. 12.

Among many ideas brought forward through the theosophical movement there are three which should never be lost sight of. Not speech, but thought, really rules the world; so, if these three ideas are good let them be rescued again and again from oblivion.

*The first idea* is, that there is a great Cause — in the sense of an enterprise — called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on every plane of being are one and the same thing. All efforts by Rosicrucian, Mystic, Mason and Initiate are efforts toward the convocation in the hearts and minds of men of the Order of Sublime Perfection.

*The second idea* is, that man is a being Who may be raised up to perfection, to the stature of the Godhead, because he himself is God incarnate. This noble doctrine was in the mind of Jesus, no doubt, when he said that we must be perfect even as is the father in heaven. This is the idea of human perfectibility. It will destroy the awful theory of inherent original sin which has held and ground down the western Christian nations for centuries.

*The third idea* is the illustration, the proof, the high result of the others. It is, that the Masters those who have reached up to what perfection this period of evolution and this solar system will allow are living, veritable facts, and not abstractions cold and distant. They are, as our old H.P.B. so often said, *living men*. And she said, too, that a shadow of woe would come to those who should say they were not living facts, who should assert that “the Masters descend not to this plane of ours.” The Masters as living facts and high ideals will fill the soul with hope, will themselves help all who wish to raise the human race.

Let us not forget these three great ideas.



## 4 Universal Brotherhood: a fact in nature

First published in the *Proceedings of the Theosophical Congress* at the Parliament of Religions, Chicago World's Fair, September 1893, pp. 70-74.

Republished in: *The Heart Doctrine*, pp. 61-69; and in: *Echoes of the Orient*, II pp. 134-39; second edition, Pasadena: Theosophical University Press, 2009, pp. 143-48.

I have been requested to speak on the subject of Universal Brotherhood as a fact in nature; not as a theory, not as a Utopian dream which can never be realized; not as a fact in society, not as a fact in government, but as a fact in nature. That is, that Universal Brotherhood is an actual thing, whether it is recognized or whether it is not. Christian priests have claimed for some years, without right, that Christianity introduced the idea of Universal Brotherhood. The reason the claim was made, I suppose, was because those who made it did not know that other religions at other times had the same doctrine. It is found in the Buddhist scriptures, it is found in the Chinese books, it is found in the Parsee books, it is found everywhere in the history of the world, long before the first year of the Christian Era began. So it is not a special idea from the Christian Scriptures. Every nation, then, every civilization has brought forward this doctrine, and the facts of history show us that, more than at any other time, the last eighteen hundred years have seen this doctrine violated in society, in government, and in nations. So that at last men have come to say, "Universal Brotherhood is very beautiful; it is something that we all desire, but it is impossible to realize." With one word they declare the noble doctrine, and with the other they deny the possibility of its ever being realized.

Why is this the case? Why is it that although Christianity and other religions have brought forward this doctrine, it has been violated? We cannot deny that it has been. The history of even the last few years proves it. The history of the last forty years in America, without going any farther back, proves that this doctrine has been violated in the West. How could it have been a doctrine that the Americans believed in when they had slavery in their midst? How could it have been believed in by the French when they stretched out their hand and demanded of Siam, a weak and powerless nation, that it must give up to them its own property? How could it have been believed in by the Germans and French when they constructed engines of war and went into battle and destroyed each other by the thousand? Does not the American War of the Rebellion and the vast amount of treasure wasted and the thousands slain in that civil war prove conclusively that Universal Brotherhood has not been practiced? It has been professed but not practiced. Now, go further back, go back in the history of the nations in Europe, without going to any other country, and what do you find? Do you not find sectarian prejudice? Their view of Universal Brotherhood has for years prevented the progress of science. Is it not true that only since science became materialized — a most remarkable thing, but it is true — I insist that since then only science has made progress. If Universal Brotherhood had been a belief of this nation, then we would not have had the burning of witches in America; nor in other countries would we have had the burning of Catholics by Protestants, nor the burning of Protestants by Catholics; we would not have had the persecutions that have stained the pages of history; and yet we have always claimed that we have had Universal Brotherhood. We have had the theory but not the practice. Now, then, has there not been something wanting? It is a beautiful doctrine. It is the only doctrine of the The-



osophical Society, the only thing that any man is asked by us to subscribe to. What, then, is the matter with it? Why so many men who say that it is beautiful, but it is impossible, simply impossible? There are even some branches of the Christian church which say, "There is Jesus; why, the altruistic, noble teachings of Christ are beautiful; but no State could live three months under such doctrine." The reason that it has not prevailed in practice is that it has been denied in the heart.

The Theosophist who knows anything about life insists that Universal Brotherhood is not a mere theory. It is a fact, a living ever present fact, from which no nation can hope to escape; no man can escape from it, and every man who violates it violates a law, violates the greatest law of nature, which will react upon him and make him suffer. And that is why we have had suffering; that is why you have in Chicago, in London, in New York, in Berlin, in all the great cities of the world, masses of people who are claiming with violence what they call their rights and saying they must have them, and that another class is oppressing them; and danger lurks in every corner because men are insisting on Universal Brotherhood. This noble doctrine has already become a danger. The reason of all these things is that men have denied the fact. Now, we propose to show you, if we can, that it is a fact.

If you will notice you will find that when it rains over a certain area vast numbers of men are affected similarly. The rain has to fall on the fields in order that the harvest may grow, so that afterwards it may be gathered, and all the farmers are affected together by the rain. If you examine society you will find that at the same hour every day almost all the people are doing exactly the same thing. At a certain hour in the morning thousands of your citizens are going down that railway or rush all together to catch the train and at another few moments afterward they are rushing out of the train to get to business, all doing the same thing, one common thought inspiring them. That is one of the proofs — a small one — in social and business life that they are affected together, they are all united. Then in the evening they will come home at the same hour, and if you could see, at the same hour you would see them all eating together and digesting together, and then later on they are all lying down together at the same hour. Are they not united even in their social life? Brothers even in that? And what do we see here in business? Lately I have felt it; every man has felt it, and many women; doubtless all have felt it; lately we have had a financial crisis, perhaps have it yet, in which dollars have been scarce, during which men have discovered that there are only just so many dollars and half dollars to each person in the country, and we have altogether been suffering from that panic all over this vast country. Suffering, why? Because commercially we are united and cannot get out of it. China even is affected by it, and Japan. India, they say, was the cause of it. Some men say the reason for this panic is that India put the price of rupees down, and we who produce so much silver began to feel it. I do not know that is the reason. But I think there is another cause. I think the American nation is so fond of luxury, so fond of fine clothes, so fond of having a heap of money, that it has gone too far and there was bound to come a reaction, because it is all united together with the whole world, and when it spread itself out too far the slightest touch broke the fabric. That is the reason, and that is another proof of Universal Brotherhood. We are all united, not only with each other here, but with the entire world.

Now, then, go further still materially and you find that all men are alike. We have the same sort of bodies, a little different perhaps in height, weight, and extension, but as human beings we are all alike, all the same colour in one country, all the same shape in any country, so that as mere bodies of flesh they are united, they are the same. We know every man and woman has exuding from him or her what is called perspiration. The doctors will tell you there is a finer perspiration you cannot see, the invisible perspiration which goes out a short distance around about us; we know it comes out from every person, and the emanations of each person are affecting every other person, being interchanged always. All those in this room are being affected by these emanations and also by the ideas of each other, and the ideas of the speakers speaking to you. So it is in every direction; wherever you go, wherever you look, we are united; in whatever plane, the plane of mind as well as the plane of the body; the plane of the emotions, of the spirit, what not, we are all united, and it is a fact from which we cannot escape. Now, then, further: science is beginning to admit what the old Theosophists have always said, that there is going on every minute in every person a death, a dissolution, a disappearance. It used to be taught and thought in the West that we could see matter, that this table is made of matter. It is admitted today by your best scientific men in every part of Western civilization that you do not see matter at all; it is only the phenomena of matter we see; and it is my senses which enable me to perceive these phenomena. It is not matter at all, and so we do not see matter. Now admitting that, they go further and say there is a constant change in matter so-called; that is, this table is in motion. This is not a purely Theosophical theory. Go to any doctor of Physics and he will admit to you as I have stated it. This table is in motion; every molecule is separate from every other, and there is space between them, and they are moving. So it is with every man; he is made of atoms and they are in motion. Then how is it we remain the same size and weight nearly always from the moment of maturity until death? We eat tons of meat and vegetables but remain the same. It is not because of the things you have eaten. In addition to that the atoms are alive, constantly moving, coming and going from one person to another; and this is the modern doctrine today as well as it was the doctrine of ancient India. They call it the momentary dissolution of atoms; that is to say, to put it in another way, I am losing, all of you in this room are losing, a certain number of atoms, but they are being replaced by other atoms. Now, where do these other atoms come from? Do they not come from the people in this room? These atoms help to rebuild your body as well as does the food you eat. And we are exuding atoms from our minds, and we are receiving into ourselves the atoms other men have used. For, remember, science teaches you, and Theosophy has always insisted, that matter is invisible before it is turned into this combination of the life cycle, which makes it visible, makes it tangible to us. So these atoms leave us in a stream and rush into other people. And therefore the atoms of good men go into bad men, the atoms impressed by bad men go into good men, and *vice versa*. In that way as well as others we are affecting everybody in this world; and the people in Chicago who are living mean, selfish lives are impressing these invisible atoms with mean and selfish characters, and these mean and selfish atoms will be distributed by other men, and by you again to your and their detriment. That is another phase of Universal Brotherhood. It teaches

us to be careful to see that we use and keep the atoms in our charge in such a condition that they shall benefit others to whom they shall go. (Applause)

There is another view of Universal Brotherhood, and I don't pretend to exhaust the argument on this point, for I have not the time nor force to state all that is put forward in the Theosophical books and literature and thought. That is, that there is in this world an actual Universal Brotherhood of men and women, of souls, a brotherhood of beings who practice Universal Brotherhood by always trying to influence the souls of men for their good. I bring to you the message of these men; I bring to you the words of that brotherhood. Why will you longer call yourselves miserable men and women who are willing to go to a Heaven where you will do nothing? Do you not like to be gods? Do you not want to be gods? I hear some men say, "What, a god! Impossible!" Perhaps they do not like the responsibility. Why, when you get to that position you will understand the responsibility. This actual Brotherhood of living men says, Why, men of the West, why will you so long refuse to believe you are gods? We are your brothers and we are gods with you. Be then as gods! Believe that you are gods, and then, after experience and attainment, you will have a place consciously in the great Brotherhood which governs the entire world, but cannot go against the law. This great Brotherhood of living men, living souls, would, if they could, alter the face of civilization; they would, if they could, come down and make saints of every one of you; but evolution is the law and they cannot violate it; they must wait for you. And why will you so long be satisfied to believe that you are born in original sin and cannot escape? I do not believe in any such doctrine as that. I do not believe I was born in original sin. I believe that I am pretty bad, but that potentially I am a god, and I propose to take the inheritance if it is possible. For what purpose? So that I may help all the rest to do the same thing, for that is the law of Universal Brotherhood; and the Theosophical Society wishes to enforce it on the West, to make it see this great truth, that we are as gods, and are only prevented from being so in fact by our own insanity, ignorance, and fear to take the position.

So, then, we insist that Universal Brotherhood is a fact in nature. It is a fact for the lowest part of nature; for the animal kingdom, for the vegetable kingdom, and the mineral kingdom. We are all atoms, obeying the law together. Our denying it does not disprove it. It simply puts off the day of reward and keeps us miserable, poor, and selfish. Why, just think of it! If all in Chicago, in the United States, would act as Jesus has said, as Buddha has said, as Confucius said, as all the great ethical teachers of the world have said, "Do unto others as you would have them do unto you," would there be any necessity for legal measures and policemen with clubs in this park as you had them the other day? No, I think there would be no necessity, and that is what one of this great Brotherhood has said. He said all the troubles of the world would disappear in a moment if men would only do one-quarter of what they could and what they ought. It is not God who is to damn you to death, to misery. It is yourself. And the Theosophical Society desires above all things, not that you should understand spiritualism, not that wonderful occult works should be performed, but to understand the constitution of matter and of Life as they are, which we can never understand but by practicing right ethics. Live with each other as brothers; for the misery and the trouble of the world are of more importance than all the scientific progress that may be imagined. I conclude by calling upon you by all that humanity



WILLIAM Q. JUDGE ON THE HEART DOCTRINE  
UNIVERSAL BROTHERHOOD IN NATURE

holds dear to remember what I say, and whether Christians, Atheists, Jews, Pagans, Heathen, or Theosophists, try to practice Universal Brotherhood, which is the universal duty of all men.



## 5 Theosophical study and work

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The birth and life of a Branch of the Theosophical Society are very like to those of an individual. As with persons so with a body of theosophists engaged in theosophical endeavour and study, the parentage and the subsequent environment have much to do with the continuance of life and with the power of the influence exerted over the units which compose the association, as well as that which radiates from the Branch to others outside. And in a Theosophical Society its authorship is divided among all those who come together in order to start and carry it on. If the authors of its being are unintelligent, or confused, or uncertain, or self-seeking in the formation of the Society, its life and work will be the same. Growth will be stopped, influence hindered, and results — nothing. The work and influence of a Branch hinge upon the knowledge of theosophical doctrine, upon the motives, ideas, and ideals of the members, and so we have to consider what is the knowledge required and what should be the aims, ideas, and ideals of those who form and are to work in a Branch T.S. An inquiry should also be made into the methods which ought to be adopted as well as those that are to be avoided.

The work of a Branch has two objective points where it is intended, in the theosophical order of things, that its help and influence are to be felt. The first is in and among its members, and the other upon that portion of the world which lies within its purview. If, as I firmly believe, the theory of universal brotherhood is based upon a law — a fact in nature that all men are spiritual beings who are indissolubly linked and united together in one vast whole, then no Branch, no individual theosophist, can be regarded as without significance and influence, nor is any member justified in supposing that he or she is too obscure, too unprogressed, to be of any benefit to the movement and thus to mankind at large.

The fact that a branch T.S. is a body of individuals makes stronger the certainty that by means of the subtle link which, under the law of unity, connects together all the men who are on this planet, a wider and more potent influence for good or evil may be exerted through a Branch than through any single individual. For just as man is composed of atoms descended to him in various lines from many forefathers, all of which have a part in the influence he exerts, so a Branch is a being composed of the atoms — its members — included within its borders. And it is no fancy, no fantastic dream, to say that this being may be intelligent, or forceful, or weak, or wicked as a whole, just as it is made the one or the other by its component parts. And the declarations made by the adepts respecting individual theosophists should have weight with such a body. Those Beings have said that each member can aid the movement by explaining its fundamental doctrines or at least by doing away with misconceptions, and that no single unit in the whole should be so ignorant as to suppose that he or she has a special karma of his own unconnected with the rest. Not a single good example in theosophic life is lost, They say, but every one of us affects not only the immediate associates but also projects into the great universal current an influ-



ence that has its weight in the destiny of the race. Some of these golden words are as follows:

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 many others. . . . [Hence, if the motive be for yourself it is selfish and] can only generate a double effect — good and bad — and will either nullify your good actions or turn them to some other man's profit. . . . There is no happiness for one who is ever thinking of self and forgetting other selves. . . . <sup>1</sup>

This is all applicable to a Branch in its totality, for it is an intelligent being quite as much under the government of karma as any individual. It will feel the karma of its actions, and the responsibility will rest upon the members who have neglected or obeyed the dictates of theosophic duty. And the karma of the entire international body will react upon it for benefit or the reverse, according to the good, bad, or indifferent karma which the Branch may have acquired by its course of action. It is a part of the whole, and no portion can be exempt from the influences belonging to the total mass of workers. Thus a Branch which has been indifferent, or selfish, or full of doubt or disloyalty regarding the ideals it promised to follow, will attract out of the international theosophic karma just enough to accentuate its weakness and doubt, and on the other hand a Branch which has worked hard, unselfishly, and earnestly will attract the good from the whole sum of karma, and that, added to its own, will enable it to resist bad effects and will further strengthen the vital elements in its own corporate body.

The good or bad karma of the whole Theosophic Society may be figured as surrounding it from one end of the world to the other in the shape of layers or spheres of light or darkness. The light is good karma and the darkness is bad. Those units — Branches — which contain the elements of light within them will attract from the sphere of light as much of that as they are capable of holding, and the darkness will be drawn in by those which have darkness already. Thus we are all, theosophically speaking, keepers and helpers of each other, not only in the United States but in England, in Bombay, in Calcutta, in Madras. If we do not do our duty it may happen that some struggling Branch in some far off place will by reason of its newness or weakness be the recipient, not of help but of damage from us. Each Branch is separately responsible for its own actions, and yet everyone is helped or injured by every other. These reciprocating influences work on the real though unseen plane where every man is dynamically united to every fellow man. And I am not uncharitable in saying that if the Indian Branches had worked more for the far-distant United States when it was unable to stand alone, we should now be the possessors of more in the way of elucidation and statistics and other aids from that far-distant land than we can show. But even if the early-formed United States' Branches had worked with more zeal and energy toward the real ends of the Society, we should have been able earlier to materially aid and comfort our sincere brother and sacrificing worker, Col. H.S. Olcott. And now the newer Branches of the Society in this country have a better

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<sup>1</sup> [Blavatsky *Collected Writings*, Vol. XI, pp. 168-69]

opportunity than others in the past, for all the fighting has been done and much work is ready to their hand.

So the most obscure has a place in the scheme as important as the one that is large and well known, while those that are lazy or doubting or selfish must compensate some time or another for their acts of commission, as well as for any failure to add to the general sum of good.

With this in view we may conclude that a single Branch has the power to efficiently aid and benefit not only its members but also the whole theosophic body corporate. This may be made clearer by remembering how often in the history of the world a family or even a man has sometimes been for the nation or race a power for the greatest good or evil.

Under this doctrine of unity and selflessness the work of a Branch ought to be entered into by all the members with an unselfish spirit which will lead them to have patience with the weaker brethren, for a chain is no stronger than its weakest link, and therefore endeavour should be made to bring to the minds of the weakest the truths that the others see with less difficulty. And next, every individual, by eliminating the desire to get knowledge for himself, will thereby make the Branch as a whole open and porous to the unseen but real and powerful influences managed from behind the scenes by the great personages who have as a part of their work in the world the theosophic movement, and who are constantly at work among us for the purpose of aiding those who are sincere and unselfish. If the testimony of those who have been long in the Society is to be believed, then, as they assert, there are among us every day many disciples (who are known in our literature by the name of "Chelas") who are engaged in fanning the flame of spiritual illumination wherever they find it among the members. Their influence is not exerted because of wealth or personal prominence, but upon any one of any class who has tried to understand theosophy for the sake of others and in order that he may communicate to others in his turn. Not only has this been asserted by the leaders in the movement, but in the experience of many of us we have seen help extended to those who are in earnest for their fellow-man.

And this is peculiarly and more strongly applicable to those members who have as one of their aims the acquisition of psychic and abnormal powers. These powers cannot be safely found and used by the man who desires them for himself, and his mere statement in his heart or in words that he desires them for others goes for naught unless the deeper and inner motive and object coincide with the high one which is expressed. Our members, new and old, might as well become acquainted with the bald and naked truth on this subject now, as to wait for years of bitter experience to burn it into them. There are such powers and man may acquire them, but each age and each race has its limitations that it is not possible for the average man to overcome. Hardly any member who has desires for these would admit that he would be willing to become a black magician in order to acquire them, that is, would sacrifice his chances for emancipation for their sake. Yet without altruism one cannot get them except as a black magician. One has to deliberately make up his mind that he will sacrifice everything and everybody else to his design if it is his intention to obtain them without following the rules laid down by the White Adepts inculcating

truth, purity, charity, and all the virtues — in fact, altruism. There is no secret about the fact that two ways and no more lie open to the one who wishes for the powers of an adept, and those are on the right hand, that of virtue and altruism, and on the left — the black side — that of intense and unrelenting selfishness. No compromise, no mere dabbling, is allowed or possible, and more so in the selfish path, for there every one's hand is against every other one; none will help at any crisis, and, when the hour arrives that the student in that school is in peril from the unseen and terrible forces of nature, his companions on the road will but sneer at his weakness and rejoice at his downfall. And indeed, the line of demarcation between these two ways, for students of the grade of most of the members of our Society, is very thin. It is like the hair line which the Mohammedan mystic says divides the false from the true. One has to be very careful so as to know if his motive is really so unselfish as he pretends it to himself to be. But it can always be tested by the reality of the feeling of brotherhood that he has in him. A mere intellectual longing to know and to discover further in this field is selfish and of the black variety, for unless every desire to know the truth is in order that one may give it to others, it is full of taint. Moreover, it will lead to no powers and to no real knowledge, for success on either side depends upon the burning of desire in the heart. With the white school this is for the sake of fellow-man, and on the dark hand the same fierce desire is for self alone.

Many persons, however, think that they can belong to the Society, and while negatively selfish, that is, ready and willing to sit down and hear others expound theosophical doctrine and never work for the body themselves, they may receive benefit in the way of comprehension of the doctrines of man and nature which are promulgated among us. But they forget a law in these matters of great importance, one, indeed, that they may not be willing to admit, and which is much opposed to our modern ideas of the powers and functions of the human mind. It is that such an attitude by reason of its selfishness builds up a hard wall between their minds and the very truths they wish to know. I speak of an actual dynamic effect which is as plain to the eye of the trained seer as is any object to the healthy eye.

We have been so accustomed for many years to vague ideas about the human mind, what it is, and what its powers really are, that people in general have no definite notion whether there be or not any material effect in the human economy from thoughts, or whether they are like what is usually called "imagination," a something very unreal and wholly without objectivity. But it is a fact that the mind of the selfish person is always making about itself a hard reflecting surface which throws off and away from its grasp the very knowledge the man himself would take if he but knew the reason why he fails.

This brings us naturally to the proposition that the aims of the members in a Branch should be to eradicate selfishness and to promulgate and illustrate the doctrine of universal brotherhood, basing the explanation upon the actual unity of all beings. This of itself will lead to the explanation of many other doctrines, as it underlies them all, great and small. And in order to do this the members ought to study the system as a whole, so that its parts may be comprehended. It is for the want of such study that we so often hear members, when asked to explain their theosophy, saying, "Well, to tell the truth, I know how it all is, but am not able to make it clear to you."

They are not clear because they have not taken the time and trouble to learn the few fundamental propositions and how to apply them to any and every question.

A very common error is the supposition that new men, new enquirers, can be converted to theosophy and brought into its ranks by taking up and enforcing phenomena. In the term "phenomena" I include all such as spiritualism, clairvoyance, clair-audience, psychometry, hypnotism, mesmerism, thought-reading, and the like. These convert but few if any, because there is not much known about them and so many proofs are required before belief is induced. And even a belief in these things gives no sound basis of a theosophical character. A perfect illustration of this is seen in the history of H.P. Blavatsky, who for many years has permitted phenomena to occur with herself for the benefit of certain specific persons. These have been talked about by the whole world, and the Psychical Society saw fit to send a man to look into them after they had taken place, but although the very persons who saw them happen testified to their genuineness, they were denied by him and all laid to fraud and confederation. Everyone who was inclined from the first to believe in them continued to so believe, and those who never believed remained in the same state as before.

The best attested phenomena are ever subject to doubt so long as the philosophy on which they depend is not understood.

Furthermore, the mass of men and women in the world are not troubled about phenomena. These they think can be left alone for the present because more pressing things engage their attention and call for solution. The great problems of life: why we are here, why we suffer, and where may justice be found that will show the reason for the sufferings of the good man, or, indeed, for the sufferings of any one, press upon us. For each man thinks he is unjustly borne hard upon by fate when his cherished plans go for nothing, or his family is carried off by death, or his name is disgraced by a wayward child, or when, as is very often the case, he is unjustly accused and injured by his fellow-men. There are many who find themselves born poor when others less worthy are rich, and they ask why it is all thus and get no reply from the common religious systems of the day. It is the life and its sorrows that destroy our peace, and every human heart wants to know the reason for it.

We must therefore offer theories that will give the answer, and these theories are the great doctrines of karma and reincarnation. These show justice triumphant in the world, meting out reward or punishment as it is deserved in any state of life. After an experience of fifteen years in the Society's work I have seen that more good and useful men and women have been attracted to our movement by these doctrines than have ever come to it by reason of phenomena, and that a great many have left our ranks who began on the phenomenal side. The members in general may not be aware of the fact that when the Society was formed the greater number of its New York members were spiritualists and that they nearly all left us long ago.

There is a mysterious power in these doctrines of karma and reincarnation which at last forces them upon the belief of those who take them up for study. It is due to the fact that the ego is itself the experiencer of rebirth and karma and has within a clear recollection of both, and rejoices, as it were, when it finds the lower mind taking



them up for study. Each person is the concentration and result of karma, and is compelled from within to believe. The ethics of theosophy as enforced and illuminated by these twin doctrines should therefore be the object of our search and promulgation.

Furthermore, this course is authorized, for those who believe in the Adepts, by their words written about us. I quote:

It is the insatiable craving for phenomena made so often degrading that has caused you so much trouble. Let the Society henceforth flourish upon its moral worth and the study of philosophy and ethics put into practice.

The next question is how to carry all this out in practice.

*First*, by having the Branch open to the public and never private.

*Second*, by regular attendance and meetings.

*Third*, by establishing a library, at first with the few important books, which few can be added to by the members from time to time through donations of books which they have read.

*Fourth*, by always having an article, original or otherwise, for reading and discussion. If literary talent is not available, its want can be supplied from the great quantity of articles which have come out in the Society's magazines during the last fifteen years. In those nearly every subject of theosophical interest has been written upon and explained. They can be looked up with very little labour, and used at each meeting. And they can be carried on upon settled lines so as to go over each subject fully. It will be found that nearly all the questions that now puzzle new members have been at one time or another illustrated and explained in these articles.

*Fifth*, by a careful elementary study of our doctrines from one or two books until the main outline of all is grasped. Take, for instance, *Esoteric Buddhism*. This gives the system in the main, and many persons have read it, but a great many of these have done this but once. For them there often arise questions they might easily solve if they had made the system as a whole a part of their mental furniture. This book can be corrected by the *Secret Doctrine*, in which Mme. Blavatsky has said that *Esoteric Buddhism* is in the main correct, and she gives the means for supplying its deficiencies. Then there is that most useful book, *Five Years of Theosophy*, containing some of the most valuable articles that appeared in the *Theosophist*.

*Sixth*, by a method of discussion which does not permit any one person in the Branch to assert that his or her views are the correct ones. We cannot get at truth by assertion, but only by calm consideration of views advanced, and the self-asserting person is very nearly always close to error. I know this view is contrary to that of American independence, which leads us on forever to assert ourselves. The true philosophy annuls this and teaches that it is only from the concurrence of investigation that the truth can be arrived at. And the deeper occultism says that the self-asserter debars himself from truth forever. No one mind has all the knowledge possible, and each one is naturally capable of seeing but the one side that is easy for him by reason of his race inheritance and the engrafted tendencies of his education.

*Seventh*, by remembering that we cannot at once alter the constitutional tendencies of the atoms of our brains, nor in a flash change ourselves. We are insensibly affected by our education, by the ideas of our youth, by the thought, whatever it was, that preceded our entrance upon theosophy. We require to have patience, not with the system of theosophy, but with ourselves, and be willing to wait for the gradual effect of the new ideas upon us.

The taking up of these ideas is, in effect, a new mental incarnation, and we, just as is the case of a new manvantara, have to evolve from the old estate and with care gradually eradicate the former bias. It is taught in the *Secret Doctrine* that the moon is the parent of the earth and has given to us all that we are now working over in our world. It is the same in the case under consideration. Our former mental state is our mental moon, and has given us certain material which we must work over, for otherwise we attempt to go contrary to a law of nature and will be defeated.

Some may ask if there is not any sort of study that will enable us to shave off these old erroneous modes of thought. To them I can only give the experience of many of my friends in the same direction. They say, and they are supported by the very highest authority, that the one process is to enquire into and attempt to understand the law of spiritual unity and the fact that no one is separate but that all are one in the plane of spirit, and that no single person has a particular spirit of his own, but that *atman*, called the “seventh Principle,” is, in fact, the synthesis of the whole and is the common property of every being high and low, human, animal, animate, inanimate, or divine. This is the teaching of the *Mundaka Upanishad* of the Hindus, and the meaning of the title “Mundaka” is “Shaving,” because it shaves off the errors which stand in the way of truth, permitting then the brilliant lamp of spiritual knowledge to illuminate our inner nature.

And for those who desire to find the highest ethics and philosophy condensed in one book, I would recommend the *Bhagavad Gītā*, studied with the aid of such lectures as those of our Hindu brother — now deceased — Subba Row of Madras. They have been reprinted from the *Theosophist* and can be procured by any one.<sup>1</sup> In the *Secret Doctrine* Mme. Blavatsky says: “The best metaphysical definition of primeval theogony in the spirit of the Vedāntins may be found” in these lectures.

In the conclusion of *The Key to Theosophy*<sup>2</sup> H.P. Blavatsky, speaking of the future of the Theosophical Society, writes:

Its future will depend almost entirely upon the degree of selflessness, earnestness, devotion, and last but not least, upon the amount of knowledge and wisdom possessed by those members on whom it will fall to carry on the work and to direct the Society after the death of the Founders. If they cannot be free from the bias of theological education, the result can only be that the Society will drift off on to some sandbank of thought or another, and there remain a stranded carcass to moulder and die. . . . But if that danger be averted the Society will live on into and through the twentieth century. It will burst asunder

<sup>1</sup> [The *Theosophist* for February, March, and June, 1887; and *Notes on the Bhagavad Gītā*, Theosophical University Press, Pasadena. — *Dara Eklund*.]

<sup>2</sup> [Paraphrased from pages 304-6. — *Dara Eklund*.]

the iron fetters of creed and caste. The West will learn to understand and appreciate the East at its full value. The development of psychic powers will proceed healthily and normally, and mankind will be saved from terrible bodily and mental dangers which are inevitable where those powers develop in a hot-bed of selfishness and passion as they now threaten to do.

At the last quarter of every century one or more persons appear in the world as the agents of the masters, and a greater or less amount of occult knowledge is given out.

She concludes by stating that the present T.S. is one of those attempts to help the world, and the duty of every member is made plain that they should preserve this body with its literature and original plans so as to hand it on to our successors who shall have it ready at the last quarter of the next century for the messenger of the Masters who will then, as now, reappear. Failure or success in this duty presents no obscure outcome. If we succeed, then in the twentieth century that messenger will find the materials in books, in thought and in popular terms, to permit him or her to carry forward the great work to another stage without the fierce opposition and the tremendous obstacles which have frowned upon us during the last fifteen years just closed. If we fail, then the messenger will waste again many precious years in re-preparing the ground, and ours will be the responsibility.



## 6 How should we treat others?

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The subject relates to our conduct toward and treatment of our fellows, including in that term all people with whom we have any dealings. No particular mode of treatment is given by Theosophy. It simply lays down the law that governs us in all our acts, and declares the consequences of those acts. It is for us to follow the line of action which shall result first in harmony now and forever, and second, in the reduction of the general sum of hate and opposition in thought or act which now darkens the world.

The great law which Theosophy first speaks of is the law of karma, and this is the one which must be held in view in considering the question. Karma is called by some the “law of ethical causation,” but it is also the law of action and reaction; and in all departments of nature the reaction is equal to the action, and sometimes the reaction from the unseen but permanent world seems to be much greater than the physical act or word would appear to warrant on the physical plane. This is because the hidden force on the unseen plane was just as strong and powerful as the reaction is seen by us to be. The ordinary view takes in but half of the facts in any such case and judges wholly by superficial observation.

If we look at the subject only from the point of view of the person who knows not of Theosophy and of the nature of man, nor of the forces Theosophy knows to be operating all the time, then the reply to the question will be just the same as the everyday man makes. That is, that he has certain rights he must and will and ought to protect; that he has property he will and may keep and use any way he pleases; and if a man injure him he ought to and will resent it; that if he is insulted by word or deed he will at once fly not only to administer punishment on the offender, but also try to reform, to admonish, and very often to give that offender up to the arm of the law; that if he knows of a criminal he will denounce him to the police and see that he has meted out to him the punishment provided by the law of man. Thus in everything he will proceed as is the custom and as is thought to be the right way by those who live under the Mosaic retaliatory law.

But if we are to inquire not the subject as Theosophists, and as Theosophists who know certain laws and who insist on the absolute sway of karma, and as people who know what the real constitution of man is, then the whole matter takes on, or ought to take on, a wholly different aspect.

The untheosophical view is based on separation, the Theosophical upon unity absolute and actual. Of course if Theosophists talk of unity but as a dream or a mere metaphysical thing, then they will cease to be Theosophists, and be mere professors, as the Christian world is today, of a code not followed. If we are separate one from the other the world is right and resistance is a duty, and the failure to condemn those who offend is a distinct breach of propriety, of law, and of duty. But if we are all united as a physical and psychical fact, then the act of condemning, the fact of resistance, the insistence upon rights on all occasions — all of which means the en-



tire lack of charity and mercy — will bring consequences as certain as the rising of the sun tomorrow.

What are those consequences, and why are they?

They are simply this, that the real man, the entity, the thinker, will react back on you just exactly in proportion to the way you act to him, and this reaction will be in another life, if not now, and even if now felt will still return in the next life.

The fact that the person whom you condemn, or oppose, or judge seems now in this life to deserve it for his acts in this life, does not alter the other fact that his nature will react against you when the time comes. The reaction is a law not subject to nor altered by any sentiment on your part. He may have, truly, offended you and even hurt you, and done that which in the eye of man is blameworthy, but all this does not have anything to do with the dynamic fact that if you arouse his enmity by your condemnation or judgment there will be a reaction on you, and consequently on the whole of society in any century when the reaction takes place. This is the law and the fact as given by the Adepts, as told by all sages, as reported by those who have seen the inner side of nature, as taught by our philosophy and easily provable by anyone who will take the trouble to examine carefully. Logic and small facts of one day or one life, or arguments on lines laid down by men of the world who do not know the real power and place of thought nor the real nature of man cannot sweep this away. After all argument and logic it will remain. The logic used against it is always lacking in certain premises based on facts, and while seeming to be good logic, because the missing facts are unknown to the logician, it is false logic. Hence an appeal to logic that ignores facts which we know are certain is of no use in this inquiry. And the ordinary argument always uses a number of assumptions which are destroyed by the actual inner facts about thought, about karma, about the reaction by the inner man.

The Master “K.H.,” once writing to Mr. Sinnett in the *Occult World*, and speaking for his whole order and not for himself only, distinctly wrote that the man who goes to denounce a criminal or an offender works not with nature and harmony but against both, and that such act tends to destruction instead of construction. Whether the act be large or small, whether it be the denunciation of a criminal, or only your own insistence on rules or laws or rights, does not alter the matter or take it out of the rule laid down by that Adept. For the only difference between the acts mentioned is a difference of degree alone; the act is the same in kind as the violent denunciation of a criminal. Either this Adept was right or wrong. If wrong, why do we follow the philosophy laid down by him and his messenger, and concurred in by all the sages and teachers of the past? If right, why this swimming in an adverse current, as he said himself, why this attempt to show that we can set aside karma and act as we please without consequences following us to the end of time? I know not. I prefer to follow the Adept, and especially so when I see that what he says is in line with facts in nature and is a certain conclusion from the system of philosophy I have found in Theosophy.

I have never found an insistence on my so-called rights at all necessary. They preserve themselves, and it must be true if the law of karma is the truth that no man offends against me unless I in the past have offended against him.

In respect to man, karma has no existence without two or more persons being considered. You act, another person is affected, karma follows. It follows on the thought of each and not on the act, for the other person is moved to thought by your act. Here are two sorts of karma, yours and his, and both are intermixed. There is the karma or effect on you of your own thought and act, the result on you of the other person's thought; and there is the karma on or with the other person consisting of the direct result of your act and his thoughts engendered by your act and thought. This is all permanent. As affecting you there may be various effects. If you have condemned, for instance, we may mention some: (a) the increased tendency in yourself to indulge in condemnation, which will remain and increase from life to life; (b) this will at last in you change into violence and all that anger and condemnation may naturally lead to; (c) an opposition to you is set up in the other person, which will remain forever until one day both suffer for it, and this may be in a tendency in the other person in any subsequent life to do you harm and hurt you in the million ways possible in life, and often also unconsciously. Thus it may all widen out and affect the whole body of society. Hence no matter how justifiable it may seem to you to condemn or denounce or punish another, you set up cause for sorrow in the whole race that must work out some day. And you must feel it.

The opposite conduct, that is, entire charity, constant forgiveness, wipes out the opposition from others, expends the old enmity and at the same time makes no new similar causes. Any other sort of thought or conduct is sure to increase the sum of hate in the world, to make cause for sorrow, to continually keep up the crime and misery in the world. Each man can for himself decide which of the two ways is the right one to adopt.

Self-love and what people call self-respect may shrink from following the Adept's view I give above, but the Theosophist who wishes to follow the law and reduce the general sum of hate will know how to act and to think, for he will follow the words of the Master of H.P.B. who said:

Do not be ever thinking of yourself and forgetting that there are others; for you have no karma of your own, but the karma of each one is the karma of all.

And these words were sent by H.P.B. to the American Section and called by her words of wisdom, as they seem also to me to be, for they accord with law. They hurt the *personality* of the nineteenth century, but the personality is for a day, and soon it will be changed if Theosophists try to follow the law of charity as enforced by the inexorable law of karma. We should all constantly remember that if we believe in the Masters we should at least try to imitate them in the charity they show for our weakness and faults. In no other way can we hope to reach their high estate, for by beginning thus we set up a tendency which will one day perhaps bring us near to their development; by not beginning we put off the day forever.





## 7 Mesmerism

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This is the name given to an art, or the exhibition of a power to act upon others and the facility to be acted upon, which long antedate the days of Anton Mesmer. Another name for some of its phenomena is Hypnotism, and still another is Magnetism. The last title was given because sometimes the person operated on was seen to follow the hand of the operator, as if drawn like iron filings to a magnet. These are all used today by various operators, but by many different appellations it has been known; fascination is one, and psychologizing is another, but the number of them is so great it is useless to go over the list.

Anton Mesmer, who gave greater publicity in the Western world to the subject than any other person, and whose name is still attached to it, was born in 1734, and some few years before 1783, or about 1775, obtained great prominence in Europe in connection with his experiments and cures; but, as H.P. Blavatsky says in her *Theosophical Glossary*, he was only a rediscoverer. The whole subject had been explored long before his time — indeed many centuries anterior to the rise of civilization in Europe — and all the great fraternities of the East were always in full possession of secrets concerning its practice which remain still unknown. Mesmer came out with his discoveries as agent, in fact — though, perhaps, without disclosing those behind him — of certain brotherhoods to which he belonged. His promulgations were in the last quarter of the century, just as those of the Theosophical Society were begun in 1875, and what he did was all that could be done at that time.

But in 1639, one hundred years before Mesmer, a book was published in Europe upon the use of mesmerism in the cure of wounds, and bore the title, *The Sympathetical Powder of Edricius Mohynus of Eburo*. These cures, it was said, could be effected at a distance from the wound by reason of the *virtue* or *directive faculty* between that and the wound. This is exactly one of the phases of both hypnotism and mesmerism. And along the same line were the writings of a monk named Uldericus Balk, who said diseases could be similarly cured, in a book concerning the lamp of life in 1611. In these works, of course, there is much superstition, but they treat of mesmerism underneath all the folly.

After the French Academy committee, including Benjamin Franklin, passed sentence on the subject, condemning it in substance, mesmerism fell into disrepute, but was revived in America by many persons who adopted different names for their work and wrote books on it. One of them named Dodds obtained a good deal of celebrity, and was invited during the life of Daniel Webster to lecture on it before a number of United States senators. He called his system “psychology,” but it was mesmerism exactly, even to details regarding nerves and the like. And in England also a good deal of attention was given to it by numbers of people who were not of scientific repute. They gave it no better reputation than it had before, and the press and public generally looked on them as charlatans and upon mesmerism as a delusion. Such was the state of things until the researches into what is now known as hypnotism brought that phase of the subject once more forward, and subsequently to 1875 the popular

mind gave more and more attention to the possibilities in the fields of clairvoyance, clairaudience, trance, apparitions, and the like. Even physicians and others, who previously scouted all such investigations, began to take them up for consideration, and are still engaged thereon. And it seems quite certain that, by whatever name designated, mesmerism is sure to have more and more attention paid to it. For it is impossible to proceed very far with hypnotic experiments without meeting mesmeric phenomena, and being compelled, as it were, to proceed with an enquiry into those as well.

The hypnotists unjustifiably claim the merit of discoveries, for even the uneducated so-called charlatans of the above-mentioned periods cited the very fact appropriated by hypnotists, that many persons were normally — for them — in a hypnotized state, or, as they called it, in a psychologized condition, or negative one, and so forth, according to the particular system employed.

In France Baron Du Potet astonished every one with his feats in mesmerism, bringing about as great changes in subjects as the hypnotizers do now. After a time and after reading old books, he adopted a number of queer symbols that he said had the most extraordinary effect on the subject, and refused to give these out to any except pledged persons. This rule was violated, and his instructions and figures were printed not many years ago for sale with a pretence of secrecy consisting in a lock to the book. I have read these and find they are of no moment at all, having their force simply from the will of the person who uses them. The Baron was a man of very strong natural mesmeric force, and made his subjects do things that few others could bring about. He died without causing the scientific world to pay much attention to the matter.

The great question mooted is whether there is or is not any actual fluid thrown off by the mesmerizer. Many deny it, and nearly all hypnotizers refuse to admit it. H.P. Blavatsky declares there is such a fluid, and those who can see into the plane to which it belongs assert its existence as a subtle form of matter. This is, I think, true, and is not at all inconsistent with the experiments in hypnotism, for the fluid can have its own existence at the same time that people may be self-hypnotized by merely inverting their eyes while looking at some bright object. This fluid is composed in part of the astral substance around every one, and in part of the physical atoms in a finely divided state. By some this astral substance is called the *aura*. But that word is indefinite, as there are many sorts of aura and many degrees of its expression. These will not be known, even to Theosophists of the most willing mind, until the race as a whole has developed up to that point. So the word will remain in use for the present.

This aura, then, is thrown off by the mesmerizer upon his subject, and is received by the latter in a department of his inner constitution, never described by any Western experimenters, because they know nothing of it. It wakes up certain inner and non-physical divisions of the person operated on, causing a change of relation between the various and numerous sheaths surrounding the inner man, and making possible different degrees of intelligence and of clairvoyance and the like. It has no influence whatsoever on the Higher Self,<sup>1</sup> which it is impossible to reach by such means. Many

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<sup>1</sup> Ātma, in its vehicle Buddhi. [ED.]

persons are deluded into supposing that the Higher Self is the responder, or that some spirit or what not is present, but it is only one of the many inner persons, so to say, who is talking or rather causing the organs of speech to do their office. And it is just here that the Theosophist and the non-Theosophist are at fault, since the words spoken are sometimes far above the ordinary intelligence or power of the subject in waking state. I therefore propose to give in the rough the theory of what actually does take place, as has been known for ages to those who see with the inner eye, and as will one day be discovered and admitted by science.

When the hypnotic or mesmerized state is complete — and often when it is partial — there is an immediate paralyzing of the power of the body to throw its impressions, and thus modify the conceptions of the inner being. In ordinary waking life every one, without being able to disentangle himself, is subject to the impressions from the whole organism; that is to say, every cell in the body, to the most minute, has its own series of impressions and recollections, all of which continue to impinge on the great register, the brain, until the impression remaining in the cell is fully exhausted. And that exhaustion takes a long time. Further, as we are adding continually to them, the period of disappearance of impression is indefinitely postponed. Thus the inner person is not able to make itself felt. But, in the right subject, those bodily impressions are by mesmerism neutralized for the time, and at once another effect follows, which is equivalent to cutting the general off from his army and compelling him to seek other means of expression.

The brain — in cases where the subject talks — is left free sufficiently to permit it to obey the commands of the mesmerizer and compel the organs of speech to respond. So much in general.

We have now come to another part of the nature of man which is a land unknown to the Western world and its scientists. By mesmerism other organs are set to work disconnected from the body, but which in normal state function with and through the latter. These are not admitted by the world, but they exist, and are as real as the body is — in fact some who know say they are more real and less subject to decay, for they remain almost unchanged from birth to death. These organs have their own currents, circulation if you will, and methods of receiving and storing impressions. They are those which in a second of time seize and keep the faintest trace of any object or word coming before the waking man. They not only keep them but very often give them out, and when the person is mesmerized their exit is untrammelled by the body.

They are divided into many classes and grades, and each one of them has a whole series of ideas and facts peculiar to itself, as well as centres in the ethereal body to which they relate. Instead now of the brain's dealing with the sensations of the body, it deals with something quite different, and reports what these inner organs see in any part of space to which they are directed. And in place of your having waked up the Higher Self, you have merely uncovered one of the many sets of impressions and experiences of which the inner man is composed, and who is himself a long distance from the Higher Self. These varied pictures, thus seized from every quarter, are normally overborne by the great roar of the physical life, which is the sum total of possible expression of a normal being on the physical plane whereon we move. They show

themselves usually only by glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always someone or other of the million small impressions of the day passed unnoticed by the physical brain, but caught unerringly by means of other sensoriums belonging to our astral double. For this astral body, or double, permeates the physical one as colour does the bowl of water. And although to the materialistic conceptions of the present day such a misty shadow is not admitted to have parts, powers, and organs, it nevertheless has all of these with a surprising power and grasp. Although perhaps a mist, it can exert under proper conditions a force equal to the viewless wind when it levels to earth the proud constructions of puny man.

In the astral body, then, is the place to look for the explanation of mesmerism and hypnotism. The Higher Self will explain the flights we seldom make into the realm of spirit, and is the God — the Father — within who guides His children up the long steep road to perfection. Let not the idea of it be degraded by chaining it to the low floor of mesmeric phenomena, which any healthy man or woman can bring about if they will only try. The grosser the operator the better, for thus there is more of the mesmeric force, and if it be the Higher Self that is affected, then the meaning of it would be that gross matter can with ease affect and deflect the high spirit — and this is against the testimony of the ages.

A Paramahansa of the Himālayas has put in print the following words:

Theosophy is that branch of Masonry which shows the Universe in the form of an egg.

Putting on one side the germinal spot in the egg, we have left five other main divisions: The fluid, the yolk, the skin of the yolk, the inner skin of the shell, and the hard shell. The shell and the inner skin may be taken as one. That leaves us four, corresponding to the old divisions of fire, air, earth, and water. Man, roughly speaking, is divided in the same manner, and from these main divisions spring all his manifold experiences on the outer and the introspective planes. The human structure has its skin, its blood, its earthy matter — called bones for the moment, its flesh, and lastly the great germ which is insulated somewhere in the brain by means of a complete coat of fatty matter.

The skin includes the mucous, all membranes in the body, the arterial coats, and so on. The flesh takes in the nerves, the animal cells so-called, and the muscles. The bones stand alone. The blood has its cells, the corpuscles, and the fluid they float in. The organs, such as the liver, the spleen, the lungs, include skin, blood, and mucous. Each of these divisions and all of their subdivisions have their own peculiar impressions and recollections, and all, together with the co-ordinator the brain, make up the man as he is on the visible plane.

These all have to do with the phenomena of mesmerism, although there are those who may think it not possible that mucous membrane or skin can give us any knowledge. But it is nevertheless the fact, for the sensations of every part of the body affect each cognition, and when the experiences of the skin cells, or any other, are most prominent before the brain of the subject, all his reports to the operator will be

drawn from that, unknown to both, and put into language for the brain's use so long as the next condition is not reached. This is the Esoteric Doctrine, and will at last be found true. For man is made up of millions of lives, and from these, unable of themselves to act rationally or independently, he gains ideas, and as the master of all puts those ideas, together with others from higher planes, into thought, word, and act. Hence at the very first step in mesmerism this factor has to be remembered, but nowadays people do not know it and cannot recognize its presence, but are carried away by the strangeness of the phenomena.

The very best of subjects are mixed in their reports, because the things they do see are varied and distorted by the several experiences of the parts of their nature I have mentioned, all of which are constantly clamouring for a hearing. And every operator is sure to be misled by them unless he is himself a trained seer.

The next step takes us into the region of the inner man, not the spiritual being, but the astral one who is the model on which the outer visible form is built. The inner person is the mediator between mind and matter. Hearing the commands of mind, he causes the physical nerves to act and thus the whole body. All the senses have their seat in this person, and every one of them is a thousand-fold more extensive in range than their outer representatives, for those outer eyes and ears, and sense of touch, taste, and smell, are only gross organs which the inner ones use, but which of themselves can do nothing.

This can be seen when we cut off the nerve connection, say from the eye, for then the inner eye cannot connect with physical nature and is unable to see an object placed before the retina, although feeling or hearing may in their way apprehend the object if those are not also cut off.

These inner senses can perceive under certain conditions to any distance regardless of position or obstacle. But they cannot see everything, nor are they always able to properly understand the nature of everything they do see. For sometimes that appears to them with which they are not familiar. And further, they will often report having seen what they are desired by the operator to see, when in fact they are giving unreliable information. For, as the astral senses of any person are the direct inheritance of his own prior incarnations, and are not the product of family heredity, they cannot transcend their own experience, and hence their cognitions are limited by it, no matter how wonderful their action appears to him who is using only the physical sense-organs. In the ordinary healthy person these astral senses are inextricably linked with the body and limited by the apparatus which it furnishes during the waking state. And only when one falls asleep, or into a mesmerized state, or trance, or under the most severe training, can they act in a somewhat independent manner. This they do in sleep, when they live another life than that compelled by the force and the necessities of the waking organism. And when there is a paralysation of the body by the mesmeric fluid they can act, because the impressions from the physical cells are inhibited.

The mesmeric fluid brings this paralyzing about by flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part* and thus disconnecting the outer from the inner man. As the whole sys-



tem of physical nerves is sympathetic in all its ramifications, when certain major sets of nerves are affected others by sympathy follow into the same condition. So it often happens with mesmerized subjects that the arms or legs are suddenly paralyzed without being directly operated on, or, as frequently, the sensation due to the fluid is felt first in the fore-arm, although the head was the only place touched.

There are many secrets about this part of the process, but they will not be given out, as it is easy enough for all proper purposes to mesmerize a subject by following what is already publicly known. By means of certain nerve points located near the skin the whole system of nerves may be altered in an instant, even by a slight breath from the mouth at a distance of eight feet from the subject. But modern books do not point this out.

When the paralyzing and change of polarity of the cells are complete the astral man is almost disconnected from the body. has he any structure? What mesmerizer knows? How many probably will deny that he has any structure at all? Is he only a mist, an idea? And yet, again, how many subjects are trained so as to be able to analyse their own astral anatomy?

But the structure of the inner astral man is definite and coherent. it cannot be fully dealt with in a magazine article, but may be roughly set forth, leaving readers to fill in the details.

Just as the outer body has a spine which is the column whereon the being sustains itself with the brain at the top, so the astral body has its spine and brain. It is material, for it is made of matter, however finely divided, and is not of the nature of the spirit.

After the maturity of the child before birth this form is fixed, coherent, and lasting, undergoing but small alteration from that day until death. And so also as to its brain; that remains unchanged until the body is given up, and does not, like the outer brain, give up cells to be replaced by others from hour to hour. These inner parts are thus more permanent than the outer correspondents to them. Our material organs, bones, and tissues are undergoing change each instant. They are suffering always what the ancients called "the constant momentary dissolution of minor units of matter," and hence within each month there is a perceptible change by way of diminution or accretion. This is not the case with the inner form. It alters only from life to life, being constructed at the time of reincarnation to last for a whole period of existence. For it is the model fixed by the present evolutionary proportions for the outer body. It is the collector, as it were, of the visible atoms which make us as we outwardly appear. So at birth it is potentially of a certain size, and when that limit is reached it stops the further extension of the body, making possible what are known today as average weights and average sizes. At the same time the outer body is kept in shape by the inner one until the period of decay. And this decay, followed by death, is not due to bodily disintegration *per se*, but to the fact that the term of the astral body is reached, when it is no longer able to hold the outer frame intact. Its power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes.



Now, as in our physical form the brain and spine are the centres for nerves, so in the other there are the nerves which ramify from the inner brain and spine all over the structure. All of these are related to every organ in the outer visible body. They are more in the nature of currents than nerves, as we understand the word, and may be called *astro-nerves*. They move in relation to such great centres in the body outside, as the heart, the pit of the throat, umbilical centre, spleen, and sacral plexus. And here, in passing, it may be asked of the Western mesmerizers what do they know of the use and power, if any, of the umbilical centre? They will probably say it has no use in particular after the accomplishment of birth. But the true science of mesmerism says there is much yet to be learned even on that one point; and there is no scarcity, in the proper quarters, of records as to experiments on, and use of, this centre.

The astro-spinal column has three great nerves of the same sort of matter. They may be called ways or channels, up and down which the forces play, that enable man inside and outside to stand erect, to move, to feel, and to act. In description they answer exactly to the magnetic fluids, that is, they are respectively positive, negative, and neutral, their regular balance being essential to sanity. When the astral spine reaches the inner brain the nerves alter and become more complex, having a final great outlet in the skull. Then, with these two great parts of the inner person are the other manifold sets of nerves of similar nature related to the various planes of sensation in the visible and invisible worlds. These all then constitute the personal actor within, and in these is the place to seek for the solution of the problems presented by mesmerism and hypnotism.

Disjoin this being from the outer body with which he is linked, and the divorce deprives him of freedom temporarily, making him the slave of the operator. But mesmerizers know very well that the subject can and does often escape from control, puzzling them often, and often giving them fright. This is testified to by all the best writers in the Western schools.

Now this inner man is not by any means omniscient. he has an understanding that is limited by his own experience, as said before. Therefore, error creeps in if we rely on what he says in the mesmeric trance as to anything that requires philosophical knowledge, except with rare cases that are so infrequent as not to need consideration now. For neither the limit of the subject's power to know, nor the effect of the operator on the inner sensoriums described above, is known to operators in general, and especially not by those who do not accept the ancient division of the inner nature of man. The effect of the operator is almost always to colour the reports made by the subject.

Take an instance: A. was a mesmerizer of C., a very sensitive woman, who had never made philosophy a study. A. had his mind made up to a certain course of procedure concerning other persons and requiring argument. But before action he consulted the sensitive, having in his possession a letter from X., who is a very definite thinker and very positive; while A., on the other hand, was not definite in idea although a good physical mesmerizer. The result was that the sensitive, after falling into the trance and being asked on the question debated, gave the views of X., whom she had not known, and so strongly that A. changed his plan although not his conviction, not

knowing that it was the influence of the ideas of X. then in his mind, that had deflected the understanding of the sensitive. The thoughts of X., being very sharply cut, were enough to entirely change any previous views the subject had. What reliance, then, can be placed on untrained seers? And all the mesmeric subjects we have are wholly untrained, in the sense that the word bears with the school of ancient mesmerism of which I have been speaking.

The processes used in mesmeric experiment need not be gone into here. There are many books declaring them, but after studying the matter for the past twenty-two years, I do not find that they do other than copy one another, and that the entire set of directions can, for all practical purposes, be written on a single sheet of paper. But there are many other methods of still greater efficiency anciently taught, that may be left for another occasion.



## 8 The sheaths of the soul

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In my last article, “Mesmerism,” I arrived at the point where we discover that the inner mortal man has several sheaths through which he obtains touch with Nature, feeling her motions and exhibiting in return his own powers and functions. It is a doctrine as old as any Esoteric School now alive, and far more ancient than the modern scientific academies; an understanding of it is absolutely needful if we are to gain an adequate comprehension of real Mesmerism.

Instead of looking at the human being as that which we see, it is to be regarded as a being altogether different, functioning and perceiving in a way quite peculiar to itself, and being compelled to translate every outward impression, as well as those coming from within, from one language into another, that is to say from pictures into words, signs and acts, or *vice versa*. This statement is vague, I admit, yet nevertheless true. The vagueness arises from the difficulties of a language that has as yet dealt but slightly with these subjects, and the development of which has gone on in a civilization wholly materialistic. Man is a Soul, and as such stands among material things. This Soul is not only on its way upward for itself, but is compelled at the same time to draw up, refine, purge and perfect the gross matter — so-called — in which it is compelled to live. For though we call the less fine stages of substance by the name “matter,” it is, however, made up of lives which have in them the potentiality of becoming Souls in the enormously distant future; and the Soul being itself a life made up of smaller ones, it is under the brotherly necessity of waiting in the bonds of matter long enough to give the latter the right impetus along the path of perfection.

So during the long ages that have passed since the present evolution began in this solar system, the Soul has constructed for its own use various sheaths, ranging from very fine ones, near to its own essential being, to those that are more remote, ending with the outer physical one, and that one the most illusionary of them all, although appearing from the outside to be the truly real. These sheaths are necessary if the Soul is to know or to act. For it cannot by itself understand Nature at all, but transforms instantly all sensations and ideas by means of the different sheaths, until in the process it has directed the body below, or obtained itself experience above. By this I mean that whatever Soul initiates, it has to pass along through the several sheaths, each reporting, as it were, to the one next below it; and in like manner they report from below upward in the case of sensations from natural phenomena and impressions on the outside. In the beginnings of evolution, during all its stages, this took appreciable amounts of solar time, but at this point of the system’s march along the line of growth it takes such an infinitesimally short space that we are justified in calling it instantaneous in all cases of normal and well-balanced persons. There are, of course, instances where longer time is used in consequence of the slower action of some one of the sheaths.

The number of sharply defined sheaths of the Soul is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven, and every one in each collection of seven

partakes of the nature of its own class. There may, therefore, be said to exist forty-nine sheaths possible of classification.

Physical body may be recognized as one sheath, and the sub-divisions in it are such as skin, blood, nerves, bones, flesh, mucous membrane and . . .

Astral body is another, but not so easily recognized by the men of today. It has also its own sub-divisions answering in part to those of the physical body. But being one stage higher than the latter it includes in one of its own sub-divisions several of those in the body. For instance, the surface sensations of blood, skin, flesh and mucous membrane will be included in a single one of the astral sub-divisions.

And exactly at this point the Esoteric Schools diverge from and appear to contradict modern pathology and physiology. For the modern school admits only the action of nerves along skin and mucous membrane and in flesh, as the receivers and transmitters of sensation. It would appear to be so, but the facts *on the inside* are different, or rather more numerous, leading to additional conclusions. Likewise too we clash with the nineteenth century in the matter of the blood. We say that the blood cells and the fluid they float in receive and transmit sensation.

Each sub-division among the physical sheaths performs not only the duty of receiving and transmitting sensations, but also has the power of retaining a memory of them which is registered in the appropriate ganglion of the body, and continually, from there, implanted in the corresponding centre of sensation and action in the astral body. At the same time the physical brain has always the power, as is of course a common fact, of collecting all the physical sensations and impressions.

Having laid all this down — without stopping for argument, which would end in nothing without physical demonstrations being added — the next step is this. The lower man who collects, so to say, for the Soul's use, all the experiences below it, can either at will when trained, or involuntarily when forced by processes or accident or abnormal birth, live in the sensations and impressions of one or many of the various sheaths of the physical or astral body.

If trained, then there will be no delusions, or any temporary delusion will be easily dispersed. If untrained, delusion walks arm in arm with the sensations. If deceived or forced, the outer acts may be correctly performed but the free intelligence is absent, and all the delusions and illusions of hypnotic and mesmeric states show themselves.

If the inner lower man be functioning among the sensations — or planes, if you like — of some astral sense or centre, then clairvoyance or clairaudience comes on, because he is conveying to the brain those impressions derived from similar planes of nature in any direction.

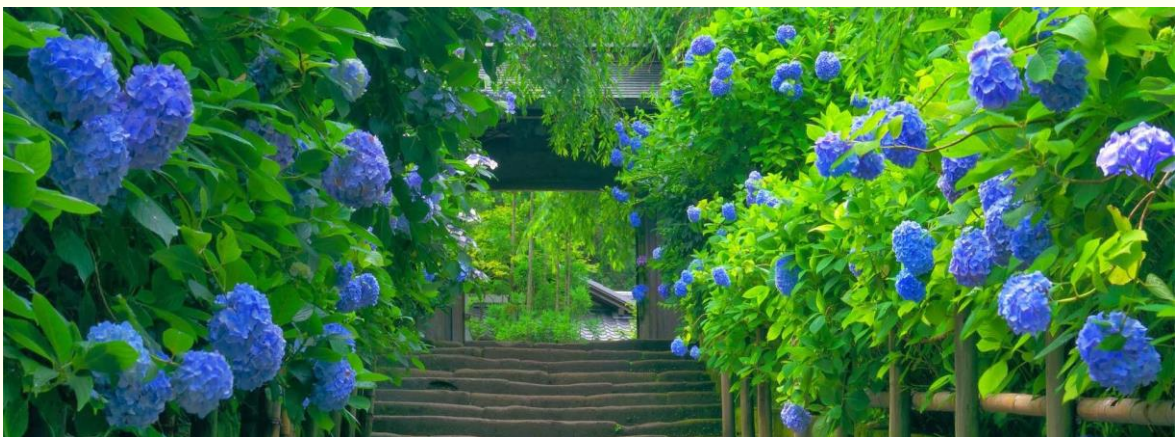
And when to this is added a partial touch of some minor physical sub-divisions of the sheaths, then delusion is made more complete, because the experience of a single set of cells is taken for the whole and reported, by means of the brain, in the language used by a normal being. Indeed so vast are the possible combinations in this department that I have only mentioned a few by way of illustration.



It is this possibility of the inner lower man being connected with one or more of the sheaths, and disconnected from all the rest, which has led one of the French schools of hypnotizers to conclude to the effect that every man is a collection of personalities, each complete in itself. The positions laid down above are not destroyed by the fact, as observed at Paris and Nancy, that the subject in hypnotic state No. 2 knows nothing about state No. 1, for each normal person, when acting normally, compounds all the various sets of sensations, experiences, and recollections into one whole, the sum total of all, and which is not recognizable as any one of them distinct from the rest.

It must also be remembered that each person has pursued in prior lives this or that course of action, which has trained and developed this or that Soul-sheath. And although at death many of them are dissolved as integral collections, the effect of such development formerly pursued is not lost to the reincarnating being. It is preserved through the mysterious laws that guide the atoms when they assemble for the birth of a new personal house to be occupied by the returning Soul. It is known that the atoms — physical and astral — have gone through every sort of training. When the Soul is reincarnating it attracts to itself those physical and astral atoms which are like unto its old experience as far as possible. It often gets back again some of the identical matter it used in its last life. And if the astral senses have received in the prior existence on earth great attention and development, then there will be born a medium or a real seer or sage. Which it will be depends upon the great balancing of forces from the prior life. For instance, one who in another incarnation attended wholly to psychic development without philosophy, or made other errors, will be born, maybe, as an irresponsible medium; another, again, of the same class, emerges as a wholly untrustworthy partial clairvoyant, and so on *ad infinitum*.

A birth in a family of wise devotees and real sages is declared from old time to be very difficult of attainment. This difficulty may be gradually overcome by philosophical study and unselfish effort for others, together with devotion to the Higher Self pursued through many lives. Any other sort of practice leads only to additional bewilderment.



# Echoes from the Orient: An anthology of 21 articles.

By William Q. Judge.

This compilation of twenty-one articles, on fundamental theosophical concepts, was excerpted from: Dara Eklund. (Comp.) *Echoes of the Orient: The Writings of William Quan Judge*. 2<sup>nd</sup> ed. Pasadena: Theosophical University Press, 2009-11 [4-vols.]. Vol. III, 2010; pp. 3-49. Frontispiece by Michael Cheval.

The reasons for choosing the series title *Echoes of the Orient* were provided in Volume I of this set. In that volume we distinguished our compilation from the series of articles William Q. Judge submitted to *Kate Field's Washington*. No selection of the works of Judge, however, would be complete without this broad outline of Theosophical teachings, which was subsequently printed in booklet form.

— DARA EKLUND



## Antecedent Words.

The title for these articles was chosen by Miss Kate Field when they were first sent for publication in her new paper, *Kate Field's Washington*, in January 1890, and to her belongs all the credit for an appropriate name. The use of the *nom de plume* "Ocultus" was also the suggestion of Miss Field, since it was intended that the personality of the author should be hidden until the series was completed.

The restrictions upon the treatment of the subject growing out of the popular character of the paper in which they were published precluded the detail and elaboration that would have been possible in a philosophical or religious periodical. No pretence is made that the subject of Theosophy as understood in the Orient has been exhaustively treated, for, believing that millions of years have been devoted by the sages who are the guardians of Theosophical truth to its investigation, I think no one writer could do more than to repeat some of the echoes reaching his ears.

WILLIAM Q. JUDGE

New York, September 1890



## A broad outline of cardinal theosophical concepts and doctrines.



What appears to the Western mind to be a very strange superstition prevails in India about wonderful persons who are said to be of immense age, and who keep themselves secluded in places not accessible to the ordinary traveller. So long has this been current in India that the name applied to these beings is well known in the Sanskrit language: “Mahatma,” a compound of two words, *mahā*, great, and *ātma*, soul. The belief in the existence of such persons is not confined to the ignorant, but is shared by the educated of all castes. The lower classes look upon the Mahatmas as a sort of gods, and think most of their wonderful powers and great age. The pundits, or learned class, and educated Hindus in general, have a different view; they say that Mahatmas are men or souls with unlimited knowledge of natural laws and of man’s history and development. They claim also that the Mahatmas — or Rishis, as they sometimes call them — have preserved the knowledge of all natural laws for ages, not only by tradition among their disciples, but also by actual records and in libraries existing somewhere in the many underground temples and passages in India. Some believers assert that there are also stores of books and records in secluded parts all over that part of Tibet which is not known to Europeans, access to them being possible only for the Mahatmas and Adepts.

The credence given to such a universal theory grows out of an old Indian doctrine that man is a spiritual being — a soul, in other words — and that this soul takes on different bodies from life to life on earth in order at last to arrive at such perfect knowledge, through repeated experience, as to enable one to assume a body fit to be the dwelling-place of a Mahatma or perfected soul. Then, they say, that particular soul becomes a spiritual helper to mankind. The perfected men are said to know the truth about the genesis of worlds and systems, as well as the development of man upon this and other planets.

Were such doctrines held only in India, it would be natural to pass the subject by with this brief mention. But when it is found that a large body of people in America and Europe hold the same beliefs, it is interesting to note such an un-Western development of thought. The Theosophical Society was founded in New York in 1875, with the avowed object of forming a nucleus for a Universal Brotherhood, and its founders state that they believe the Indian Mahatmas directed them to establish such a society. Since its foundation it has gained members in all countries, including people of wealth as well as those in moderate circumstances, and the highly cultured also. Within its ranks there flourish beliefs in the Mahatmas of India and in Reincarnation and its twin doctrine, Karma. This last holds that no power, human or divine, can

save one from the consequences of acts performed, and that in this life we are experiencing the results due to us for all acts and thoughts which were ours in the preceding incarnation.

This has brought out a large body of literature in books and magazines published in the United States, England, India, and elsewhere. Newspapers are published in the interest of the new-old cult in the vernacular of Hindustan and also in old Ceylon. Even Japan has its periodicals devoted to the same end, and to ignore so widespread a movement would bespeak ignorance of the factors at work in our development. When such an eminent authority as the great French savant, Émile Burnouf, says that the Theosophical movement must be counted as one of the three great religious influences in the world today, there is no need of an excuse for presenting its features in detail to readers imbued with the civilization of the West.<sup>1</sup>



In my former paper I merely hinted at the two principal doctrines promulgated by the Theosophical Society; it is well now to notice the fact that the Society itself was organized amid a shout of laughter, which at intervals ever since has been repeated. Very soon after it launched forth, its president, Col. H.S. Olcott, who during our late war was a familiar figure in Washington, found a new member in Baron Henry Louis de Palm, who died and obligingly left his body to the Colonel to be cremated. The funeral was held at Masonic Hall, New York, and attracted great attention. It was Theosophical in its character. Col. Olcott presided, a Spiritualist offered an invocation, and a Materialist read a service. All this, of course, drew forth satire from the press, but served the purpose of gaining some attention for the young Society. Its history since then has been remarkable, and it is safe to say that no other similar body in this century has drawn to itself so much consideration, stirred up such a thinking among people on mystical subjects, and grown so rapidly amid the loudest derision and against the fiercest opposition, within the short space of fifteen years.

While the press has been sneering and enemies have been plotting, the workers in the Society have established centres all over the world, and are today engaged persistently in sending out Theosophical literature into every nook and corner of the United States. A glance at the Theosophical map shows a line of Branches of the Society dotting a strip of this country which reaches from the city of New York to the Pacific Coast; at either end this belt spreads out to take in Boston and New Orleans in the East and San Francisco and San Diego in the West; while near the middle of the continent there is another accumulation of centres. This is claimed to be strictly and mystically Theosophical, because at each end of the magic line of effort and at its central point there is an accumulation of nuclei. It is a fact that the branches of the Society in America are rapidly running up into the first hundred. For some little time there existed in Washington a Branch of the Society called the Gnostic, but it never engaged in any active work. After it had been once incontinently dissolved by its president, who thereafter withdrew, leaving the presidency in the hands of another, the governing body of the American Theosophists formally dischartered the Gnostic,

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<sup>1</sup> [Cf. *Blavatsky Collected Writings*, X pp. 63-81]



and its members joined other Branches. There is, however, today a Washington Branch named boldly after the much lauded and belittled Mme. Blavatsky, while the Theosophical map shows an accumulation of influences in Washington that point to an additional Branch, and inquiry in official quarters discloses the fact that the matter is already mooted.

The Theosophical map of which I have spoken is a curiosity, an anomaly in the nineteenth century. Few of the members are allowed to see it; but those who are say that it is a register of the actual state, day by day, of the whole United States Section — a sort of weather map, with areas of pressure and Theosophical humidity in all directions. Where a Branch is well founded and in good condition, the spot or sensitive surface shows clearness and fixity. In certain places which are in a formative condition there is another appearance symptomatic of a vortex that may soon bring forth a Branch; while, wherever the principle of disintegration has crept into an existing organization, there the formerly bright and fixed spots grow cloudy. By means of this map, those who are managing the real growth of the movement can tell how it is going and aid it intelligently. Of course all this sounds ridiculous in our age; but whether true or false, there are many Theosophists who believe it. A similar arrangement would be desirable in other branches of our civilization.

The grand theories of the Theosophists regarding evolution, human races, religions and general civilization, as well as the future state of man and the various planets he inhabits, should engage our more serious attention; and of these I propose to speak at another time.



The first Echo from the burnished and mysterious East which reverberated from these pages sounded the note of Universal Brotherhood. Among the men of this day such an idea is generally accepted as vague and Utopian, but one which it will do no harm to subscribe to; they therefore quickly assent, and as quickly nullify the profession by action in the opposite direction. For the civilization of today, and especially of the United States, is an attempt to accentuate and glorify the individual. The oft-repeated declaration that any born citizen may aspire to occupy the highest office in the gift of the nation is proof of this, and the Mahatmas who guard the truth through the ages while nations are decaying, assert that the reaction is sure to come in a relapse into the worst forms of anarchy. The only way to prevent such a relapse is for men to really practice the Universal Brotherhood they are willing to accept with the tongue. These exalted beings further say that all men are — as a scientific and dynamic fact — united, whether they admit it or not; and that each nation suffers, on the moral as well as the physical plane, from the faults of all other nations, and receives benefit from the others also even against its will. This is due to the existence of an imponderable, tenuous medium which interpenetrates the entire globe, and in which all the acts and thoughts of every man are felt and impressed, to be afterward reflected again. Hence, say the Adepts, the thoughts or the doctrines and beliefs of men are of the highest importance, because those that prevail among people of a low character are just as much and as easily reflected upon the earth as are the thoughts and beliefs of persons occupying a higher plane of culture.

This is a most important tenet, if true; for, with the aid of the discoveries just now admitted by science respecting hypnotism, we are at once able to see that an enormous hypnotizing machine is about. As this tenuous medium — called by the men of the East “Ākāśa,” and by the medieval philosophers the “Astral Light” — is entirely beyond our control, we are at the mercy of the pictures made in it and reflected upon us.<sup>1</sup>

If to this we add the wonderfully interesting doctrine of Reincarnation, remembering also that the images made in the Astral Light persist for centuries, it is at once seen that upon returning again to earth-life we are affected for good or evil by the conduct, the doctrine and the aspirations of preceding nations and men. Returning here now, for instance, we are moved, without our knowledge, by the impressions made in the Astral Light at the time when the Indians, the Spaniards, and the harsh Puritans lived upon the earth. The words of the immortal Shakespeare —

The evil that men do lives after them;  
The good is oft interred with their bones,<sup>2</sup>

receive a striking exemplification under this doctrine. For, as the evil thoughts and deeds are the more material and therefore more firmly impacted into the Astral Light, while the good, being spiritual, easily fade out, we are in effect at the mercy of the evil done. And the Adepts assert that Shakespeare was, unconsciously to himself, inspired by one of their own number. I shall refer again to this branch of the subject. The scheme of evolution put forth by these beings and their disciples is so broad, deep and far-reaching as to stagger the ordinary mind. It takes in with ease periods of years running up into trillions and quadrillions. It claims that man has been on earth for millions of years more than science yet is willing to admit. It is not bound by the narrow scheme of biblical chronologists, nor startled by the magnificent age of civilizations which disappeared long ago. The keepers of this doctrine say that they and their predecessors lived in those older times, and have preserved not only the memory of them, but also complete records. These records, moreover, are not merely on perishable paper and palm leaf, but on imperishable stone. They point to such remains as the statues twenty-seven feet high found on Easter Island; to rows of gigantic statues in Asia, that by their varying heights show the gradual diminution of human stature, which kept pace with other degenerations; and, to crown all, they say that they possess today in the East the immense and well-guarded collections of records of all sorts. Not only are these records said to relate to the physical history of man, but also to his astral and spiritual evolution.

Before closing this paper, I can only indicate one of their basic doctrines in the scheme of evolution. That is, that the evolution of the inner, astral form of man came first in order, and continued for an immense number of years before his physical structure was built up around it. This, with other portions of the doctrine, is vital and will aid much in an understanding of the complex questions presented to us by the history of the human race, both that which is known and that which is still resting on conjecture.

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<sup>1</sup> [See “Akasha vs. Astral Light” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

<sup>2</sup> [*Julius Cæsar*, Act iii, 2, 80]

## IV

The records to which I referred in my last paper, as having been kept by the Adepts and now in the possession of their present representatives and successors — Adepts also — relate not only to the birth of planets in this solar system, but also to the evolution and development of man, through the various kingdoms of nature, until he reaches the most perfect condition which can be imagined. The evolution of the human being includes not only the genesis of his mortal frame, but, as well, the history of the inner man, whom they are accustomed to call the real one.

This, then, brings us to a very interesting claim put forward for the Wisdom Religion, that it pretends to throw light not only upon man's emotions and mental faculties, but also upon his prenatal and post-mortem states, both of which are of the highest interest and importance. Such questions as, "Where have I come from?" and, "What shall be my condition after death?" trouble and confuse the minds of all men, ignorant or cultured. Priests and thinkers have, from time to time, formulated theories, more or less absurd, as to those prenatal and post-mortem states, while the Science of today laughs in derision at the idea of making any inquiry into the matter whatever. Theologians have offered explanations, all of which relate only to what they suppose will happen to us after death, leaving entirely out of view and wholly unanswered the natural question, "What were we before we were born here?" And, taking them on their own ground, they are in a most illogical position, because, having once postulated immortality for the soul — the real man — they cannot deny immortality in either direction. If man is immortal, that immortality could never have had a beginning, or else it would have an end. Hence their only escape from the dilemma is to declare that each soul is a special creation. But this doctrine of a special creation for each soul born upon the earth, is not dwelt upon or expounded by the priests, inasmuch as it is deemed better to keep it discreetly in the background.

The Wisdom Religion, on the other hand, remains logical from beginning to end. It declares that man is a spiritual being, and allows of no break in the chain of anything once declared immortal. The Ego of each man is immortal; "always was existent, always will be, and never can be non-existent"; appearing now and again, and reappearing, clothed in bodies on each occasion different, it only appears to be mortal; it always remains the substratum and support for the personality acting upon the stage of life. And in those appearances as mortal, the questions mooted above — as to the prenatal and post-mortem states — are of vital interest, because knowledge or ignorance concerning them alters man's thought and action while an actor on the stage, and it is necessary for him to know in order that he may so live as to aid in the grand upward sweep of the evolutionary wave.

Now the Adepts have for ages pursued scientific experimentation and investigation upon those lines. Seers themselves of the highest order, they have recorded not only their own actual experiences beyond the veil of matter, on both sides, but have collected, compared, analysed and preserved the records of experiences of the same sort by hundreds of thousands of lesser seers, their own disciples; and this process has been going on from time immemorial. Let Science laugh as it may, the Adepts are the only true scientists, for they take into account every factor in the question, whereas

Science is limited by brain-power, by circumstance, by imperfection of instruments, and by a total inability to perceive anything deeper than the mere phenomena presented by matter. The records of the visions and experiences of the greater and lesser seers, through the ages, are extant today. Of their mass, nothing has been accepted except that which has been checked and verified by millions of independent observations; and therefore the Adepts stand in the position of those who possess actual experimental knowledge of what precedes the birth of the Ego in a human form, and what succeeds when the “mortal coil” is cast away.

This recording of experiences still goes on; for the infinity of the changes of Nature in its evolution permits of no stoppage, no “last word,” no final declaration. As the earth sweeps around the sun, it not only passes through new places in its orbit, but, dragged as it is by the sun through his greater orbit, involving millions of millions of years, it must in that larger circle enter upon new fields in space and unprecedented conditions. Hence the Adepts go farther yet and state that, as the phenomena presented by matter today are different from those presented a million years ago, so matter will in another million of years show different phenomena still. Indeed, if we could translate our sight to that time, far back in the past of our globe, we could see conditions and phenomena of the material world so different from those now surrounding us that it would be almost impossible to believe we had ever been in such a state as that then prevailing. And the changes toward the conditions that will prevail at a point equally remote in advance of us, in time, and which will be not less than those that have occurred, are in progress now. Nothing in the material world endures absolutely unchanged in itself or its conditions, even for the smallest conceivable portion of time. All that *is*, is forever in process of *becoming* something else. This is not mere transcendentalism, but is an old established doctrine called, in the East, “the doctrine of the constant, eternal change of atoms from one state into another.”

## V

The ancient doctrine of the constant, eternal change of every atom from state to state, is founded upon, or rather grows out of, another which postulates that there is no such thing as dead matter. At every conceivable point in the universe there are lives; nowhere can be found a spot that is dead; and each life is forever hastening onward to higher evolution. To admit this, we must of course grant that matter is never perceived by the eye or through any instrument. It is but the phenomena of matter that we recognize with the senses, and hence, say the sages, the thing denominated “matter” by us is an illusion. Even the protoplasm of the schools is not the original matter; it is simply another of the phenomena. This first original matter is called by Paracelsus and others primordial matter, the nearest approach to which in the Eastern school is found in the Sanskrit word *mūlaprakṛiti*. This is the root of matter, invisible, not to be weighed, or measured, or tested with any instrument of human invention. And yet it is the only real matter underlying all the phenomena to which we erroneously give its name. But even it is not dead, but full of the lives first referred to.

Now, bearing this in mind, we consider the vast solar system, yet vast only when not compared with the still greater aggregation of stars and planets around it. The great



sidereal year covered by the sun in going through the twelve signs of the zodiac includes over 25,000 mortal years of 365 days each. While this immense circuit is being traversed, the sun drags the whole solar system with him around his own tremendous orbit, and we may imagine — for there are no observations on the point — that, while the 25,000 years of travel around the zodiac have been passing, the solar system as a whole has advanced along the sun's own orbit only a little distance. But after millions of years shall have been consumed in these progresses, the sun must bring his train of planets to stellar space where they have never been before; here other conditions and combinations of matter may very well obtain — conditions and states of which our scientists have never heard, of which there never has been recorded one single phenomenon; and the difference between planetary conditions then and now will be so great that no resemblance shall be observed.

This is a branch of cyclic law with which the Eastern sages are perfectly familiar. They have inquired into it, recorded their observations, and preserved them. Having watched the uncountable lives during cycles upon cycles past, and seen their behaviour under different conditions in other stellar spaces long ago left behind, they have some basis upon which to draw conclusions as to what will be the state of things in ages yet to come.

This brings us to an interesting theory offered by Theosophy respecting life itself as exhibited by man, his death and sleep. It relates also to what is generally called "fatigue." The most usual explanation for the phenomenon of sleep is that the body becomes tired and more or less depleted of its vitality and then seeks repose. This, says Theosophy, is just the opposite of the truth, for, instead of having suffered a loss of vitality, the body, at the conclusion of the day, has more life in it than when it waked. During the waking state the life-waves rush into the body with greater intensity every hour, and, we being unable to resist them any longer than the period usually observed, they overpower us and we fall asleep. While sleeping, the life-waves adjust themselves to the molecules of the body; and when the equilibrium is complete we again wake to continue the contest with life. If this periodical adjustment did not occur, the life current would destroy us. Any derangement of the body that tends to inhibit this adjustment is a cause of sleeplessness, and perhaps death. Finally, death of the body is due to the inequality of the contest with the life force; it at last overcomes us, and we are compelled to sink into the grave. Disease, the common property of the human race, only reduces the power of the body to adjust and resist. Children, say the Adepts, sleep more than adults, and need earlier repose, because the bodily machine, being young and tender, is easily overcome by life and made to sleep.

Of course, in so short an article, I cannot elaborate this theory; but, although not probably acceptable now to Science, it will be one day accepted as true. As it is beginning to be thought that electricity is all-pervading, so, perhaps, ere long it will be agreed that life is universal even in what we are used to calling dead matter.

As, however, it is plain to any observant mind that there seems to be more or less intelligence in the operations of this life energy, we naturally approach another interesting Theosophical doctrine as to the beings and hierarchies directing this energy.

## VI

While studying these ancient ideas, we may as well prepare ourselves to have them clash with many long-accepted views. But since Science has very little save conjecture to offer when it attempts to solve the great problems of genesis and cosmogenesis, and, in the act of denying old dogmas, almost always starts with a hypothesis, the Theosophists may feel safe. In important matters, such as the heat of the sun or the history of the moon there is no agreement between scientists or astronomers. Newton, Pouillet, Zöllner, Secchi, Fizeau, Waterston, Rosetti, and others all differ about the sun, the divergence between their estimates of its heat being as high as 8,998,600 degrees.

If we find the Adepts stating that the moon is not a mass thrown off from the earth in cooling, but, on the contrary, is the progenitor of this globe, we need not fear the jeers of a Science that is as uncertain and unsafe in many things as it is positive.

Had I to deal only with those learned men of the schools who abide by the last utterance from the mouths of the leaders of Science, I should never attempt the task of speaking of the beings and hierarchies who guide the lives of which I wrote in my last. My pen would drop from a hand paralyzed by negations. But the spiritual beliefs of the common people will still be in vogue when the learned materialist has passed away. The great Immanuel Kant said:

I confess I am much disposed to assert the existence of Immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where nor when, yet be proved that the human soul stands, even in this life, in indissoluble connection with all immaterial natures in the Spirit world, that it reciprocally acts upon these, and receives impressions from them.<sup>1</sup>

And the greater number of men think so also.

That there are hierarchies ruling in the universe is not a new idea. It can be easily found today in the Christian Church. The early fathers taught it, St. Paul spoke of it, and the Roman Catholic Church has it clearly now in the Book of Ritual of the Spirits of the Stars. The four archangels who guard the four cardinal points represent the groups of rulers in the ancient system, or the heads of each group. In that system the rulers are named Dhyāni-Chohans. Although the Theosophical philosophy does not postulate a personal God, whether extra- or intra-cosmic, it cannot admit that Nature is left unaided in her work, but asserts that the Dhyāni-Chohans aid her, and are constantly occupied in directing the all-pervading life in its evolutionary movement. Mme. Blavatsky, speaking on this subject in her *Secret Doctrine*,<sup>2</sup> quotes from the old *Book of Dzyan*<sup>3</sup> thus:

AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE (*and*) THE LIPIKA — IN THE MIDDLE WHEEL.

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<sup>1</sup> [Träume eines Geistersehers, etc., Hartknoch, Riga & Mitau, 1766]

<sup>2</sup> [I, p. 118]

<sup>3</sup> [Stanza V.4]

The four angles are the four quarters, and the “middle wheel” is the centre of space, and that centre is everywhere, because as space is illimitable, the centre of it must be wherever the cognizing consciousness is. And the same author, using the Disciple’s *Catechism*, writes:

What is it that ever is? Space, the eternal Anupapādaka. What is it that ever was? The Germ in the Root. What is it that is ever coming and going? The Great Breath. Then, there are three Eternals? No, the three are one. That which ever is, is one; that which ever was is one, that which is ever being and becoming is also one: and this is Space.<sup>1</sup>

In this parentless and eternal space is the wheel in the centre where the Lipika are, of whom I cannot speak; at the four angles are the Dhyāni-Chohans, and doing their will among men on this earth are the Adepts — the Mahatmas. The harmony of the spheres is the voice of the Law, and that voice is obeyed alike by the Dhyāni-Chohan and the Mahatma — on their part with willingness, because they are the law; on the part of men and creatures because they are bound by the adamantine chains of the law which they do not understand.

When I said that nothing could be spoken about the Lipika, I meant that, because of their mysterious nature and incomprehensible powers, it is not possible to know enough to say anything with either sense or certainty. But of the Dhyāni-Chohans and the Adepts we may know something, and are often given, as it were, tangible proof of their existence. For the Adepts are living men, using bodies similar to ours; they are scattered all over the earth in all nations, they know each other, but not according to mere forms and Masonic signs of recognition, unless we call natural, physical, and astral signs Masonic. They have times when they meet together and are presided over by some among their number who are more advanced in knowledge and power than the rest; and these higher Adepts again have their communications, at which that One who presides is the highest; from these latter begins the communication with the Dhyāni-Chohans. All in their several degrees do that work which pertains to their degree, and although only to the Highest can be ascribed any governance or guidance of nature and mankind, yet the very least occupies an important place in the whole scheme. Freemasons and the numerous mock-Rosicrucians of the day will probably not unanimously accept this view, inasmuch as these Adepts have not submitted to their ritual; but that there has always been a widespread — and, if you please, a sometimes sneaking — belief in such beings and orders, is not difficult to discern or prove.

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<sup>1</sup> [*The Secret Doctrine*, I p. 11]

## VII

An old argument for the existence of an extra-cosmic — a personal — God, is this very intelligence that appears to pervade nature, from which the conclusion is drawn that there is a being who is the intelligent director. But Theosophy does not admit any such God, for he is neither necessary nor possible. There are too many evidences of implacability in the operations of nature for us to be able for very long to cherish the notion of a personal God. We see that storms will rage and overwhelm good and bad together; that earthquakes have no respect for age, sex, or rank, and that wherever a natural law has to act it will do so regardless of human pain or despair.

The Wisdom Religion in postulating hierarchies such as those I have previously referred to, does not thereby outline a personal God. The difference between the personal God — say Jehovah for one — and the Lipika with the hosts of the Dhyāni-Chohans, is very great. Law and order, good sense, decency and progress are all subservient to Jehovah, sometimes disappearing altogether under his beneficent sway; while in the Wisdom Religion the Dhyāni-Chohans can only follow the immutable laws eternally traced in the Universal Mind, and this they do intelligently, because they are in fact men become gods. As these eternal laws are far-reaching, and as Nature herself is blind, the hierarchies — the hosts at the angles — have to guide the evolutionary progress of matter.

In order to grasp the doctrine better, let us take one period of manifestation such as that we are now in. This began millions of millions of years ago, succeeding a vast period of darkness or hibernation. It is called Chaos in the Christian scheme. And preceding that period of sleep there were eternally other periods of activity or manifestation. Now, in those prior periods of energy and action the same evolutionary progress went on, from and out of which came great beings — men perfected and become what to us are gods, who had aided in countless evolutions in the eternal past. These became Dhyāni-Chohans and took part in all succeeding evolutions. Such is the great goal for a human soul to strive after. Before it the paltry and impossible rewards of the Christian heaven turn to dross.

The mistake must not be made of confining these great evolutionary periods and the beings spoken of, to our miserable earth. We are only in the [earth] chain. There are other systems, other spaces where energy, knowledge and power are exercised. In the mysterious Milky Way there are spots vast in size and incomprehensibly distant, where there is room for many such systems as ours; and even while we now watch the assemblage of stars, there is some spot among them where the vast night of death is spreading remorselessly over a once fair system.

Now these beings, under the sway of the law as they are, seem perhaps to be sometimes implacable. Occasions are met when to mortal judgment it would seem to be wise or just to save a city from destruction, or a nation from decay, or a race from total extinction. But if such a fate is the natural result of actions performed or a necessary step in the cyclic sweep, it cannot be averted. As one of the Masters of this noble science has written:



We never pretended to be able to draw nations in the mass to this or that crisis in spite of the *general drift of the world's cosmic relations*. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished *according to the established order of things*. And we, borne along on the mighty tide, can only modify and direct some of its minor currents. If we had the powers of the imaginary Personal God, and the universal and immutable laws were but toys to play with, then, indeed, might we have created conditions that would have turned this earth into an Arcadia for lofty souls. [italics added]<sup>1</sup>

And so in individual cases — even among those who are in direct relations with some Adept — the law cannot be infringed. Karma demands that such and such a thing should happen to the individual, and the greatest God or the smallest Adept cannot lift a finger to prevent it. A nation may have heaped up against its account as a nation a vast amount of bad Karma. Its fate is sure, and although it may have noble units in it, great souls even who are Adepts themselves, nothing can save it, and it will “go out like a torch dipped in water.”

Such was the end of ancient Egypt, of whose former glory no man of this day knows aught. Although to us she appears in the historical sky as a full-risen sun, she yet had her period of growth, when mighty Adepts sat upon the throne and guided the people. She gradually reached a high point of power and then her people grew material; the Adepts retired; pretended Adepts took their place, and gradually her glory waned until at last the light of Egypt became darkness. The same story was repeated in Chaldea and Assyria and also upon the surface of our own America. Here a great, a glorious civilization once flourished, only to disappear as the others did; and that a grand development of civilization is beginning here again is one of the operations of the just and perfect law of Karma to the eye of the Theosophist, but one of the mysterious workings of an irresponsible providence to those who believe in a personal God who giveth the land of other men to the good Christian. The development of the American nation has a mysterious but potent connection with the wonderful past of the Atlanteans, and is one of those great stories outlined in the book of fate by the Lipika to whom I referred last week.

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<sup>1</sup> [The Occult World, by A.P. Sinnett, Theosophical Publishing House, London, 1984, p. 118; “First Letter of K.H. to A.O. Hume,” Combined Chronology, Theosophical University Press, Pasadena, 1973, p. 35]

## VIII

Among the Adepts, the rise and fall of nations and civilizations are subjects which are studied under the great cyclic movements. They hold that there is an indissoluble connection between man and every event that takes place on this globe, not only the ordinary changes in politics and social life, but all the happenings in the mineral, vegetable, and animal kingdoms. The changes in the seasons are for and through man; the great upheavals of continents, the movements of immense glaciers, the terrific eruptions of volcanoes, or the sudden overflowings of great rivers, are all for and through man, whether he be conscious of it, or present, or absent. And they tell of great changes in the inclination of the axis of the earth, past and to come, all due to man.

This doctrine is incomprehensible to the Western nineteenth century, for it is hidden from observation, opposed to tradition, and contradicted by education. But the Theosophist who has passed beyond the elementary stages knows that it is true nevertheless. "What," says the worshipper of Science, "has man got to do with the Charleston earthquake, or with the showers of cosmic dust that invade our atmosphere? Nothing."

But the Adept, standing on the immeasurable height where centuries lie under his glance, sees the great cycles and the lesser ones rolling onward, influenced by man and working out their changes for his punishment, reward, experience and development.

It is not necessary now to try to make it clear how the thoughts and deeds of men effect any changes in material things; that I will lay down for the present as a dogma, if you please, to be made clear later on.

The great subject of cycles has been touched upon, and brings us close to a most fascinating statement made by the Theosophical Adepts. It is this, that the cycles in their movement are bringing up to the surface now, in the United States and America generally, not only a great glory of civilization which was forgotten eleven thousand or more years ago, but also the very men, the monads — the egos, as they call them — who were concerned so many ages since in developing and bringing it to its final lustre. In fact, we of the nineteenth century, hearing of new discoveries and inventions every day, and dreaming of great advances in all arts and sciences, are the same individuals who inhabited bodies among the powerful and brilliant, as well as wicked, Atlanteans, whose name is forever set immortal in the Atlantic Ocean. The Europeans are also Atlantean monads; but the flower, so to speak, of this revival or resurrection, is and is to be on the American continent. I will not say the United States, for mayhap, when the sun of our power has risen again, there may be no United States for it to rise upon.

Of course, in order to be able to accept in any degree this theory, it is essential that one should believe in the twin Theosophical doctrines of Karma and Reincarnation. To me it seems quite plain. I can almost see the Atlanteans in these citizens of America, sleepy, and not well aware who they are, but yet full of the Atlantean ideas, which are only prevented from full and clear expression by the inherited bodily and

mental environment which cramps and binds the mighty man within. This again is Nemesis-Karma that punishes us by means of these galling limitations, penning up our power and for the time frustrating our ambition. It is because, when we were in Atlantean bodies, we did wickedly, not the mere sordid wicked things of this day, but high deeds of evil such as by St. Paul were attributed to unknown spiritual beings in high places. We degraded spiritual things and turned mighty powers over nature to base uses; we did *in excelsis*<sup>1</sup> that which is hinted at now in the glorification of wealth, of material goods, of the individual over the spiritual and above the great Man — Humanity. This has now its compensation in our present inability to attain what we want or to remove from among us the grinding-stones of poverty. We are, as yet, only preparers, much as we may exalt our plainly crude American development.

Herein lies the very gist of the cycle's meaning. It is a preparatory cycle with much of necessary destruction in it; for, before construction, we must have some disintegration. We are preparing here in America a new race which will exhibit the perfection of the glories that I said were being slowly brought to the surface from the long forgotten past. This is why the Americas are seen to be in a perpetual ferment. It is the seething and bubbling of the older races in the refining-pot, and the slow coming up of the material for the new race. Here, and nowhere else, are to be found men and women of every race living together, being governed together, attacking nature and the problems of life together, and bringing forth children who combine, each one, two races. This process will go on until in the course of many generations there will be produced on the American continents an entirely new race; new bodies; new orders of intellect; new powers of the mind; curious and unheard-of psychic powers, as well as extraordinary physical ones; with new senses and extensions of present senses now unforeseen. When this new sort of body and mind are generated — then other monads, or our own again, will animate them and paint upon the screen of time the pictures of 100,000 years ago.

## IX

In dealing with these doctrines, one is compelled now and then to greatly extend the scope and meaning of many English words. The word “race” is one of these. In the Theosophical scheme, as given out by the sages of the East, seven great races are spoken of. Each one of these includes all the different so-called races of our modern ethnology. Hence the necessity for having seven great root-races, sub-races, family races, and countless offshoot races. The root-race sends off sub-races, and these divide into family groups; all, however, being included in the great root-race then undergoing development.

The appearance of these great root-races is always just when the world's development permits. When the globe was forming, the first root-race was more or less ethereal and had no such body as we now inhabit. The cosmic environment became more dense and the second race appeared, soon after which the first wholly disappeared. Then the third came on the scene, after an immense lapse of time, during which the second had been developing the bodies needed for the third. At the coming of the

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<sup>1</sup> [in the highest]

fourth root-race, it is said that the present human form was evolved, although gigantic and in some respects different from our own. It is from this point — the fourth race — that the Theosophical system begins to speak of man as such.

The old book quoted by Mme. Blavatsky has it in this wise:

“THUS TWO BY TWO, ON THE SEVEN ZONES, THE THIRD (*Race*) GAVE BIRTH TO THE FOURTH” . . . and,

“THE FIRST (*Race*) ON EVERY ZONE WAS MOON-COLOURED (*yellow-white*); THE SECOND, YELLOW, LIKE GOLD; THE THIRD RED; THE FOURTH, BROWN, WHICH BECAME BLACK WITH SIN.”<sup>1</sup>

Topinard, in his *Anthropology*, gives support to this, as he says that there are three fundamental colours in the human organism — red, yellow, and black. The brown race, which became black with sin, refers to the Atlantean sorcerer race of which I spoke in my last; its awfully evil practices, both mental and physical, having produced a change in the colour of the skin.

The evolution of these seven great races covers many millions of years, and it must not be forgotten that when the new race is fully evolved the preceding race disappears, as the monads in it have been gradually reincarnated in the bodies of the new race. The present root-race to which we belong, no matter what the sub-race or family we may be in, is the fifth. It became a separate, distinct and completely-defined race about one million years ago, and has yet many more years to serve before the sixth will be ushered in. This fifth race includes also all the nations in Europe, as they together form a family race and are not to be divided off from each other.

Now, the process of forming the foundation, or great spinal column, for that race which is to usher in the sixth, and which I said is now going on in the Americas, is a slow process for us. Obligated as we are by our inability to judge or to count except by relativity, the gradual coming together of nations and the fusion of their offspring over and over again so as to bring forth something new in the human line, is so gradual as to seem almost without progress. But this change and evolution go on nevertheless, and a very careful observer can see evidences of it. One fact deserves attention. It is the inventive faculty displayed by Americans. This is not accorded much force by our scientists, but the Occultist sees in it an evidence that the brains of these inventors are more open to influences and pictures from the astral world than are the brains of the older nations. Reports have been brought to me by competent persons of children, boys and girls, who were born with most abnormal faculties of speech, or memory or otherwise, and some such cases I have seen myself. All of these occur in America, and many of them in the West. There is more nervousness here than in the older nations. This is accounted for by the hurry and rush of our civilization; but such an explanation really explains nothing, because the question yet remains, “Why is there such hurry and push and change in the United States?” Such ordinary arguments go in a circle, since they leave out of sight the fundamental

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<sup>1</sup> [Quoting *Secret Doctrine*, II p. 227. H.P. Blavatsky's *fn.* on p. 227 of *The Secret Doctrine*, Vol. II, clarifies this Stanza X of the *Book of Dzyan*.]



reason, so familiar to the Theosophist, that it is human evolution going on right before our eyes in accordance with cyclic laws.

The Theosophical Adepts believe in evolution, but not that sort which claims an ape as our ancestor. Their great and comprehensive system is quite able to account for rudimentary muscles and traces of organs found complete only in the animal kingdom without having to call a pithecoïd ape our father, for they show the gradual process of building the temple for the use of the divine Ego, proceeding ceaselessly, and in silence, through ages upon ages, winding in and out among all the forms in nature in every kingdom, from the mineral up to the highest. This is the real explanation of the old Jewish, Masonic, and archaic saying that the temple of the Lord is not made with hands and that no sound of building is heard in it.



It is well now to say, more definitely than I have as yet, a few words of the two classes of beings, one of which has been much spoken of in Theosophical literature, and also by those on the outside who write of the subject either in seriousness or in ridicule. These two classes of exalted personages are the Mahatmas and Nirmānakāyas.

In respect to the Mahatmas, a great many wrong notions have currency, not only with the public, but as well with Theosophists in all parts of the world.

In the early days of the Theosophical Society the name Mahatma was not in use here, but the title then was "Brothers." This referred to the fact that they were a band of men who belonged to a brotherhood in the East. The most wonderful powers and, at times, the most extraordinary motives were attributed to them by those who believed in their existence.

They could pass to all parts of the world in the twinkling of an eye. Across the great distance that India is from here they could precipitate letters to their friends and disciples in New York. Many thought that if this were done it was only for amusement; others looked at it in the light of a test for the faithful, while still others often supposed Mahatmas acted thus for pure love of exercising their power. The Spiritualists, some of whom believed that Mme. Blavatsky really did the wonderful things told of her, said that she was only a medium, pure and simple, and that her Brothers were familiar spooks of séance rooms. Meanwhile the press in general laughed, and Mme. Blavatsky and her Theosophical friends went on doing their work and never gave up their belief in the Brothers, who after a few years came to be called Mahatmas. Indiscriminately with Mahatma, the word Adept has been used to describe the same beings, so that we have these two titles made use of without accuracy and in a misleading fashion.

The word Adept signifies proficiency, and is not uncommon, so that, when using it, some description is necessary if it is to be applied to the Brothers. For that reason I used Theosophical Adepts in a previous paper. A Mahatma is not only an Adept, but much more. The etymology of it will make the matter clearer, the word being strictly Sanskrit, from *mahā*, great, and *ātma*, soul — hence Great Soul. This does not mean a noble-hearted man merely, but a perfected being, one who has attained to the state

often described by mystics and held by scientific men to be an impossibility, when time and space are no obstacles to sight, to action, to knowledge or to consciousness. Hence they are said to be able to perform the extraordinary feats related by various persons, and also to possess information of a decidedly practical character concerning the laws of nature, including that mystery for science — the meaning, operation, and constitution of life itself — and concerning the genesis of this planet as well as of the races upon it. These large claims have given rise to the chief complaint brought forward against the Theosophical Adepts by those writers outside of the Society who have taken the subject up — that they remain, if they exist at all, in a state of cold and selfish quietude, seeing the misery and hearing the groans of the world, yet refusing to hold out a helping hand except to a favoured few; possessing knowledge of scientific principles, or of medicinal preparations, and yet keeping it back from learned men or wealthy capitalists who desire to advance commerce while they turn an honest penny. Although, for one, I firmly believe, upon evidence given me, in all that is claimed for these Adepts, I declare groundless the complaint advanced, knowing it to be due to a want of knowledge of those who are impugned.

Adepts and Mahatmas are not a miraculous growth, nor the selfish successors of some who, accidentally stumbling upon great truths, transmitted them to adherents under patent rights. They are human beings trained, developed, cultivated through not only a life but long series of lives, always under evolutionary laws and quite in accord with what we see among men of the world or of science. Just as a Tyndall is greater than a savage, though still a man, so is the Mahatma, not ceasing to be human, still greater than a Tyndall. The Mahatma-Adept is a natural growth, and not produced by any miracle; the process by which he so becomes may be to us an unfamiliar one, but it is in the strict order of nature.

Some years ago a well-known Anglo-Indian, writing to the Theosophical Adepts, queried if they had ever made any mark upon the web of history, doubting that they had. The reply was that he had no bar at which to arraign them, and that they had written many an important line upon the page of human life, not only as reigning in visible shape, but down to the very latest dates when, as for many a long century before, they did their work behind the scenes. To be more explicit, these wonderful *men* have swayed the destiny of nations and are shaping events today. Pillars of peace and makers of war such as Bismarck, or saviours of nations such as Washington, Lincoln, and Grant, owe their elevation, their singular power, and their astonishing grasp upon the right men for their purposes, not to trained intellect or long preparation in the schools of their day, but to these very unseen Adepts, who crave no honours, seek no publicity and claim no acknowledgment. Each one of these great human leaders whom I have mentioned had in his obscure years what he called premonitions of future greatness, or connection with stirring events in his native land.

Lincoln always felt that in some way he was to be an instrument for some great work, and the stray utterances of Bismarck point to silent hours, never openly referred to, when he felt an impulse pushing him to whatever of good he may have done. A long array of instances could be brought forward to show that the Adepts have made “an ineffaceable mark upon diverse eras.” Even during the great uprising in India that threatened the English rule there, they saw long in advance the influence England

and India would have in the affairs of the world through the very psychic and metaphysical changes of today, and often hastened to communicate, by their own occult and wonderful methods, the news of successes for English arms to districts and peoples in the interior who might have risen under the stimulus of imaginary reports of English disasters. At other times, vague fears were spread instantly over large masses of the Hindus, so that England at last remained master, even though many a patriotic native desired another result. But the Adepts do not work for the praise of men, for the ephemeral influence of a day, but for the future races and man's best and highest good.<sup>1</sup>

## XI

For an exhaustive disquisition upon Adepts, Mahatmas and Nirmānakāyas, more than a volume would be needed. The development illustrated by them is so strange to modern minds and so extraordinary in these days of general mediocrity, that the average reader fails to grasp with ease the views advanced in a condensed article; and nearly everything one would say about Adepts — to say nothing of the Nirmānakāyas — requiring full explanation of recondite laws and abstruse questions, is liable to be misunderstood, even if volumes should be written upon them. The development, conditions, powers, and function of these beings carry with them the whole scheme of evolution; for, as said by the mystics, the Mahatma is the efflorescence of an age. The Adepts may be dimly understood today, the Nirmānakāyas have as yet been only passingly mentioned, and the Mahatmas are misconceived by believers and deniers alike.

But one law governing them is easy to state and ought not to be difficult for the understanding. They do not, will not, and must not interfere with Karma; that is, however apparently deserving of help an individual may be, they will not extend it in the manner desired if his Karma does not permit it; and they would not step into the field of human thought for the purpose of bewildering humanity by an exercise of power which on all sides would be looked upon as miraculous. Some have said that if the Theosophical Adepts were to perform a few of their feats before the eyes of Europe, an immense following for them would at once arise; but such would not be the result. Instead of it there would be dogmatism and idolatry worse than have ever been, with a reaction of an injurious nature impossible to counteract.

Hypnotism — though by another name — has long been known to them. The hypnotic condition has often aided the schemes of priests and churches. To compel recognition of true doctrine is not the way of these sages, for compulsion is hypnotism. To feed a multitude with only five loaves would be easy for them; but as they never act upon sentiment but continually under the great cosmic laws, they do not advance with present material aid for the poor in their hands. But, by using their natural powers, they every day influence the world, not only among the rich and poor of Europe and America, but in every other land, so that what does come about in our lives is better than it would have been had they not had part therein.

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<sup>1</sup> [However, see H.P. Blavatsky's "Adepts and Politics," in her *Collected Writings*, VI pp. 15-20]

The other class referred to — *Nirmānakāyas* — constantly engage in this work deemed by them greater than earthly enterprises: the betterment of the soul of man, and any other good that they can accomplish through human agents. Around them the long-disputed question of Nirvana revolves, for all that they have not been distinctly considered in it. For, if Max Müller's view of Nirvana, that it is annihilation, be correct, then a *Nirmānakāya* is an impossibility. Paradoxically speaking, they are in and out of that state at one and the same time. They are owners of Nirvana who refuse to accept it in order that they may help the suffering orphan, Humanity. They have followed the injunction of the *Book of the Golden Precepts*:<sup>1</sup>

“Step out from sunlight into shade, to make more room for others.”

A greater part is taken in the history of nations by the *Nirmānakāyas* than anyone supposes. Some of them have under their care certain men in every nation who from their birth are destined to be great factors in the future. These they guide and guard until the appointed time. And such protégés but seldom know that such influence is about them, especially in the nineteenth century. Acknowledgment and appreciation of such great assistance are not required by the *Nirmānakāyas*, who work behind the veil and prepare the material for a definite end. At the same time, too, one *Nirmānakāya* may have many different men — or women — whom he directs. As Patañjali puts it,<sup>2</sup>

“In all these bodies one mind is the moving cause.”<sup>3</sup>

Strange, too, as it may seem, often such men as Napoleon Buonaparte are from time to time helped by them. Such a being as Napoleon could not come upon the scene fortuitously. His birth and strange powers must be in the order of nature. The far-reaching consequences going with a nature like his, unmeasurable by us, must in the eastern Theosophical philosophy be watched and provided for. If he was a wicked man, so much the worse for him; but that could never deter a *Nirmānakāya* from turning him to his uses. That might be by swerving him, perchance, from a path that would have plunged the world into depths of woe and been made to bring about results in after years which Napoleon never dreamed of. The fear of what the world might think of encouraging a monster at a certain point never can deter a sage who sees the end that is best. And in the life of Napoleon there are many things going to show at times an influence more powerful than he could grapple. His foolhardy march to Moscow was perhaps engineered by these silent campaigners, and also his sudden and disastrous retreat. What he could have done had he remained in France, no present historian is competent to say. The oft-doubted story of the red letter from the Red Man just when Napoleon was in a hesitating mood, may have been an encouragement at a particular juncture. “Whom the gods would destroy, they first make mad.” Nor will the defeat at Waterloo be ever understood until the *Nirmānakāyas* give their records up.

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<sup>1</sup> [*The Voice of the Silence*, translated by H.P. Blavatsky, Fragment II, p. 32]

<sup>2</sup> [Book IV, 5]

<sup>3</sup> [See W.Q. Judge's interpretation of *The Yoga Aphorisms of Patañjali*, Aryan Press, New York, 1889.]



As a change in the thought of a people who have been tending to gross atheism is one always desired by the Sages of the Wisdom Religion, it may be supposed that the wave of spiritualistic phenomena resulting now quite clearly in a tendency back to a universal acknowledgment of the soul, has been aided by the Nirmānakāyas. They are in it and of it; they push on the progress of a psychic deluge over great masses of people. The result is seen in the literature, the religion and the drama of today. Slowly but surely the tide creeps up and covers the once dry shore of Materialism, and, though priests may howl, demanding “the suppression of Theosophy with a firm hand” and a venal press may try to help them, they have neither the power nor the knowledge to produce one backward ripple, for the Master hand is guided by omniscient intelligence propelled by a gigantic force, and — *works behind the scene*.

## XII

There have been so many secret societies during the Christian era, by whom claims were made to knowledge of nature’s secret laws, that a natural question arises: “In what do the Theosophic Eastern Sages differ from the many Rosicrucians and others so often heard of?” The old bookshelves of Germany are full of publications upon Rosicrucianism, or by pretended and genuine members of that order, and today it is not uncommon to find those who have temerity enough to dub themselves “Rosicrucians.”

The difference is that which exists between reality and illusion, between mere ritualism and the signs printed by nature upon all things and beings passing forever up the road to higher states of existence. The Rosicrucian and Masonic fraternities known to history rely upon outward signs and tokens to indicate the status in the order of their members, who, without such guarantees, are only uninitiated outsiders.

But the Sages we speak of, and their disciples, carry with them the indelible mark and speak the well-known words that show they are beings developed under laws, and not merely persons who, having undergone a childish ordeal, are possessed of a diploma. The Adepts may be called rugged oaks that have no disguise, while the undeveloped man dabbling in Masonic words and formulas is only a donkey wearing a lion’s skin.

There are many Adepts living in the world, all of whom know each other. They have means of communication unknown to modern civilization, by using which they can transmit to and receive from each other messages at any moment and from immense distances, without using any mechanical means. We might say that there is a Society of Adepts, provided that we never attach to the word “society” the meaning ordinarily conveyed by it. It is a society which has no place of meeting, which exacts no dues, which has no constitution or by-laws other than the eternal laws of nature; there are no police or spies attached to it and no complaints are made or received in it, for the reason that any offender is punished by the operation of law entirely beyond his control — his mastery over the law being lost upon his infringing it.

Under the protection and assistance and guidance of this Society of Adepts are the disciples of each one of its members. These disciples are divided into different de-

grees, corresponding to the various stages of development; the least developed disciples are assisted by those who are in advance of them, and the latter in a similar manner by others, until the grade of disciple is reached where direct intercourse with the Adepts is possible. At the same time, each Adept keeps a supervisory eye upon all his disciples. Through the agency of the disciples of Adepts many effects are brought about in human thought and affairs, for from the higher grades are often sent those who, without disclosing their connection with mysticism, influence individuals who are known to be main factors in events about to occur.

It is claimed that the Theosophical Society receives assistance in its growth and the spreading of its influence from the Adepts and their accepted disciples. The history of the Society would seem to prove this, for unless there were some hidden but powerful force operating for its advantage it would have long ago sunk into obscurity, destroyed by the storm of ridicule and abuse to which it has been subjected. Promises were made, in the early history of the Society, that assistance would at all times be rendered, and prophecies were hinted that it would be made the target for vilification and the object of opposition. Both prophecies have been fulfilled to the letter.

In just the same way as a polished diamond shows the work which gives it value and brilliancy, so the man who has gone through probation and teaching under the Adepts carries upon his person the ineffaceable marks. To the ordinary eye untrained in this department, no such indications are visible; but those who can see describe them as being quite prominent and wholly beyond the control of the bearer. For this reason that one who has progressed, say, three steps along the way, will have three marks, and it is useless to pretend that his rank is a step higher, for, if it were, then the fourth mark would be there, since it grows with the being's development. Now, as these signatures cannot be imitated or forged, the whole inner fraternity has no need for concealment of signs. No one can commit a fraud upon or extract from them the secrets of higher degrees by having obtained signs and passwords out of a book or in return for the payment of fees, and none can procure the conferring of any advancement until the whole nature of the man exactly corresponds to the desired point of development.

In two ways the difference between the Adept fraternity and worldly secret societies can be seen — in their treatment of nations and of their own direct special disciples. Nothing is forced or depends upon favour. Everything is arranged in accordance with the best interests of a nation, having in view the cyclic influences at any time prevailing, and never before the proper time. When they desire to destroy the chains forged by dogmatism, they do not make the error of suddenly appearing before the astonished eyes of the people; for they know well that such a course would only alter the dogmatic belief in one set of ideas to a senseless and equally dogmatic adherence to the Adepts as gods, or else create in the minds of many the surety that the devil was present.

## XIII

The training of the disciple by the teachers of the school to which the Theosophical Adepts belong is peculiar to itself, and not in accord with prevailing modern educational ideas. In one respect it is a specialization of the pilgrimage to a sacred place so common in India, and the enshrined object of the journey is the soul itself, for with them the existence of soul is one of the first principles.

In the East the life of man is held to be a pilgrimage, not only from the cradle to the grave, but also through that vast period of time, embracing millions upon millions of years, stretching from the beginning to the end of a Manvantara, or period of evolution, and as he is held to be a spiritual being, the continuity of his existence is unbroken. Nations and civilizations rise, grow old, decline, and disappear; but the being lives on, spectator of all the innumerable changes of environment. Starting from the great All, radiating like a spark from the central fire, he gathers experience in all ages, under all rulers, civilizations, and customs, ever engaged in a pilgrimage to the shrine from which he came. He is now the ruler and now the slave; today at the pinnacle of wealth and power, tomorrow at the bottom of the ladder, perhaps in abject misery, but ever the same being. To symbolize this, the whole of India is dotted with sacred shrines, to which pilgrimages are made, and it is the wish of all men in that so-called benighted land to make such a journey at least once before death, for the religious duties of life are not fully performed without visiting such sacred places.

One great reason for this, given by those who understand the inner significance of it, is that the places of pilgrimage are centres of spiritual force from which radiate elevating influences not perceptible to the pigsticking,<sup>1</sup> wine-drinking traveller. It is asserted by many, indeed, that at most of the famous places of pilgrimage there is an Adept of the same order to which the Theosophical Adepts are said to belong, who is ready always to give some mead of spiritual insight and assistance to those of pure heart who may go there. He, of course, does not reveal himself to the knowledge of the people, because it is quite unnecessary, and might create the necessity for his going elsewhere. Superstitions have arisen from the doctrine of pilgrimages, but, as that is quite likely to come about in this age, it is no reason why places of pilgrimage should be abolished, since, if the spiritual centres were withdrawn, good men who are free from superstition would not receive the benefits they now may have. The Adepts founded these places in order to keep alive in the minds of the people the soul idea which modern Science and education would soon turn into agnosticism, were they to prevail unchecked.

But the disciple of the Adept knows that the place of pilgrimage symbolizes his own nature, shows him how he is to start on the scientific investigation of it and how to proceed, by what roads and in which direction. He is supposed to concentrate into a few lives the experience and practice which it takes ordinary men countless incarnations to acquire. His first steps, as well as his last, are on difficult, often dangerous places; the road, indeed, “winds up hill all the way,” and upon entering it he leaves

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<sup>1</sup> [A form of boar hunting done by individuals, or groups of spearmen on foot or on horseback using a specialized boar spear. — *Wikipedia*.]

behind the hope for reward so common in all undertakings. Nothing is gained by favour, but all depends upon his actual merit. As the end to be reached is self-dependence with perfect calmness and clearness, he is from the beginning made to stand alone, and this is for most of us a difficult thing which frequently brings on a kind of despair. Men like companionship, and cannot with ease contemplate the possibility of being left altogether to themselves. So, instead of being constantly in the company of a lodge of fellow-apprentices, as is the case in the usual worldly secret society, he is forced to see that, as he entered the world alone, he must learn to live there in the same way, leaving it as he came, solely in his own company. But this produces no selfishness, because, being accomplished by constant meditation upon the unseen, the knowledge is acquired that the loneliness felt is only in respect to the lower, personal, worldly self.

Another rule this disciple must follow is that no boasting may be indulged in on any occasion, and this gives us the formula that, given a man who speaks of his powers as an Adept or boasts of his progress on the spiritual planes, we can be always sure he is neither Adept nor disciple. There have been those in the Theosophical Society who gave out to the world that they were either Adepts in fact or very near it, and possessed of great powers. Under our formula it follows that they were mere boasters, with nothing behind their silly pretensions but vanity and a fair knowledge of the weaknesses as well as the gullibility of human nature; upon the latter they play for either their profit or pleasure. But, hiding themselves under an exterior which does not attract attention, there are many of the real disciples in the world. They are studying themselves and other human hearts. They have no diplomas, but there resides in them a consciousness of constant help and a clear knowledge of the true Lodge which meets in real secrecy and is never found mentioned in any directory. Their whole life is a persistent pursuit of the fast-moving soul which, although appearing to stand still, can distance the lightning; and their death is only another step forward to greater knowledge through better physical bodies in new lives.

## XIV

Looking back into the past, the nineteenth-century historian finds his sight speedily striking a mist and at last plunging into inky darkness. Bound down in fact by the influence of a ridiculous dogmatism which allows only some six thousand years for man's life on earth, he is unwilling to accept the old chronologies of the Egyptians or Hindus, and, while permitting the assumption of vast periods for geological changes, he is staggered by a few millions of years more or less when they are added to the length of time during which humanity has peopled the globe. The student of Theosophy, however, sees no reason why he should doubt the statement made by his teachers on this subject. He knows that the periods of evolution are endless. These are called Manvantaras because they are between two Manus, or, two men.

These periods may be called waves whose succession has no cessation. Each grand period, including within it all the minor evolutions, covers 311,040,000,000,000 human years; under a single Manu the human years come and go, 306,720,000 in number, and the lesser yugas — or ages — more immediately concerning us, comprise of solar years 4,320,000. During these solar revolutions the human races



sweep round and round this planet. Cave-dwellers, lake-dwellers, and those of a Neolithic or any other age appear and disappear over and over again, and in each of those we who now read, write, and think of them were ourselves the very Egos whose past we are trying to trace.

But, going deep into geological strata, the doubt of man's existence contemporaneously with the plesiosaurus arises because no fossil *genus homo* is discovered in the same stratum. It is here that the theories of the Theosophist come in and furnish the key. Those hold that before man developed any physical body he clothed himself with an astral form; and this is why H.P. Blavatsky writes in her *Secret Doctrine*:<sup>1</sup>

“ . . . it teaches the birth of the *astral before the physical body*, the former being the model for the latter.”

At the time of the huge antediluvian animals they absorbed in their enormous bodies so much of the total quantity of gross matter available for frames of sentient beings that the astral man remained without a corporeal frame, as yet unclothed “with coats of skin.” For this reason he could exist in the same place with those huge birds and reptiles without fear. Their massive proportions inspired him with no terror, and by their consumption of food there was no lessening of his sustenance. And, therefore, being of such a composition that he left no impression upon mud or plastic rock, the death of one astral body after another left no fossil and no mark to be unearthed by us in company with the very beasts and birds which were his contemporaries.

Man was all this time acquiring the power to clothe himself with a dense frame. He threw off astral bodies one after another, in the ceaseless pursuit, each effort giving him a little more density. Then he began to cast a shadow, as it were, and the vast, unwieldy animal world — and others as well — felt more and more the draughts made upon it by the coming man. As he thickened they grew smaller, and his remains could not be deposited in any stratum until such time as he had grown to sufficient hardness. But our modern anthropologists have not yet discovered when that was. They are ready enough to make definite statements, but, learned as they are, there are surprises awaiting them not so far off.

While, therefore, our explorers are finding, now and then, the remains of animals and birds and reptiles in strata which show an age far greater than any assigned to the human race, they never come upon human skeletons. How could man leave any trace at a stage when he could not press himself into the clay or be caught by soft lava or masses of volcanic dust? I do not mean, however, to say that the period of the plesiosaurus is the period of the man of astral body devoid of a material one. The question of exact period may well be left for a more detailed account; this is only to point to the law and to the explanation for the non-appearance of man's remains in very early geologic strata. But the Theosophic Adepts insist that there are still in the earth bony remains of man, which carry his first appearance in a dense body many millions of years farther back than have yet been admitted, and these remains will be discovered by us before much time shall have rolled away.

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<sup>1</sup> [II, p. 1]

One of the first results of these discoveries will be to completely upset the theory as to the succession of ages, as I may call it, which is given and accepted at the present time, and also the estimation of the various civilizations that have passed from the earth and left no trace except in the inner constitution of ourselves — for it is held that *we are those very persons*, now in different bodies, who so long ago lived and loved and died upon the planet. We began to make Karma then, and have been under its influence ever since, and it seems fitting that that great doctrine should be taken up at another time for a more careful examination.

## XV

The Oriental doctrine of reward and punishment of the human Ego is very different from the theological scheme accepted throughout Christendom, since the Brahmans and Buddhists fix the place of punishment and compensation upon this earth of ours, while the Christian removes the “bar of God” to the hereafter. We may not profitably stop to argue upon logic with the latter; it will be sufficient to quote to them the words of Jesus, St. Matthew, and the Psalmist.

“With what measure ye mete, it shall be measured unto you again,”<sup>1</sup>

said Jesus; and Matthew declares that for every word, act, and thought we shall have to answer, while David, the royal poet, sang that those who serve the Lord should never eat beggar’s bread. We all know well that the first two declarations do away with the vicarious atonement; and as for the Jewish singer’s notion, it is negated every day in any city of either hemisphere.

Among the Ceylonese Buddhists the name of the doctrine is Kamma; with the Hindus it is Karma. Viewed in its religious light, it

“ . . . is the good and bad deeds of sentient beings, by the infallible influence or efficacy of which those beings are met with due rewards or punishment, according as they deserve, in any state of being.”<sup>2</sup>

When a being dies, he emits, as it were, a mass of force or energy, which goes to make up the new personality when he shall be reincarnated. In this energy is found the summation of the life just given up, and by means of it the Ego is forced to assume that sort of body among those appropriate circumstances which together are the means for carrying out the decrees of Karma.

Hence hell is not a mythical place or condition after death in some unknown region specially set apart by the Almighty for the punishment of his children, but is in very truth our own globe, for it is on the earth, in earth-lives experienced in human bodies, that we are punished for bad deeds previously done, and meet with happiness and pleasure as rewards for old merit.

When one sees, as is so common, a good man suffering much in his life, the question naturally arises, “Has Karma anything to do with it, and is it just that such a person should be so afflicted?” For those who believe in Karma it is quite just, because this

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<sup>1</sup> [Matthew vii, 2]

<sup>2</sup> The Rev. T.P. Terunnanse, High-Priest at Dodanduwa, Ceylon.

man in a previous life must have done such acts as deserve punishment now. And, similarly, the wicked man who is free from suffering, happy and prosperous, is so because in a previous existence he had been badly treated by his fellows or had experienced much suffering. And the perfect justice of Karma is well illustrated in his case because, although now favoured by fortune, he, being wicked, is generating causes which, when he shall be reborn, will operate then to punish him for his evil-doing now.

Some may suppose that the Ego should be punished after death, but such a conclusion is not logical. For *evil deeds committed here on the objective plane could not with any scientific or moral propriety be punished on a plane which is purely subjective*. And such is the reason why so many minds, both of the young and old have rejected and rebelled against the doctrine of a hell-fire in which they would be eternally punished for commission of sin on earth. Even when unable to formulate the reason in metaphysical terms, they instinctively knew that it would be impossible to remove the scene of compensation from the very place where the sin and confusion had been done and created. When the disciples of Jesus asked him if the man who was born blind was thus brought into the world for some sin he had committed, they had in mind this doctrine of Karma, just as all the Hindus and Buddhists have when they see some of their fellows crippled or deformed or deprived of sight.

The theory above hinted at of the person at death throwing out from himself the new personality, so to speak, ready to await the time when the Ego should return to earth seeking a new body, is a general law that operates in a great many other instances besides the birth or death of a being. It is that which is used by the Theosophists to explain the relations between the moon and the earth. For, as the moon is held by them to be the planet on which we lived before reaching the earth and before there was any such earth whatever; and that, when our so-called satellite came to die, all the energy contained in it was thrown out into space, where in a single vortex it remained until the time came for that energy to be again supplied with a body — this earth — so the same law prevails with men, the single units in the vast aggregate which is known among advanced Theosophists as the great Manu. Men being, as to their material envelope, derived from the moon, must follow the law of their origin, and therefore the Buddhist priest says, as quoted:

“At the death of a being nothing goes out from him to the other world for his re-birth; but by the efficacy — or, to use a more figurative expression, by the ray — of influence which Kamma emits, a new being is produced in the other world very identical with the one who died away,”

for in this “new being” is held all the life of the deceased. The term “being,” as applied to it, may be taken by us with some qualification. It is more properly a mass of energy devoid of conscience and crowded with desires of the person from whom it emanated; and its special province is to await the return of the individuality and form for that the new body in which it shall suffer or enjoy. Each man is therefore his own creator under the great Cosmic laws that control all creations. A better term in place of “creation” is “evolution,” for we, from life to life, are engaged in evolving out of the material provided in this *Manvantara* new bodies at every turn of the wheel of re-birth. The instruments we use in this work are desire and will. Desire causes the will

to fix itself on objective life; in that plane it produces force, and out of that comes matter in its objective form.

## XVI

Very many Western people say that this Oriental doctrine of Karma is difficult to understand, being fit only for educated and thoughtful persons. But in India, Ceylon and Burmah, not to mention other Asiatic countries, the whole mass of the people accept and seem to understand it. The reason for this lies probably in the fact that they also firmly believe in Reincarnation, which may be said to be the twin doctrine to Karma. Indeed, the one cannot be properly considered without keeping the other in view, for Karma — whether as punishment or reward — could have no actual or just operation upon the Ego unless the means for its operation were furnished by Reincarnation.

Our deserts are meted out to us while we are associating in life with each other, and not while we are alone, nor in separateness. If being raised to power in a nation or becoming possessed of wealth is called a reward, it would lose all value were there no people to govern and no associated human beings with and upon whom we could spend our wealth and who might aid us in satisfying our manifold desires. And so the law of Reincarnation drags us into life again and again, bringing with us uncounted times the various Egos whom we have known in prior births. This is in order that the Karma — or causes — generated in company with those Egos may be worked out, for to take us off separately into an unknown hell, there to receive some sort of punishment, or into an impossible serio-comic heaven to meet our reward, would be as impossible as unjust. Hence, no just-hanged murderer absolved by priest for praising Jesus can escape. He, together with his victim, must return to this earth, each to aid the other in adjusting the disturbed harmony, during which process each makes due compensation. With this doctrine we restore justice to her seat in the governance of men, for without it the legal killing of the murderer after condemnation is only a half remedy, since no provision is made by the State for the being hurled out of the body nor for the dependants he may have left behind, and, still further, nothing is done for those who in the family of the murderer survive him.

But the Theosophical sages of all ages push the doctrine of Karma beyond a mere operation upon incarnated men. They view all worlds as being bound together and swayed by Karma. As the old Hindu book, the *Bhagavad-Gītā*, says,

“ . . . all worlds up to that of Brahman are subject to Karma.”<sup>1</sup>

Hence it acts on all planes. So viewing it, they say that this world as it is now conditioned is the actual result of what it came to be at the beginning of the *pralaya* or grand death which took place billions upon billions of years ago. That is, the world evolves just as man does. It is born, it grows old, it dies, and is reincarnated. This goes on many times, and during those incarnations it suffers and enjoys in its own way for its previous evolutions. For it the reward is a greater advance along the line of evolution, and the punishment is a degraded state. Of course, as I said in a former

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<sup>1</sup> [VIII, 16]



article, these states have man for their object and cause, for he is the crown of all evolution. And, coming down from the high consideration of great cosmic spaces and phenomena, the Theosophist is taught to apply these laws of Karma and Reincarnation to every atom in the body in *especial* and apart from the total Karma. Since we are made up of a mass of lives, our thoughts and acts affect those atoms or lives and impress them with a Karma of their own. As the Oriental thinkers say,

“ . . . not a moment passes without some beings coming to life in us, acquiring Karma, dying, and being reincarnated.”

The principal divisions of Karma are three in number. One sort is that now operating in the present life and body, bringing about all the circumstances and changes of life. Of this we see illustrations every day, with now and then strange climaxes which throw upon the doctrine the brightest light. One such is immortalized in India by a building erected by the favoured son of fortune, as we would say, and thus it came about. A Rajah had a very strange dream, so affecting that he called upon his soothsayers for interpretation. They said that their horoscopes showed he was required next day to give an immense sum of money to the first person he should see after awaking, their intention being to present themselves at an early hour. Next day the King arose unusually early, stepped to his window, threw it open, and there before him was a *chaṇḍāla* sweeping up the dirt. To him he gave a fortune, and thus in a moment raised him to affluence from abject poverty. The *chaṇḍāla* then built a huge building to commemorate his sudden release from the grinding chains of poverty.

Another class of Karma is that which is held over and not now in operation because the man does not furnish the appropriate means for bringing it into action. This may be likened to vapour held in suspension in the atmosphere and not visible to the eye, but which will fall as rain upon the earth the moment conditions are ripe.

The last chief class is that Karma which we are making now, and which will be felt by us in future births. Its appropriate symbol is the arrow shot forward in the air by the archer.

## XVII

The spirit is not affected by Karma at any time or under any circumstances, and so the Theosophical Adepts would not use the terms “cultivation of the Spirit.” The Spirit in man, called by them *Īśvara*, is immutable, eternal and indivisible — the fundamental basis of all. Hence they say that the body and all objects are impermanent and thus deluding to the soul whenever they are mistaken for reality. They are only real on and for this plane, and during the time when the consciousness takes them up here for cognition. They are therefore relatively real, and not so in an absolute sense. This can easily be proved from dreams. In the dream state we lose all knowledge of the objects which while awake we thought real, and proceed to suffer and enjoy in that new state. In this we find the consciousness applying itself to objects partaking, of course, of the nature of the experiences of the waking condition, but at the same time producing the sensations of pleasure and pain while they last. Let us imagine a person’s body plunged in a lethargy extending over twenty years and the mind undergoing a pleasant or unpleasant dream, and we have a life just of

that sort, altogether different from the life of one awake. For the consciousness of this dreamer the reality of objects known during the waking state is destroyed. But as material existence is a necessary evil and the one in which alone emancipation or salvation can be obtained, it is of the greatest importance and hence Karma which governs it and through whose decrees emancipation may be reached must be well understood and then be accepted and obeyed.

Karma will operate to produce a deformed or deficient body, to give in a good body a bad disposition or *vice versa*; it will cause diseases, hurts or annoyances, or bring about pleasures and favourable situations for the material frame. So we sometimes find with a deformed or disagreeable body a most enlightened and noble mind. In this case the physical Karma is bad and the mental good.

This leads us to the sort of Karma that works upon the mental plane. At the same time that an unfavourable Karmic cause is showing forth in the physical structure, another and better sort is working out in the mind and disposition or has eventuated in conferring a mind well balanced, calm, cheerful, deep, and brilliant. Hence we discover a purely physical as compared with an entirely mental Karma. Purely physical would be that resulting, say, from a removal from the ground of fruit peel which might otherwise cause some unknown person to fall and be hurt. Purely mental might be due to a life spent in calm, philosophical thought and the like.

There is in one of the Hindu books a strange sentence respecting this part of the subject, reading:

“Perfection of body, or superhuman powers, are produced by birth, or by herbs, or by incantations, penances, or meditations.”<sup>1</sup>

Among mental afflictions esteemed as worse than any bodily hurt or loss is that Karma from a preceding life which results in obscurity of such a character that there is a loss of all power to conceive of the reality of Spirit or the existence of soul — that is, materialism.

The last field of operation for this law may be said to be the psychical nature. Of this in America we have numerous examples in mediums, clairvoyants, clairaudients, mind-readers, hysteriacs, and all sorts of abnormal sensitives. There could be no clairvoyant according to the Oriental scheme if the person so afflicted, using as I think the proper term, had not devoted much of previous lives to a one-sided development of the psychical nature resulting now in powers which make the possessor an abnormality in society.

A very strange belief of the Hindu is that one which allows the possibility of a change of state by a mortal of such a character that the once man becomes a *Deva* or lesser god. They divide nature into several departments, in each of which are conscious powers or entities, called *Devas*, to put it roughly. Yet this is not so far apart from the ideas of some of our best scientific men who have said there is no reason why in each ray of the spectrum there may not be beings to us unseen. Many centuries ago the Hindu thinker admitted this, and, pushing further on, declared that a man might through a certain sort of Karma become one of these beings, with corresponding en-

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<sup>1</sup> [Yoga Sutras of Patañjali, Bk. IV, vs. 1]

joyment and freedom from care, but with the certainty, however, of eventually changing back again to begin the weary round of birth over again.

What might be called the doctrine of the nullification of Karma is an application in this department of the well-known law in physics which causes an equilibrium when two equal forces oppose each other. A man may have in his Karmic account a very unpleasant cause and at the same time a cause of opposite character. If these come together for expression at the same time they may so counteract each other as that neither will be apparent and the equilibrium is the equivalent of both. In this way it is easy to understand the Biblical verse:

“Charity covereth a multitude of sins,”<sup>1</sup>

as referring to the palliative effect of charitable deeds as opposed to deeds of wickedness, and giving a reason for the medieval knight devoting some of the years of his life to almsgiving.

In the *Bhagavad-Gītā*, a book revered by all in India, the highest place is given to what is called *Karma-Yoga* or the Religion of the Performance of Works and Duty, and there it is said:

“He who, unattached to the fruits of his actions, performs such actions as must be done, is both renouncer and devotee, not he who kindles no sacrificial fires and performs no ceremonies. . . . He who remains inert, restraining the organs of action, and pondering with his heart on objects of sense, is called a false pietist of bewildered soul. But he who, restraining his senses by his heart, and being free from interest in acting, undertakes active devotion through the organs of action is praiseworthy.”<sup>2</sup>

## XVIII

That the doctrine of Karma is unjust, unsympathetic, and fatalistic has been claimed by those who oppose it, but such conclusions are not borne out by experience among those races who believe in it, nor will the objections stand a close examination. The Hindus and Buddhists thoroughly believe in Karma, convinced that no one but themselves punishes or rewards in this or any life, yet we do not find them cold or unsympathetic. Indeed, in the relations of life it is well known that the Hindu is as loving and tender as his American brother, and there are as many instances of heroic self-sacrifice in their history as in ours. Some go further than this and say that the belief in Karma and Reincarnation has made the Hindu more gentle in his treatment of men and animals than are the Europeans, and more spiritual in his daily life. Going deeper into their history, we find the belief in Karma side by side with material works of great magnitude, whose remains to this day challenge our wonder, admiration, and respect; it is doubtful whether we could ever show such triumphs over nature as can be seen at any time in the rock-cut temples of Hindustan. So it would

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<sup>1</sup> [1 Peter iv, 8]

<sup>2</sup> [See J. Cockburn Thomson's translation of 1855, Ch. VI, vs. 1, & Ch. III, vv. 6-7. A month after *Echoes* was printed Judge came out with his own rendition of the *Gītā*.]

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appear that this doctrine of ours is not likely to produce bad or enervating effects upon the people who accept it.

“But,” says an objector, “it is fatalism. If Karma is Karma, if I am to be punished in such and such a manner, then it will come about so whether I will or not, and hence I must, like the Turk, say ‘Kismet,’ and do nothing.” Now, although the Mohammedan doctrine of Kismet has been abused as fatalism, pure and simple, it was not held by the Prophet nor by his greatest disciples, for they taught that it was law and not fate. And neither is Karma amenable to this objection. In the minds of those who, having vaguely apprehended Karma as applying to one life only, do not give the doctrine its true majestic, endless sweep, fatalism is the verdict. When, on the other hand, each man is seen as the fashioner of the fate for his next fleeting earth personality, there can be no fatality in it, because in his own hand is the decree. He set in motion the causes which will inevitably have certain results. Just as easily he could have made different causes and thus brought about different results.

That there are a repellent coldness and want of tenderness in a doctrine which thus deals out inflexible justice and compels us to forever lose our friends and beloved relatives, once death has closed the door, is the feeling of a few who make sentiment their rule in life. But while sentiment and our own wishes are not the guiding laws of nature, there is no reason even on the sentimental ground for this objection; it is due to a partial knowledge of the doctrine which, when fully known, is found to be as full of opportunity for the exercise of what is dear to the heart as any other theory of life. The same law that throws us into life to suffer or enjoy, as may be deserved, decrees that the friends and the relatives who are like unto each other must incarnate together, until by reason of differentiation of character they cannot under any law of attraction remain in company. Not unless and until they become different do they separate from each other. And who would wish to be eternally tied to the side of uncongenial relatives or acquaintances merely because there was an accident of birth!

For our aid, also, this law works well and ceaselessly. “Those whom you help will help you in other lives,” is the declaration. In ages past, perhaps, we knew those who long since have passed up to greater heights. The very moment in the long series of incarnations we come near to where they are pursuing their pilgrimage, they at once extend assistance, whether that be on the material or moral planes. And it makes no difference whether one or the other is aware of who is assisting or who is being assisted. Inflexible law guides the current and brings about the result. Thus the members of the whole human family reciprocally act on one another, forced into it by a law which is as kind as it is great, which turns the contempt we bore in the past into present honour and opportunity to help our fellows.

There is no favouritism possible in nature; no man has any privilege or gift which he has not deserved, either as a reward or a compensation. Looking at the present life spread before our limited vision, we may see, perhaps, no cause why there should be any such reward to an unworthy man, but Karma never errs and will surely repay. And it not only rewards, but to it solely belong those compensations which we with revenge attempt to mete out. It is with this in view that the holy writ of the Christian says, “Vengeance is mine, I will repay,” for so surely as one hurts another so is the certainty of Karma striking the offender — but let the injured one beware that he

does not desire the other punished, for by Karma will he be punished also. So from all this web of life and ceaselessly revolving wheel, Karma furnishes the escape and the means of escape, and by reincarnation we are given the time for escape.

## XIX

In the Egyptian *Book of the Dead*, chapter X describes the place where, after death, disembodied souls remain in different degrees of perfection. Some are shown as taking wheat three cubits high, while others are only permitted to glean it — “he gleaned the fields of Aanroo.”<sup>1</sup> Thus some enjoy the perfection of spiritual bliss, while others attain only to minor degrees in that place or state where divine justice is meted out to the soul.

Devachan is the land of reward; the domain of spiritual effects. The word spiritual here refers to disembodiment; it must only be used as relative to our material existence. The Christian demonstrates this fact by the material *entourage* of his heaven. In *The Secret Doctrine*,<sup>2</sup> H.P. Blavatsky says:

“Death itself is unable to deliver man from it [Karma], since death is simply the door through which he passes to another life on earth, after a little rest on its threshold — Devachan.”

Devachan, then, is the threshold of life. In the Hindu system it is etymologically the place of the gods, Indra’s heaven. Indra is the regent of heaven, who gives to those who can reach his realm long-enduring gifts of happiness and dominion. The *Bhagavad-Gītā*<sup>3</sup> says:

“After enjoying felicity for innumerable years in the regions of Indra, he is born again upon this earth.”

For the purpose of this article, we assume that the entire man, minus the body, goes to Devachan. This, however, is not so. The *post-mortem* division of our sevenfold constitution given by Theosophy is exact. It exhibits the basis of life, death and reincarnation. It shows the composite being, man, in analogy with that other composite being, nature. Both are a unity in diversity. Man, suspended in nature, like her, divides and reunites. This sevenfold division will be treated in a future article.

Devachan, being a state of prolonged subjective happiness after the death of the body, is plainly the heaven of the Christian, but with a difference. It is a heaven made scientifically possible. Heaven itself must accord with the divine laws projected into nature. As sleep is a release from the body, during which we have dreams, so death is a complete separation and release, after which in Devachan we dream until, on being again incarnated in a new body on earth, we come once more into what we call waking existence. Even the human soul would weary of the ceaseless round of rebirths, if some place or state were not provided in which rest could be obtained, in which germinating aspirations, restricted by earth-life, could have their full develop-

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<sup>1</sup> [Several renditions. See *Blavatsky Collected Writings*, X pp. 55-62, and Bibliography, pp. 413-15.]

<sup>2</sup> [I, p. 39]

<sup>3</sup> [IX, 20-1]



ment. No energy can be annihilated, least of all a psychic energy; these must somewhere find an outlet. It is found in Devachan; this realization is the rest of the soul. Its deepest desires, its highest needs are there enjoyed. There every hope blooms out in full and glorious flower. To prolong this blissful state, Hindu books give many incantations and provide innumerable ceremonies and sacrifices, all of them having for end and aim a long stay in Devachan. The Christian does precisely the same. He longs for heaven, prays that he may go there, and offers up to his God such propitiatory rites and acts as seem best to him, the only difference being that he does not do it half so scientifically as the Hindu. The Hindu is also more vivid in his conception of this heaven than the Christian is. He postulates many places or conditions adapted to the energetic and qualitative differences between souls. Kāma-loka and other states are where concrete desires, restricted by life in the body, have full expression, while in Tribhuvana the abstract and benevolent thinkers absorb the joys of lofty thought. The orthodox heaven has no such proviso. It also ignores the fact that a settled monotony of celestial existence would exhaust the soul — would be stagnation, not growth. Devachanic life is development of aspiration, passing through the various stages of gestation, birth, cumulative growth, downward momentum, and departure to another condition, all rooted in joy. There is nothing in the mere fact of death to mould a soul anew. It is a group of psychic energies, and heaven must have something in common with these, or why should it gravitate there? Souls differ as men do. In Devachan each one receives that degree of bliss which it can assimilate, its own development determines its reward. The Christian places all the snuffy old saints as high as other holy souls, sinking genius to the level of the mediocre mass, while the Hindu gives infinite variety of occupation and existence suited to grave and gay, the soul of genius or of poetry. No one sits in undesired seats, nor sings psalms he never liked, nor lives in a city which might pall upon him if he were forever compelled to walk its pearly streets. The laws of cause and effect forbid that Devachan should be monotonous. Results are proportionate to antecedent energies. The soul oscillates between Devachan and earth-life, finding in each conditions suited to its continuous development, until, through effort, it reaches a perfection in which it ceases to be the subject of the laws of action and reaction, becoming instead their conscious co-worker.

Devachan is a dream, but only in the sense in which objective life can be called such. Both last until Karma is satisfied in one direction, and begins to work in the other. The Devachani has no idea of space or time except as he makes for himself. He creates his own world. He is with all he ever loved, not in bodily companionship, but in one to him real, close and blissful. When a man dies, the brain dies last. Life is still busy there after death has been announced. The soul marshals up all past events, grasps the sum total, the average tendency stands out, the ruling hope is seen. Their final aroma forms the keynote of Devachanic existence. The lukewarm man goes neither to heaven nor hell. Nature spews him out of her mouth. Positive conditions, objective or subjective, are only reached through positive impulsions. Devachanic distribution is governed by the ruling motive of the soul. The hater may, by reaction, become the lover, but the indifferent have no propulsion, no growth.

## XX

It is quite evident to the unprejudiced inquirer that Christian priests for some reason or other studiously ignore the composite nature of man, although their great authority, St. Paul, clearly refers to it. He spoke of body, soul, and spirit, they only preach of body and soul; he declared we had a spiritual body, they remain misty as to the soul's body and cling to an absurd resurrection of the material casket. It became the duty of Theosophists to draw the attention of the modern mind once more to the Oriental division of man's constitution, for through that alone can an understanding of his state before and after death be attained. The division laid down by St. Paul is threefold, the Hindu one is of a sevenfold character. St. Paul's is meant for those who require broad outlines, but do not care to inquire into details. Spirit, soul, and body, however, include the whole seven divisions, the latter being a more complete analysis; and it is suspected by many deep thinkers that Paul knew the complete system but kept it back for good reasons of his own.

An analysis of body discloses more than mere molecular structure, for it shows a force or life or power that keeps it together and active throughout its natural period. Mr. Sinnett, in his *Esoteric Buddhism*, attempting to bring to his countrymen some knowledge of the Eastern system, called this *Prāna* or *Jīva*; others, however, call it *Prāna* alone, which seems more appropriate, because the human aspect of the life force is dependent upon *Prāna*, or *breath*.

The *spirit* of St. Paul may be taken for our purposes to be the Sanskrit *Ātma*. Spirit is universal, indivisible, and common to all. In other words, there are not many spirits, one for each man, but solely one spirit which shines upon all men alike, finding as many souls — roughly speaking — as there are beings in the world. In man the spirit has a more complete instrument or assemblage of tools with which to work. This spiritual identity is the basis of the philosophy; upon it the whole structure rests; to individualize spirit, assigning to each human being his own spirit, particular to him and separate from the spirit of any other man, is to throw to the ground the whole Theosophic philosophy, will nullify its ethics and defeat its object.

Starting, then with *Ātma* — spirit — as including the whole, being its basis and support, we find the Hindu offering the theory of sheaths or covers of the soul or inner man. These sheaths are necessary the moment evolution begins and visible objects appear, so that the aim of the soul may be attained in conjunction with nature. In this way, through a process which would be out of place [to describe] here, a classification is arrived at by means of which the phenomena of life and consciousness may be explained.

The six vehicles (adopting Mr. Sinnett's nomenclature) used by the spirit and by means of which the Ego gains experience are:

*Body*, as a gross vehicle.

*Vitality*, or *Prāna*.

*Astral Body*, or *Linga Śarīra*.

*Astral Soul*, or *Kāma Rūpa*. →

*Human Soul, or Manas.*

*Spiritual Soul, or Buddhi.*

The *Linga Śarīra* is needed as a more subtle body than the corporeal frame, because the latter is in fact only stupid, inert matter. *Kāma Rūpa* is the body, or collection, of desires and passions; *Manas* may be properly called the mind, and *Buddhi* is the highest intellection beyond brain or mind. It is that which discriminates.

At the death of the body, *Prāna* flies back to the reservoir of force; the astral body dissipates after a longer period and often returns with *Kama Rūpa* when aided by certain other forces to séance-rooms, where it masquerades as the deceased, a continual lie and ever-present snare.

The human and the spiritual soul go into the state spoken of before as *Devachan* or heaven, where the stay is prolonged or short according to the energies appropriate to that state generated during earth-life. When these begin to exhaust themselves, the Ego is gradually drawn back to earth-life, where through human generation it takes up a new body, with another astral body, vitality, and animal soul.

This is the “wheel of rebirth,” from which no man can escape unless he conforms to true ethics and acquires true knowledge and consciousness while living in a body. It was to stop this ceaselessly revolving wheel that Buddha declared his perfect law, and it is the aim of the true Theosophists to turn his great and brilliant “Wheel of the Law” for the healing of the nations.

## XXI

High in the esteem of the Hindu stands the serpent, both as a symbol and a creature. Moving in a wavy line, he figures the vast revolution of the Sun through eternal space carrying the rapidly whirling Earth in her lesser orbit; periodically casting his skin, he presents a visible illustration of renewal of life or reincarnation; coiling to strike, he shows the working of the law of Karma-Nemesis which, with a basis in our actions, deals an unerring blow. As a symbol with tail in mouth, forming a circle, he represents eternity, the circle of necessity, all-devouring Time. For the older Initiates he spoke to them also of the astral light which is at once devilish and divine.

Probably in the whole field of Theosophic study there is nothing so interesting as the astral light. Among the Hindus it is known as *Ākāśa*, which can also be translated as ether. Through a knowledge of its properties they say that all the wonderful phenomena of the Oriental Yogis are accomplished. It is also claimed that clairvoyance, clair-audience, mediumship, and seership as known to the Western world are possible only through its means. It is the register of our deeds and thoughts, the great picture gallery of the earth, where the seer can always gaze upon any event that has ever happened, as well as those to come. Swimming in it as in a sea are beings of various orders and also the astral remains of deceased men and women. The Rosicrucians and other European mystics called these beings Sylphs, Salamanders, Gnomes, Undines, Elementals; the Hindu calls them Gandharvas or celestial musicians, Yakshas, Rākshasas and many more. The “spooks” of the dead — mistaken by Spiritualists for the individuals who are no more — float in this *Ākāśic* substance, and for centuries have been known to the mystical Hindu as *Bhūta*, another name for

devil, or Piśācha, a most horrible devil — neither of them any more than the cast-off soul-body nearest earth, devoid of conscience and powerful only for evil.

But the term “astral light,” while not new, is purely of Occidental origin. Porphyry spoke of it when referring to the celestial or soul-body, which he says is immortal, luminous, and “star-like”; Paracelsus called it the “sidereal light”; later it grew to be known as astral. It was said to be the same as the *anima mundi* or soul of the world. Modern scientific investigators approach it when they speak of “luminiferous ether” and “radiant matter.” The great astronomer, Camille Flammarion, who was a member of the Theosophical Society during his life, speaks of the astral light in his novel *Uranie* and says:

The light emanating from all these suns that people immensity, the light reflected through space by all these worlds lighted by these suns, *photographs* throughout the boundless heaven, the centuries, the days, the moments as they pass. . . . From this it results that the histories of all the worlds are travelling through space without disappearing altogether; and that all the events of the past are present and live forever in the bosom of the Infinite.<sup>1</sup>

Like all unfamiliar or occult things the astral light is difficult to define, and especially so from the very fact that it is called “light.” It is not the light as we know it, and neither is it darkness. Perhaps it was said to be a light because when clairvoyants saw by means of it, the distant objects seemed to be illuminated. But as equally well distant sounds can be heard in it, heavy bodies levitated by it, odours carried thousands of miles through it, thoughts read in it, and all the various phenomena by mediums brought about under its action, there has been a use of the term “light” which while unavoidable is none the less erroneous.

A definition to be accurate must include all the functions and powers of this light, but as those are not fully known even to the mystic, and wholly *terra incognita* for the scientist, we must be content with a partial analysis. It is a substance easily imagined as imponderable ether which, emanating from the stars, envelopes the earth and permeates every atom of the globe and each molecule upon it. Obeying the laws of attraction and repulsion, it vibrates to and fro, making itself now positive and now negative. This gives it a circular motion which is symbolized by the serpent. It is the great final agent, or prime mover, cosmically speaking, which not only makes the plant grow but also keeps up the diastole and systole of the human heart.

Very like the action of the sensitive photographic plate is this light. It takes, as Flammarion says, the pictures of every moment and holds them in its grasp. For this reason the Egyptians knew it as the Recorder; it is the Recording Angel of the Christian, and in one aspect it is Yama, the judge of the dead in the Hindu pantheon, for it is by the pictures we impress therein that we are judged by Karma.

As an enormous screen or reflector the astral light hangs over the earth and becomes a powerful universal hypnotizer of human beings. The pictures of all acts good and bad done by our ancestors as by ourselves, being ever present to our inner selves, we

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<sup>1</sup> [Translated by Mary J. Serrano, pp. 44-5, Cassell Publishing Company, New York, 1890]

constantly are impressed by them by way of suggestion and go then and do likewise. Upon this the great French priest-mystic, Éliphas Lévi, says:

We are often astonished when in society at being assailed by evil thoughts and suggestions that we would not have imagined possible, and we are not aware that we owe them solely to the presence of some morbid neighbour; this fact is of great importance, since it relates to the manifestation of conscience — one of the most terrible and incontestable secrets of the magic art. So diseased souls have a bad breath, and vitiate the moral atmosphere, that is to say, they mingle impure reflections with the astral light which penetrates them, and thus establish deleterious currents.<sup>1</sup>

There is also a useful function of this light. As it preserves the pictures of all past events and things, and as there is nothing new under the sun, the appliances, the ideas, the philosophy, the arts and sciences of long buried civilizations are continually being projected in pictures out of the astral into the brains of living men. This gives a meaning not only to the oft-recurring “coincidence” of two or more inventors or scientists hitting upon the same ideas or inventions at about the same time and independently of each other, but also to other events and curious happenings.

Some self-styled scientists have spoken learnedly of telepathy, and other phenomena, but give no sufficient reason in nature for thought-transference or apparitions or clairvoyance or the hundred and one varieties of occurrences of an occult character noticed from day to day among all conditions of men. It is well to admit that thought may be transferred without speech directly from one brain to another, but how can the transference be effected without a medium? That medium is the astral light. The moment the thought takes shape in the brain it is pictured in this light, and from there is taken out again by any other brain sensitive enough to receive it intact.

Knowing the strange properties of the astral plane and the actual fate of the sheaths of the soul spoken of in another article, the Theosophical Adepts of all times gave no credit to pretended returning of the dead. Éliphas Lévi learned this well and said:

“The astral light combining with ethereal fluids forms the astral phantom of which Paracelsus speaks. This astral body being freed at death, attracts to itself and preserves for a long time, by the sympathy of likeness, the reflection of the past life; if a powerfully sympathetic will draws it into the proper current it manifests itself in the form of an apparition.”<sup>2</sup>

But with a sensitive, abnormally constituted person present — a medium in other words, and all of that class are nervously unbalanced — the strong will is not needed, for the astral light and the living medium’s astral body recall these soulless phantoms, and out of the same reservoir take their speech, their tones, their idiosyncrasies of character, which the deluded devotees of this debasing practice are cheated into imagining as the returned self of dead friend or relative.

Yet all I have referred to here are only instances of a few of the various properties of the astral light. So far as concerns our world it may be said that astral light is every-

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<sup>1</sup> *Dogme et Rituel de Haute Magie* [Vol. I, Ch. viii, p. 207 in the 2<sup>nd</sup> ed., Paris 1861]

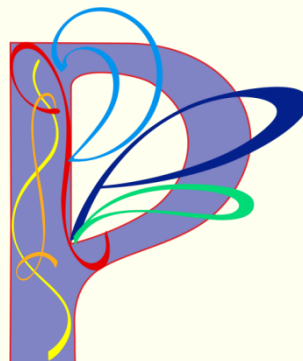
<sup>2</sup> [*op. cit.*; see Vol. I, Ch. v & vi.]



where, interpenetrating all things; to have a photographic power by which it grasps pictures of thoughts, deeds, events, tones, sounds, colours, and all things; reflective in the sense that it reflects itself into the minds of men; repellent from its positive side and attractive from the negative; capable of assuming extreme density when drawn in around the body by powerful will or by abnormal bodily states, so that no physical force can penetrate it. This phase of its action explains some facts officially recorded during the witchcraft excitement in Salem. It was there found that although stones and other flying objects came toward the possessed one they always fell as it were from the force of gravity *just at the person's feet*. The Hindu Yogi gives evidence of a use of this condensation of the astral light when he allows arrows and other projectiles to be thrown at him, all of them falling at his feet no matter how great their momentum, and the records of genuine Spiritualistic phenomena in the United States furnish similar experiences.

The astral light is a powerful factor, unrecognized by science, in the phenomenon of hypnotism. Its action will explain many of the problems raised by Binet, Charcot and others, and especially that class in which two or more distinct personalities seem to be assumed by the subject, who can remember in each only those things and peculiarities of expression which belong to that particular stratum of their experience. These strange things are due to the currents in the astral light. In each current will be found a definite series of reflections, and they are taken up by the inner man, who reports them through speech and action on this plane as if they were his own. By the use of these currents too, but unconsciously, the clairvoyants and clairaudients seem to read in the hidden pages of life.

This light can therefore be impressed with evil or good pictures, and these are reflected into the subconscious mind of every human being. If we fill the astral light with bad pictures, just such as the present century is adept at creating, it will be our devil and destroyer, but if by the example of even a few good men and women a new and purer sort of events are limned upon this eternal canvas, it will become our Divine Uplifter.



### **Semi-Exoteric Constitution of Man (Table).**

There now follows a Table from “Constitution of Man – Overview.” Full text in our Constitution of Man Series. — ED. PHIL.

**Semi-Exoteric Constitution of the Microcosm or Man, Citizen of the Universe and Telesphoros.**

**Immortal Higher Triad, the Divine Self**

- True individuality, the Sutratman of the Upanishads.
- The Imperishable Monas, i.e., Atman–Buddhi–Manas, permeated by the One Universal Life, or Breath.
- Spiritual Self dying (**Death 4**), so that Its Ideation can live.

**Mortal Lower Tetrad, overshadowed by the Divine Self**

- False individuality of the common man, who identifies with the personal and the transient.
- Other ephemeral aspects of the quaternary personality.
- The heart, being the organ of Spiritual Consciousness, represents the Higher Triad. The liver and spleen represent the quaternary, taken as a whole.

Macrocosmic planes	<b>ADI-BUDDHA</b>	<b>MAHA-BUDDHI</b>	<b>MAHAT, COSMIC INTELLIGENCE</b>		<b>FOHAT</b>	<b>JIVA</b>	<b>ASTRAL</b>	<b>PRAKRITI</b>
Microcosmic planes	Atman	Buddhi	Manas or Dual Mind		Kama (Manas)	(Kama) Prana	Linga-Sharira	Shthula-Sharira
Consciousness' virtual foci	<b>Universal Self</b>	<b>Spiritual Ego</b>	<b>Higher Ego</b>	<b>Lower Ego</b>	<b>Animal Desires</b>	<b>Life Force</b>	<b>Astral Body</b>	<b>Visible Body</b>
Auric Egg (Atmic Aura)	Principle ②: Auric Egg, monadic envelope and amnion of the physical man. Auric Egg and Prana are essentially the same.							
Auric Egg dynamics	Periphery of the Auric Egg and our point of communication with Universal Planes.		The two are bridged by Antahkarana. When Ahankara (selfish Self) is strong, Antahkarana is said to be “drunk or insane.”		Vital Animal, Living Soul, Nephesh.		Transitory emanation of the Auric Egg.	
Three? Five? Seven?	<b>Higher Principles</b>			<b>Middle Principle</b>		<b>Lower Aspects</b>		
	Potency of the spiritual man: divine, higher manas-mind, nous or noetic intelligence, the reincarnating ego.			Potential of the worldly man: animal, astral, lower mind or soul; psyche-périsprit.		Physical man is the musical instrument; his Higher Ego, the performing artist.		
Pauline ternary	<b>Spirit</b> (Plato's λόγον, ideal life or ζωή)		<b>Soul</b> (Plato's ἄλογον)		(Physical life or βίος)		<b>Body</b>	
Platonic terms	<b>Agathon</b>	<b>Nous</b>		<b>Phren</b>	<b>Thymos</b>		<b>Eidolon</b>	<b>Soma</b>
Principles and aspects	Principle ①, Universal, not individual. I-ness	Principle ③ Spiritual Soul. I am, That I am	Principle ④ Enduring Individuality.	Aspect ③ I am I	Permeates every principle & aspect.	Aspect ① vitalising aspects ③ and ②.	Aspect ②	Medium of every principle & aspect.
Faculties, fields, and forte	The Will to Be, and to Become. The Amaranthine Dream.	Spiritual intelligence, discrimination, intuition by inner sight.	Abstract, impersonal, noble thoughts, and ideals.	Concrete, personal, selfish thoughts, and “realistic” interests.	Worldly desires, lust (επιθυμία), propensities, and proclivities.	Individualised breath of the One Life, electromagnetic vitality.	Protean model of the gross physical body; and its subtle counterpart.	Gross, bulky, living substance, the physical body.
Radiation and emanations	Radiation of the Ineffable One Pure Spirit. (First Logos)	Emanation of Alaya (Anima Mundi), Ray and Vehicle of Atman.	First emanation of Pradhana, or unevolved cause.	Reflection or shadow of Buddhi plus Higher Manas, having potentialities of both.	Closely linked with Lower Manas, the Green-Red animal monster in us.	Closely linked with Kama-Manas. Prana has no number, as it pervades every other principle.	Closely linked with Kama-Prana, and inseparable from it.	
Other terms and allegories	A Ray of Paramatman (Uncreated Ray) Jivatman.	Sophia-Wisdom, Beautiful Helena, Chase Penelope.	Manasaputras, Breaths or Principles.				Vehicle (Vahan) of Prana, Astral, Etheric Double.	
Metaphorical gender	Sexless	Female	Sexless	Male	Male	Sexless	Male	Male
Apparitions to distant places	Adepts can project consciously, and dying persons unconsciously, an illusory form or phantom of their personality to any distant location — while their physical body is left “entranced.” This double is termed Mayavi-Rupa.							
Deaths and post-mortem states	<b>After Death 2</b> the purified mind enters Devachan, a long period of personal “bliss during the interim between two incarnations, as a reward for all the unmerited suffering he has endured” and where unfulfilled aspirations are enacted subjectively.			<b>Death 2.</b> Kama-manas becomes a distinct body of ante-mortem desires (Kama-Rupa) and remains in “desire world” (Kama-Loka) until its final dissipation. Attempts to delay death, e.g., by necromancy, is Black Magic.		Eventually, Kama-Prana is released and re-becomes Jiva.	<b>Death 3.</b> Clinging to the physical body, it dissipates only with the disappearance of its last atom.	<b>Death 1.</b> Attempts to preserve death, e.g., by taxidermy, is Black Magic.

## Suggested reading for students.



### From our Theosophy and Theosophists Series.

- A DEBT OF GRATITUDE TO LORD LYTTON
- A LAY CHELA ON OCCULT STUDY
- A LAY CHELA ON THE SECRET DOCTRINE
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- ALETHEIA IS OUR GOD AND DOGMA
- ANCIENT ETHICAL WORSHIPS
- ARCHAIC THEOSOPHY IS PRE-BUDDHIST WISDOM-RELIGION
- BLAVATSKY DEFENDS BLAVATSKY
- BLAVATSKY DEFENDS THE KEY TO THEOSOPHY
- BLAVATSKY ON ANNA KINGSFORD
- BLAVATSKY ON THE DIFFERENCE BETWEEN SOUL AND SPIRIT
- BLAVATSKY ON THE ORIGIN AND SOURCE OF THE SECRET DOCTRINE
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- BLAVATSKY REFUTES ARGUMENTS AGAINST THEOSOPHY
- BLAVATSKY REFUTES THE ASSERTIONS OF A FRENCH THEOSOPHIST
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- CONDUCT AND DUTIES OF A TRUE THEOSOPHIST
- CORY'S ANCIENT FRAGMENTS (1832)
- COSMOPOLITANISM IS FAR HOLIER AND NOBLER THAN GRASPING GREEDINESS CLOAKED IN PATRIOTISM
- DE ZIRKOFF ON CHARLES JOHNSTON
- DE ZIRKOFF ON EDWARD DOUGLAS FAWCETT
- DE ZIRKOFF ON FRANZ HARTMANN
- DE ZIRKOFF ON GERALD MASSEY

**THEOSOPHY AND THEOSOPHISTS SERIES**  
**SUGGESTED READING FOR STUDENTS**

- DE ZIRKOFF ON HP BLAVATSKY COLLECTED WRITINGS
- DE ZIRKOFF ON SUBBA ROW
- DE ZIRKOFF ON THE COUNTESS OF CAITHNESS
- DE ZIRKOFF ON THE DREAM THAT NEVER DIES
- DE ZIRKOFF ON THE SECRET DOCTRINE
- DE ZIRKOFF ON THE SIBYLLINE ORACLES
- DE ZIRKOFF ON THE THIRD VOLUME OF THE SECRET DOCTRINE
- DE ZIRKOFF ON THREE EMINENT THEOSOPHISTS
- DE ZIRKOFF ON WILHELM HÜBBE-SCHLEIDEN
- DE ZIRKOFF RECALLS HIS FORMATIVE YEARS IN RUSSIA
- EASTERN LIGHT SHINES ON WESTERN MINDS
- EASTERN THEOSOPHY IS NEITHER A CREED, NOR A RELIGIOUS BODY
- ESSENTIAL THEOSOPHICAL DOCTRINES
- HARTMANN ON HOW TO ENTER THE PATH TO INFINITE LIFE
- HARTMANN ON THE HARMONICAL SOCIETY
- HOW THEOSOPHY REKINDLED TRUE BROTHERHOOD IN INDIA
- HUMANITY SEEMS TO PROGRESS BY INVENTING ONE DISCOVERY AFTER THE OTHER
- IMPORT AND POTENCY OF NUMBERS AS SYMBOLS
- IN THE EARLY DAYS OF THE THEOSOPHICAL MOVEMENT
- ISIS UNVEILED IS THE MAJESTY OF TRUTH UNVEILED
- JUDGE AND DE ZIRKOFF ON GEORGE MEAD
- JUDGE ON THE THEOSOPHICAL MOVEMENT
- JUDGE ON THE TRUE THEOSOPHIST'S PATH
- JUDGE ON THEOSOPHICAL STUDY AND WORK
- KEYS TO THE MYSTERY LANGUAGE
- LET THE THEOSOPHICAL SOCIETY PERISH, THAN FORSAKE THE CAUSE OF TRUTH
- MYSTERY IS NOT UNREVEALED KNOWLEDGE
- OCCULT TRUTH IS NATURE WITHOUT THE ILLUSORY VEIL OF THE SENSES
- OUR GOD IS HUMANITY AND OUR CULT THE LOVE OF OUR FELLOW-MAN
- OUR ONLY DELIVERER AND SAVIOUR
- PLEDGED STUDENTS' PRESCRIBED GUIDE FOR CONDUCT
- PREREQUISITES TO MEMBERSHIP OF THE THEOSOPHICAL SOCIETY
- SPURNED THE SUBSTANCE AND CLUTCHED THE SHADOW

**THEOSOPHY AND THEOSOPHISTS SERIES**  
**SUGGESTED READING FOR STUDENTS**

- STUDENTS HAVE A CHOICE OF TWO PATHS
- SUBBA ROW DEFENDS ESOTERIC BUDDHISM
- SUBBA ROW'S ESOTERIC WRITINGS (1895)
- THAT WHICH IS FALSE CAN ONLY BE KNOWN BY TRUTH
- THE AIMS AND MISSION OF THE THEOSOPHICAL SOCIETY FULFILLED
- THE CHALDEAN ORACLES OF ZOROASTER
- THE CROWN JEWELS OF THEOSOPHY (PHOTO ALBUM)
- THE POWER OF THE TRINITY OF KOSMOS MANIFESTS THROUGH THE FOUR PRINCIPLES OF MAN
- THE REVIVAL OF EASTERN OCCULT PHILOSOPHY
- THE SUN OF TRUTH FEARS NO LIGHT AND NEEDS NO LIES
- THE THEOSOPHICAL SOCIETY IS NOT A NURSERY FOR BUDDING ADEPTS
- THEORETICAL AND PRACTICAL ARCANE TERMS
- THEOSOPHIA - FOUNTAIN, PERSPECTIVES, PRACTICE (DRAWING)
- THEOSOPHIA: INNER WISDOM
- THEOSOPHICAL MOVEMENT, THE GREAT MORAL BUT SILENT FORCE
- THEOSOPHICAL SOCIETY - ESOTERIC SECTION (LETTERHEAD)
- THEOSOPHICAL SOCIETY - MISSION AND FUTURE
- THEOSOPHICAL SOCIETY - MONOGRAM 1 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - MONOGRAM 2 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - OBJECTS AND EARLY ACCOMPLISHMENTS
- THEOSOPHICAL SOCIETY - SEAL 1 (LOGOTYPE)
- THEOSOPHICAL SOCIETY - SEAL 2 (LOGOTYPE)
- THEOSOPHICAL SYMBOLS (TRUE TYPE FONT)
- THEOSOPHIST IS WHO THEOSOPHY DOES
- THEOSOPHISTS DEFINED ATTITUDINALLY, ETHICALLY, PHILOSOPHICALLY (DRAWING)
- THEOSOPHY AND THEOSOPHISTS
- THEOSOPHY BRINGS THE WISDOM OF LOVE BEFORE THE EYE OF THE SOUL
- THEOSOPHY IS DEEPER MONISM THAN SECULARISM, AND MORE PHILOSOPHICAL
- THEOSOPHY IS RELIGION ITSELF AND SUBLIME CODE OF ETHICS
- THEOSOPHY IS THE SCIENCE OF TRUTH AND THE RELIGION OF JUSTICE
- TRIBUTES TO WILLIAM QUAN JUDGE
- TRUE THEOSOPHISTS ARE ALWAYS UNDER THE MASTER'S EYE



**THEOSOPHY AND THEOSOPHISTS SERIES**  
**SUGGESTED READING FOR STUDENTS**

- TRUTH IS ALWAYS MIXED WITH ERROR AND HINDERED BY TECHNOLOGICAL KNOWLEDGE
- TWO JOURNALS DEVOTED TO THE BROTHERHOOD OF MAN
- VERNAL BLOOMS BY WILLIAM QUAN JUDGE
- VISTAS OF VIRTUE AND TRUTH
- WADIA'S RESIGNATION FROM THE TS
- WHAT SORT OF MAN THE REAL PHILOSOPHER SHOULD BE?
- WHEN PURE LOVE IS PERVERTED, HUMANITY QUIVERS
- WHO CAN MEND THE BROKEN SOCIETY?
- WHO CAN READ THE RIDDLE OF THE SERPENT?
- WHO SHOULD BE INVITED TO THEOSOPHICAL MEETINGS?
- WHY A BRAHMIN ABANDONED HIS CASTE
- WHY PAGAN SYMBOLISM IS INDESTRUCTIBLE?
- WILDER ON THE WISDOM RELIGION OF ZOROASTER

