**STUDIES IN THE OCEAN OF THEOSOPHY**

**(a 36-part series)**

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**Compiler's note:** This extremely important series of articles definitely falls into the "must read" category for everyone, for both newcomers and long-time students of Theosophy, who want to be absolutely clear as to what Theosophy is teaching humanity. It stands strongly on its own, and also will be very helpful and most useful to everyone who is about to study, or who is simply wondering if maybe they should study, the book entitled *The Ocean of Theosophy,* by William Q. Judge, which is considered "an epitome of *The Secret Doctrine".* Besides so much more, be assured that it is loaded with articles that profoundly and clearly speak to the subjects of Karma, Reincarnation, and the After-Death states of consciousness. The entire series was scanned from a total of 138 pages in THEOSOPHY magazine.

[Part 1](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber1-of-36.html)   
[Part 2](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber2-of-36.html)   
[Part 3](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber3-of-36.html)   
[Part 4](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber4-of-36.html)   
[Part 5](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber5-of-36.html)   
[Part 6](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber6-of-36.html)   
[Part 7](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber7-of-36.html)   
[Part 8](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber8-of-36.html)   
[Part 9](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber9-of-36.html)   
[Part 10](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber10-of-36.html)   
[Part 11](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber11-of-36.html)   
[Part 12](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber12-of-36.html)   
[Part 13](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber13-of-36.html)   
[Part 14](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber14-of-36.html)   
[Part 15](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber15-of-36.html)   
[Part 16](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber16-of-36.html)   
[Part 17](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber17-of-36.html)   
[Part 18](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber18-of-36.html)   
[Part 19](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber19-of-36.html)   
[Part 20](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber20-of-36.html)   
[Part 21](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber21-of-36.html)   
[Part 22](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber22-of-36.html)   
[Part 23](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber23-of-36.html)   
[Part 24](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber24-of-36.html)   
[Part 25](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber25-of-36.html)   
[Part 26](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber26-of-36.html)   
[Part 27](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber27-of-36.html)   
[Part 28](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber28-of-36.html)   
[Part 29](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber29-of-36.html)   
[Part 30](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber30-of-36.html)   
[Part 31](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber31-of-36.html)   
[Part 32](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber32-of-36.html)   
[Part 33](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber33-of-36.html)   
[Part 34](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber34-of-36.html)   
[Part 35](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber35-of-36.html)   
[Part 36](https://blavatsky.net/Wisdomworld/additional/StudiesInTheOceanOfTheosophy/SeriesNumber36-of-36.html)

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**I**

TRUTH always agrees with Truth. True Teachings are complementary and correspondential throughout. This is markedly evident in the writings of the great Messengers of Theosophy in this age. *The Ocean of Theosophy,* by William Q. Judge -- as can not be too often reiterated -- constitutes an epitome of *The Secret Doctrine,* by H. P. Blavatsky. The "Ocean", in its succinct tracing of the Thread-Thought, step by step, in natural sequence, summarizes the doctrine and obviates risk of confusion in its manifold ramifications. The general scheme of manifestation once clearly grasped, details can be seen in proper place and relationship. Not interpretation, but correlative presentation of the Teaching was the task undertaken by Mr. Judge.

In the progress of time earnest perusal will reveal that the "Ocean" -- more subtilely perhaps, but just as surely as any other pure occult treatise -- makes its chief appeal to the *heart.* The Line so comprehensively indicated bespeaks the actual inherent Order in which evolution is taking place, now as always. Thought directed to this is really following the motion of Creative Intelligence at work throughout the Cosmos. Further, the statements made carry the spiritual force of the Teacher. Cyclic effort to comprehend the processes depicted tends to quicken in the student himself the identical energies engaged; while constant brooding on the ethical aspects involved must meet its reward in increasing attunement with the living mind of the author. The magic of this little book can not only synthesize the doctrine in the student's mind but has power to synthesize his consciousness with the whole of Nature. As Theosophy becomes the study of *Consciousness,* the "heart's small ebb" will be felt increasingly as one with the mighty tides of All-Being, the Universe perceived as a living, throbbing Unit, and Man regarded as a spiritual sea-farer voyaging in quest of knowledge.

"Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet shallow enough at its shores, it will not overwhelm the understanding of a child". This initial statement at once sweeps away the validity of "belief or dogma formulated or invented by man" in its "bold" declaration of the fact of knowledge, of Knowers, and of eternal Truth to be known; thus launching the seeker upon serious consideration of life and its meaning and purpose.

In the first three paragraphs of this work, the triune fundamental basis of the philosophy is indicated: the first presents the true conception of Deity or "wisdom about God"; the second "hails the reign of law in every thing and every circumstance"; while the third elevates Man from possessor of soul to the dignity of Soul Itself, linking him with vast *sentient* Nature, since "down to the smallest atom all is soul and spirit ever evolving under the rule of law inherent in the whole."

Aimlessness and despair must vanish before such vision of the "drama of the soul" and thought that the universe exists "for the soul's experience". Then, by the light of confidence in the Teachers, the significance of a ladder of Being is gradually apprehended and seen to involve as a logical necessity the existence of Beings transcending mere human understanding, yet one in Essence with all others and evolving under the same Law and processes. Correlative with this, dawns conception of individual experience in "an immeasurable course of activity and intelligent perception", stretching back to "other systems of globes, some of which were destroyed ages before the solar system condensed". Follows the inescapable conclusion that this Identity now playing upon the Stage of Existence has enacted many roles in the Great Drama, on other planets and even under other suns. The mind reels before the vistas of its own past and stands in awe before the winding steeps in prospect. From such perspective, sense of immortal Individuality must begin to arise; the Doctrine of Reincarnation be transmuted from speculation to profound conviction; and the universality of Brotherhood become evident, excluding nothing from "smallest atom" to stellar host. Lofty aspiration can but quicken in the heart when the glittering galaxies of Night's sky are beheld as habitations of fellow beings circling with Earth's inhabitants upon a common Path; and when it is remembered that entities on some of the brighter planets of our own system, such as Venus, now progressed to "a pitch of glory incomprehensible to our intellects", were yet once "as low as ourselves".

Thus the *Ocean of Theosophy* is the ocean of Self; and each self a drop in its boundless expanse. The mysteries hidden in its depths are those of Selfhood. Self is the mystery of mysteries, the solution of which is Humanity's quest and sole purpose in existence.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**II**

THEOSOPHY, offered to the world as a "Body of Knowledge," appeals through its inherent reasonableness, yet must rest its authenticity upon the existence of a *Body of Knowers;* for without knowers there could be no knowledge. Master-Knowers are the efflorescence of Soul evolution, harvest of its ever-rolling cycles, those "mighty waves," whose object is the "production of perfect man." Each turn of the wheel witnesses "the increase of the number of Elder Brothers." The Elder Brothers of present Humanity are men perfected in ancient Yesterdays; Humanity of today is destined, if it so chooses, to be the "perfect man" of distant Tomorrows. But perfection is attainable only through aid from those familiar with the intricate way. Man needs the Master; Master needs Man to help Him reach and quicken the sleeping lives of greater Nature. Alone by the direction of those Great Beings, "in cooperation with the whole human family," can the successive periods of manifestation fulfill their appointed purposes. It is for this reason that the Mahatmas and Their "Universal Lodge" are adverted to before unfolding the evolutionary scheme.

The fact of natural Divine Humanity is difficult to present to this materialistic civilization, "based almost wholly on money, fame, glory, and personality." The Westerner is a doubting Thomas who must needs *see* the Master, *touch* Him, *walk and talk* with Him, before deigning to be convinced -- of course never distrusting his own twentieth-century worthiness and ability to judge! Sometimes, indeed, these Great Ones do thus commingle with ordinary men, "well known to the people," "when the virtue, and the development of the nations permit it." But to so appear at this time among Western nations would but confound the populace and defeat the very ends of such appearance. The law of economy forbids such waste.

The propagation of true doctrine is always adapted to times and conditions. In lieu of sense testimony, all other possible evidence of Masters' existence has been painstakingly supplied to this age. Truly enough, this precious data is provided by ancient lands: India, Egypt, China, and the hoary Orient in general; but if this stand as reason for repudiation, let us ask ourselves *why.* How can the modern world, destitute of philosophy, exceeding in mendicancy and crime, presume to belittle the Ancients! What basis has the "lusty and egotistical, the fighting and the trading West" for spurning the testimony of the "quiet unmovable East?" The idea of Perfected Beings would meet with no incredulity or wonderment there. Though materially impoverished, Oriental peoples yet cherish belief in Man's inner nature and spiritual powers. Consequently they have among them "living examples of such powers and capacities" -- a boon necessarily denied the Occident. It is denial of Soul life that prevents the latter believing in anyone save, perhaps, a mythical Jehovah possessing mystic powers. Which, then, is paupered: East or West?

Messengers of the Wisdom come unheralded and unthanked. Usually They are reviled and persecuted while present in any land; and centuries roll away before Their true character and mission are recognized. America's history is still too brief to afford much credence to her Benefactors, acclaimed by the very few. Yet, like all countries on the earth, she has been thus favored. Each "complete national history" records these "men of power and compassion," from whose eyes Nature veils no secrets, and who all come relating "the great epic of the human soul." Designations for these Friends of Mankind vary, but the Sanscrit term, "Mahatma" -- Great Soul -- is the best; for it identifies the Perfected Being with his younger brothers, showing his distinction to lie in *greatness* only. Thus the Christian, reverencing Jesus, can not deny the same greatness of Buddha and Confucius, the other two Units of a "mighty Triad acting on and through ethics." Neither can the tradition of Abraham, Moses, and Solomon -- whomsoever the latter may represent -- "be brushed aside as folly and devoid of basis."

Other remarkable characters have appeared in more recent periods. The furious opposition aroused against them but bears testimony of their elevation above the common level. Prejudice and superstition among the masses form ready tools when inflamed by those whose interests are vested in the established order of things. Wherever a reformer of past or present is branded "imposter," look for some agent of the Masters, conferring benefits and performing self-sacrifice to the uttermost in order to do "the work of the Great Lodge at the proper time." When libraries, such as the Alexandrian, are burned, rest assured that their records held "historical and ethnological treasures" dreaded by the church because disruptive of the shackles it would place upon the race mind. *Destroy what is feared, condemn that not understood,* has been too long the policy of religion and the world. Traducers bespeak the merit of their victims; and wanton destruction proclaims the validity of that destroyed. The thoughtful and just hold both as favorable evidence.

Even as literature, tradition, and testimony contribute to this sacred theme, so also do many events of history in lands both old and new -- events so strange that the common people, sensing some mysterious guidance, have accounted for them as "special providences," "the interposition of gods," or the "influence of the stars." Serious crises often find someone arising unaccountably able to meet them. These and many other matters are quoted from a letter from one of the Masters, in which he meets some of the criticisms of the "practical" modern man, who feels that *if* the Brotherhood of Masters exists it should accomplish more. This reply shows that mighty hands are behind all that works for righteousness. Always the influence of the Elder Brothers is moving men for the general welfare. Ever They are "moulding events" and "making history," helping in every possible way -- but They will not interfere with Karma.

From innumerable sources may be gathered "an irresistible mass of human evidence to prove the proposition laid down": "A Mahatma endowed with power over space, time, mind, and matter, is a possibility just because he is a perfected man. Every human being has the germ of all the powers attributed to these great Initiates, the difference lying solely in the fact that we have in general not developed what we possess the germ of, while the Mahatma has gone through the training and experience which have caused all the unseen human powers to develop in him, and conferred gifts that look god-like to his struggling brother below."

All things are subject to flux and reflux; thus "Periods of mental and moral light and darkness succeed each other as day does night." Not that "mental and moral light" need utterly fade; but following their increase comes waning when, if Humanity be unfaithful, the true philosophy will disappear for awhile. Yet "the same law causes it to reappear as surely as the sun rises and the human mind is present to see it." This present era marks the dawn of a new cycle. In 1875, came two more accredited Messengers of the Wisdom-Teaching: H.P.B. and W.Q.J., to uncover evidence long buried, recall facts long forgotten, and to give out the doctrine in such measure as has never before been granted -- an outpouring in volume that breaks the "silence of ages"!

Masters preserve the immemorial teaching and Their Messengers present it; but the "help of the companions is needed" to spread it broadcast. This time the troth shall not be broken with those "bearers of the torch of truth across the ages." Once more "the companions all over the world are engaged," spreading the glad tidings of Man's glorious possibilities, true destiny and present responsibility. No opposition of prelate, potentate or politician, nor influence of a "venal press" can "produce one backward ripple." The hour has struck for the noble undertaking to be carried forward to victory. The race must now begin to learn its part in the drama of evolution enacted upon the seven-fold page of Nature. But in this solemn charge, no one ever lacks the loving, understanding assistance of the Elder Brothers, The Masters of Compassion.

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**THE HIDDEN KNOWLEDGE**

There is no purely *mythical* element in any of the ancient religious texts; but the mode of thought in which they were originally written has to be found out and closely adhered to during the process of interpretation. For, it is either symbolical (archaic mode of thought), emblematical (a later though very ancient mode of thought), parabolical (allegory), hieroglyphical, or again *logo-grammical --*the most difficult method of all, as every letter, as in the Chinese language, represents a whole word. Thus, almost every proper name, whether in the Vedas, the "Book of the Dead," or the Bible (to a degree), is composed of such logograms. No one who is not initiated into the mystery of the occult religious logography can presume to know what a name in any ancient fragment means, before he has mastered the meaning of every letter that composes it. How is it to be expected that the merely profane thinker, however great his erudition in *orthodox* symbolism, so to say -- *i.e.,* in that symbolism which can never get out of the old grooves of Solar-myth and sexual-worship -- shall penetrate into the arcana behind the veil. One who deals with the husk or shell of the dead letter, and devotes himself to the kaleidoscopic transformation of barren word-symbols, can never expect to get beyond the vagaries of modern mythologists. --*S.D.* II, p. 335.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**III**

SINCE Life is a unity, the true teaching regarding Life is a synthesis. Whatever applies to the universal is applicable to the particular. What is true of the greatest is true of the least, in degree. "As was taught of old, the little worlds and the great are copies of the whole, and the minutest insect as well as the most highly developed being are *replicas* in little or in great of the vast inclusive original." For the Western student, accustomed to the analytical or splitting-off method, by which each phase of existence is viewed as separate and different from the rest, this unitary conception is difficult to grasp. It takes time and patience for him to firmly establish in his mind the infinite multiplicity of the One in the many; to view the Universe as the microcosm expanded; the microcosm as the macrocosm in small. It amounts to a mental revolution, to perceive the basic unity of all things and a moral revolution to discern the fact of Universal Brotherhood thus implied. For, just as the tiniest point reflecting the sun becomes itself a miniature sun, a center of radiating light, so does each least center of consciousness radiate the creative intelligence of All-Self.

Sevenfold is the inherent scheme of manifestation -- this in general and in particular, in infinite range of septenary gradation, down to the finest divisions of matter; the only difference anywhere being that of degree, not of kind. There is nothing but Life; and Life is undivided. All is Consciousness, expressing innate intelligence, cycle within cycle. Each system of worlds, like the mechanism of a clock, wheels through its self-destined course in perfect order and relationship among its own constituent units and with other systems throughout boundless space.

Accordingly, while the "teachings of Theosophy deal for the present chiefly with our earth," Theosophy's "purview extends to all the worlds, since no part of the manifested universe is outside the single body of laws which operate upon us." The primordial seven-fold divisions of all universes "may be laid down roughly as: The Absolute, Spirit, Mind, Matter, Will, Akasa or Æther, and Life. In place of 'the Absolute' we can use the word Space. For Space is that which ever is, and in which all manifestation must take place."

In endeavoring to reduce these highly metaphysical divisions to terms of consciousness, they might be considered as follows: Space as the *potentiality* of consciousness, the fathomless, unmanifested depth of the power to perceive resident in every being; spirit as the *potency* of consciousness, or the power to perceive itself; mind as the *intelligence* of consciousness; matter as its *substance aspect,* or eternal vehicle; will as its *energy,* active expression of the eternal ceaseless motion forever pulsing throughout boundless space, whether there be worlds or none; and Life as the *movement* of consciousness under the intelligent direction of will -- creative, preservative, destructive, and regenerative action. The life-light streaming downward "through the stairway of the seven worlds" constructs those worlds, energizes, preserves, and destroys them -- to again build new stairways on higher spirals at the dawn of other days.

"As to the Absolute we can do no more than say that IT IS. Our knowledge begins with differentiation, and all manifested objects, beings, or powers are only differentiations of the Great Unknown." The matter mentioned in the seven-fold classification and which forms the material base for all differentiation is that "Primordial Matter" symbolized in the Secret Doctrine as the "Ever Invisible Robes" of the "Eternal Parent," who, having "Slumbered Once Again for Seven Eternities," feels desire arise for new Self-expression. Then, from potentiality, potency is produced; matter is stimulated to self-formation; mind, containing "the plan of the Cosmos," becomes active; akasa, impressed with the record of previous evolutions, breathes forth into objectivity; and the life-forces resume their cyclic task of universe building -- all of which but pictures the awakening of the desire and will of beings seeking further experience and education through the fulfillment of natural duty. Never does the pulse of beinghood cease throughout the long night of non-manifestation when the receding of the "Great Breath" has caused all to "disappear into the original source."

"This is the waking and the sleeping of the Great Being: the Day and the Night of Brahma; the prototype of our waking days and sleeping nights as men, of our disappearance from the scene at the end of one little human life, and our return again to take up the unfinished work in another life, in a new day." Correspondence, as indicated, shows the unborn child as *potential* man, with heartbeat, but no breathing, sense-action, or awareness. With the indrawn breath at birth human *potency* dawns. The form, of *matter,* properly nourished, provides means for the functioning of *mind.* At seven years, the *will-*being is on the scene.

Again, consider our daily awakening: in sleep, thought is not acting on this plane; the resting form, low of pulse, shallow of breath, is but a *potential* man of affairs; with the first stir of awakening, however, he becomes a *potency.* The body responds to the influx of life-force; the mind becomes active, taking up the thread of yesterday and planning for the new day. With this coordination of spirit, mind, and matter, the will becomes focussed; and the man arises to pour his energies into the tasks awaiting him. Thus in the "jog-trot of daily existence," each morning finds Humanity rewriting the great epic of manifestation in its primal seven-fold divisions: "Space, Spirit, Mind, Matter, Will, Akasa or Æther, and Life" are omnipresent, not afar off or theoretical. They can be traced, by analogy and correspondence, in every motion of consciousness. They form the underlying basis for all thought, feeling, and action, from the least of human efforts to the mightiest issues of cosmic evolution.

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**SEVEN PLANES IN NATURE**

If no physical intellect is capable of counting the grains of sand covering a few miles of sea-shore; or to fathom the ultimate nature and essence of those grains, palpable and visible on the palm of the naturalist, how can any materialist limit the laws changing the conditions and being of the atoms in primordial chaos, or know anything certain about the capabilities and potency of their atoms and molecules before and after their formation into worlds? These changeless and eternal molecules -- far thicker in space than the grains on the ocean shore -- may differ in their constitution along the line of their planes of existence, as the soul-substance differs from its vehicle, the body. Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption. Ignorant of any, even approximate, chronological data from which to start in attempting to decide the age of our planet or the origin of the solar system, astronomers, geologists, and physicists are drifting with each new hypothesis farther and farther away from the shores of fact into the fathomless depths of speculative ontology. --*S.D.,* I, 150.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**IV**

THE perspective opened in the second chapter of the "Ocean" reveals vast spans and far distances. Each listening ear that hears of evolution's eternality begins to surmount restrictions placed by materialism and priestcraft. The enormous vistas depicted in ancient lore reduce to absurdity the chronology of modern teachings and grind their puerile ideals of human destiny to fragments. So much so that the learned ones of the immediate present are forced to push back their time limits markedly. Their conclusions are not so positive. Their statements seem less dogmatic. Archaeological discoveries are proving embarrassingly corroborative of Theosophical teaching. Even the clergy hasten to explain that the theological "six days" are not to be regarded as days of twenty-four hours, but represent "periods of time" -- discreetly refraining, however, from disclosing the duration of these periods. *Authorities* are finding flexibility convenient and leeway necessary. This is well; for flexible bonds will stretch and, being so often stretched under pressure of unassailable doctrine and irrefutable evidence, must ultimately give way. It was to "break the molds of men's minds" -- religious, scientific, and philosophical -- that H.P.B. came into this darkened world. She at least abolished mental subjugation. People are no longer afraid to think. But the great struggle with tenacious orthodox ideas is still to be undertaken by the majority.

He who enslaves another shackles himself. This is how the West became mentally bound. Here are reincarnated the Jews once held in bondage, together with the Egyptians who oppressed them and who, in their turn, are chained, mentally, to "Mosaic misunderstood tradition." This affords an excellent illustration of the fact that Karmic effects are not *fixed;* for such enslavement could have been averted if the Westerner had held an open mind. The main channel for the flow of this retribution has been the conceit of modern investigators, possessed of "a singular unwillingness to take instruction from the records of Oriental people much older than the West." With less pride and racial prejudice, "the living thought and record" of the despised Hindus might have been shared and real profit gained. Then the real age of the world, long "involved in doubt for Western investigators," would have been known; for "with the Orientals is the truth about the matter."

Truth is changeless and must eventually prevail. However much such evidence as the pyramids may have been distorted as to symbology or even ignored entirely, as in the prevailing Mosaic record, "where one would expect to find a reference to such proof"; and however much "the most learned even of our scientific men have stood in fear of the years that have elapsed since Adam, or have been warped in thought and perception whenever their eyes turned to any chronology different from that of a few tribes of the sons of Jacob"; nevertheless, through all this folly, there have stood many mighty monuments of an ancient past, such as "the noble, aged and silent pyramid of Gizeh, guarded by Sphinx and Memnon made of stone," rapt in mystery, immovably awaiting "resurrection of the old pyramid builders of the Nile valley" and the recovery of "the plans of those ancient master masons," "hidden from profane eyes until the cycle should roll round again for their bringing forth." With the advent of Theosophy in the West this long awaited cycle dawned.

It is to the accounts of "a poor and conquered race" that Theosophy directs the attention of "the western flower of culture, war, and annexation" concerning "the age of man and his world." These records at once upset "the interpretation so long given to the Mosaic tradition, but fully accord with the evident account in Genesis of other and former 'creations'". They also agree with the cabalistic construction of the Old Testament verse concerning "former periods of evolution" and "coincide with the belief held by some of the early Christian Fathers who told their brethren about wonderful previous worlds and creations." Verily, the Christian "faith" would seem to be a house divided against itself.

In this "cosmic and human chronology of the Hindus," "the periodical coming forth of great days and nights of equal length of the universe of manifested worlds" is symbolized as the Days and Nights of Brahma, implying that the universe exists for the Soul's experience and indicating the vastnesses through which Soul evolution forever cycles onward. One "Day of Brahma" spans a period of "four billion three hundred and twenty million mortal or earth years." His "year" extends in proportion; while His life-time covers an eternity of fifteen figures. During this time, the heterogeneous and differentiated evolves gradually from homogeneous matter, in three main stages of ethereal, astral, and material substance, while unfolding an innate seven-fold plan of progressive manifestation; thence gradually withdraws again into its Source, "the infinite and absolute unknown, which has no beginning and shall have no end; which is both last and first, because, whether differentiated or withdrawn into itself, it ever is" -- the Deity, "around whose pavilion there is darkness."

In all of this, there inheres one aim: the building of the human form, "Solomon's Temple" -- Dwelling of the Sun-Man; and one purpose: that Man may contact Nature, for his own experience and for her upliftment. This seven-storied temple is constructed of *living* materials, "found, gathered together and fashioned" during the general processes referred to. The human form, unique in nature, is the result of billions of years of sustained effort -- continuation of similar effort on the Moon when still a planet. But if there be no Jehovah to oversee, who accomplished this construction? It was Man, the Sun-God himself, who for "many, many ages" worked "hidden from sight within, carrying forward the plans for the foundation of the human temple." Then followed necessary training of the faculties and organs, and many more ages "for all the servants, the priests, and the counsellors to learn their parts properly so that man, the Master, might be able to use the temple for its best and highest purposes." In this process, there were many stages, including types far different from the present shape, but each fitted to function, and serve a purpose, in the gradually condensing states of substance. All those temporary forms and their material elements are represented in the present human vesture -- consummation and sum-total of them. But antedating this Holy Temple -- ancient of days -- and destined to survive it, even as He now dwells in it, moves ageless Man, the Builder, on his eternal, spiral Path of Progress.

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**EVOLUTION-INVOLUTION**

Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions -- Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. In polarity, on the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted, so do Spirit and Matter stand to each other -- the two poles of the same homogeneous substance, the root-principle of the universe. --*S.D.* I, 247.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**V**

CHAPTER three pertains to the genesis of Mother Earth and her numerous family. It constitutes specific consideration and application of the general principles laid down in chapter two. Thus, as always, the teaching is unfolded from universals to particulars. The true history of our planet is revolutionary to popular speculations thereon. Theosophy's sane explanation of "things as they are" puts to shame the conception of a ball of dead material, of unknown source, giving birth to its living inhabitants or acquiring them by some equally unnatural means.

Contrary to modern theories, "always speculative, changeable, and continually altered," the earth is "an entity and not a mere lump of gross matter". It is an entity because it combines in itself many degrees of intelligence, representing many stages of unfoldment. Earth is, in fact, a vast concourse of evolving beings; and since beings are seven-fold in constitution, the planet is seven-fold in its substance, its seven main degrees composing a vast scale of gradation, which ranges from etheric matter, tenuous beyond the wildest dreams of modern science to material more dense than present-day investigators have yet discovered. All of these cohere in one mass; the finer substances interpenetrating the denser, the denser concreted from and resting in the finer. The form of this mass being globular, each of its main states is called a "globe". But the Teachers constantly warn against letting the term mislead: these "globes" are separate in states alone, not in location. The whole planet is a workshop for evolutionary purposes. Each plane of substance is for use to this great end and while so employed becomes a locus to the workman using it. Since consciousness can be focussed on but one plane at a time, it is stated: "The earth is one of seven globes in respect to man's consciousness only, because when he functions on one of the seven he perceives it as a distinct globe and does not see the other six".

"Matter and spirit are co-existent and co-eternal": Each state of consciousness functions in and through a corresponding degree of substance, which is really the *objective aspect* of that state. The possible range of consciousness falls into seven main states, ranging from the highest spiritual state to the lowest of physical, waking existence. There are, therefore, seven corresponding degrees of instrumentation for each being, these commingling and interpenetrating just as do the globes of the earth. They are named "sheaths" or "bodies", the collectivity forming *one* seven-fold habitation for the spiritual Self that is "in itself without a body".

The sheaths of the Soul draw their materials from the substance of the planetary globes. Hence the earth "is in perfect correspondence with man himself who has six other constituents of which only the gross body is visible to him because he is now functioning on the Earth -- or the fourth globe -- and his body represents the Earth." At such time, while functioning on this fourth-plane earth, the fourth-plane representations of all the other members of the solar system are visible to Man. Accordingly it might well be inferred that when consciousness is focussed on any of the inner, deeper states, as is always the case during sleep, there the corresponding objectivity of that plane would be seen, including the spherical outlines of our planet and the appearance in the sky of companion states of sun, moon, and fellow-planets of our system.

Some day the stupendous implications of this ancient doctrine must needs force modern science to admit that, in her investigations of Old Earth, she has still a *world* to conquer, with very little yet accomplished as a beginning. Religion, also, must eventually bow in awe before the mighty pageant of the seven-fold cycling worlds in their progressive march through Space; but if the religionist attempt to express his awe in pious praise of "God's plan of creation," he must be told that the "stuff" that worlds are made of is not fabricated from nothing. In ideal, these worlds never were not. They link with, and evolve from, one another in orderly sequence according to a changeless plan, ever unfolding, never completed -- the Eternal Thought in the Eternal Mind of all beings. Evolution is the expansion of inherent intelligence. Its process is re-embodiment. Earth is an entity in fact, not symbology alone. Her life is that of the lives composing her, her pulsation that of her constituent congeries of beings. Inevitably, follow the conclusions that the synthetic life of the planet must reincarnate, and that its units once lived and gained experience in some prior planetary form. This is the teaching of Theosophy regarding the Earth, whose previously energized, now discarded, body is our moon.

Each cycle of manifestation and each system in it possesses an Ideal toward which humanity strives, together with degrees of possible perfectibility for all classes below the human stage. The time limit of each system, though enormous, is exact, the teaching states; for law and order prevail in everything. Thus when the cycle for that former planetary chain -- "chain" having reference to the definite sequence and relationship of all the states making up a planetary -- now represented by the moon, came to its decline all beings that were ready, all of each grade that had reached a certain degree of evolutionary perfection, withdrew their energies. Then, just as the body dies when its dweller discards it, the former planet died and is now slowly disintegrating. This corpse of our erstwhile home swings with us as we rush through space in our new habitat, reflecting her silvery rays upon the children of Earth, once her own -- an object of beauty, mystery, and much speculation. Touching upon this subject of the moon in one of his magazine articles, Mr. Judge states: "Modern and ancient science alike unite in watching the Night's great light as she performs her journey round us."

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**HINTS ON EVOLUTION**

Having been in all the so-called "Seven creations," allegorizing the seven evolutionary changes, or the *sub-races,* we may call them, *of the First Root-race of Mankind --*MAN was on earth in this Round from the beginning. Having passed through all the kingdoms of nature in the previous *three* Rounds, his *physical* frame -- one adapted to the thermal conditions of those early periods -- was ready to receive the *divine Pilgrim* at the first dawn of human life, *i.e.,* 18,000,000 years ago. It is only at the mid-point of the 3rd Root Race that man was endowed with *Manas.* Once united, the *two* and then the *three* made one; for though the lower animals, from the amoeba to man, received *their* monads, in which all the higher qualities are potential, all have to remain dormant till each reaches its human form, before which stage *manas* (mind) has no development in them. In the animals every principle is paralysed, and in a foetus-like state, save the second (vital) and the third (the astral), and the rudiments of the fourth (*Kama,* which is desire, instinct) whose intensity and development varies and changes with the species. To the materialist wedded to the Darwinian theory, this will read like a fairy-tale, a mystification; to the believer in the inner, spiritual man, the statement will have nothing unnatural in it. --*S.D.* II, pp. 254-5.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**VI**

THE closely related subjects of Rounds and Races, being not readily subject to statistical tabulation, are fraught with difficulty for the materialistic mind. Since details would but further confuse, only general principles are outlined. The Teachers evidently purpose to engender more of *feeling* in regard to evolutionary processes than to encourage attempts at intellectual calculation. The futility of the latter is indicated in this admonition, one among the many to be found in Theosophical writings: "the world we are in is properly considered in a metaphysical sense and not as a mere mechanism that can be explained on mechanical principles." However, underlying mathematical exactitude is indicated and enough of the mechanics shown to portray design and innate order prevailing. Metaphysical consideration could scarcely mean vagueness, nor search for the weird and strange. It would, rather, mean to see the world as a living community, whose processes express the intelligence of beings engaged in a great enterprise. It would mean, as well, to hold effort to understand the meaning and purpose of this enterprise a paramount duty. Grasp of technique might be found to increase with perception of the vital issues involved.

These abstruse subjects do but limn human history upon this earth. Therefore the much advocated method of analogy and correspondence should yield many parallels between familiar things and the progress of planetary unfoldment. In this connection, Mr. Judge's use of the word "army", in chapter three, is suggestive. All the particulars set forth regarding Rounds and Races are marked by military precision. Rank, too, has important bearing; and definite sequence holds throughout. Just as any important undertaking is launched and directed by mature and responsible persons; so the most intelligent beings from the prior evolution came first, to establish the foundations of the new world-home. These first classes represent the vanguard of the on-coming army. They laid down the cycles and traced the lines of the long seven-staged march to follow. After "a long evolution" on Globe A, the first arrivals took up their work on the next Globe. When evacuation of Globe A began, the next class started to stream into it, "coming like an army or river". Then when the vanguard advanced upon C, the second-rank regiment started its march to B, leaving Globe A to the next contingency. This same method and sequence of arrival and procedure held rigidly for all seven grades from the prior world, "the whole army proceeding with regularity round the septenary route". In the grand-total of Earth's existence, this entire major movement must be repeated *seven* times. Over three and a half circlings have already been accomplished and the whole "stream or army from the old Moon Chain" has now arrived. Like the muster-roll of any other military body, the number of evolutionary combatants is limited, although "the actual number is enormous". Also, the possible extent of this planetary campaign is restricted; for "in any particular portion of Cosmos in which manifestation and evolution have begun there is a limit to the extent of manifestation."

Every campaign has an objective. That of Earth's host might be called the conquest of matter; for it represents the battle of spiritual power against inertia, of knowledge against ignorance. Each onward step involves struggle. First the specific Primordial Substance, the military base, must be differentiated from the One Infinite Substance; then this Mother-Substance must be energized into manifestation of the four planes, through which the sevenfold route is to be traced and its scale within scale of septenary modifications induced. Reference is made to the seven chief stages of the whole as the "seven greater states of consciousness which have been called globes". This shows the real gradation to be that of intelligence, to which matter responds. In this response the necessary vestures, or instruments for action, on each plane, are formed.

"The Round is circling of the seven centres of planetary consciousness". Each Round begins in ethereal matter and, from this, proceeds in increasingly dense substance until the most concrete possible for that cycle; thence continues its course in increasingly rarified matter, culminating in the original, tenuous substance from which it started -- on a higher level, due to the experience gained. Thus the first half of each Round is a gradual descent into materiality; the last half, re-ascent to spirituality. The first three and one-half Rounds are increasingly dense at their lowest point; the last three, increasingly etherealized. Being half through our present planetary evolution, we are now upon our upward way. Yet, constantly, it should be remembered that all this is not a *going* anywhere, but is change of consciousness, increase of knowledge. These states, while not in consubstantiality, are in coadunition; where one Globe is, there are all the rest. Each phase of these interpenetrating substances presents a field of experience; yet the very existence of such a field is the result of mind's conquest over matter. The march through the seven Globes, due to progressive change of the focus of consciousness, unerringly follows the inherent order of sequence. To this, the highest mind must bow.

Real evolution is of the Soul; yet the battlefield where it must wage its warfare for freedom is *material.* Each conditioning of substance must be fully entered into before it can be conquered and used for the Soul's purposes. Hence, many and great are the hazards of war. The weapons used by the ranks of matter are the insidious, lethal influences of its three qualities, which ever tend to ensnare intelligence and hold it in bondage. The self-conscious warrior has to contend with these invisible foes both for himself and for his lesser brothers, the lives not yet self-aware -- raw troops in training for far-future planetary campaigns. These are, of necessity, imprisoned at the stage of final condensation and precipitation. Their response to Man's stimulus, known as "natural impulse", enables them to burst their prison walls of mineral matter and gradually emerge into the vegetable and animal kingdoms; the vast gulf between the animal and the human kingdom must then be overpassed, with humanity's assistance by its own "self-induced and self-devised efforts" to attain the state of divinity. But, since "the middle of the Fourth Round" -- our present stage -- "no more Monads emerge into the human stage and will not until a new planetary mass, reincarnated from ours, is made."

The stimulating and directing of the lives in the lower kingdoms is, in part, from Man's mere presence, but principally through direct contact by incorporation in his body. The service is mutual; for the officials and soldiery could not function without uniforms. In the vast cycle from the mountain-tops of Spirit, through the dark valley of physical existence, back to the heights again, many kinds of embodiment are required, of many grades of material, from finest vesture to accoutrement of gross flesh. Each Globe contributes one primary form. Hence seven such are developed in each Round, forty-nine in the seven Rounds. But these forty-nine modifications of the race-body fall into seven main groups -- the Seven Great Races, extended developments from the Seven Races of the Moon.

Why this eternal struggle? Because, although each being is a Center of the One Life-Essence, this could never be known without self-conscious expression. Otherwise, the essential, eternal being would remain static, existing only potentially -- a Center of Power to be, to evolve, and to know, without beinghood, unfoldment, or knowledge that *It is.* Self-hood being infinite, evolution is eternal, and realization has no ultimate results. All temporary limitations are transcended, only to emerge into others. One Race produces another; one Round cycles into another; one world is succeeded by another. And all as gradually as the merging of light and darkness. There are no forced marches in nature's campaigns.

In the planetary mahabharata, the battle ebbs and flows under the law of periodicity in action and rest in ceaseless repetition until this Day shall end, when "the world disappears as a tangible thing, and so far as the human ear is concerned there is silence". Then this "Chain or mass of globes", having died, its army of lives will sometime "give birth to still another series", there to resume its warfare in the cause of truth.

This is a Holy War, wherein the gain is for both conqueror and vanquished. In it, no battle need be lost; for in every field there stand the Master-Generals, conquerors in far-former evolutions. Theosophy is their manual of war, placed in the hands of each who would fight for the upliftment of all nature.

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**SELF-DEVISED EXERTIONS**

A Dhyan Chohan has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown angel. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher, superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind. Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned. Gods, created as such, would evince no personal merit in being gods. Such a class of beings, perfect only by virtue of the special immaculate nature inherent in them, in the face of suffering and struggling humanity, and even of the lower creation, would be the symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. --*S.D.* I, pp. 221-22.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**VII**

CHAPTER one presents the Ideal of Human progression and perfection; chapter two takes up the general principles of universal evolution; chapter three outlines the application of these principles to our planet. In chapter four the Human body and its relation to the Planetary Chain are taken up for consideration. To carry the "army" simile previously employed a little farther: this chapter might be regarded as an invitation to visit the armory and learn what this instrument really is, by which Man contacts the various elements of the planet. Knowing better what it is will make easier the break of self-identification with it. The Warrior deluded into believing himself a *physical* being is thereby disarmed in battle.

Most important is the perception that Man is not his body, "a product of cosmic or physical laws and substance", "that thing which he has with pain created for his own use" and which has been "evolved during the lapse of ages, like any other physical thing." Success in the battle of life depends upon how thoroughly this is learned and applied. It is not to be counted a mere reasonable hypothesis or a conviction, even, to be laid away among the treasures of the mind and recalled only when convenient or when disappointments befall, used as a tonic to stimulate when personal existence loses its savor and worldly interests grow stale. On the contrary, incessant dwelling upon this fact constitutes the first important step towards self-directed evolution. Otherwise, the sound basis for true living and wise action is absent. Until false identification with body and circumstance is broken, the true *Identity* can not be realized; and to the extent that this remains unrealized, daily living will continue to be from the personal basis, subject to the lethargic influences of one-life standards and with the outside-personal-god idea playing on the mind. Than these two, there is no more subtle and deadly poison-gas in this warfare here on earth.

Implicit in the orthodox Christian teaching of Spirit, Soul, and Body, lies the fact of individual responsibility. For this reason, doubtless, the church remembers to let its flock forget the tenet. Excepting under pressure of necessity, this teaching of triune man is carefully "kept in the background because its examination might result in the readoption of views once orthodox but now heretical." For if the Soul is responsible, "we must assume that it has powers and functions"; then "it is easy to take the position that the soul may be rational or irrational"; and "then there is but a step to further Theosophical propositions." "This threefold scheme of the nature of man contains, in fact, the Theosophical teaching of his sevenfold constitution."

Time was when the philosophical tenet of septenary Nature and Man was taught and generally held. Priestcraft's present effort at its concealment is the advantage taken of a former, and legitimate, withdrawal of the teaching, "in the early centuries of the Christian era," from a people open to abuse of the knowledge inevitably flowing from it. The Custodians of the True Doctrine know "the meaning and the times of the cycles" and give out such portions of the Teaching as the people of any given period can benefit by and put to constructive use. Never do the Masters conceal -- save as a temporary protection -- any of this Knowledge, which is indeed *power.* With the advent of H.P.B. and W.Q.J., the era began for revealment of the facts; it now remains for each student to gain knowledge of the facts presented, through efforts for Self-realization. The time is here for the Eternal Warrior to cease identifying himself with his armor and weapons and to reassume his responsibility for their right use upon this battlefield of evolution.

Theosophy sets forth the facts about Man in definite terms and statements "very different from the vague description in the words 'body and soul,' and also boldly challenges the materialistic conception that mind is the product of brain, a portion of the body." What man could live aright who, in his madness, really believed his thought, will, and feeling to arise from that which he still designates as "my body"! The tell-tale possessive adjective bears witness to outraged innate intelligence. Man inwardly knows better than he outwardly believes.

The human body comprises far more than a rank materialist would willingly admit, much more than our scientists have discovered. Modern investigations are confined only to that observable through the outer senses, even when aided by microscope or chemical reaction. But the body so familiar to dissector and histologist is not the real physical form. Far more real and lasting is its astral counterpart, beyond the reach of lens, scalpel, or chemical. It is this invisible body that gives coherency to the gross material vesture, energizes it with the vital life-currents, and permits the functioning of passion and desire. All of these, Theosophy holds to be material, each of a distinct grade of substance. Together, they constitute a fourfold armor for the Immortal Campaigner; and of these four constituents, dense flesh -- alone recognized, on this plane of illusions -- is but the armor's outer plating.

The four sheaths making up the body are: Passions and Desires, Life Principle, Astral Body, and Physical Body. These sheaths interpenetrate each other just as they do the planetary states of substance to which they correspond. Collectively, they are termed the "lower quaternary." Though regarded as a unit, each grade of this quaternary provides instrumentation "for the particular experience belonging to its own field, the body being the lowest, least important, and most transitory of the whole series." Even our ordinary senses "do not pertain to the body but to the second unseen physical man" within it.

All compounds are transitory. So the fourfold lower man, the outer shell of which is too often called "Myself," is a transient vehicle. Its User is the *indivisible* Higher Man, a Trinity in Unity, a Unit in his three inseparable aspects of Spirit, Discernment, and Mind, or Atma, Buddhi, Manas -- the Spirit, Soul, and Mind of Christian dogma. "*Atma* is Spirit, *Buddhi* is the highest power of intellection, that which discerns and judges, and *Manas* is Mind. This threefold collection is the real man"; the One whose voice is too often drowned in the roar of the senses and whose eternal interests the world constantly sets aside in favor of the fleeting and the vain. "But when the true teaching is known it will be seen that the care of the Soul, which is the Self, is a vital matter requiring attention every day, and not to be deferred without grievous injury resulting to the whole man, both soul and body."

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**THE TRANSFORMATIONS**

The seven fundamental transformations of the globes or heavenly spheres, or rather of their constituent particles of matter, is described as follows: (1) The *homogeneous;* (2) the *aeriform* and *radiant* (gaseous); (3) *Curd-like* (nebulous); (4) *Atomic, Ethereal* (beginning of motion, hence of differentiation); (5) *Germinal, fiery,* (differentiated, but composed of the germs only of the Elements, in their earliest states, they having seven states, when completely developed on our earth); (6) *Four-fold, vapoury* (the future Earth); (7) *Cold and depending* (on the Sun for life and light). --*S.D.* I, pp. 205-6, fn.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**VIII**

CHAPTER five takes up general consideration of the two lower Human Principles. The discussion opens with a peculiarly blunt statement, evidently designed for those who, completely identifying themselves with *body,* make the physical encasement their "god" -- "meaning it only when they say 'I'"; and especially for such as are so enamored of physical charm as to make the material vesture "an object of exclusive care." For such delusions, Mr. Judge here acts as spiritual surgeon performing an exploratory operation: with mental scalpel and forceps, he raises the delicate integument from the alluring image and reveals "a mass of flesh, bones, muscles, nerves, brain matter, bile, mucus, and blood." Who would care to identify himself with these and mean *these* only when he says "I"? Well knew the Teacher that little else than contour, texture, and coloring are regarded when Self imagines itself to be Body. "Man Know Thyself" includes study of what Man is not.

Man is a knower; but how much intelligence does the physical being express when left to itself? Note its idiotic attitudes during sleep and its stupid blunderings often, when the mind is abstracted. All observations bear witness that it is but a poor form, a dead thing, without the ensouling presence of the Thinker. Yet, "like mother earth," this dense veil of matter "is made up of a number of infinitesimal 'lives'." Hidden "among these 'lives'," lie the deep mysteries of sleeping and waking, youth and age, life and death. Even as battle for conquest rages throughout the substance of Planet Earth: so, in small, is it duplicated in Man's individual earth, or lowest sheath. For the lives composing it "are divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win." This inevitable victory of the destroyers bespeaks the impermanency of physical beinghood and, therefore, its comparative unreality. The adjustment of destroyers and preservers indicated in length or shortness of mortal days, strength or weakness at prime, and the slowness or rapidity with which ultimate decline takes place, varies with persons, being the effect of combined causes individually established in previous lifetimes.

Contrary to current conceptions, sleep, decrepitude, and death are due to *fullness* of life instead of its lack. They indicate bodies overwhelmed with vital energy. The phenomena of youth, buoyancy, and waking consciousness are the results of successful resistance of the life currents. Power to resist would seem to reside in the preservers. They form the sea-wall, as it were, holding back the ever pulsing waves of the shoreless magnetic "ocean in which the earth floats" and which "permeates the globe and every object on it." Every sunrise brings repetition of struggle between the class using Life Energy for *construction* and the one using it for *destruction.* Each morning, the battle starts with the preservers in the ascendancy, its ferocity increasing as the day waxes older. With the waning hours, the preservers gradually lose ground; at night, they succumb, permitting the mighty flood to sweep in unobstructed. Action on this plane then ceases, because Life is no longer resisted, but absorbed or "secreted." But at the next dawn, equilibrium being established, the preservers once more resume their task of resistance; and Man undertakes anew his mundane occupations.

A day of human activity employs the identical processes engaged in the life-span. During youth the preservers hold the field, furnishing power both to resist and to absorb the life currents. They not only hold their own against the onslaught of the destroyers, but act as builders, developing the body, drawing out its latent characteristics, raising it toward its highest possibilities. At life's noon, the odds in a healthy body are about equal; but after its meridian is past, the destroyers are progressively the gainers. With their increase, the sea-wall gradually weakens and crumbles before the steady encroachment of the Deep that "works unceasingly on and around us, pulsating against and through us forever." The Tide creeps constantly higher; until, finally, the physical man, unable longer to withstand "the whole solar system's weight of life" thus "pitted against the power to resist focussed in one small human frame," sinks beneath the waves, soon to become traceless.

Could that thing over which the Ocean of Existence has closed forever have been the one thinking, feeling, and perceiving during the lifetime now ended? Theosophy answers: "Far from it!". These were the actions of an Eternal Being, He, the User of that form, drew its elements together and fashioned them for His own purposes. It was He who established its cycle of endurance; He whose attention and focussed will energized the preservers and urged on their resistance; and He whose gradual withdrawal of force from this plane gave precedence to the destroyers. The body is animated by the Spiritual Man, who works with the very tide that eventually engulfs and destroys his earthly instrument. It is his ceaseless motion which plays through the relentless ebb and flow of the life-ocean; its surging billows do but sweep away that which the Soul has ceased to need, leaving Him free to build "more stately mansions." Directly correspondential to this is nightly sleep, when Man's presence is withdrawn for a briefer period. "Guarding the nest beneath through the life-breath," He leaves it for revitalization while He functions in other departments of his nature. For the Master of the House, there is neither death nor sleep; for between lifetimes and daytimes alike, He lives and acts in his own place. At break of a new day, there is return to a refreshed instrument; at dawn of a new lifetime, return to a new form. Hence the victory of the destroyers is really a service rendered; their orderly destruction but clearing the way for further beginnings. Both destroyers and preservers contribute to the ends of the Divine Builder within the Temple of Solomon.

The four natural periods of physical existence -- childhood, youth, manhood, and old-age -- followed by dissolution represent the common lot and are of common knowledge. Yet, people continue to regard themselves as these fleeting tenements. The turmoil constantly going on among the constituent elements of the body, recognized by scientist and layman as well, should have long since brought intelligent reflection upon what Man is *not --*precluding possibility of self-identification with anything physical or material. Still less should this be possible with knowledge of Theosophy, which teaches that the "sensitive points," or component lives, "are forever whirling and moving together throughout the whole body" and "in certain apparently void spaces as well as where flesh, membrane, bones, and blood are seen"; and more: that they "extend too, beyond the actual outer limits of the body to a measurable distance." It would scarcely be reasonable to think of oneself as a restless, whirling stream of sensitive points!

Due to incessant coming and going of the units comprising the body, it is "never complete or finished though tangible." So it is "considered by the Masters of Wisdom to be the most transitory, impermanent, and illusionary of the whole series of constituents in man." Who could seriously believe himself an *unfinished object?* If the Perceiver were the physical self, how could he take note even of his external alterations, how see and feel those changes wrought by the weight of years and which move him to exclaim, perchance with sadness: "I am growing old"? For it has been written that *change* can not see change. The Real Self changes not; is not born and does not die; yet garners the essence of all these experiences.

He is none of his Principles nor all of them put together, but is the Eternal Perceiver in and through each. Even self-identification with this house of clay is produced by spiritual power, "the mystic power of self-ideation," misused -- source of Man's delusion and despair. The Self within is the Immortal, changeless in the midst of change; yet, through His power of creation, preservation, destruction, and regeneration, the Producer of *all* change.

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**THE BASIS OF MAGIC**

We are taught that every physiological change, in addition to pathological phenomena; diseases -- nay, life itself -- or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body which allow and force life to act in that body; that all this is due to those unseen CREATORS and DESTROYERS that are called in such a loose and general way, microbes. Such experimenters as Pasteur are the best friends and helpers of the Destroyers and the worst enemies of the Creators -- if the latter were not at the same time destroyers too. However it may be, one thing is sure in this: The knowledge of these primary causes and of the ultimate essence of every element, of its lives, their functions, properties, and conditions of change -- constitutes the basis of MAGIC. Paracelsus was, perhaps, the only Occultist in Europe, during the last centuries since the Christian era, who was versed in this mystery. Had not a criminal hand put an end to his life, years before the time allotted him by Nature, physiological Magic would have fewer secrets for the civilized world than it now has. --*S.D.* I, pp. 262-3.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**IX**

THE continual change in material things, well known to the ancients and for which "they elaborated a doctrine called Pralaya," is accelerated in the human body; so that by the end of natural lifetime seven complete changes, or even more, have taken place. Yet, marvellously enough, "it presents the same general appearance from maturity until death." This mystery "science explains not" and Theosophy holds unsolvable from the physical standpoint, because pertaining to *the cell,* "an illusion." A cell "is the ideal form within which the actual physical atoms -- made up of the 'lives' -- arrange themselves." "Hence there is no physical cell," but a *vortex* of force, with "privative limits," a whirlpool in the ocean of Life, incessantly attracting shoals of "lives" within its "ideal walls" and, anon, repelling them. The "general shape" is constant; but its material units fluctuate instantly, rushing into the mold to assume position there "according to the laws of nature, and leave it again almost at once to give place to other atoms." One Teacher states it in this way: "Each center of every entity has its own radius of action, causing a whirling or vortex around it; it is the lives drawn within this radial vortex that constitute the 'cell'."

Like all other visible things, the human body owes its modicum of permanency to something deeper. The image of flesh depends upon an astral vehicle, its *cell,* furnishing the "ideal walls and general shape" for the ever shifting physical molecules. This astral mesh permeates the material cover, "incorporated in it just as the fibres of the mango are all through that fruit." Upon it depend both contour and coherence.

Many names are given to this inner sheath. Of these, "design body" is regarded as the best; because it emphasizes the *pattern* aspect and indicates the fact that "the astral body precedes the material one," providing "the model for the growing child in the womb." The invisible form "changes but little during a lifetime" and, after death, "remains near the deserted physical body nearly all the time until that is completely dissipated, for it has to go through its own process of dying." Another name used for it is "guiding model," indicative of the *functional* aspects; for, containing "the real organs of the outer senses" and also being the instrument needed by *Prana* "in working upon the physical body," this model does actually guide and direct all physiological processes. The term "astral body" points out the character of its material; "derived from cosmic matter or star matter, roughly speaking" -- luminous, "electrical and magnetic in its essence" and "just what the whole world was composed of in the dim past," before physical matter precipitated.

The astral model, composed of substance purified by "processes of an incalculable number," is thus much finer in texture than the visible body. "It is flexible, plastic, extensible, and strong"; while the physical is frail, restricted, and tending toward inertia and dispersion. The mud on a river's bed might symbolize the latter. To seek the issues of life there is to find but their dregs. Identification with body submerges Selfhood and beclouds the meaning of existence. But even the "mud" will be transmuted; when Mankind stops reclining in it and undertakes the inevitable struggle against its tamasic quality. Earnest effort to surmount the hamperings of this physical plane develops moral strength and constitutes the natural process whereby "to raise the whole mass of physical substance up to a higher level and to inform it all with a larger measure of spiritual influence, so that it may be ready to go still further on during the next great period of evolution after the present one is ended."

Repetition is the process of self unfoldment. Universally or individually considered, each cycle repeats the past and lays down lines for the future. The birth and prenatal states of every child review the evolution of the Cosmos: the outlining "in plan or ideal form first"; "then the astral matter begins to work on this plan with the aid of the Life principle"; until "the astral form at last clothes itself with a 'coat of skin,' and the present physical form is on the scene." Basically, the human design is the same for all; but each individual modifies this in accordance with his own Karmic record. Every new birth objectivizes creations of the past then ripe for expression and creates for future lives. The design for each new body is fabricated in the prior day on earth. Blight or beauty comes from within, using outer circumstances as channels for manifestation. In case of birthmark, the mother acts as agent. A "strong picture from horror, fear, or otherwise" can similarly affect the astral model, through its connection with the mother's imagination, "by physical and psychical organs"; these, during early stages of foetal development, giving her ideas "the power of acid and sharpened steel." Blemish thus wrought in the astral sheath will appear in the physical, just as the print duplicates a mar in the negative. Again turning to universal correspondences: human gestation and birth represent, in miniature, gestation and birth of worlds in the womb of Space. Thus Earth reproduces designs traced on the moon Chain; and present engravures on the tablets of the Race-Mind will characterize the ensuing Humanity with normalcy or defect. A host of invisible witnesses silently etches Humanity's record in Nature's secret annals. Worlds and bodies, alike, are what Man makes them. Living as *body,* mars the picture; living as *Soul,* unfolds the inherent Ideal of perfection.

The true doctrine of the astral realm unveils many mysteries, "destroys the unreasonable fear of the unknown," "removes superstition," "prevents the scientific doubter from violating good sense" with his scepticism, and solemnly warns against numerous practices employed in certain lines of investigation.

The hypnotist need no longer be baffled by "subconscious perception" and "latent memory," but could know them to be the normal functioning of inner senses belonging to the "real personal man," into whose sacred privacy he so crassly intrudes. Then, too, the astral body "will explain nearly all the strange psychical things happening in daily life and dealings with genuine mediums"; for it can extrude its finer states and function in them independently. With most, it "cannot go more than a few feet from the physical body"; but some unfortunate people, due to past practices, *unconsciously* send out the astral or extrude portions of it, as an arm or hand, thus apportating objects "without physical contact" and producing other puzzling phenomena. But as counterfeit coin bespeaks the genuine, so such uncontrolled faculties indicate powers possessed by the few who, rid of "the delusion that the physical is a permanent part of them," morally and mentally trained by "excessively hard discipline," and learned in "the chemical and electrical laws governing in such matters," "can use the astral form at will." However, this is always in the performance of their regular duty and is the direct opposite of mediumship, helpless "to avoid the risks attendant on such use of potencies in nature of a high character." Karmic heirloom of hysteria, catalepsy, and scrofula attest the seriousness of the risks taken.

As to Spiritualism: "The Theosophical philosophy does not deny the facts proven," but "gives an explanation of them wholly opposed to that of the spiritualists." Were habitues of the séance room to heed the Wisdom-Teaching of "the laws governing their own nature" and of "the constitution, power, and function of astral matter and astral man," they could easily understand how the discarded shell "retains all the memories of the life lived by the man, and thus reflexly and automatically can repeat what the dead man knew, said, thought, and saw," when it is "galvanized into a factitious life" by their practices. Then the futility of seeking communication with living Soul through astral corpses would be self evident.

In this doctrine, the scientist would find help to decipher his observations, often passed over "with a description but no explanation." The surgeon aware of an unseen body, which "knife or acid will not injure," would understand why his patient still feels the amputated limb. The embryologist realizing "the presence of the ethereal design-body," "perfect in shape before the child is born," would comprehend "how the form grows," whence the force expanding it, and why "the eyes push themselves out from within to the surface of the face." The biologist apprehending the source of Nature's manifold designs would know full well why "the acorn will never grow anything but an oak" and "all sentient beings bring forth their like."

One step away from prejudice induces another. Acceptance of this much must naturally bring inquiry as to what functions as sustaining *cell* to the astral form itself; revealing the logical necessity for multiple interpenetrating states of substance. This conception would preclude further rejection of the seven-fold scheme of manifestation, including Man's seven sheaths. Thence the unavoidable conclusion that the Man is none of his "principles," but is a changeless Center of consciousness, the *Evolver,* from whom all action and all force emanates. Without Evolver, naught could be; without immortality, evolution has no basis; without evolution, immortality has no meaning. True Science, Philosophy, and Religion are one, and inseparable.

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**FROM THE SECRET DOCTRINE**

Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism -- which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water -- affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria. --*S.D.* I, p. 225, fn.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**X**

IN chapter six, Mr. Judge presents the mysterious subject of *Kama,* in Sanscrit, calling it by "the English equivalent -- passions and desires -- because these terms exactly express its nature." Strangely enough, to Western ears, sounds the statement that passions and desires constitute Man's fourth Principle. Even when convinced of the fact, its serious study presents many subtleties and is, perhaps, beset with obstacles. For a principle is a *basis for action,* really an instrument or body, in this connection; and while the application of this definition to physical body, astral form and even the Life-Principle, seems comprehensible, the idea of passion and desire having substantiality or as being anything in themselves at once meets with ingrained preconception to the contrary. In general, there prevails some vague idealism as to a Soul, possessed of good feelings, and of a body, standing accused as author of appetites and evil desires. Together with these is a modicum of moralizing about the mind's necessity of making choice between the two, although preponderatingly prone to favor the wiles of the physical frame. Outside of Theosophy, complete obscuration obtains regarding what passions and desire may be. Positive investigation of the subject is militated against by the indefinite teachings of Science and Religion; and "no help is to be had in this matter from western psychology, now in its infancy and wholly devoid of knowledge about the inner, which is the psychical, nature of man."

Thus has "the flesh" long served the Westerner as scapegoat for all his iniquities. But Theosophy shows the trouble to lie far deeper and that "passions and desires are not produced by the body, but, on the contrary, the body is caused by the former. It is desire and passion which caused us to be born, and will bring us to birth again and again in this body or in some other." These form "a principle in themselves," inclusive of *all* desires, best and worst alike. "It is by passion and desire we are made to evolve through the mansions of death called lives on earth", either the holy passion to fulfill evolutionary duty or desire for earthly experiences, thirst for sensation. If it be the latter, then, indeed, is that incarnation a *mansion of death;* but if the former a Mansion of Life. In both cases, the basis for action is provided by the fourth, or Kamic, Principle.

Obviously, "influences" do play upon the mind, clamoring for choice in diametrically opposite directions, and can be coped with only by clear comprehension. Right knowledge of causes is the first step towards obviating evil effects. Once passion and desire are understood, both as material base and impelling force, thralldom to them can be replaced by control and direction to high purposes. God, devil, heaven, and hell reside within, in the psychical department of the human constitution. Choice of these is made by the use for which it is employed. Because of its two aspects -- one tending toward Divinity, the other gravitating toward fiendishness -- Kama is also called "the balance principle". Pivot of the seven sheaths, it "stands in the middle," both numerically and ethically. From it, "the ways go up or down."

Pure philosophy holds nothing as "bad" or "good" in itself; so these terms, commonly applied to passion and desire, call for analysis. In the presentation of this subject, the words "low" and "high" are given preference, as follows: "The low is that shown by the constant placing of the consciousness entirely below in the body and the astral body; the high comes from the influence of and aspiration to the trinity above, of Mind, Buddhi, and Spirit." Hence low desires are *bad* because not conducive to realization of inherent God-hood and the spiritualization of the material form, the victim so long held culprit for misdemeanors. The *good* includes all that furthers the lofty ideals of evolution -- fostered, or retarded, according to the quality of daily living.

Man's is the power of choice; but, paradoxically, he has no choice save to *exercise* it. To refrain from action involves choice, just as does an act; inaction in a given direction amounts to action in opposition; and always passion and desire "is the basis of action and the mover of the will." Neither action nor inaction would be possible without it. The only mastery is in respect to which aspect shall be chosen. Not even the highest Being is exempt from choice and responsibility; but right choice can become so firmly established as to render the Chooser incapable of mistake. There can also be confirmation in wrong choice; but the Law of Economy, innate, forbids its permanency. The constructive forces of life must eventually prevail sweeping all obstructions before them.

The Elder Brothers of Humanity are possessed of unsullied discrimination, attained by unalloyed desire for the welfare of Man and Nature so sustained and deep as to draw all lesser desires into its current, even as a mighty river gathers the waters of its tributaries. Yet these Compassionators can look back through the vastnesses of time to a moment when They first deviated from the common level by definite choice for Truth and righteousness. "Even a Buddha or a Jesus had first to make a vow, which is a desire, in some life, that he would save the world or some part of it, and to persevere with the desire alive in his heart through countless lives."

The presently *bad* man is one who "life after life took unto himself low, selfish, wicked desires, thus debasing instead of purifying this principle." Continuance in this course spells "loss of all." Yet there glimmers more hope for such than for a chronic waverer aligned with nothing, clogging the currents of progress like a foreign substance in the blood-stream. Reactions from distinctly wrong action may jolt the transgressor into better ways. Even with unqualifiedly wrong motives, grim Karmic results might teach of more *intelligent* self-interest, or even perchance, awaken something higher. But Nature herself repudiates the lukewarm, spewing him out of her mouth.

"On the material and scientific side of occultism -- the use of the inner hidden powers of our nature -- if this principle of desire be not strong, the master power of imagination cannot do its work, because though it makes a mould or matrix the will cannot act unless it is moved, directed, and kept up to pitch by desire." All accomplishment, individual, or universal, requires this keeping "up to pitch." It was by the arising of desire in the unknown first cause, the one absolute existence, that the whole collection of worlds was manifested, and by means of the influence of desire in the now manifested world is the latter kept in existence. An inspiring thought: that the continued existence of our own world is due to the desire and will of Beings grown great in wisdom and compassion through choice unswervingly "kept up to pitch" for Brotherhood.

Confirmation in choice -- right or wrong -- is impossible without apprehension of these alternatives. A seemingly criminal life would be but the natural result for one unaware of virtue, and little credit could redound to virtue ignorant of vice. Buddha demanded knowledge of the facts of human existence and freedom to choose. Much the same idea is suggested in the illustration used of the Sign Libra, representing the fourth Principle. Libra marks the *zero* point in the sun's path through the Zodiac. The upward arc of his sidereal cycle can not be accomplished without passing through it. So it is said: "when the Sun (who is the real man) reaches that sign he trembles in the balance. Should he go back the worlds would be destroyed; he goes onward, and the whole human race is lifted up to perfection."

Each incarnation has its Signs, "Libra," where Man -- the Sun-Being -- "trembles in the balance". Every choice for its higher aspect adds increment for future cycles, bringing less *trembling,* clearer vision, surer choice and better defined purpose, as well as being arrived at earlier in life -- at length, even in youth when Kama is in full flower. Choice in opposite series leads to increasing identification with each new personality, accompanied by intenser play of destructive forces. In the cyclic history of individuals and nations, there eventually comes an ultimate moment when the Sign Libra, save in its higher aspect, must be permanently transcended -- or *not.* Thence, the Chooser "goes on" in ever increasing power to lift the race "up to perfection"; or *goes back,* suffering the destruction of his worlds.

Motive determines the quality of all choice, but faulty discrimination can induce honest choice in wrong direction. Herein, lies the deadly injury wrought by priestcraft, cult, and pseudo-occultism, all of which, while confusing the mind, subsist by the sacrifices of the deluded. For without exception do these owe their continued existence to the devotion of their adherents kept "up to pitch" by the few grains of truth appropriated from the Ancient immemorial Wisdom-Teaching.

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**THE SOURCE OF DREAMS**

*Question -- How can we know whether dream is from the higher nature or the Kamic?*

*Answer --*By knowing the nature of the inner man. When that knowledge is applied to the dream, its nature discloses itself and there is no question as to whether the dream is from the astral plane or from the higher nature. As a rule, all that we experience of a dream from the inner man is a feeling, for the dream being strained through the brain is all broken and confused. A dream that makes a profound impression, of course, can not be a mere surface dream.

--Robert Crosbie

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XI**

"PASSION and desire together with astral model-body are common to men and animals, as also to the vegetable kingdom, though in the last but faintly developed." Below the stage of self-consciousness, Mind, Soul, and Spirit are only latent. Development of "the germs of Mind" constitutes the "great differentiation" between the Human kingdom and all the rest. In Man, representative of the whole of Nature, the brute element "is made of the passions and the astral body"; while the "God within begins with *Manas* or mind, and it is the struggle between this God and the brute below which Theosophy speaks of and warns about."

In this struggle between the divine and demoniacal natures, *Desire* is both foe and weapon, according to the direction given. "We cannot rise unless self first asserts itself in the desire to do better" and the quality of "*rajas* is present to give the impulse". By right "use of this principle of passion all the higher qualities are brought to at last so refine and elevate our desires that they may be continually placed upon truth and spirit."

The human form, designed and wrought to domicile a God-like master, has become a dungeon-keep for the majority of Humanity, wherein it languishes in chains of Kama, too benumbed morally to sense its desperate situation. In those members of the race upon whom the awful truth has dawned, ensues bitter strife against their fetters -- an *interior* strife, as secret and silent as was the construction of the sacred Temple, which the Soul now strains to cleanse from profanation. For "the emplacement of the desires and passions is, as obtains with the astral body, throughout the entire lower man, and like that ethereal counterpart of our physical person it may be added to or diminished, made weak or increased in strength, debased or purified."

Consciousness and substance are complementary. Each state of consciousness finds means of expression through its corresponding substance aspect. Commingled in Man's embodiment are all grades of matter so far evolved by his experience, responsive to the activity of appropriate thoughts and feelings and providing instrumentation for them. Thus each person becomes virtually the embodiment of his prevailing emotion. Altruistic, constructive desire is expressed through substance sublimated beyond the visible; while selfish, destructive desires function in matter far denser than any visible material. Familiar ideas and sayings are often pregnant with occult significance: who has not heard of "the embodiment of selfishness" or that love of money hardens the heart -- this last showing innate recognition of the dense material base required by avarice! Of such dense metals are the race shackles forged; but pure desires, like aspiration for true knowledge and like passion to serve, function in matter tending towards the essence of Buddhi-Manas, from which are fabricated "the three vestures of the Path". And even desire for esthetics, ensouled by brotherly love and free from self-glorification, adds its meed also to the eternal harvest of Divinity.

"As a man thinketh so is he" is a statement scientifically correct and replete with admonition, especially for those who think they are their bodies. The astral form instantly transmits to the physical body any intense emotion with which it may be permeated. In this way, he who identifies himself with the latter becomes subject to its ruling passion at that time, notwithstanding that he is himself the author of that passion. Such subjugation is really taking the position of "anger incarnate", "malice personified", or the embodiment of any other evil feeling present. Marked vibration may take place between the extremes of evil and good impersonation; but the common level of desire maintained determines the general character.

Outward expression may well belie the true inner calibre during life; but after death dissembling ceases. Immediately the governing Consciousness is gone; "astral body and principle of passion and desire leave the physical in company and coalesce. It is then that the term *Kamarupa* may be applied"; for "this joining of the two makes a shape or form which though ordinarily invisible is material and may be brought into visibility." Here lingers no desire assimilable to Spirit. The Ego takes all the good, leaving only the dregs of His late personal lifetime behind; thus the shell of a high motivated individual is not baleful and soon dissipates. However, being "empty of mind and conscience", the human reliquae [**Note:** Possible spelling error here; [www.dictionary.com](http://www.dictionary.com/cgi-bin/dict.pl?term=reliquiae) has this instead: "reliquiae". --Compiler.] becomes a potency for harm just to the extent that evil influences do linger in it. For the spook "has powers of its own that can be exercised whenever the conditions permit. These conditions are furnished by the medium of the spiritualists, and in every *seance* room the astral shells of deceased persons are present to delude the sitters, whose powers of discrimination have been destroyed by wonderment."

Any class of "*Kamarupa* spook" is "the enemy of our civilization", but in especial the shells of the wicked who have suffered violent death. In such case, the inner sheaths still cohere and, "free from the weight of the body", are "liable at any moment to be attracted to any sensitive person." But, "of all the shades of hades", the "shells of suicides and executed criminals are the most coherent, longest lived, and nearest to us". These being "the real 'controls' of the *seance* room", all countries practicing capital punishment stand convicted of perpetuating a real, albeit invisible menace, by which "crimes and new ideas of crimes are wilfully propagated".

Remembering that these "shades of hades" are shadows of thoughts and feelings held during physical existence, this subject of *Kama* becomes an intensely practical study; and the third object of the original Theosophical Society becomes of imminent applicational value, for without understanding of the laws underlying psychic phenomena there is no sure safeguard against the perils of psychism.

The Actor upon the stage of Earth-Life, costuming himself in Kamic robes appropriate to the various roles assumed, retains something of the color and texture of each change of apparel. When the curtain falls, dissolution frees the Soul from this composite garment woven around him, but not from its constituent elements. These are *lives,* called into action at the Man's request, imbued with qualities he bestowed, magnetically connected with him, and destined to mingle in the "tissues of the life to be". Wisdom and Will can cleanse the mortal garments during incarnation; but after these are abandoned, their remaining dross recedes into a condition known Theosophically as *Skandhas,* thus to await their creator at his next birth. The skandhas left behind at death awaken in the new personality as native *tendencies,* to be crushed out or to blossom forth, as the man may choose. No tendency can compel. Each human being is stronger than his strongest tendencies and is master of his choice.

Yet the overcoming of tendencies born with the man demands struggle; and this is materially increased if the cast-off garments of the former lifetime have been tampered with by necromancy. Such practices galvanize the astral corpse into action, blow its resident passions into flame, and increase their ill influence upon the living. For whatever harm accrues, the departed one is responsible and the score against him increased, without his knowledge or consent. Such Karmic disabilities added to "the real person who has fled to 'heaven' and has no concern with the people left behind, least of all with *seances* and mediums," must inevitably weigh heavily upon the medium also. The folly of the one who left the evil influences on the astral plane is shared by the psychic meddler, plus the results of his own intrusion. Such practices work havoc both for the living and the dead.

Obviously, intelligent living necessitates understanding of life, both as to general principles and Selfhood. Fulfillment of Race destiny calls for comprehension of Humanity's constitution, place, and purpose. Theosophy holds that "at the present point of man's evolution he is a fully developed quarternary with the higher principles partly developed." The lower nature being in the ascendancy, men in the mass are "moved by passion and desire," instead of the reverse and natural order of things. "This is proved by a glance at the civilizations of the earth," *glorifying* Kama "in all the habits and modes of living where the gratification of the senses is sometimes esteemed the highest good."

Yet, "there can be perceived underneath in all countries the beginning of the transition from the animal possessed of the germ of mind to the man of mind complete." So the Elder Brothers call this "the 'transition period'." "Proud science and prouder religion do not admit this, but think we are as we always will be." But, "believing in his teacher," the Theosophist looks forward to a brighter era, when "the race will be ready to face all problems, each man for himself, all working for the good of the whole, and that the end will be the perfecting of those who struggle to overcome the brute." For these reasons, "Theosophy asks every one to reflect whether to give way to the animal below or look up to and be governed by the God within."

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**THE CERTAIN FUTURE**

This only is certain that truth must advance, that no man can stay the wheel of evolution -- that the Divine Wisdom which we believe animates us will one day be recognized by all mankind as the only solution of the problem of the Universe, and as the guide to Life Eternal.

--William Q. Judge

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XII**

IN chapter one of the "Ocean," the statements regarding the Masters of Wisdom afford a glimpse of *Divine Intelligence.* The following five chapters throw the light of this Intelligence upon the fields of being, revealing unsuspected departments of them and showing deeper meanings in their familiar aspects.

The lower and transient having been set forth, chapter seven takes up the higher and eternal part of man's nature: the presentation of *Mind* draws attention once more to intelligence itself. Common enough in the West is the use of the word "Mind." There is talk of "making up" the mind, of "charging" it with tasks of memory, and of "changing" it. Reference is made to minds, weak or strong, brilliant or dull, reasonable or stubborn, broad or narrow; but what mind *is --*who is prepared to say? Ordinarily, it "is thought to be immaterial, or to be merely the name for the action of the brain in evolving thought". Strange theories and grotesque arguments, based upon this view, are offered. But from them all *sticks out* the obviously weak point as to just how the material could give rise to the immaterial. Around this point, modern reasoning has worn a detour of sophistry. Along this bend in the road of common sense, the layman is expected to tread his lowly way with averted gaze and no questions.

Throughout the Occident, a "good deal of attention has been paid to cataloguing some mental functions and attributes". This passes for "psychology"; but so lacking is basic comprehension of Mind that "the terms are altogether absent from the language to describe actual metaphysical and spiritual facts about man." So-called Religion and recognized Science are no less irrational and unfair: one exacting "faith" deliberately blind; the other refusing to acknowledge the Soul of things and translating her profoundest discoveries into terms of sense-perception.

When, a half century ago, the clash came between Religion and Science and they went divergent ways, the general public ceased to take either of them very seriously, and now, ever crescendo, turns its attention to gratification of its desires. The popular philosophy would seem to be: "Nobody knows the facts about life; but we do know how to derive pleasures from it. What more do we want!" Thus does the mass of Humanity steadily tend towards satisfaction in the very dregs of Kama.

Where Kama reigns supreme, with its confusion and poverty of ideals, "confusion and poverty of words" necessarily obtain. When Theosophy came to the rescue of the Western nations, little could be found suitable to clothe its message of the higher life and search was made, in vain, for "the words needed for describing the fifth, sixth, and seventh principles, those which make up the Trinity, the real man, the immortal pilgrim." For this purpose, Sanscrit terms were introduced, accompanied by copious explanations in English. Once assimilated into the language, these will yield up at least a part of their significance to the earnest seeker.

In the classification chosen, Mind is designated as *Manas,* better expressing its tremendous depth and scope and establishing it as a substance Principle -- the fifth -- in Man. For "it is the knower, the perceiver, the thinker," independent of brain, but the producer of the brain as an instrument for functioning on the physical plane. Of the two higher Principles, the "sixth is *Buddhi,* or spiritual discernment" -- Manas being its active aspect; "the seventh is *Atma,* or Spirit, the ray from the Absolute Being," using Buddhi as its vehicle. "The English language will suffice to describe in part what *Manas* is, but not *Buddhi,* nor *Atma* and will leave many things relating to *Manas* undescribed." Nevertheless, mention would scarcely have been made of these had all approach to their meaning been hopeless. Well may it be that when the mind succeeds in weakening the bonds of Kama, intuitive flashes may begin to enlighten it concerning Buddhi and Atma.

The pondering of these great subjects makes it ever clearer why H.P.B. said She came "to break the moulds of men's minds". Among the innumerable moulds to be broken, are the *personal-god idea --* providing patterns for all the rest -- *physical beinghood, one-life perspective, dead matter, non-intelligence anywhere, chance,* and *separateness.* Not one of these but lies shattered when apprehension is gained of Theosophy's sane teachings of the universality of Life, spiritually and potential god-hood of all beings, innate intelligence, inherent law and order, Karmic responsibility, eternal hope through Reincarnation, and Universal Brotherhood.

Universality of Life implies living, boundless Space, with no tiniest spot where intelligence is not unfolding, forever straining forward towards higher and fuller expression. For "Life", the word "Monad" is often substituted. And it is taught that "without the presence of the monad, evolution could not go forward." For the monad is the evolver, wherein reside all powers, forces, processes, and designs involved in the long spiral of progress from mere Consciousness, to self-consciousness, thence to Divine Self-Consciousness -- the three main stages of the journey.

During the early rounds, the "course of evolution developed the lower principles and produced at last the *form* of man". "But this man in form was not man in mind", lacking "the fifth principle, the thinking, perceiving one", needed "to confer the power of becoming self-conscious." Prior to this, the imprisoned monad, "composed of Atma and *Buddhi",* with *Manas* potential, could act only in response to direction from the self-energized Monads. This response, known doctrinally as "natural impulse", proceeds in unbroken continuity, up to the incipient human stage. There, "natural impulse" ends; but between it and the assumption of "self-induced and self-devised efforts", there lies an abrupt break in the evolutionary path. The bridging of this abyss is an extreme philosophical profundity, meriting reverent approach and requiring patience for its understanding. It must be inferred that this mystery requires the light of Soul for its solution; for the teaching states that the awful gulf is spanned by *Mind,* "the link between the Spirit of God above and the personal below"; and that this bridge is an endowment -- "given to the mindless monads by others who had gone all through this process ages upon ages before in other worlds and systems of worlds, and it therefore came from other evolutionary periods which were carried out and completed long before the solar system had begun."

If this transmission seems a "theory, strange and unacceptable today"; the fact but gives evidence of how deeply the spark of Divine Intelligence lies buried under the materialism of our age. It bears witness to the inferiority of the proud Western man to the Ancient whom he derides. For those of old symbolized no theory, but a recognized fact, in "their sacred fire -- lighted from some other sacred flame."

The *giving* of Mind militates no whit against the doctrine of universal intelligence. Without Manas potentially present, the bestowal could not take place. Yet, however ready, the light could not shine forth unless potential self-consciousness were quickened by the higher Potency. This process is no stranger than the familiar act of lighting a fire. It is latent fire that permits ignition of the wood; but latent fire could never stimulate *itself* into action. In both metaphysical and physical processes, something -- yet *no thing --*is imparted, without increase to recipient or decrease to transmitter. Outer force and inner force blend. The spirit of fire in the blazing torch touches the spirit of quiescent fire in the fuel, inducing it to activity. Even so, the spiritual Fire of the self-conscious Monad, touching the spirit of the slumber-monad, arouses it to burst the bonds of ignorance and know itself. Small wonder the symbol of "one candle lighting many" is used "in all great religions and Freemasonry." "The mindless men -- are the unlighted candles that cannot light themselves", while the "Sons of Wisdom -- the Elder Brothers -- have the light." They set fire to the combined lower principles and the Monad, thus lighting up *Manas* in the new men and preparing another great race for final initiation."

The transmission of this fact to Man should quicken the flame of aspiration and devotion in his heart; for its wondrous implication is that individual power to think is a *gift* direct from higher beings. This not only proves spiritual identity with Them, but indicates the definite, intimate residence in everyone of a spark of Masters' subtle, mysterious, conscious Energy -- a boon, given in trust, to be fostered and employed in furtherance of Their Cause -- the raising of all Nature. To betray such trust is to steal the Mahatmic Fire and delay Their purpose of preparing the race "for final initiation".

Thought of this sacred gift should inspire each to higher potencies of the Fire of Knowledge. For it is not enough for Man to know that he *is.* He must learn *what* he is and *why.* Perhaps, then, when Manas is warmed and illumined by Buddhi, it will be found that Self-realization is another term for conscious Brotherhood.

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**THE HIGHEST VISION**

A man's idea of God, is that image of blinding light that he sees reflected in the concave mirror of his own soul, and yet this is not, in very truth, God, but only His reflection. His glory is there, but, it is the light of his own Spirit that the man sees, and it is all he can bear to look upon. *The clearer the mirror, the brighter will be the divine image.* But the external world cannot be witnessed in it at the same moment. --*Isis Unveiled,* I, xviii.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XIII**

THE term "Manas" is applicable either to Man or his fifth Principle, inasmuch as Manasic activity marks the "man stage" of evolution. Although one and indivisible, Manas is designated as "Higher" and "Lower", its "nature becoming dual as soon as it is attached to a body." The second or lower aspect is concurrent with embodiment through the focussing of attention on the physical plane, and the tendency of Manas to be "at once altered into the shape and other characteristics of any object, whether mental or otherwise", thus becoming "tinted" by whatever is presented to it. Thoughts relative to sense perception modify the mind accordingly, causing it to function as Lower Manas; while aspirational thought produces the functioning of Higher Manas; the more the Thinker is "attached to a body", the greater the cleavage in his consciousness.

The "human brain is a superior organism and Manas uses it to reason from premises to conclusions." Some count this "the highest and best gift belonging to man"; but Theosophy teaches that it merely "differentiates man from animal", without touching his real potentialities; that the human brain is attunable to titanic powers. Synchronized solely with the voice of the world and the roar of the senses, the present mass-mind is cut off from the Eternal during waking hours. Thus the average man unaware of his inner greatness is unwittingly a house divided against itself. It is this schism against which the Elder Brothers constantly warn.

Intellectuals may not smile to hear their astute facilities -- keen logic, skilful calculations, accurate memory -- classified as *inferior* expressions of Manas. Deeper disapproval may frown down upon the statement that the Mind's "other, and in Theosophy higher, aspect is the intuitional, which knows, and does not depend on reason." And it may well be deemed effrontery to suggest still further that intuition is not only an actuality, but of practical value in any school or university curriculum. Yet, the world's healing can begin only when educators seriously consider this fact and earnestly attempt to understand it; minds open to the possibility of higher capacities would soon initiate reforms long needed. For one thing, the kingdoms of Nature would be recognized as *four.* Spiritual powers will seem more plausible when Humanity is no longer classed as *animal!* Higher self-respect in this would arouse more compassion for the helpless brothers of the lower kingdoms, bringing revulsion for the tortures of vivisection and discernment not only of its utter lack of value but its imminent harm to Mankind. Also, methods of instruction would undergo change from *cramming in* to *drawing out,* employing *memory* in a deeper way -- then, to be fittingly named "education". The memorizing of cold facts and dry deductions, heedless of underlying meaning, converts the mind into a registering machine. Data and statistics have their value; but minds less indexed might draw upon inner memoirs, with less need for tabulation. Each mundane event is fraught with occult significance; objectivity is a field of symbols; both inward and outward enrichment rewards search for these meanings. When education makes "Head-learning" subservient to "Soul-Wisdom", a new order of the ages shall begin.

Manas "retains all the impressions of a lifetime", but "is so occupied with the brain, with memory, and with sensation" that it *recollects* little. These forgotten impressions, inwardly retained, carried from body to body, produce native aptitudes or disabilities. Any acquirement comes from effort; but the gains of merely Lower Manas represent burdensome baggage, rather than intrinsic value. For the "lower, and purely intellectual, is nearest to the principle of Desire, and is thus distinguished from its other side which has affinity for the spiritual principles above. If the Thinker, then, becomes wholly intellectual, the entire nature begins to tend downward; for intellect alone is cold, heartless, selfish, because it is not lighted up by the two other principles of *Buddhi* and *Atma."*

Lack of brotherliness inflicts the injustices of class and social distinctions. A truth lurks in the village wag's sally about "Senator Puff", essentially descriptive of Kama-Manas, belittling others to elevate self. Character too seldom outweighs expressed abilities in the eyes of a populace stressing money and show. Yet appearances are no criterion at this juncture -- pivot of the middle Round -- when Karmic adjustments are in process against the upward sweep of future cycles. In chapter seven is portrayed how "the business man of today is a single type for whom business forms the "one single thread of thought", but which includes as well the "man who has engaged in business, but also thought much upon fame and power which he never attained." "The great mass of self-sacrificing, courageous, and strong poor people who have but little time to think, constitute another distinct class." Among these may be those paying debts in menial service, the while gaining compassion and understanding -- Karmic stamina for lives to be.

Many musicians may be drudging in offices; many artists tilling the soil; and many wise men, with "heads ground down" by poverty, thereby escape the "cold, heartless, selfish" peak of attainment.

Mystic Man dwells in a realm of thought, where each creates his own world of seeming, yet believes himself a weak child of Earth, inherently imperfect. Common observation shows no two seeing just alike; and experiment proves that "so called matter is not *per se* solid or dense; that sight does not always depend on the eye and rays of light proceeding from an object; that the intangible for one normal brain and organs may be perfectly tangible for another; and that physical effects in the body may be produced by an idea solely." An idea held in one mind can appear as an external object to the mind of another and be sensed as such fully, even to "density and weight". These discoveries corroborate the still more marvelous testimony of Theosophy and its consistent assertion that the visible universe is wrought by *the mighty magic of prakriti.* But behind the shadow stands the Real -- a mightier Magic -- that builds for permanency, approachable when the spell of the lesser is broken and Man -- free from self-identification with its imagery -- ceases to interpret it in terms of *Kama.*

Like unto Life's ceaseless pulsation is "the natural motion of *Manas".* Never quiet, here, save when brain action is stilled by sleep or insanity, and then still busy on other planes, the mind flits from subject to subject. Sages declare its restraint "to be as difficult as that of the wind." Yet this is Humanity's task. A thought calls up associated ideas; these usher others, all based on personal memories. Allied with the lower memory in this dispersion, is Kama, as desire or aversion, prompting the mind to "fly to some pleasant idea" or to "fly to an unpleasant idea" irrelevant to the duty at hand. "These mental characteristics all belonging to Lower *Manas,* are those which the Higher *Manas,* aided by *Buddhi* and *Atma,* has to fight and conquer." Their effect is analogous to Society comments whispered in the ear of one contemplating some epic poem. Even thus is the stately meter of Soul Memory broken by paltry personal recollections. Once controlled by Higher Manas, the mind will still "fly", but Will-directed, as obtains with "geniuses or great seers and prophets" sometimes seen along the pathway of life. In others, like some poets, "Higher *Manas* now and then sheds a bright ray on the man below, to be soon obscured, however, by the effects of dogmatic religious education."

This individuality of our race has "been through every sort of experience"; yet, so often failing in the lessons involved, "in the present day *Manas* is not fully active". "Hence the people of the earth have not yet come to the point of making a conscious choice as to the path they will take; but "in the next cycle of the human period *Manas* will be fully active", and all be compelled to "make the choice to right or left" -- thence to "complete and conscious union with *Atma"* or "to the annihilation of those beings who prefer that path." Where the latter shall have wasted its harvest, the Divine Individual must sow again in future Manvantaras; for, however deluded while in the flesh, its permanency is insisted upon and "the necessity for its continuing to take part in evolution." Its duty is to raise up all the matter concerned with this planetary Chain to a higher state. This can be accomplished only by the force of right thought making its impress on matter which clothes the Souls uplifting it.

Understanding man to be "really a thinker and made of thought" clarifies "all the rest in relation to incarnation and reincarnation," for it shows how he becomes "bound by innumerable electrical magnetic threads to earth", by "the stream or thread of a life's meditation". Repudiation of the doctrine for a one-life basis only binds more closely to the Wheel of Rebirth, because "that upon which the heart was set" has "more affinity for earthlife" than anything else. Even the Christian Heaven is a glorified picturing of Earth.

"The inner Ego, who reincarnates" is that which gives "every man the feeling of being himself and not some other". It is the persisting *identity,* "from youth to the end of life", bridging sleep and death, also: as untold ages ago it bridged the gap between class and individual states of consciousness, it will, when "united to *Buddhi",* span the abyss between self-awareness and Self-Radiation. Then we shall "behold God, as it were." "This is what the ancients all desired to see, but what the moderns do not believe in, the latter preferring rather to throw away their own right to be great in nature, and to worship an imaginary god made up solely of their own fancies and not very different from weak human nature."

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XIV**

MAN at the hub of Evolution's revolving wheel -- naturally forms the crux of all Theosophical teachings; yet, the opening of Chapter eight with further discussion of his place in the scheme of things might well give rise to speculation: Why so much repetition and so many shadings of the same theme? One answer lies in the Teachers' invariable effort to concentrate attention upon salient points, preventing deviation from main issues; but there appears another reason also: the casual inquirer never is forgotten, never is there failure to look through his eyes while presenting a subject. This merits the attention of all desiring to fit themselves "to be the better able to help and teach others." It is a method that works two ways: aspects of the doctrine thus clarified for the newcomer are also burned deeper into the student's consciousness.

Accordingly, the opening words of this chapter directly appeal to any reader aware of his own complexity and in search of explanation. Perhaps experience has previously taught the truth of the statement that neither Religion nor Science offers "reasonable reply" to such questions, to say nothing of making "conclusive answer." True, it is sometimes optimistically suggested that these have both changed since "The Ocean of Theosophy" was written -- Religion transcending the personal God idea, and Science cracking its shell of materialism, although weekly church notices and reports of sermons indicate no serious tottering of Jehovah's throne. To it, prayers still "ascend," praising and propitiating the omniscient Almighty and reminding him: "Thou knowest that --"! Moreover, the shell of Science shows no fissures great enough to permit egress of straight-line evolution or ingress of cyclic law and universal intelligence. Common sense is yet revolted by dogmas presenting Man created imperfect by a loving Lord, as well as by scientific postulations of aimless "progress" in a purposeless Cosmos, wherein Humanity ranks first in development, but last chronologically.

Most normal children are "curious" about themselves. When the sense of identity awakens, few fail to perplex their elders with queries of what, whence, whither and why. From some minds, these unanswered questions fade away in time but linger in others to haunt the secret introspections of after years. Occasionally, their importunity prevails over the world's tumult, impelling the man to repeat those interrogations of his childhood. For such hunger, how inane are requests for "faith" in "a God who cannot be found out" and "trust" in a being credited with instituting human life, "with all its sorrow," for his own "pleasure"! And equally empty are hypotheses taking in "but half of life" in their disregard of *individual* destiny.

Theosophy, on the contrary, appeals to both head and heart. Admitting no unsolvable mystery, denying validity to belief and blind acceptance, it evades no question, asking only for an open mind and studious consideration of its basis. Grounded in "The Three Fundamental Propositions of the Secret Doctrine," it presents the triune aspects of truth: Life, Law, and Brotherhood. Under the vast variety of appearances dwells the *One Reality.* In That exist all things, of identical Essence, evolving under one inherent Order along a common Path -- a Ladder of Being unbroken in sequence and containing no differences, save of degree. Upon this circling way, the goal recedes *ever higher.* Forever the host of immortals cycles onward, expanding the sense of selfhood and deepening realization of God-hood. Man, more experienced, hence more advanced, but kin to the least, "stands at the top of an immense and silent evolution." Conviction of this fact reveals the key to all knowledge long hidden in the seeker himself -- an "immortal thinker," possessor of "vast powers and possibilities," a spiritual Rip Van Winkle at last awakening from slumber to ask "why Nature exists, what the drama of life has for its aim, how that aim may be attained."

Sound doctrinal foundations laid and the mighty scope and sweep of human destiny pictured, the Teaching at once throws the questioner back upon himself for corroboration of its tenets, advising that recognition of inherent Law and comprehension of "the meaning and purpose of life" must be gained by observation of his own consciousness. The import of inner experience understood, outer events will yield up their occult significance. The human heart must learn Nature's secret language before the eyes may read her hourly unfolding story.

Self-study must needs begin with the obvious and familiar. First, then, each knows that *he is* and undertakes enterprises upon this earth; that daily activity is broken nightly by a period of inactivity and apparent unconsciousness; that for all there eventually comes a permanent break, called death. The physical being begins, reaches its zenith, declines, and ends -- instant change marking every phase of its span. Yet, dawn brings back the same Consciousness that ceased to function here the night before. The "I"-Witness of yesterday -- returns today, intact and remembering yesterday and many other yesterdays. So through all the days from childhood to old age, he comes, goes, and returns again, unaffected. Noting physical changes and purposely instituting many mental and moral changes, the man himself remains unmodified by any of them.

Periodic alternations of activity and rest, waking and sleeping, bear indisputable testimony regarding the long respite from which no personality returns to labor. The daily overpassing of sleep brings contemplation of death as just another experience to *pass through* and survive. For no one can think himself out of existence. Even the materialist's "annihilation" requires his presence to behold the void and gaze upon naught. Obviously, the perceiver is not his perceptions, but an immortal Spectator of transient spectacles, using the body as garment, the mind as instrument. But who would have thought of all this or analyzed its implications without Theosophy to first point it out!

Permanent Being in an impermanent body and his continuous task in a changing world point definitely to *Reincarnation* as the process of evolution. Strongly supporting this conclusion, stands the testimony of the human heart. Has any man ended his mortal days fully satisfied with his accomplishments, with sense of duty fulfilled, assured that nothing was left undone? All too familiar is the cry: "Oh, if I had my life to live over again!" Are the scales of justice perfectly balanced by the passing generations of mankind? History records the reverse. Why, again, is the word "Reincarnation," once heard, so unforgettable, resisting the cleverest sophistry and always pleading its case in the repudiator's unwilling ear -- as so many have eventually admitted? Could anyone doubt this to be the eternal Ego's voice supplicating recognition and co-operation from its fleeting representative?

Honestly regarded, no less convincing is the scientific evidence of Soul unfoldment through repeated lives on earth. The statement of Theosophy that Man "has been built up" from "every secret part of Nature" does not refer to the "immortal thinker," *per se,* but to his conditioning when embodied. The personal man is thus connected "with every secret part" -- on all four planes of manifestation; but the Thinker's connection is Karmic, not material. He was never "built up" and is not subject to dissolution. Architect of bodies, the Soul-Man exists independently of them. Science, however, recognizes merely the physical encasement, regardless of finer vestures, in its theories of human ascent from the lower kingdoms. By overlooking the dual scheme of evolution and missing its *causal* side, modern investigators lose the vital import of their findings. Reincarnation is actually "demonstrated by science" in its revelation of alterations, transformations, and remodelings, which prove that for "both matter and for man there has been a constant change of form." What else is this, broadly speaking, but reincarnation?

This universal application of the doctrine is boldly stated by Theosophy. Manifestation represents "lives" invisible as well as visible -- all unconsciously following the path Man consciously travels. Every unit will "be raised to man's estate when man has gone further on himself." No residuum shall "be disposed of or done away with in some remote dust-heap of nature." But what seems "residuum" will be "worked up into other states." The mineral matter of future great periods will be formed of "lives" now undergoing "lower transformations on other planets and in other systems of worlds." "Nothing is or is to be left out," because "every atom is alive and has the germ of self-consciousness." The material of our fleshly robes was once "wholly mineral, later on vegetable, and now refined into human atoms." Man's body is Nature's crucible; his thought, her transmuting power. Unfoldment from the state of matter to the state of spirit necessitates passage through the human form, where the fires of self-consciousness lit in prior evolutions work their wondrous magic. Once the Temple of Solomon is dedicated to Brotherhood and consecrated to its purpose, all lesser "lives" shall be lifted up and Humanity raised to heights presently undreamed.

"This is evolution carried to its highest power; it is a magnificent prospect; it makes of man a god, and gives to every part of nature the possibility of being one day the same; there is strength and nobility in it, for by this no man is dwarfed and belittled, for no one is so originally sinful that he cannot rise above all sin."

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XV**

MODERN Christianity has much to explain away in its early history, with its records showing that Reincarnation was then "known and taught, and the very best of the fathers of the church believed and promulgated it." There is no point to argumentation about the absence of the term from Christ's sayings, even were the Bible free from tamperings; for re-embodiment was too well established among the Jews, to whom Jesus gave his mission, to necessitate its expounding. Where the perspective is not narrowed down to one earthly existence, as it is today in the West, there is no more need to explain pre-existence and reincarnation than there is to persuade men that they lived yesterday and will waken from sleep tomorrow. Just as Patanjali's aphorisms are based on the fact of repeated lives on earth, so, the statements of Jesus also take it for granted. "Indeed, the theosophist holds that whenever a professed Christian denies the theory he thereby sets up his judgment against that of Jesus, who must have known more about the matter than those who follow him."

Many statements, in both Testaments, meaningless from a one-life standpoint, become quite otherwise when Theosophically considered. These planks from the foundations of pure philosophy, escaping despoilment by priestcraft and political cunning, have floated down the stream of time to contribute additional evidence of the indestructibility of truth. They should help to convince the sceptic that the doctrine of Man's immortality and repeated embodiments here is neither a new theory, nor an ancient superstition, but the immemorial story of the deathless Soul.

*Ethics* are the same in all teachings worthy of the name, persisting down the ages; yet, without Reincarnation they are devoid of any sound basis. "For alone in reincarnation is the answer to all the problems of life, and in it and Karma is the force that will make men pursue in fact the ethics they have in theory. It is the aim of the old philosophy to restore this doctrine to whatsoever religion has lost it; and hence we call it the 'lost chord of Christianity.'" The hypocrisy resulting from the "anathema hurled by the church council and the absence of the doctrine from the teaching" is the disgrace of all Christian nations, "who pretend to be followers of Jesus and the law of love", but do, in fact, adhere to "the Mosaic law of retaliation."

Religion is not the sole opponent of Theosophy. Science has contributed much, in concealment of evidence needed to break down prejudice, especially as regards the *time* element. Mr. Judge signifies the importance of this in his statement that Reincarnation will no doubt "one day be admitted by everyone when the mind of the western race has broken away from Mosaic chronology and Mosaic ideas of man and nature." The prevailing fear of modern men "to believe the truth about themselves" is the evil result of Religion's belittlement of Humanity. Science, to be sure, has shaken off religious domination, but still retains some of this same old fear, as evidenced in her hesitancy to extend her perspective and to place Man in his true position in the scheme of things -- so "logical and vast"! Science has played petty tyrant, in her own turn, authoritatively setting "limit-markers" in time and space for the layman. In these days, it is interesting to note with what spectacular speed these limit-markers are being set back by discoveries permitting of no covering, just as H.P.B. said would occur. These sign-posts along Truth's triumphal way announce that the time has come to discard the puerile "Mosaic ideas of man and nature" and embrace the idealism, hope, and responsibility offered in the teaching of Reincarnation.

Obscuration of this great process of evolution sweeps away all reason for living at all. The unsatisfied longings of a single lifetime would render our life an imposition in Nature and reduce its best accomplishments to dead-sea fruit. Where a one-existence theory is held, hope, courage and will to endure can be explained only by the presence of an inner knowledge, offsetting outer ignorance. The voice of fairer tomorrows somehow finds intonation, even in the hearts of those crediting but one day in the school of Life. Did not some such deeper understanding have residence there, unbelieving mankind could not proceed with its journey. Indeed, it is common testimony of those finally convinced of this truth, that they had inwardly known it, always.

Conviction is the first step; but the doctrine can become a working philosophy only after current conceptions of selfhood are corrected. This is approached by seriously undertaking to break the identification with the personal nature. In furtherance of this, the reasoning faculty may be employed with profit to push onward from the known to the unknown. For instance, the fruit of experience could not be carried from life to life unless retained in a focus of consciousness. So, reincarnation must be by a *unit,* not a compound; for compounds break up and their constituent elements scatter. So, we perceive that the physical body can not take new birth, nor does the astral form -- both die and disintegrate. Similarly, it is not the passions and desires, albeit these "have the power to reproduce themselves in each life so long as we do not eradicate them."

With death, the various combinations making up the personal being dissolve, and all departments of it are left behind. Only that goes on which is beyond and above these; and only that which goes on can come back again. Although a unit, the reincarnating Man, Atman, has two aspects -- *Buddhi* and *Manas --*inseparable from It or from each other. Freed from mortal existence, this Triad goes immediately "into another state, and when that state, which is called *Devachan,* or heaven, is over, they are attracted back to earth for incarnation." Only that assimilable to Buddhi-Manas is taken to this other state; only upon return to physical life is the dross of past existences cognized. Nevertheless, it has been awaiting its owner's return, no matter how long he may have tarried. It is his excess baggage, the payments on which often seem so heavy, yet are not; for Nature knows no extortion. Theosophy, showing that the "three in one" are "no other are we," gives strength and wisdom to cope with the lower, transient nature and bend it to the purposes of Soul, according to the degree of its realization.

What "the real man" is must needs be "firmly grasped"; for "upon its clear understanding, depends the comprehension of the entire doctrine" and the practical bearing of *Reincarnation* upon daily living. Our daily activity, broken by the interim of sleep, faithfully pictures the greater cycle of life, death, and re-birth. And just as earthly struggle is relieved by the nightly break in its routine; so, if the correspondence be grasped, the struggle of life should seem less formidable, when death is regarded as but a period of respite from the labors of existence. Rest and refreshment from sleep bring courage for a new day; rest and refreshment from death bring courage for a new lifetime. Compare such an idea with the gruesome dogma of physical resurrection, "against common sense, fact, logic, and testimony", yet really but a distortion of the Ego's periodic awakening in new flesh. Had not men come to think they were bodies, it could never have found credence. All who have shuddered at this horror of being chained again to their old, discarded bodies, "admitted to be infected with disease" and generally inadequate, should find a morning joy in the thought of the true Egoic resurrection to a fresh cycle of accomplishment.

Even in the East, where the term, Reincarnation, is common, and where the doctrine has never faded away, there are still misconceptions almost as appalling as the notion of a physical resurrection. These, like the latter, are corruptions of the true. Certain "laws of Manu", there, have been misconstrued to mean that "we go into animal forms after death". But the Great Lodge answers: "Once a man always a man". "*Manas,* the Thinker and Immortal Person" goes not "back to the brute which has not *Manas."* Even the most brutal man may not be "brute all through his nature". And, in any case, he would be aware of his brutality; while the brute is not. Nature's law forbids Man to unknow what he knows.

Yet, even in its perversions the true Doctrine *lives on.* East or West, all counterfeits spring up from materialism. This stands as both cause and effect in vicious cycle, because preventing the incarnation of "the complete trinity" and itself being due to this lack. But when complete incarnation shall have "been accomplished the race will have become as gods, and the godlike trinity being in full possession the entire mass of matter will be perfected and raised up for the next step." Then, physical existence will no longer be as "hell" to the Heavenly Man, which each human being really is, inwardly. Now, mystified and sorrowful in his incomplete incarnation. Mankind is known to the Teachers as the "Great Orphan", for whose true birth They live and labor in the world of sinful men.

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**THE TRUE PATH**

The true Theosophist is a philanthropist -- "not for himself but for the world he lives!" This, and philosophy, the right comprehension of life and its mysteries, will give the "necessary basis" and show the right path to pursue. --*From A Master's Letter.*

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XVI**

THROUGHOUT the "Ocean," a finely balanced line of argument is sustained; but this present chapter, nine, might be designated as distinctly judicial. It bears the delicate touch of the true interpreter of the Law, who, seeing through the eyes of another, understanding his viewpoint, meets him on his own basis -- thence leading him on to higher levels of discernment. Absurd ideas are assailed by no ridicule, and for selfish prejudice no reproach is forthcoming. Thus synchronized with the enquirer's mind, Mr. Judge, with the sympathy of a Compassionater, yet with the adherence to facts characterizing the astute lawyer, proceeds to plead the case of *Reincarnation* versus the superstition of the race.

Step by step, objections commonly raised are analyzed and answered. The first taken up are those of the church, perhaps because the rarity of independent philosophizing on the part of church-goers entitles these exceptions to extraordinary consideration. Certain it is, that the Church's denial of repeated lives on Earth "is enough for many." Passively resting on this, "they do not wish to disturb the serenity of their faith" in dogmas that may be illogical, even if free from "blind fear of the anathema hurled at reincarnation in the Constantinople council." Clerical anti-reincarnation arguments are all flimsy, but objection to the effect that "if men are convinced that they will lead many lives, the temptation to accept the present and do evil will be too strong" portrays contempt for the intelligence of the "flock." And even were this assumption correct, wherein would morality obtain? Scarcely with the deceivers!

Amongst the mass of more independent thinkers, a variety of objections are raised: "the idea of rebirth is uncongenial and unpleasant"; "there appears to be no chance under it for us to see our loved ones who have passed away before us"; "Heredity invalidates Reincarnation;" it is "unjust because we suffer for the wrong done by some other person in another life." Still others ask: "if we incarnate, how is it that we do not remember the deeds for which we suffer." But strangest of all is the protest that the doctrine does not "account for the increase of the world's population."

Analysis proves those objections, one and all, to be but fabrics of delusion, sophistry, and selfishness; to which the answers of Theosophy stand deep-rooted in eternal Truth, unassailable and self-evident to reasoning minds.

The qualms of the church concerning the maintenance of morality are stilled by presentation of the scientific basis for ethics in the teaching of *Karma,* twin tenet of Reincarnation, which shows "a Nemesis for every evil doer." Under this Law, "which is that of cause and effect and perfect justice," each "must receive the exact consequences himself in every life for what good or bad deeds and thoughts he did and had in other lives." So "the basis for moral conduct is secure." But inasmuch as such self-responsibility, generally accepted, would relieve the church not only of anxiety, but of its *authority,* there is room for speculation as to whether or no this profound concern is exclusively due to a yearning for upright living.

*Dislikers* of Reincarnation are reminded that aversion to indigestion is no safeguard to the glutton; that "whether we like it or not Nature's laws go forward unerringly." Our daily activities would be greatly curtailed were there exemption from everything uncongenial -- and many valuable lessons missed, as well.

To those fearing that under Reincarnation they might not see their "loved ones in heaven as promised in dogmatic religion," it is pointed out how this promise "presupposes a complete stoppage of the evolution and development of those who leave earth before ourselves." This counter-argument is replete with suggestions bearing more than a suspicion of the author's quaint humor. For it indicates how, of necessity, the deceased infant must remain a heavenly baby forever, the aged stay eternally enfeebled, and the deformed and broken be bereft of any chance for improvement -- lest all of these fail to be recognized. Again, since mortal existence is fleeting and paradise everlasting, it would be of paramount importance for believers of this dogma to die as soon as the prime of life is reached, to insure the permanency of this condition. Patently, desire for after-death recognition takes only the living into consideration; for, assuming "that recognition is dependent on physical appearance," no thought is given by survivors, subject to constant change, as to how they themselves might appear to friends long gone, after intervening years of struggle here. The joy of recognition should be mutual!

But fear of not meeting the beloved hereafter "can have no existence in the face of the eternal and pure life of the soul"; for "those who are like unto each other and love each other will be reincarnated together whenever the conditions permit," knowing each other by subtle recognition depending "on the inner sight and not on outward appearance." Thus Reincarnation affords the only possible opportunity for true lovers' meetings.

The idea that reincarnation brings suffering for wrongs done by another "is based on the false notion that the person in the other life was someone else. But in every life it is the same person," or individuality. He, "like an actor who plays many parts," is "the same actor inside though the costumes and the lines recited differ in each new play"; "for the great life of the soul is a drama, and each new life and rebirth another act in which we assume another part and put on a new dress," but all through it we are the self-same spiritual person. Companion to this objection is that of injustice in suffering for unremembered deeds. In both these cases, the objectors "ignore the fact that they also have enjoyment and reward in life and are content to accept them without question." However, instead of Reincarnation being unjust, "it is perfect justice, and in no other manner could justice be preserved."

As to Heredity invalidating Reincarnation, Mr. Judge replies: "We urge it as proof." Heredity is the channel by which the "Ego goes into the family which either completely answers to its whole nature, or which gives an opportunity for the working out of its evolution, and which is also connected with it by reason of past incarnations or causes mutually set up." This accounts for the evil child in a "presently good family," offering compensatory opportunity for "redemption of the child" and payment of debt by the parents. Heredity is "the mode selected by nature for providing the incarnating Ego with the proper tenement in which to carry on its work. Another mode would be impossible and subversive of order."

"Again, those who dwell on the objection from heredity forget that they are accentuating similarities and overlooking divergencies." Parents know their children to be "as different in character as the fingers on one hand"; and history "shows no constant transmission of learning, power, and capacity." In fact "divergencies from heredity" are "vastly greater in number" and ultimately prevail over similarities, as evidenced by disappearance of family traits and the decline of races and nations. It serves the *immediate* needs of the Egos concerned. These transcended, other needs require their own peculiar conditions, as to family, nation, or race. Each man inherits from his own past. Reincarnation is the means for receiving this self-endowment.

The tendency towards divergency is due to *cyclic law.* Only the mental warp of straight-line evolution and the single-life viewpoint could accentuate similarities, beyond a very limited period. History and experience refute the idea. If persistence of similarity were the rule, we should still be enjoying the glories of ancient India; or to be strictly modern, we should still be driving ox-carts, as did our pioneer ancestors. Who wrought these radical changes, if not the Egos presently incarnated? Behind events and conditions, stand ideas. It is the ideas held or not held that cause the rise and fall of world conditions. Today's commonest institution would astound our grandparents. The very speed with which great changes have been catapulted on the world demonstrates the inrush of entities impressed with these "modern" ideas -- ancient, in fact. As the glory of a race fades with the glorifiers, so these same souls, when taking birth in other lands, bring their knowledge to shine forth in the new environment, both gift and inheritance.

"Memory of a prior life is not needed to prove that we passed through that existence." "We forget the greater part of the occurrences of the years and days of this life, for no one would say for that reason we did not go through those years." Yet, while this objection is invalid, the feeling that, if other lives have been, they should be remembered is itself a phase of this very memory. Some do so remember. "Poets have sung of this; children know it well" until our "atmosphere of unbelief drives the recollection from their minds." Such ability depends upon the quality of the brain, the receiving and registering instrument. This "being new in each life" and so having "had no part in the life last lived," "is in general unable to remember." But by "living according to the dictates of the soul, the brain may at last be made porous to the soul's recollections;" otherwise, "more and more will clouds obscure that reminiscence." And "this is a wise law," for only by such discipline could we become able to bear a knowledge of the past. As we are now, it is only merciful that "the deeds and scenes of our former lives" are "hidden from our view."

Based "on imperfect tables which only have to do with western lands," the objection regarding the supply of Egos for this earth is characteristically Occidental and bumptious. The "Masters of theosophical knowledge" alone could estimate such supply and demand. They assure that the supply of Egos is sufficient -- even if this slant had "the slightest force or any relation to the truth of reincarnation."

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XVII**

THE process known as "Reincarnation" is of Cosmic scope; but inasmuch "as man is the most interesting object to himself," it is considered in detail in its application to Humanity. Chapter ten carries this application to a higher level in its opening statement: "Unless we deny the immortality of man and the existence of soul, there are no sound arguments against the doctrine of pre-existence and re-birth." This means that denial of Reincarnation is repudiation of all permanency, either of Man or the fruits of his efforts. But even should there be doubt as to a harvest from earth-life, there could be none regarding the potentialities resident in a young child. Let the skeptic answer whence the impulse to stand and walk erect, to speak, and to make merry -- saying nothing of the host of more individual characteristics, often setting heredity at naught. The infant, born helpless, within a few short years undertakes many things indicative of experience and practice in past lives.

Similarly, present existence demonstrates re-birth, even "on the dictum of the church that each soul is a new creation." This would nullify only pre-existence, leaving re-birth still self-evidently necessary, since this soul "must keep on living somewhere after passing away," in its "proper vesture." Wherever it goes, it *can not be a new creation;* then why such insistence that it is a new creation, here and now? Admitting that the soul *goes* from Earth to some other abode; why is it difficult to conceive that it may have *come* to Earth from elsewhere -- in other words, that it reincarnated here, bringing its capital along, to start a new cycle of enterprise?

Otherwise, the only alternative is to sacrifice the idea of immortality, as Mr. Judge suggests, and regard Man as the whim of a creator -- fleeting, vain, hailing from nowhere, going nowhere, here for no purpose, then gone forever. No accounting for native abilities and the thirst for knowledge, save as tantalizers! All Science's reason for research would then go glimmering, along with Religion's hope for heavenly bliss. Mankind would have no more meaning than cloud-shapes drifting in a summer sky, formed by the winds, dissipated by their counter-currents. Then let thinkers choose between this emptiness, the one-ended eternity of the church, and growth through repeated lives of experience. Which appeals to both mind and heart?

Well does the heart speak otherwise than that life is vain and purposeless! Formulated or not, each feels the ebb and flow of Being's ceaseless tides; of which the flood quickens aspiration and perhaps brings success; and its ebb-tide, carrying away opportunity, sometimes leaves wreckage on the sands. Yet, the up-wellings of hope and courage give inward assurance that the tide will again roll in, bringing new chance to the eternal Voyager. The "soul's immortality -- believed in by the mass of humanity -- demands embodiment here or elsewhere, and to be embodied means reincarnation." And Reincarnation is but another term for Eternal Opportunity.

The story of the Ego's spiral journey, cycle by cycle, through duration, is proclaimed on every hand. It is not necessary to search far afield for material evidence of it. Attention to the motions of one's own consciousness, checked by observation of human affairs in general, bears sufficient witness of this inherent process of Evolution. For instance, the inherency of the sense of *justice* shows that justice should obtain throughout the whole of manifestation. Any teaching that fails to satisfy this must be false. What, then, of teachings based on the idea of a single existence? First, consider how each "human being has a definite character different from every other" and as likely to present obstacles as advantages: would arbitrary bestowals of a variety of characters on helpless recipients be compatible with justice? On the contrary, if the "essential nature" is the result of the man's own choices, it represents complete justice, which is mercy itself.

In the same way, the "vast disparity among men in respect to capacity compels us, if we wish to ascribe justice to Nature or to God, to admit reincarnation and to trace the origin of the disparity back to the past lives of the Ego. For people are as much hindered and handicapped, abused and made the victims of seeming injustice because of limited capacity, as they are by reason of circumstances of birth or education."

Again, there is the "varied experience possible for man"; and this "scale of variety in experience is enormous." What of the "vast range of powers latent in man which we see may be developed if opportunity be given," and the innumerable evidences of mighty accomplishments "intended by Nature to say nothing of what man himself desires to do"? Would it be just that high aspiration should fail satisfaction for lack of time to reach up to its measure; or that "the great troop of passions and desires, selfish motives and ambitions," "pursuing us even to the door of death," should remain victors? For realization of our best and the conquering of our worst: "One life is not enough for all this. To say that we have but one life here with such possibilities put before us and impossible of development is to make the universe and life a huge and cruel joke" and to brand the mythical God as a fiend, "triumphing and playing with puny man just because that man is small and the creature of the Almighty."

The *time* aspect of this subject presents other interesting angles, such as the large part of a lifetime spent in sleep, in childhood, in the necessary care of the body, and in struggle for livelihood; so that we "see many truths vaguely which a life gives us no time to grasp." In creatures of but a few years, it were fairer to be started mature, since childhood, sweet though it be, is not a period of accomplishment. And what of *sleep,* if we were strictly earth entities? This familiar cyclic experience involves the mystery of other planes of being, and dreams furnish evidence of probable conscious action on those planes, during our oblivion to the physical. How could this be, if Man's connection were solely here! Failing the lessons offered daily in these natural matters, Humanity lives at odds with itself, sensing superior powers, while recognizing that its "faculties are small or dwarfed or weak." But brooding on such things brings "much more than a suspicion that the extent of the field of truth is vastly greater than the narrow circle we are confined to." This broader, happier view is confirmed by the doctrine of Reincarnation, with its assurance of amplitude of time to accomplish "what Nature evidently has in view."

Still another fact to be accounted for is the "immense force" exhibited, oftentimes, permitting inhibiting "circumstances of family and training" to be transcended; or causing men with "small actual brain force" to triumph over this obstacle by the power of their more developed Egoic force. The opposite of this is shown in cases where splendid opportunities can not be availed of because this inner force is lacking; just as a "fiddler" remains a mere fiddler, with the finest violin in his hands. But an artist can draw melodies, albeit less dulcet in tone, from an old, battered "fiddle." Now all this force must have been evolved, at some time, in some place. "These, Theosophy says, are this earth and the whole period during which the human race has been on the planet." It "applies to the self -- the thinker -- the same laws which are seen everywhere in operation throughout nature, and those are all varieties of the great law that effects follow causes." Thus, mental attachment to this planet will bring the Thinker into reembodiment here, "until such time as the mind is able to overcome the forces which chain it to this globe."

But greatest of all evidences, stands personal Identity, changeless throughout changes and "which bridges over not only the gaps made by sleep but also those sometimes supervening on temporary lesions of the brain. This identity never breaks from beginning to end of life in the normal person." It is the "I," independent of memory, testimony of the senses, or any other thing; so that every man "feels and knows that he has an individuality of his own." And "only the persistence and eternal character of the soul will account for it." This Eternal, employing transient bodies, can fulfill his purposes here only by a series of embodiments or *Reincarnation.*

Conviction that Life holds a definite purpose, and longing to attain this, spring from the spiritual Presence indwelling. They are the language of the Soul. The vast discrepancy between this innate desire and the possibilities afforded in one existence is presumed to be covered by Religion in its teaching of illumination at death. For the deeply earnest, however, Reincarnation is the "only solution." "We come back to earth because on it and with the beings upon it our deeds were performed; because it is the only proper place where punishment and reward can be justly meted out; because here is the only natural spot in which to continue the struggle toward perfection, toward the development of the faculties we have and the destruction of the wickedness in us."

Long has Mankind puzzled over the problem of existence, so that to most, perhaps, it now seems a *riddle.* Facts of common experience, like waking and sleeping, birth and inevitable death, are seldom seen in their real significance. Generations have come and gone, hopelessly asking the same questions: whence, whither, why, how? in relation to themselves. But all too often, men forget to ask *What* am I? The personal being will struggle in vain, until he considers the Eternal Man. The purpose of life must ever remain an unknown quantity, until Self-knowledge is sought. Theosophy, the Mathematics of the Soul, offers the key in *Reincarnation.* Once grant it and its corollary, *Karma,* and there naturally follows regard for *who or what* returns to birth, and *why* it so returns -- the first steps toward Soul realization.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XVIII**

THE Theosophist familiar with the great doctrines of the philosophy -- Karma, Reincarnation, Evolution -- can but find the work of modern philosophers and scientists inconsistent and superficial, so little has it to contribute on the vital issues of life. Nature's secrets are sought, but her heart ignored; great tomes set forth human experiences, without regard to cause or objective. Thus the rise and fall of races and nations are recorded and the vanished power and splendor of ancient countries narrated, devoid of explanation.

It is plain that a "race could not possibly arise and then suddenly go out"; but Science "simply says that this is the fact, that nations decay." And well knows the Theosophical student that mystification in these matters must continue as long as the modern savant takes no account of "the inner man nor of the recondite subtle and occult laws that unite to make a race" -- in other words, as long as the human equation is left out of the reckoning. The underlying causes of all things, whatsoever, are discoverable only in Man, himself the great causal agent. Long has this statement been offered by Theosophy. The educator's unwillingness to consider it and his resignation to unsolvable mysteries for lack of it, smack of a personal God behind the scenes pulling strings for the dancing of puppet-humanity. Can it be that, in the last analysis, Science is a silent partner with Religion? Otherwise, she should be able to conceive that events are but the effects of Man's forces in action; the cyclic character observable being due to his periodic appearance and disappearance from this objective plane.

Theosophically used, the term "race" applies to a special physical type, representative of the class of Egos that called it into manifestation; for all forms are Nature's response to the demands of consciousness. However, the Souls concerned "are not compelled to inhabit bodies of that sort any longer than while they are of the same development as the race. Hence a time comes when the whole mass of Egos which built up the race leaves it for another physical environment more like themselves." This is the real death of a race; but the coming together and working together of a large class of self-conscious beings generates such an enormous force that it remains stored up in the racial line, after its abandonment. This "has to expend itself gradually, and therefore the reproduction of bodies of the character of that race will go on." These are made to meet the needs of "less progressed Egos", who "come in and use the forms provided", but "are not able to keep up to the limit of the capacity of the congeries of energies left by the other Egos". Consequently, physical decadence gradually comes on; just as beautiful sections of a city decline when transferred to other owners unable to maintain the proper upkeep. Final extinction of a race is caused by sterility of the females resulting from "the great difference between the Egos inhabiting the old race body and the energy of that body itself"; so that "slowly but surely the number of deaths exceeds the births."

Racial decay is just another way of saying "descending savagery". The straight-line evolution of orthodox science finds a hard nut to crack in such races as the Hottentot, red Indian, and Easter Islander. For if these are *primitive* physical lines, they should increase and flourish, instead of dwindling; even as a normal child grows and develops its capacities. Theories so definitely controverted by facts might reasonably be discarded; and it should not seem preposterous to unbend sufficiently to deign respectful audience to the solutions afforded by Reincarnation, especially as the established facts tally exactly with this doctrine. It points to a decaying race, physically; metaphysically, to a class of human entities "whose experience is so limited that they are still savage" -- a discarded instrument, serving as a way-station for lesser Souls, on their upward march towards higher reaches. This is the true explanation; "and no other theory will meet the facts."

Understood as an economic expediency, *Savagery* has a lesson to teach the "civilized" man who wantonly dissipates, where Nature salvages and conserves. To what extent are the activities of Western culture really necessary or conducive to Humanity's highest interests? What is accomplished by rushing train and airplane, majestic steamer, and speeding motor car? What manner of messages are carried over humming wire or broadcasted on mysterious etheric wave? All of these that are not needful or truly helpful are wasting high potencies, not to mention their misuse when turned to ignoble or criminal ends.

It is to be feared that not only waste of the resources of greater Nature, but the waste of human powers as well is the charge justly lying at the door of Occidental lands. So-called progress bears many marks of savagery, unnatural and destructive. How far is the crowd on the street from becoming a howling mob, at a moment's notice? Is the Hottentot more savage than our intoxicated citizen in his high-powered car? What of the sanctity of the home, honesty in business, veracity in the professions, and justice in our courts? Does the school inculcate respect and educate for service? Have we government or political chicanery, patriot souls or office-seekers? Do screen and current literature elevate and purify the mind? What effect upon the race-body will flow from introducing diseased material into its blood stream, via serums, presently so popular?

There is much to disquiet all concerned for the welfare of mankind, even in our richly favored America. Its hearth-fires burn dangerously low; and all too far from the hearts of many seem those noble ideals that form the bedrock of this republic, beloved by H. P. Blavatsky and William Q. Judge. Mention is made in this chapter of mighty civilizations that "have gone because the souls who made them have long ago reincarnated in the great conquering nations of Europe and the present American continents" -- "born again for greater and higher purposes than ever." Some of those very Souls may have helped to frame our Declaration of Independence and the Constitution of the United States, documents embodying the living principles to which our forefathers stood ready to sacrifice their all that posterity might inherit a free land. Perhaps it is the presence of such men in our midst, now unrecognized, that gives hope of the stemming of the tide of materialism and savagery which threatens to engulf this cradle of the new race. If the "economy of Nature" will not permit an old race to "fade away" until fully utilized, it must be that the same Law will conserve the newly forming race-body for the purposes it is meant to serve. Those mighty men of old, reborn here, may be the servants of that Law, to safeguard the race stock against irreparable harm, as a necessary and vital part of the Theosophical Movement. Such beings and all receiving their assistance are forerunners of a new era, when the mighty accomplishments of the past shall be carried to loftier heights of perfection.

*Reincarnation* and *Karma* form a magic key, for the unlocking of "door by door of mystery". How different the outlook of Science, would she but use this key! By its help, nothing is outside the pale of rational explanation. Then, the modern investigator would find romance and wonder everywhere. For instance, instinct would be recognized as "recollection", whether shown by a new-born babe, an animal, or the "bee building a cell on the rules of geometry" -- "all the effect of reincarnation acting either in the mind or physical cell"; for "no atom is devoid of life, consciousness, and intelligence of its own." Without Theosophy, who would discern the kinship between instinct, observed by the biologist, and "inherent ideas" -- moot problem of the student of human nature? Yet both are simply "recollection divisible into physical and mental memory." All that the learned can now say of these ideas is that "they exist". They cannot be explained as instruction transmitted from generation to generation, when so much passed on that way is lost, and they remain unchanged. Theosophy holds that these ideas are the *wisdom* possessed by the reincarnating Ego, and reveals how deeply they are rooted in the mind, "implanted" there "at the very beginning of its evolutionary career on this planet by those brothers and sages who learned their lessons and were perfected in former ages long before the development of this globe began." Thus "imprinted or burned into" the inner nature, these ideals of human relationship "follow the Ego through the long pilgrimage."

True prosperity is fidelity to these engravures on the Soul of Man. This may explain why of "all the old races the Aryan Indian alone yet remains the preserver of the old doctrines" and "will one day rise again to its old heights of glory", once more to express its faith in *action.* The faith of the East, today, is often devoid of works; while the works of the busily engaged West are often rendered futile for lack of faith. When East and West shall join hands in pure faith and true works, the Cause of Masters will be established and realization of Universal Brotherhood will begin. But before this may be, the West must cease selling its birthright for a "mess of pottage", no longer permitting its mind to be "bound down and prevented from using its own powers." "It has often been thought that the opposition to reincarnation has been solely based on prejudice", an attitude of adverse judgment without investigation. This position towards the doctrine of rebirth is fostered by theologians; yet there is every reason to think it was held by Christ, whom they claim to represent. "There is no doubt in my mind", says Mr. Judge, "that the founder of Christianity took it for granted and that its absence from that religion is the reason for the contradiction between the professed ethics of Christian nations and their practices which are so contradictory to the morals given out by Jesus." Reincarnation and Karma alone give "the basis for ethics."

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XIX**

KARMA and Reincarnation form the warp and woof of the fabric of existence. As the student's comprehension of this increases, his wonder grows that contentment should ever be found without these doctrines as the basis for daily living.

Man loves the beauties of Nature, finds uplift in her nobler moods, but shrinks in terror from her destructive powers. Yet, like unto the mighty Mother, he himself displays these same dual aspects. Every period of life has its esthetic and inspirational side: exquisite, innocent infancy, gleeful childhood, youth bubbling with joyous enthusiasm, the strength and grace of early maturity, and ripened stability of elder years, followed by the brooding peace of old age. These are pictures of the ideal personal existence hidden in the hearts of all. In point of fact, however, each terrace of experience is splotched with the undesirable. Side by side with the fair and the lovely in these stages of Man's earthly career run their opposites, in ugly features. All too commonly are the seasons of human development marred: infants express anger; children, vindictiveness; youth, cold indifference; manhood, harshness and cruelty; old age, querulous selfishness.

The close kinship of Man and Nature is also shown in their mutual suffering from apparently outside sources. In society, fortunate and unfortunate conditions are distributed with a curious incongruity. How frequently the sense of justice is violated by seeing the deprivations of the upright, while the unworthy are beheld to thrive and flourish! Similarly, Nature's incessant efforts to build and preserve are often foiled by the destruction of her fairest products. So, "as there is plainly, indeed painfully, evident in every human being a constant destruction going on in and around us, a continual war not only among men but everywhere through the whole solar system, causing sorrow in all directions, reason requires a solution of the riddle. The poor, who see no refuse or hope, cry aloud to a God who makes no reply, and then envy springs up in them when they consider the comforts and opportunities of the rich."

Intelligence calls for serious "questioning of the justice which will permit such misery to those who did nothing requiring them to be born with no means, no opportunities for education, no capacity to overcome social, racial, or circumstantial obstacles." Unmerited woe, and unrighted wrongs furnish no grounds for "faith"; and neither do unearned blessings, like those of "the rich profligates, the wealthy fools, enjoying themselves unpunished". Extraordinary honors would not be considered due an earthly father who bestowed benefits upon the worst members of his household and deprived his best children. Nevertheless, priestcraft has deeply impressed the mass mind with just such conception of "the Almighty as a thinking entity, extraneous to the Cosmos" -- an irresponsible and incompetent creator, who "builds up, finds his construction inharmonious, out of proportion, errant, and disturbed, and then has to pull it down, destroy, or punish that which he created." Absurdly enough, it is this conjurement that has influenced millions to repudiate the true Teaching. Men tremble to consider anything conflicting with these trumped up ideas of Deity. No wonder they call themselves "God fearing"!

The conception indicated above amounts to a race "dweller". Although a mere fiction, fabricated by interests that would enslave the mind, it is none the less a haunt-menace, causing "thousands to live in fear of God, in compliance with his assumed commands, with the selfish object of obtaining reward and securing escape from his wrath, or has plunged them into darkness which comes from a denial of all spiritual life." In this way, hosts of Manasic beings forfeit their kingly right to *think,* afraid to exercise, or even to recognize, their own thrice royal powers or to face the real characterization of the "loving Father" they have been taught to regard as author of all. So obviously unloving are many of the acts attributed to God, even if regarded as "tests of faith", that professed *worship* bears the ear marks of political bribery or religious immunization against other and worse perpetrations of the "Lord".

Emancipated from the church's "unreasonable reference to an inaccessible God whose arbitrary will causes their misery", men may then seek and find the source of both misery and happiness, the fruitfulness of such search depending upon their courage. Lacking in this prime requisite, the newly found freedom may tend to produce fatalism, so-called. But all the evidence goes to prove that no man is really a fatalist. Whosoever lays down a single cause with an eye to its probable result is not fatalistic. For if Fate rules, any attempt to produce results would be sheer folly. No soldier would enlist for battles already lost or won by fixed decree. No line of endeavor would be undertaken, if the toiler's efforts could bring about no results. If what is to be, will be, regardless, why bother with anything? Indeed, Fate to be *fate* would preclude our very existence, or else, use us like pawns on a chess-board.

Meantime, in the realm of hard facts, where we are confronted by stern necessity, there has been established a stolid, hopeless acceptance of the truth that "in every walk of life, loss, injury, persecution, deprivation of opportunity, nature's own forces working to destroy the happiness of man, death, reverses, disappointment continually beset good and evil men alike." Theosophy's first problem and, perhaps, its most serious one is *how* to arouse questioning. Earnest inquiry would soon make plain that "nowhere is there any answer or relief save in the ancient truth that each man is the maker and fashioner of his own destiny, the only one who sets in motion the causes for his own happiness and misery. In one life he sows and in the next he reaps. Thus on and forever the law of Karma leads him."

Again, this is not "fate under another name", as some have accused, "an already fixed and formulated destiny from which no escape is possible, and which therefore might make us careless of act or thought that cannot affect destiny"; but "is a law so comprehensive in its sweep, embracing at once our physical and our moral being, that it is only by paraphrase and copious explanation one can convey its meaning in English. For that reason the Sanscrit term *Karma* was adopted to designate it."

"No spot or being in the universe is exempt from the operation of Karma, but all are under its sway; punished for error by it yet beneficently led on, through discipline, rest, and reward, to the distant heights of perfection." Yet individual choice is inviolable and nothing is inevitable save the establishment of justice and the restoration of disturbed harmony. *All* that Karma brings is beneficent; even punishment for error involving opportunity to clear away debts and learn more of Life's meaning. Were there more conception of "distant heights of perfection" to be scaled, the doctrine of *Karma* would be more readily understood and accepted. Inert, bound down by prejudice, blinded by misconception, weakened by fear and suffering, Humanity feebly gropes its way towards the destined Goal -- unconsciously and often falling back to the lower levels, when it might escape from the wilderness and find that Path which, though rugged, leads directly towards the Heights of perfection. It is for these Heights that Mankind sighs, however much the longing is misconstrued. The heart might find its satisfaction. The Race might tread its evolutionary way with wisdom, confidence, and joy. Theosophy shows that way, than which there *is no other.*

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XX**

SOME minds, rejecting the doctrine of *Karma,* find interest in *Reincarnation* from the purely romantic standpoint. To such the process rather than the philosophy appeals, their preference being to dream of who they may have been and what they may have enjoyed, instead of to search out the meaning of existence and the line of duty running through all lives. Many prevailing fantasies regarding the teaching spring from this type of adherent. One argument advanced is the "tiresomeness" of retracing issues no longer "living" -- why should these come cropping up for adjustment! Another objection springs from mystification as to how acts forgotten by all concerned can be traced back to their origin and consequent reactions find their mark. "Who," they ask, "is to discover beneficiary or culprit and direct results to the right person?"

Theosophy shows that there is no inward forgetting by either individuals or by Nature: when the cycle for fulfilment rolls around, all the witnesses connected with the event are sure to be on the scene. That called "forgetting" pertains solely to the personal man. Some things he puts out of his mind voluntarily; but many memories fade from his consciousness even though he would gladly retain them. Nevertheless, the true memory of each experience remains, indelibly inscribed on the Screen of Time, although in colors possibly quite different than the personality would think. The reason for this lies in the fact that "the whole system to which this globe belongs is alive, conscious on every plane, though only in man showing self-consciousness." Upon this living universe all events leave their mark. The magnetic connection of these impressions with their producers makes it impossible for their force to be drawn elsewhere.

Materialism, separative, imbued with the idea of dead matter, and ignorant of the dynamics of human thought, has given rise to much misconception concerning the nature of *action.* Action, ordinarily regarded as physical, is really mental. For no "act is performed without a thought at its root either at the time of performance or as leading to it." Proceeding from the metaphysical to the physical, it follows the general processes engaged in the formation of worlds: first *desire* arises; then comes specific *ideation,* followed by *formulation* of ways and means. The impulse thence transmitted to the physical organs of action is consummated objectively. Thus creative action is invisible, the so called action being but its effect.

This invisible action affects every minutest life in all the sheaths of the Thinker in its descent from mental conception to outward manifestation. The human Principles being specializations, or centres, of the substance of their planes, an effect on any one of them must radiate to the entire field to which it belongs. In this living, intelligent medium all such impressions are retained. The seven planes compose the Book of Life, of many pages, in which is recorded the history of Man.

The science of Physics states that for every force there is an equal force acting in the opposite direction. Theosophy teaches that this opposing force is but the original one completing its circuit back to the point of disturbance. Thus the disturber, the actor, receives reactions from all other beings. Some reactions are subtle and unnoted, as such, while others come bearing either pleasure or pain. Wise is he who discerns these both as the masks of Opportunity! Life thus acts on Life through lives, in the give and take of inherent Brotherhood. This reciprocity including all action whatsoever, there comes a time when a balance for any particular line of sequence is struck. Cause and effect equilibrated, action is nullified. But since thought is the plane of action, such compensation must be brought about by the mind, balanced by moral fitness. Not by fighting effects, but by learning the lessons involved, shall the necessity for Karmic retribution cease.

There is no conscious thought or will action below the Human kingdom, which fact establishes Man as adjuster for the lower kingdoms, as well as for himself -- the responsible agent for all wrought on and through these lesser constituents of Nature. This inescapable charge extends from the earliest planetary beginnings, when choice was made with greater knowledge, and shall follow Humanity forward through all lives to come, until Karma is satisfied by the restoration of justice. Then only can evolution proceed normally and harmoniously. Mankind's mysterious connection with Nature at large accounts for many a help and many a hindrance not received at human hands. Compensation comes by many and devious ways, for Mother Earth forgets not throughout her hidden realms: and neither does the Divine Witness within each personal man. His will being one with the Law, many an event, irksome or even tragic to His personal representative, may spell to Him the Path of peace and progress.

The man of flesh, prone to regard distasteful circumstances as rank imposition, holds forth eloquently upon the injustices of life, ever seeking avenues of escape in lieu of understanding. For most, perhaps, it may prove a long, long trail to conviction of the truth that all befalling is strictly "our own make." If the brain hold no recollection of such fabrications, this does not militate against memory of them in some other department of the seven-fold constitution. Their registration in the physical brain is dependent upon its attunement to Egoic consciousness. These stored memories of the past influence the present of every man on earth. Lodged "in that part of man which we have called *Manas,"* the balanced accounts remain, marked "paid in full," while actions not yet fully compensated exist there as living potencies, "subtle but powerful links with magnetic threads that enmesh the solar system, and through which various effects are brought out."

"The marvellous modern experiments in hypnotism show that the slightest impression, no matter how far back in the history of the person, may be waked up to life, thus proving it is not lost but only latent." Even so it is with the individual life, stretching back into the night of time; in its imperishable portion the whole story is preserved, including experiences and conditions presently undreamed, yet vividly real, the results and values of which follow from birth to birth, until cyclic Law permits tangible fruition. This explains, also, why we "may sometimes seem to receive effects solely from the acts of others," but which are, in fact, "the results of our own acts and thoughts in this or some prior life. We perform our acts in company with others always, and the acts with their underlying thoughts have relation always to other persons and to ourselves."

Cause and effect are but the two sides of action. The "effect is in the cause, and Karma produces the manifestation of it in the body, brain, and mind furnished by reincarnation. And as a cause set up by one man has a distinct relation to him as a centre from which it came," its effect must return to that same centre -- the accrued interest on the man's original investment. Fortunate, indeed, is he who finds opportunity to pay up the principal. In a single lifetime, the Karmic precipitation may cover a great range, being, possibly, "pleasant in effect for one portion of our nature and unpleasant in another." A "happy disposition, an excellent intellect, sound judgment, and every good moral quality" accompanied by physical affliction is easier to understand than is malice incarnate arrayed in beauteous flesh and possessed of keen mental powers to use for nefarious ends. "Whom the Gods love they chasten" is commonly quoted, in recognition of the salutary effects of suffering; but the prosperity of wicked men calls for philosophical integrity -- full faith in that inherent justice which supplies what the Soul needs in favored vice as in afflicted virtue.

Each incoming Ego is both recipient and donor, receiving weal or woe at the hands of its parents and, as its life unfolds, bringing them the same -- the harvests of prior sowings. Out of the vastnesses of the past come the light and shadow of human destiny, even as sunshine and cloud both issue from space. The teaching that "each man's life the outcome of his former living is," so that he may enjoy or suffer only that created by himself, supplies "an exactitude of justice which no other theory will furnish." This is the Doctrine of Karma.

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**"GOOD" AND "BAD" KARMA**

Good Karma is that kind which the Ego desires and requires; bad, that which the Ego neither desires nor requires. And in this the Ego, being guided and controlled by law, by justice, by the necessities of upward evolution, and not by fancy or selfishness or revenge or ambition, is sure to choose the earthly habitation that is most likely ... to give a Karma for the real advantage in the end ... When we, from this plane, inquire into the matter, we see that the "advantages" which one would seek were he looking for the strengthening of character, the unloosing of soul force and energy, would be called by the selfish and personal world "disadvantages." Struggle is needed for the gaining of strength; buffeting adverse eras is for the gaining of depth; meagre opportunities may be used for acquiring fortitude; poverty should breed generosity. The middle ground in all this, and not the extreme, is what we speak of.

--William Q. Judge

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXI**

KARMA as viewed from the personal standpoint is usually called "good" or "bad"; but the impersonal classification of the Teachers designates it as of "three sorts," including all phases. The first sort is "that which has not begun to produce any effect in our lives"; the second, Karma "which we are now making or storing up"; the third, that "which has begun to produce results."

As sown grain requires favorable conditions for its fruition, so do all causes, physical or metaphysical. Hence, effects may be delayed by other forces "strong enough to temporarily prevent" their operation. Unsuitable bodily, mental, and psychical faculties with their tendencies may hold oncoming Karma quiescent, like moisture suspended in the atmosphere until precipitation is possible. It is this class that brings about the sudden and radical changes, joyful or sorrowful, so prevalent in the human drama portrayed on this Earth.

Karma of the second class, that now in the making, "will operate in the future when the appropriate body, mind, and environment are taken up" or "whenever obstructive karma is removed." "This bears both on the present life and the next one."

The third class, that of effects presently experienced, "is the operating now in this life on us of causes set up in previous lives."

Rigid justice rules the world. From cause, result must flow. Thoughts, words, and acts must be accounted for. From such accounting, "none can escape either by prayer, or favor, or force, or any other intermediary." "Rebellion is useless, for the law works on whether we weep or rejoice." So teaches the Doctrine of Karma. Small wonder that these stern statements often strike terror to the heart when Theosophy is first contacted! For initial contact marks the first stage of transition from superstition to truth, from belief in an extraneous personal God to conception of inherent Divinity. The church elevates a "saviour," alleged, for the paltry price of public acknowledgment, to shoulder the sins of his constituents. Between such "leaning" and the "firm position" of self-reliance and individual responsibility admonished by Theosophy, there yawns a vast abyss, seldom spanned without trepidation. Caution is then needed, lest the Teaching be poured into moulds of preconceived ideas, construing rigid justice as fatalistic inflexibility -- not far removed from the all too familiar question: "If I wronged him in my last life, must he wrong me in this life?" Right of choice is forgotten, as the fact that no man can be forced to harm another. Passing strange it is, how infrequently such endless-chain suppositions are couched in terms of brotherly love and reciprocity, in accord with the inner harmony, which ever "must be restored if violated."

Mathematically exact, Karma includes the choice of the immediate moment, precluding inflexibility. What have rebellion, weeping, rejoicing, favor, force, or intermediaries to do with restoring equilibrium and establishing justice? And since when has prayer cancelled debts? The Science of Life is the science of action. It points out facts well known, but insufficiently pondered, being usually confined to strictly objective matters. Every cause must produce an effect; and every event is an effect of prior cause, itself becoming a cause for further effects. However, no line of Karmic sequence wends a solitary way, unaffected by other lines. Events transpiring hour by hour are the grand total of all results due to manifest -- combinations representing innumerable cancellations and augmentations, modified by present action; for even attitude of mind is action, and so is desire.

If effects could not be counteracted, hunger could never be appeased; for the empty stomach causing it must needs remain empty. Remedial measures, curative and palliative, are plainly mitigations of Karma. The activities of a single day abundantly demonstrate the absurdity of fatalistic conceptions; its ordinary round of duty being a succession of Karmic modifications. The dull, uneventful day may represent the net results of both punitive and compensatory Karma; its crop of evil effects cancelling the happiness that might have been; but its harvest of good preventing a day of woe. The drabness would thus include both beneficent and ill results, yet resembles neither.

"Karma, broadly speaking, may be said to be the continuance of the nature of the act." If, then, the nature of the act be not continued, what becomes of its effect? Consider pleasure: who does not recall the forfeiture of some coveted boon through an adverse mood when the cycle for realization arrived. Joy knocked, but was rebuffed. If fortune can be so offset, the obverse must equally be true -- threatened misfortune may be reduced or nullified by the establishment of opposite causes. Nothing is inevitable until it has occurred; but, even then, the manner of its reception is not inevitable. "While old karma must work out and cannot be stopped," effects can be altered and changed in direction for better or for worse. Man is never a victim of circumstances. Each is arbiter of his own destiny, because the "spiritual nature of man is never affected or operated upon by karma." Therefore, the aroused Spiritual Will endures shocks unswayed, and turns seeming evils into powers for good.

The final work-out of Karma is in the mind, before the vision of the Soul-Seer, Seeker of the lesson in all events, pleasing or dire. To the extent that this position is assumed, existence must necessarily become interesting and profitable. When comprehension of Life's meaning and purpose seems more important than enjoyment and its lack more disastrous than pain, fair circumstance can no longer beguile into by-paths of selfishness, cause for future woe; difficulties will engender strength and fortitude; ailing bodies be regarded as hospitals for sick lives for which their possessor is responsible; fear and bewilderment will cease to becloud judgment.

In line with the above, is another teaching of Theosophy, concerning transmutation of Karmic effects from one plane to another. Inasmuch as this "law works on the unseen mental and karmic planes or spheres of being just as it does on the material ones," Karma, finding no suitable channels in one department of the nature, may be drawn to that on which the fires of consciousness are chiefly centered. This may be one reason for the statement that spiritual knowledge reduces all sins to ashes. Herein is indicated the freeing power of correct philosophy, which, in its call to duty, presents the "Royal Talisman." The flame of devotion burning in the heart is the great transmuter.

The time aspect of Karma furnishes opportunity for better bases of action. The three classes of Karma point to the Eternal Now and its wise use. The past is the Today that was; the future, the Today to be. All that remains of the past is its pent-up energies stored in the inner nature, awaiting expression. All that can be done for the future is to lay down good causes in Today that is, while its moments glide by on their way to Yesterday. Between dead past and unborn future, flits the immediate present, the only time there is for action. Now, past mistakes may be ameliorated and fairer days for the future insured, if and when discriminative choice is exercised.

Mitigation of Karma is not escape, but constructive adjustment. Retribution is not necessarily expiatory; neither is expiation inevitably retributive. Truth, like the sun, quickens all, vivifying the dormant and promoting growth, but also hastening decay and disintegration where these must take place. Theosophy offers the one Karmic short-cut from weary, futile cycles of mistakes to fulfilment of the Law by intelligent and honest living. It directs the attention from frailties to divine potentialities, from dread of punishment and craving for reward to philanthropy, from self interest to brotherhood and unity. When its idealism becomes a living force, no need for Karmic court-action!

The race is old, backward, and enormously burdened with delinquencies. Yet, "With right knowledge, or at any rate with a confident conviction that our neighbors will no more work harm to us than we would think of harming them, two-thirds of the world's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for nor weapons to act through." Must it not be that the man refusing to act as agent for another's retribution materially lessens his own? And oppositely that each effort in right direction by so much elevates the whole? The mass persisting in wickedness seals its own doom; hence the individual is warned against indifference, "thus moulding himself into the general average karma of his race or nation," lest it "at last carry him off in the general destiny. This is why teachers of old cried, 'Come ye out and be ye separate'."

Yet, if race or nation suffer annihilation, its ensouling entities still "must go on with the task" in some other environment. Europe and America now are affording us of ancient lands and eras another chance to restore the "equilibrium of the occult cosmos" formerly disturbed by our infidelity to truth and duty. More is the pity that Jehovah should have immigrated here also and that the white man's record on this continent have been stained by injustice to his brother and host, the red Indian! These are two of the reasons why comparatively few are moved to desert the tortuous windings of Karmic hazard, "now the ways and the high road on which move onward the great European nations;" to follow the Path of "Brotherhood in actu and altruism not simply in name."

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**"GOOD" AND "BAD" KARMA**

The old definition of what is good and what bad Karma is the best. That is: "Good Karma is that which is pleasing to Ishwara, and bad that which is displeasing to Ishwara." There is here but very little room for dispute as to poverty or wealth; for the test and measure are not according to our present evanescent human tastes and desires, but are removed to the judgment of the immortal self -- Ishwara.

--William Q. Judge

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXII**

UNDERSTANDING of *death* proves it to be *life:* Theosophy's teachings regarding the after-death states bring home thus forcefully the fact of individual immortality. The correspondences between these states and those of sleep show conclusively that the "dead" are not out of the world. Ever pointing out the significance of the common-place, the philosophy suggests that one twenty-four-hour round of human existence holds the key to all the mysteries. The one who looks on at day's declining is still he who beheld its dawning; nor do the night's long hours spent in slumber change the man's identity, obliterate his line of meditation, or deflect him from his wonted purposes. On the contrary, the immediate problems of the morning are usually those that haunted the last waking moments of the night just passed. Moreover, there stands the common experience of waking to find yesterday's puzzlements clarified, and fresh courage to follow the chosen way. A mountain of evidence bears witness that the Actor is vividly conscious while his body lies inert upon the couch; hence that the states called "sleep" are but other departments of *waking.*

No one fears that sleep will rob him of his identity nor bring annihilation. No more is there ground for dreading such calamities from death. Indeed, the Teachers assure that life can be so lived as to realize that waking and sleeping are merely lesser aspects of the greater cycle of birth, death, and re-birth. Thus death can be known as but a department of *Life.* And, just as sleep does not destroy the pattern of individual existence, its design carried through for fuller development at each new day -- even so do the "departed" carry with them all that has been thus accomplished, bringing it back again, in character and tendency, to this work-a-day earth in a new incarnation.

When the physical vesture has been permanently discarded, consciousness can no longer oscillate between subjectivity and objectivity, as in sleeping and waking. Being then strictly interior, the Thinker is alone with his thoughts. The contrasts supplied by the pairs of opposites, the contacts with other people being entirely lacking, there can be no awareness of the act of thinking, no new lines of thought initiated. Ideation after dissolution is only the expansion of thoughts begun, but not finished -- so to speak -- during the life of the body. The ever-moving film of personal consciousness is exposed to innumerable impressions which are never developed, hence practically non-existent -- until labors here have ceased.

Absorbed in worldly activities, the Warrior may have forgotten the quest on which he came to this plane of being. Identified with his accoutrements, with all sense of higher matters swept from his mind -- there may yet come moments when the vision of high purpose may break through, revealing its vistas of grandeur; then personal pressures remove all trace of recollection.

Remembered by the physical brain or not, each least impression registers within, to awaken with the shuffling off of the mortal coil. In retrospect, all thoughts and feelings formerly entertained and left uncancelled by their opposites now *hold* the attention. Without his will, their author is absorbed in contemplation of them, until the energy of the original thinking is spent. Being measured only by intensity, an enormous sequence of events might be reviewed in a short period of time -- an eternity of suffering or bliss in a few years or even hours. But, long or short their cycle, the after-death states pass, like all conditionings; the Pilgrim, freed from illusions, again follows the Path of Duty to the realms of Earth.

Uncompleted action in one lifetime extends its force, unabated, to reaction in some following existence. Study of "the states of man after the death of the body and before birth" traces the general course of Karma on the hidden side of the life cycle, thus affording some comprehension of the processes whereby causes established in one incarnation are precipitated as effects in another. States between incarnations are the direct results of the incarnation just consummated. The ending of the physical existence precludes further causation. Both sowing and reaping obtain during the latter; but with its ending, ends also *sowing;* for the rest of that life cycle there is naught save *reaping.* No more counteracting causes can then be laid down. What has been written in that chapter of the Book of Life stands without alteration, to be perused, word for word, letter for letter -- until another incarnation.

Beyond the Gates of Death, the first impressions to unfold represent the worst held in mind and heart. One man's worst might be another's best; but comparisons do not hold in *Kama Loka.* Whatever is dross immediately arises in the consciousness. As mistakes and shortcomings of the day tend to linger in the mind during the last half-waking moments, so do the mistakes and shortcomings of the lifetime float through the mind of the departing. This is Nature's merciful provision. When the force resident in this "place of desire" is exhausted, "the higher principles, the real man, fall into the state of *devachan."* Ever awake, ever alive, he ultimately transcends even this bliss, to find his own place in the depths of Ever-Being, before undertaking re-birth.

To gain conviction of Man's indestructibility, is to relegate terror of the hereafter to the unfortunate believers in the endless hells and heavens of religion. Yet even these conceptions of woe and bliss beyond the grave are distorted images of the facts. Beyond any doubt, Mr. Judge states, the teaching of *Kama Loka* is "the origin of the Christian theory of purgatory, where the soul undergoes penance for evil done." But Theosophy refutes the possibility of release "by prayer and other ceremonies or offerings." The only renderable service is that of the case of some one "detained in *kama loka* by the enormous force of some unsatisfied desire" possible to be "satisfied by some one on earth".

When the breath ceases, "We say the man is dead, but that is only the beginning of death; it proceeds on other planes." "All the forces of the body and mind rush through the brain, and by a series of pictures the whole life just ended is imprinted indelibly on the inner man not only in a general outline but down to the smallest detail of even the most minute and fleeting impression." The "real man is busy in the brain, and not until his work there is ended is the person gone". This work consists of balancing the life account; the being is keenly alive, mentally alert, morally discriminative. For the Soul is the accountant, checking both false and true with exactitude. This is why admonition is given to tread softly and speak not at all in the chamber of the dying, until all trace of vital heat has left the frame. The Ego's task of casting up the account is of utmost importance to him. The living who hold those hours inviolably sacred and free from intrusion vouchsafe but the honor due the spiritual Presence engaged.

Only Soul-wisdom could honestly appraise the personal record, penetrating its contradictions and simulations, to discover the true character of each deed -- perceiving true motive hidden in evil appearance and, maybe, blackness underlying the seemingly pure -- self-interest prompting "philanthropy", cunning disguised as fair-dealing. Beyond possibility of self-deception, the harvest is winnowed, husks separated from its grain, before the harvester sinks into complete subjectivity. The teachings make it plain that more the daily life is viewed from the Soul standpoint, the less there will be to take account of at the end. But, put this off as we may, stock must be taken and all evaluated at the end of the personal life, whether the record be good or ill.

"When this solemn work is over the astral body detaches itself from the physical, and, life energy having departed, the remaining five principles are in the plane of *kama loka",* leaving the visible body "to further disintegration on the earth plane, where all that it is composed of is in time resolved into the different physical departments of nature". Then, the force of *kamic* thinking spent, there comes a second death -- that of the design body -- when "the real man, the upper triad of *Atma-Buddhi-Manas,* deathless but now out of earth conditions, devoid of body, begins in *devachan* to function solely as mind clothed in a very ethereal vesture which it will shake off when the time comes for it to return to earth".

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**THE LETHE OF DEVACHAN**

Whether a great or an average sinner, good or bad, guilty or innocent, once delivered of the burden of physical life, the tired and worn-out *Manu* ("thinking Ego") has won the right to a period of absolute rest and bliss. The same unerringly wise and just rather than merciful Law, which inflicts upon the incarnated Ego the Karmic punishment for every sin committed during the preceding life on Earth, provided for the now disembodied Entity a long lease of mental rest, *i.e.,* the entire oblivion of every sad event, aye, to the smallest painful thought, that took place in its last life as a personality, leaving in the soul-memory but the reminiscence of that which was bliss, or led to happiness. Plotinus, who said that our body was the true river of Lethe, for "souls plunged into it forget all," meant more than he said. For, as our terrestrial body is like Lethe, so is our *celestial body* in Devachan, and much more.

--H. P. Blavatsky

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXIII**

THE after-death states of consciousness known as *Kama Loka* and *Devachan* may be regarded as first the vices and the virtues entered in the life-ledger, taking form before the mind of the man retreating from earthly existence. While experiencing these states, respectively, he functions in those phases of purely astral matter corresponding to them. The plane of astral substance, being that in which passion and desire inhere, forms the matrix of the fourth human sheath -- the Balance Principle, from which the ways go up or down.

If, during life here, the personal tendencies are governed and the powers of the being are directed into constructive channels, there can be little to detain the departing Soul in *Kama Loka,* the field provided by Nature for the solitary blossoming of all selfish desires still unconquered. But whatever evil lies hidden in the heart springs spontaneously into expression, for the ruling force of this first state after death is "desire devoid of and divorced from intelligence." Herein lies a lesson in self-scrutiny and self-honesty; since no poison bloom can unfold there, the bud of which was not already set, here. In fact, earth-life is the active *Kama-Loka;* and the state after death only its passive aspect. The latter being entirely subjective and without choice, obviously its cause lies in the *kamic* choices made during the physical lifetime.

Earth being the place where choice may be exercised is, of course, as amenable to the production of *Devachan* as to *Kama Loka,* according to how the principle of desire is employed. But its highest use lies in subjecting it to the dictates of the higher nature. Thus surmounting illusions, both demoniacal and divine, the free Soul could pass through the states after death, consciously, on the passage to *his own place.* As Humanity now tends, personal desire will remain its motive power "until at a far distant time in the course of evolution the races of men shall have developed the fifth and sixth principles, thus throwing *kama* into its own sphere and freeing earth-life from its influence."

The sojourn in *Kama Loka* is an isolated one. The tangled wilderness where the man struggles is all his own; but, lacking contrasts, comparison is impossible and, hence, the suffering undergone is without realization, like the horrors endured in a nightmare. Therefore, the state is not strictly punitive, but purificatory, permitting all evils, even to their seed-thoughts, to expand to fullest potency, decline, and wither away, leaving the mind cleansed of its dross for awhile.

Although the vitality of these *kamic* unfoldments is eventually exhausted, every growth in it leaves its seeds for future harvests, here. Earth is the true place of retribution; because it is only by means of the pairs of opposites that things may be seen for what they are. Punishment without comprehension of its reason, or chance to make amends for errors, would be rank injustice; and Life's inherent object is not to avenge, but to teach.

All seeds awaiting the incoming Ego at the threshold of incarnation are portions of the *skandhas,* "the aggregates that make up the man." The physical body includes one set, the astral man another, the *kama* principle another, and so on; but in *kama* are the really active and important *skandhas,* "which control rebirths and lead to all the varieties of life and circumstance upon each rebirth. They are being made from day to day under the law that every thought combines instantly with one of the elemental forces of nature, becoming to that extent an entity which will endure in accordance with the strength of the thought as it leaves the brain, and all of these are inseparably connected with the being who evolved them." Inasmuch as Man is continually thinking, there "is no way of escaping; all we can do is to have thoughts of good quality, for the highest of the Masters themselves are not exempt from this law, but they 'people their current in space' with entities powerful for good alone."

As treated in this chapter, the subject of *skandhas* illustrates the co-existence and co-eternality of Spirit and Matter, showing, as it does, the necessity for a substance aspect for each degree of consciousness. No thought or feeling but requires an appropriate vehicle. Otherwise, there could be no expression. These material bases are composed of the *elementals,* innumerable and of almost infinite divisions and each class having its own work to do. "As fire burns and as water runs down and not up under their general law, so the elementals act under law, but being higher in the scale than gross fire or water their action seems guided by mind." In endless gradation, these elementals provide instrumentation for every possible thought. They "are, in a sense, the nerves of nature," carrying the impulses of desire either to further or obstruct Evolution.

Consideration of these facts also make it clearer how Man clothes himself in veil within veil of fabric, self-woven; and how the garment used after demise -- the same in which nightmare is experienced during life -- is woven with the being's own threads of *kamic* thought.

When the process of dying severs the astral body from the rest, *Kama* at once coalesces with it, forming the *Kama Rupa,* or astral "shell." In this form, the entire "mass of desire and thought exists very definitely until the conclusion of its disintegration, and then the remainder consists of the essence of these *skandhas,* connected, of course, with the being that evolved and had them" and no more to be done away with "than we can blot out the universe," but remaining "until the being comes out of *devachan,"* when "at once by the law of attraction they are drawn to the being, who from them as germ or basis builds up a new set of *skandhas* for the new life."

The perpetuation of *Kama Loka* in vicious cycles, from birth to birth, is comparable to a growth of noxious weeds; but the simile used by Mr. Judge is more fitting as regards the period between death and rebirth. He calls it the slag-pit "of the great furnace of life, where nature provides for the sloughing off of elements which have no place in *devachan."* Just as the red-hot slag dumped in the pit is waste separated from the pure metal; so *Kama Loka* is the repository for all taints acquired in the lifetime. But at length casting off his burdens of sin, the spiritual Wayfarer sinks deeper into his own nature. Leaving personal desires behind, he rests, for a while, in the bliss of personal realization of the noblest of his human dreams and aspirations during the life just closed. And, as the glowing, molten slag gradually cools and hardens to gray and barren inertia; so, when the Ego has fled, the flaming passions die down, then fade away, leaving but cold, bleak dregs of selfishness -- unless rekindled by mediumistic practices.

Purported communications with the departed, far from being such, are largely the work of elementals, some of which "have a special relation to mental operations and to the action of the astral organs, whether these be joined to a body or not." Using the medium as a channel and "aided by the nervous fluid of the medium and others near," these elemental forces can galvanize the shell, or astral corpse, into an artificial life. Connected in this way, "old impressions on the astral body give up their images to the mind of the medium, the old passions are set on fire. Various messages and reports are then obtained from it, but not one of them is original, not one is from the spirit," but all are from the living when "not the mere picking out from the astral light of the images of what has been in the past."

Were alleged communications with the dead merely cheats and time wasters, the case would not be so tragic; but what "can and do influence the sensitive and the medium from out of this sphere are the shells," or the "brutal earthly portion discarded in the flight to *devachan."* Soulless and conscienceless, their apparent consciousness is but the echo of the "recent association with the human Ego." Because every atom has memory, and astral substance absorbs all impressions, the astral sheath "contains and carries the record of all that ever passed before the person when living"; and this can be reflected from the *shell* "when conditions permit."

The dabbler in necromancy attunes his own *kamic* nature to baleful influences indeed. It is a motley crowd that he invites: shadowy ghosts of the long deceased, disintegrating corpses of the recently departed, and *living* astral forms of suicides, victims of accident or murder, and "those poor wretches who die at the hand of the law" -- all being containers of whatever of drunkenness, gluttony, malice, and lust may have been left by their users. But, worst of all, the dreadful "coherent entities, human souls bereft of the spiritual tie," doomed to conscious annihilation, yet dwelling long in the astral sphere, of which they have "a complete mastery." "They are known as black magicians. Having centered the consciousness in the principle of *kama,* preserved intellect, divorced themselves from spirit, they are the only damned beings we know." They love to preside at *seances,* "assuming high names and taking direction" and "are liable to invade the sphere of any medium no matter how good. The door once open, it is open to all." He who would raise the lower portion of *manas* up to godlike excellence need beware of psychism, lest these dark tempters lure him also to permit *manas* to be "torn away from its lord."

Even without mediumship, dangers enough threaten, due to the influences emanating from the "astral region penetrating and surrounding the earth." Our planet rolls in its path through space enshrouded by this zone of dark shadows and lurid lights, representing the dregs of mistaken and of vicious action. Until true and high aims are entertained, Mankind must endure the constricting coils of *Kama Loka,* subject to its pictures of crime and its whisperings, that incite the worst in human nature.

Theosophy's teaching concerning passion and desire is in conflict with modern ideas and shows the crying need of truer education and better understanding of Man, his powers and constitution. For the great truths of Life, Death, and Nature remain unchanged, however much ignored. Denial does not set the law aside nor save from the results of unwise living and present subjection to the *Kamic* Principle, which can and should be made a valuable tool and means of evolution.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXIV**

MAN'S history portrays incessant struggle: struggle to be born, struggle to remain in physical existence, struggle to die. Nor is this terminated by death, but continues in *Kama Loka,* where the being "again struggles and loosens himself from the lower *skandhas,* that detain him in that state." From then on, struggle is transcended until "the immortal who travels from life to life" undertakes rebirth, newly masked and newly named, "in the world of mortals."

This interim of peace is known as *Devachan,* "the place of the gods," "where the soul enjoys felicity" in a subjective extension of the personal life, a sublimation of its highest ideals. Man never stops thinking, but while on this mundane plane can only "to a fractional extent act out the thoughts" or exhaust the psychic energies "engendered by each day's aspirations and dreams." This energy is not lost, but is stored and held latent until death, when it bursts "from the weakened bonds and plunges *Manas,* the thinker, into the expansion, use, and development of the thought-force set up in life."

Paradoxical as it may seem, *Devachan* "is one of the necessities of evolution growing out of the nature of mind and soul," yet is due to "man's ignorance of his own powers and faculties." Earth is not the Ego's home and, although periodically drawn to it by the "thirst for life expressed by the word *Tanha" --* "the pulling or magnetic force lodged in the *skandhas* inherent in all beings"; the friction between the eternal, spiritual Identity and the false selfhood assumed, temporarily, during the incarnation, is so intense that "if the average man returned at once to another body in the same civilization he had just quitted, his soul would be completely tired out and deprived of the needed opportunity for the development of the higher parts of his nature." Human delusion so hampers and obstructs that the "very nature of *Manas* requires a *devachanic* state as soon as the body is lost, and it is simply the effect of loosening the bonds placed upon the mind by its physical and astral encasement." Hence "the whole process is remedial, restful, and beneficial," until the lower mind shall have been brought under control.

Devachan is the realm of the King Faculty, *imagination. Manas* has now "simply gotten the opportunity to make its own world." Released from "the clogs of physical life," it fabricates wondrous joys and fair beauties from the possibilities fleetingly glimpsed in events of the incarnation just passed. Regardless of its character, this self-made world fully satisfies. The colorless *Devachan* resulting from a colorless personal span is as superlatively blissful to its author as the one "rich in variety and effect" can possibly be to him reflecting it from his own rich, eventful incarnation.

"The last series of powerful and deeply imprinted thoughts are those which give color and trend to the whole life in *devachan."* Those form the pattern on which "a whole set of events and experiences" are woven and expanded "to their highest limit." And in this process "the entity has its youth and growth and growing old; that is, the uprush of the force, its expansion, and its dying down to final exhaustion." There, everything "is as real to the being as this world seems to be to us." Hence, it "is not in any sense monotonous," nor "a dream save in a conventional sense." Rather is it a state of abstraction comparable "to that of the poet or artist who, rapt in ecstasy of composition or arrangement of color, cares not for and knows not of either time or objects of the world." Expressive of the nature's best, Devachan might be regarded as of the bliss aspect of *Buddhi,* without *buddhic* wisdom. Submergence of the consciousness in the state renders it illusionary; but the illusion is divine.

The length of this "interlude between births in the world is exactly proportioned to the psychic impulses generated during life." The more exalted the sentiments, the longer it will take to unfold their potencies; while the more affinity there is for worldly affairs, the sooner the pull of *Tanha* will prevail. But there are no clocks in *Devachan.* "No time is there." "The soul has all the benefit of what goes on within itself in that state, but it indulges in no speculations as to the lapse of moments." To the *devachanee,* "all is made up of events." Yet, as the heavenly vision drifts before his mind's eye "the solar orb is marking off the years for us on the earth plane," until we, too, shall sink to rest; and, therefore, there must be some relation between time in respect to the planet Earth and the rate at which the psychic forces of her inhabitants expand in this after-death state. But, "this being a matter which deals with the mathematics of the soul, no one but a Master can tell what the time would be for the average man of this century in every land." This average time They state to be approximately fifteen hundred years.

Like all other subjects, *Devachan* is included in the great doctrine of Karma. "The law of karma which forces us all to enter the world, being ceaseless in its operation and also universal in scope, acts also on the being in *devachan,* for only by the force or operation of Karma are we taken out of *devachan."* "The 'dream of *devachan'* lasts until karma is satisfied in that direction," that is, until "the being's own life-thoughts and aspirations," having spent their force, can no longer counteract the force of *Tanha.* Of those returning quickly to rebirth, one class comes through the karmic merit of wisdom; another by karmic merit entitling help to return; still another class by the karmic *de-merit* of materialism.

This entire matter is an interesting study in the play of forces -- mighty powers resident in Man himself. The force of *Kama* draws him into *Kama Loka* and holds him there; *Kama* expended, the force of idealistic thinking carries the mind into *Devachanic* meditation; this higher power's action exhausted, *Tanha* draws the thinker back to run a new personal cycle. All of these represent erroneous employment of individual potencies, because of false self-identification on this plane of causation. As things now stand in general, Man, the Creator, the God, is swept helplessly along, from state to state, like a leaf, on the swelling tides of his own ignorantly directed forces: pulled into birth, pushed into *Kama Loka,* plunged into *Devachan.* Whereas each being might consciously direct his course by will-action, in harmony with the evolutionary urge focussed in all things, and no longer be delayed by the counteracting force of personal desires. No matter how pure and high such desires may be, in themselves, involvement in them spells delay in Self-realization; for Soul-growth comes not by the glorified selfishness of *Devachan,* but by wise action on Earth, for the common weal.

In this connection, it is noteworthy how much more powerful seems good than evil. The state of *Devachan* is much longer than *Kama Loka,* excepting for the grossly wicked. The comparatively little idealistic thought of our short earthly span creates a Heaven lasting hundreds of years. These facts bring courage in the speculation that were humanity to turn definitely right, it could quickly wipe out its heavy load of Karmic disabilities. It is valuable in this connection to bear in mind the statement of *The Secret Doctrine* (I, 644): "A given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence."

Obviously, mental involvement and uncontrolled feelings, high or low, are in inverse ratio with the establishment of true self-identification; hence the latter must shorten the states after death, in accordance with its degree of attainment. This emphasizes to the student the value of the ancient *Upanishad* method of "shaving" away identification with body, circumstances, mind, or any other attachment, in order to assume and maintain the position of *Perceiver.* To stand as Perceiver of all states is to lessen involvement in any, whether waking, dreaming, or after-death state. More time in service and less in rest shortens the life-cycles. The more units who undertake this sacrifice, the more will the racial cycles be accelerated and evolution quickened.

Even though success in such effort seems negligible to the individual the effort counts in Karmic stamina, bringing possible help from the Elder Brothers to reincarnate more quickly, to help on Their Cause. For thus is it stated: "They deal with certain entities in *devachan* for the purpose of getting them out of the state so as to return to earth for the benefit of the race. The Egos they thus deal with are those whose nature is great and deep but who are not wise enough to be able to overcome the natural illusions of *devachan."*

Yet this state is "neither meaningless nor useless. 'In it we are rested; that part of us which could not bloom under the chilling skies of earth-life bursts forth into flower and goes back with us to earth-life stronger and more a part of our nature than before.'" If we be not strong enough or worthy enough yet to be awakened, why "'should we repine that Nature kindly aids us in the interminable struggle, why keep the mind revolving about the present petty personality and its good and evil fortunes?'" Unwillingness to take our necessary due of *Devachan* would be as personal as selfish longing for its joys. And again, is it not possible for a spark of ambition to smolder, unnoted, in the eagerness for immediate reincarnation? Before the devoted and disaffected lies the middle-path of effort -- to learn, to labor, and to wait, that *all* may best benefit.

Resignation to the Good Law and trust in its Great Servants must at length bring realization that all changes from state to state are but re-births. Even thoughts, Mr. Judge states elsewhere, have their life-cycle, death, and *devachan,* then re-birth. Therefore, whatever the condition, he who is in harmony with it is attuned to the heart of Nature and progresses in her cycles of eternal progress.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXV**

LIFE being Unity, many a clue to her mysteries may be found by correspondence and analogy. Through these, self-identification with the physical and addiction to *finalities* may be overcome. Studied by this method, the daily cycle yields the key to the realization of *individual continuity.* Its magic can transmute termination into transition, envisaging mightier Cycles of birth and re-birth, or waking and re-awaking, of which lesser rounds of experience are but segments. Not the form sleeping upon its couch, but the indwelling intelligence departs into the land of dreams, to return at dawn; and when that form no longer pulses with the life-breath, the living Soul, freed from its weight, pursues his Karmic course in deeper Lands of Dream, until the duty calls him back to earth.

With the change called death, the spiritual being, divested first of physical and then of astral elements, falls into deep slumber, similar to the "term of darkness and heavy sleep" preluding physical birth. Awaking from this oblivion, clothed "with a vesture which cannot be called body but may be styled means or vehicle", the "higher principles, *Atma-Buddhi-Manas,* begin to think in a manner different from that which the body and brain permitted in life." Thence, all functioning is "entirely on the plane of mind and soul"; yet the Devachanic Vesture, drawn from the highest and finest of the past lifetime, extends the sense of *personality* throughout the long rest period of hundreds of years -- fifteen hundred, for the average man.

So synthetic is Theosophy that the various phases of its teaching are complementary at every point, so inter-blended that no aspect can be extensively considered alone; but each corroborates and emphasizes all the rest. For instance, this "general average of the stay in *devachan* gives us the length of a very important human cycle, the Cycle of Reincarnation." Under this law of periodicity, "national development will be found to repeat itself, and the times that are past will be found to come again." What could bring about such repetition if not the *ideas* underlying; and who but the *thinkers* could repeat these ideas? And, too, it is not alone ideas and their resultant general conditions that thus periodically repeat, but also the physical types representative of them -- all of which should open enticing fields of investigation and observation for the historian!

There are many objections to Reincarnation met by the doctrine of *Devachan.* For one thing, the idea of *tedium* in an incessant round of rebirths loses all significance when it is considered how little of existence is spent on this plane of being. About one-third of the time is passed in sleep. The subtraction of this from a lifetime of seventy years leaves less than forty-seven years of waking consciousness. If this be followed by fifteen-hundred years of rest, complaint is scarcely warrantable. He would be a lazy man, indeed, who would be a-wearied by spending less than one-sixteenth of his day at work.

Again, aversion to life's tribulations should give way before the preponderance of peace indicated for this vast individual cycle. Far transcending the God-and-angel "heaven", that which Nature offers is rooted in actual experiences, here, affording compensation many fold for all hardship suffered. In fact, it would almost seem to provide reward surpassing and out-measuring merit, though this could not obtain in a universe of Law. But, surely, sting of injustice in mundane existence and the lash of fear at the thought of death should disappear before apprehension of the inherent intelligence that so beneficently decrees long requital for short trial.

All that befalls, either before or after death, is self-bestowed. Whether joy or woe, it flows from the use made of the ever-present *now,* as its moments flit by. *Kama Loka, Devachan,* and the tendencies of future incarnations depend upon this alone. No other experience could weave *Buddhi* into the Devachanic robe. Possibly the stark grimness of life may contribute its brightest colors, when met with fortitude. Certainly, the attitude towards the hazards of daily living must have much to do with the extent of the after-death states; while the cords that eventually draw the Ego back to physical birth are twisted of strands of thought and feeling during his prior embodiment. These *skandhas* are the materials furnished by the Lord of the Manor for his new earthly home. It is their quality that determines the tensile strength of his instrument, as expressed in its native cycles of rise and decline and its limit of endurance.

It is of interest that the rise and fall of force characterize action on all planes. Just as physical life rises to its zenith, declines, and ceases, so it is with the play of force in *Kama Loka,* and also its expression in *Devachan.* All these various classes of force emanate from corresponding departments of the man's own being, since all these states exist *within him.* The up-rush of unrestrained high feeling having expanded to its limit in Devachanic consciousness it is gradually exhausted. Then, "the whole period allotted by the soul's forces being ended in *devachan,* the magnetic threads which bind it to earth begin to assert their power. The Self wakes from the dream; it is borne swiftly off to a new body, and then, just before birth, it sees for a moment all the causes that led it to *devachan* and back to the life it is about to begin." Knowing the justice of it all, the Ego "repines not but takes up the cross again -- and another soul has come back to earth."

Many people hold to the possibility of continuing mortal life indefinitely; and if, like "the ethereal garments of *devachan",* the "molecules that form the physical body were not subject to the general chemical laws that govern physical earth, then we should live as long in these bodies as we do in the devachanic state. But such a life of endless strain and suffering would be enough to blast the soul compelled to undergo it. Pleasure would then be pain, and surfeit would end but in an immortal insanity. Nature, always kind, leads us soon again into heaven for a rest, for the flowering of the best and highest in our natures."

While intense mental activity continues throughout the Devachanic state, there is no comprehension of it, much as when the mind falls into a brown study or is occupied by a day dream. When these have passed, the living recognize their engagement in them; but no such recognition is possible in after-death meditation. Like *Kama Loka, Devachan* is solitary in its abstraction, although the mental field is peopled with whomsoever desired and vividly present. This fact should be of tremendous appeal to the Christian of decided personal preferences. For, barring the extinction of uncongenial associates, the orthodox heaven must provide place for them, necessitating contact. Think of being relieved from unwelcome faces at the pearly gates and while strolling on the streets of gold or floating in the celestial atmosphere! Such "Heaven", would be marred by many an uncomfortable adjustment; but *Devachan* can lack nothing that appeals, hold nothing that repels. What the being would have, that the mind creates and naught else.

Sometimes, objection to the teaching of *Devachan* is raised on the grounds that the man would be fooled, the enjoyer of spurious happiness; but this objection quite overlooks the fact that the *enjoyment* is real. And as to the stage-setting of this state: "We are too prone to measure all possible states of life and places for experience by our present earthly one and to imagine it to be reality." In point of fact, just how real is this environment concerning which our physical senses give testimony? The whole Teaching emphasizes the fact that we are not what we ordinarily believe ourselves to be while functioning here; and, certainly, perceptions from a false assumption of identity can not be wholly true. Even materialistic Science recognizes so-called matter to be but the phenomenal effect of invisible substance. Objects seen are really our *ideas* of objects. All perceptions are internal, and, although common testimony points to similarity of mental conceptions, what unqualified assurance is there that the ideas of any two persons regarding a specific object exactly tally? Each being lives in a world of his own, unreachably, inviolably private, whence he reacts to impressions received in his own individual way. All this indicates that our vaunted earthly "reality" may itself be a good deal of a dream world.

Nevertheless, enough points of contact and evidences of mutual experience do exist to establish understanding and practical cooperation. No one can inwardly doubt the common way travelled. It is the lack of contacts and of contrasts that produces the illusionary character of *Devachan.* But it is not a cheat, in any sense, nor meaningless, nor futile. On the contrary, it nourishes and furthers the best in the nature, as well as compensating for all lack in the lifetime just terminated and providing refreshment for the Soul. Nor, so it would seem, is its light utterly extinguished when the being again sets foot on earth. The shining joy in the eyes of childhood suggest it and purveys solace to the adult jaded by life's struggle. Some have even thought they glimpsed this same light in the eyes of the aged whose bonds with flesh were loosening.

Yet, beneficent though it be, were mankind to seek and follow the true lines of evolution, *Devachan* would gradually cease to be necessary or desirable. Wiser minds would find re-birth more quickly. Life cycles energized by will and devoted to high purposes would add a greater number of perfected beings to each turn of the Wheel. The natural processes of unfoldment, unobstructed, would quicken progress to the point where the Great would once more walk with men and still further accelerate their advancement. As the human Principles, thus elevated, become clear and shining, so, consequently, would be the corresponding sheaths of the planet. Then, there would be need for no other heaven than this old earth itself -- not a state of divine illusion, but a state of wisdom.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXVI**

CONSIDERATION of the subject of death naturally raises the question as to communication if possible with those left behind. Theosophy answers that, although not actually beholding our dear ones, "we make to ourselves their images as full, complete and objective as in life, and devoid of all that we then thought was a blemish." In illustration is cited the case of the deceased mother of a drunken son enjoying his companionship as "a sober, good man". And such fulfillment of the heart's desire in *Devachan* holds good "likewise through all possible cases."

The dead suffer no bereavement; and for the sorrow of the living Nature has much to offer as an anodyne, were her constitution and laws apprehended. For "entities in *devachan* are not wholly devoid of power to help those left on earth. Love, the master of life, if real, pure, and deep, will sometimes cause the happy Ego in *devachan* to affect those left on earth for their good, not only in the moral field but also in that of material circumstances." Furthermore, there is consolation in the teaching that while the body sleeps, the Soul may ascend to the *devachanee,* merge into his consciousness, feel and think with him, then bring this experience back to waking as a vivid dream or sense of nearness. In this, the dead are usually portrayed as the visitants; but the opposite is the case. *Re-embodiment* is one path of return.

The evanescence of objective existence and the inevitability of death seem to have little effect upon Man's tendency to identify himself with the physical. To the extent that this is done, heart-to-heart communion is by so much precluded. So, after all, this leaves much to be desired for human association here on earth in general; and it is possible for mutual understanding to be so modified, even among those of closest ties and deepest affection, that real communication is only approximate. Perhaps only in rare moments may the love and devotion felt find adequate expression.

Yet, however imperfect, who would not cling to these fond associations and find desolation in their loss! Theosophy regards not lightly, but with reverence, the solemn event of death; nor does it minimize the devastating agony that sweeps over the bereaved. There is no cry of pain to which the Great Teachers are indifferent. Having fathomed the human heart, They both sympathize and heal. No rebuke is directed towards longing for the warm, living touch of those snatched away by death, but there is rebuke directed against illegitimate attempts to reach the beloved dead -- those foolish, vain efforts to set aside the natural order of things. Topically considered, it is surprising what a mighty block of warning is scattered through the pages of the "Ocean" regarding the imminent dangers attending efforts to interview the dead. This particular chapter stresses the impossibility of success, stating unequivocally: "We cannot reach them nor affect them unless we are Adepts. The claim of mediums to hold communion with the spirits of the dead is baseless, and still less valid is the claim of ability to help those who have gone to *devachan."* Soul communion will never be found in the seance room nor by any mediumistic practice. All that can be gained from these is contact with discarded garments, left to disintegrate on the astral plane -- dead men, indeed, with influence so contaminating as to prevent genuine spiritual communion through the avenues of sleep. But he who bows to Nature's edicts shall reap her solace; and if philosophical understanding be added, the remaining years on earth will be blessed with assurance of re-union in future incarnations.

One single exception is made to the futility of alleged psychical communications with dwellers in the mansions of Soul. And this exception would seem to be involuntary action, rather than an *attempt* to reach the spiritual realms. Sometimes, "the hypersensitive and pure medium goes into this state and then holds communication with the Egos there, but it is rare, and certainly will not take place with the general run of mediums who trade for money. And the gulf between the consciousness of *devachan* and that of earth is so deep and wide that it is but seldom the medium can remember upon returning to recollection here what or whom it met or saw or heard in *devachan."*

The very vesture in which the man in *Devachan* functions secures a subjectivity too profound to permit response to the clamorings of the physical world. Unbreakable barriers guard the sanctuary of the disembodied Ego, wherein he exercises his spiritual rights of creative thought. How could beings clothed in gross matter and motivated by selfishness gain access to souls arrayed in substance attenuated beyond human conception and responsive to only the loftiest stirrings of the higher nature!

If the charge of selfishness seems unjust, let the would-be communicant ask himself who is the supposed beneficiary. Could it be partakers of celestial ecstasies, conceded to lack naught? If not, why should begrimed earth dwellers, unsuitably robed and far from blissful, proceed to mar the exquisiteness of the fair "summer land"! Why inject discord into Heaven, when all benefits would accrue to the living, themselves due to touch the other shore, ere long? Such impatience seems out of keeping with candidates for Paradise and little betokening the Christian grace of submission to God, who in his wisdom, has ordained a temporary separation!

Even in case of close, interior connection, the analysis of attempted inter-communication between the embodied and the discarnate discloses unsound thought and feeling; but wholesale efforts to break into the spiritual realm or to drag its inhabitants from their abiding place, to float around seance cabinets, is superlatively intrusive. Imagine the complications and possible heartaches, were the claims of Spiritualism *bona fide!* An exaggeration of all the hazards of social life would prevail, both here and yonder. The hosts of Heaven would be in worse case than the house-mothers of pioneer days, always subject to wagon-loads of unexpected company; for the latter had, at least, made previous acquaintance with their guests; while the former could be unceremoniously pounced upon by anyone. Then, too, should dear ones on earth forget the departed and fill up their places with others, there would be nothing to veil the fact. Were avenues of free intercourse established between the physical and the metaphysical spheres, ghosts could walk here at inopportune times and where least welcome; and the peace of *Devachan* would be disrupted by many distasteful interviews.

Kind Nature forbids commingling of this workaday world with the after-death state of bliss and rest. There are no uncongenialities for the *devachanee,* nor any embarrassing situations. All that was formerly disliked is now non-existent. The personnel and character of all contacts are just what preference calls for, the mind drifting according to fancies, with the ebb and flow of happy feelings. Should the momentary object of devotion be enjoying more agreeable companionship, no slight is suffered thereby. Neither does the envisaging of the dead interfere with the living. And, just as truly, no yearning of the living can break in upon the meditations of *Devachan.*

The true doctrine thus reveals the utter impossibility of crashing the gates of higher realms, invisible and inviolable; as well it reveals many ludicrous angles in the claims of seer and necromancer. Not the least is the probability, in some instances of alleged communication with the dead, that the "departed" have already *returned.* This, of course, could happen in the case of a child less than seven years of age at demise, but could also occur with an adult of materialistic leanings. For it is stated that a "materialistic thinker may emerge out of *devachan* into another body here in a month, allowing for the unexpended psychic forces originated in early life"; and still more unreachable would be the *desperately* materialistic thinkers, who "remain in the devachanic condition stupefied or asleep, as it were", and for whom "it can be very truly said that there is no state after death so far as mind is concerned; they are torpid for awhile, and then they live again on earth."

We may, perhaps, resent any intimation of materialism on the part of our beloved; but what are our standards for judgment? Schooling, culture, accomplishment, social graces, personal winsomeness, tasteful apparel -- none of these, nor many other things highly prized in the world, are criteria. The Teachers say that even a soulless being may possess all of them. Materialism is the focusing of the mind no higher than the purely intellectual plane of thought.

Evidently, *Duty* is the "royal talisman" even for alleviation of the sorrow of bereavement. Intelligent, unselfish service for Humanity is the great panacea, consisting of the cheerful performance of the tasks presented by *Karma.* Faithful fulfillment of duty must needs lead to the fulfillment of every just desire. *Karma* and *Reincarnation* are the lost chords of the Music of Life; their lack introducing discord into all its movements. *Karma* shows the justice and, therefore, the hidden beneficence of all necessary separations by death; *Reincarnation* assures of reunion and compensation for the temporary loss.

The less time spent in devachanic dreaming, the sooner will those cherished meetings, here, take place. The more men strive to live as *souls,* the less can flesh veil their hearts from each other, and the greater the satisfaction found in their associations. The loftiest imaginings of *Devachan* reveal their selfishness and lack compared with the ideal of Man's true destiny and the marvellous processes involved in its consummation. These processes include every variety of human association -- best of all loving comradeship in which fellow travellers journey, not selfishly, but the while reinforcing each other's efforts to uplift and further the evolution of the Human Race.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXVII**

"THE doctrine of Cycles is one of the most important in the whole theosophical system, though the least known and of all the most infrequently referred to." Yet, no man upon the face of the earth but has seen day fade into dusk and watched the shades of night flee before the dawn. All observe how yesterday's events have laid the basis for activities of today, and count on tomorrow's continuance of culmination of these lines. And who has not witnessed the pageant of the seasons unfolding its marvels: Summer maturing the planting of Spring; Fall bringing all to fruition; and Winter decreeing rest for soil, seed, and sower! The four main stages of human existence are so correspondential with the four divisions of the day and with the four seasons of the year that they are commonly designated as the morning, noon, evening and night, or as the springtime, summer, fall, and winter of life.

Strangely enough, the significance of these correspondences seems to be lost, entirely. Especially are the men of the West, perceiving the revolutions of the Wheels of Destiny, incognizant of the path along which they bear humanity. Failing of its meaning, they belittle the event and miss the import of objective experience. But some poets and philosophically inclined thinkers, unconsciously attuned to the pulse of Universal Life, faintly sense the inherency of this Law of Cycles and weave it into their expressions, guardedly. Such partial expositions, however, are subject to distortions in the absence of fundamental principles, while many analogies are rendered valueless, save for their poetic imagery, pleasing, indeed, but unsatisfactory to the reasoning mind.

What, for instance, could be more inconsistent than to compare a human lifetime to "a day," while denying it the recurrence of *morning,* or to point the analogy between it and the yearly seasons, without granting the return of *Spring!* Correct correspondence is reversible; but reversal of these analogies, on a one-life basis, would mentally plunge day into everlasting night and terminate the year with permanent winter. And whence, pray, the initial dawn and springtime? To be consistent, these metaphors must exclude any possibility of a round of seasons, in point of fact. There could not be a year, because there would be only *one day.* Another day would require another planet. How loudly do such half-truths and curtailed similes shout the name of *Jehovah,* establisher of sempiternity, creator of something out of nothing! Here is to be seen the lurker behind the sophistry of this era, luring Man to deny his own divinity, prostitute his reason, and blind himself to his continuous, cyclic pilgrimage, with its transcendent destination.

"Western investigators have for some centuries suspected that events move in cycles, and a few of the writers in the field of European literature have dealt with the subject, but all in a very incomplete fashion. This incompleteness and want of accurate knowledge have been due to the lack of belief in spiritual things and the desire to square everything with materialistic science." Still, like unto other men, the investigator is subject to alternations of light and darkness, heat and cold; his breath and pulse depict the ebb and flow of ocean tides and every motion of his consciousness demonstrates the law of periodicity; his own sleeping and waking daily repeat, in little, the drama of *Reincarnation.* And, too, the microscope's revelations of the exceedingly small, as well as the telescope's sweep of the vastly great, tell the same story of ceaseless rhythmic motion.

True, there is recognition of "the moon cycle and the great sidereal one", but both are looked upon "merely as periods of time". Considered thus, "as but lengths of time, there is no profit except to the dry student or to the astronomer." Mathematical calculations are obviously necessary in the science of Astronomy, but why need they so enmesh the calculator as to further obscure deep mysteries? To whom should the bright glory of the stars yield up its mystic import more than to him who so intelligently charts the perfect order and relationship maintained in the regal, circling march of the stellar hosts across the fields of space?

Who that loves those ancient constellations could feel less than awe at beholding the glittering firmament of night! Who, knowing their conformations, but must eagerly hail the appearance of kingly Orion and lambent Sirius in the winter sky and joyously greet beauteous Scorpio of summer evenings? Like friends of long ago and ages yet to be, they yearly come, reminding all with eyes to see of evolution's mighty scope. Too often, the profoundly informed fall below the layman in appreciation of the very objects of their investigation. So cycles are regarded as mere, dry measures of time!

There are thinkers "who say cycles exist but have no very great bearing on human life"; but the "theosophical theory is distinctly otherwise", holding that cycles are not only "actual physical facts in respect to time", but "have a very great effect on human life and the evolution of the globe with all the forms of life thereon." Of course, if matter is regarded as dead or as unintelligent, and force as distinct from it, the theosophical postulation will seem absurd; but it becomes self-evident when the universe is viewed as a *living whole.*

"A cycle is a ring or turning, as the derivation of the word indicates." Such turning, or circling back again, implies something to turn -- force of some kind. Controversy as to the *kind* of force is cut short by Theosophy's statement that all force, whatsoever, emanates from *beings.* The cyclic action of these forces can be better grasped if it is understood that all beings have both subjective and objective existence, causing them to "now draw in and now let forth". With the outward movement Nature quickens into renewed expression. When the forces are withdrawn, rest falls upon field and forest. Yet this rest does not spell cessation of the creative energies, but alteration of direction and functioning. Rest objectively, means action subjectively. Save for what is accomplished in the seed during its repose in darkness and secrecy, it could not sprout in response to the increase of light.

This alternation of direction by the creative forces is analogous to that of the tidal breath, and of sleeping and waking. It is, in fact, the identical process engaged in propelling the mightiest Rounds of Evolution. "Great Breath" was the name anciently given to the all-inclusive, Primordial Cycle. As the Breath proceeded outward, worlds and beings, already existing in latency, came forth into manifestation, through the expansion of their own innate powers. And "when the force behind the whole mass of seen and unseen matter has reached its limit of duration under cyclic law," the "solar system and the globe we are now on will come to an end."

Probably, there are many who would argue that our yearly procession of the seasons is due simply to the earth's change in relation to the sun, thus increasing and decreasing the amount of direct sunlight received; and that, as a matter of course, this produces germination, growth, maturation, followed by inactivity; that there is nothing occult about cycles nor any adequate warrant for stressing them. Granting the argument: all are familiar with the indicated effect of sunlight; but how many know why the earth changes her position at regular stated intervals? Her tiltings and circuit around the source of physical life and light are methodical. Why? Can it be that Beings have something to do with establishing this means of supply? Perhaps it does not just happen that Mother Earth behaves in this fashion; and possibly there are equally practical reasons for the actions of the other planets. But if the Theosophist senses intelligence ever at work in the yearly cycles, a religionist might well name that intelligence "God's care." What, then, of drought, flood, crop-failure, and famine? The Almighty's perfect plan, individually supervised, should produce flawless results!

Consistent with every fact, Mr. Judge states that "the force at work and determining the great cycle is that of man himself considered as a spiritual being." In the words of another Teacher, this means "that in the beginning, the sun, and all the planets belonging to this solar system, established, through their relations and interrelations, an order of motion, or a certain rate of vibration, which is the key governing all motions." In its currents of force, this Primordial Cycle traced the pattern for the entire system, including the lesser cycles of its planets, and remains the Master-Wheel, so to speak, of the solar machine.

This ideal design, an extension of a prior one, permits of no distortion or alteration; but its unfoldment depends upon the co-operation of human agents. Inherent as the *ideal* is in all things, great and small, yet Man is the vanguard for its manifestation, and responsible for all imperfections or failures in Nature. Yet, included in the evolutionary scheme, is freedom of choice. Mechanically wrought, by force, the universe would be bereft of its prime object -- that of raising humanity to Godhood. Better that ages were spent in learning wise action -- even by setting up cycles of woe -- than *arranged* perfection, at best but outward seeming! This is not Nature's way, nor Master's way. The Elder Brothers and Guardians of the Law became such through patient, persistent self-effort along the lines They point out to lesser Souls. Thus only, round by round, may the spiral ladder of progress be mounted. Fortunate, indeed, it is that frailty and selfishness are powerless to erase or even mar the innate pattern; but that, rather, with individual, race, planet, or solar system, what fails of present accomplishment may find attainment in future cycles. For whatever Man's mistakes, within him still abide the Plan, the Way, and the Power.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXVIII**

"THERE is no Karma unless there is a being to make it or feel its effects." This familiar aphorism makes it obvious that there can be no *Cycles* unless there are beings to establish, maintain, terminate, and re-establish them. For the cycle represents the *time* aspect of Karma, as to measure, and its *path,* as to order of procedure; while Reincarnation is the *process.* "The beginning of a cycle must be a moment, that added to other moments makes a day, and those added together constitute months, years, decades and centuries," thus erecting "the cycle into a comprehensive ring, which includes all in its limits." At "the first moments of the solidification of this globe the mass of matter involved attained a certain and definite rate of vibration which will hold through all variations in any part of it until its hour for dissolution comes." Now, the establisher of this permanent rate of vibration is Man himself; and when he leaves the globe, "with him goes out the force holding all together," the consequence being "dissolution by fire or water or what not."

A greater respect for humanity should arise with the conception of Man's potential greatness and his exalted position in the vast Scheme of Evolution, the sweep and grandeur of which is obliterative of narrow and puerile aims. The possibilities of attainment are inspiring; the amplitude of time indicated for such attainment imbues one with hope and courage for the undertaking. Mighty is Man's part in the great war for the conquest of Spirit over Matter, the term "Man" including all self-conscious beings, from divine *Manasic* hierarchies down to the least human unit. On the other hand, Science and Religion belittle mankind by positing for it an outside source -- Religion regarding an impossible God, who ordains an orthodox muddling through of existence for all who would gain the doubtful boon of eternal rest in the bosom of the Father; while Science seems scarcely convinced that the human kingdom is more than an outgrowth of lower forms, mind emanating from matter, and matter spontaneously self-produced. But the Cosmogony of the Wisdom-Religion re-paints the picture, putting Man in his rightful place as evolutionary agent. And this picture requires continuous re-painting, in vivid colors, if the deadening influence of the present race-mind is to be shaken off.

Granting that self-conscious entities have set the solar and planetary cycles rolling and that they shall finally be the cause of their cessation, human supervision must also enter into the present processes of Nature. In fact, the Teaching indicates that without such co-operation, the lower kingdoms could not produce their least phenomena. The upward surge of life-force in mineral, plant, and animal is but response to stimulus from higher intelligences.

However, Man is not only creator and quickener, but, by opposite direction of his powers, becomes *destroyer.* All potencies, both wonderful and terrible, center in him, employable creatively, preservatively, or destructively. He "is a great dynamo, making, storing and throwing out energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic." Thus, the spectator of some titanic manifestation of the elements trembles in awe before his own production, unrecognized as such through lack of self-knowledge.

The Human Principles are drawn from and function upon corresponding planes of substance, composing the seven-fold planet. These substances while within a man's sphere of influence become charged with his energy and qualities. Upon re-emanation, these are carried back to the various departments of Nature as electromagnetic force. Great numbers of people acting from the same general motive tremendously affect all the kingdoms. The uplifted purpose of a race governed by *Manas,* inspired by *Buddhi,* would in the progress of time glorify old Earth with shining vestures analogous to the sheaths of Venus. On the contrary, the selfish race, impelled by *Kama* and with mind enslaved to impulse, must suffer corresponding reactions from the spheres it ravishes. Earth, Water, Fire, and Air rush to do the bidding of *Manas,* whether it be united to *Buddhi* or bound to *Kama.* Nature is responsive to any demand, returning brimming measure of all bestowed upon her.

Separative and repellent, *Kama-Manas* is necessarily disintegrative; its energies charge the earth-globes with forces so disruptive as to bring on violent physical reactions. The concurrence of such explosions with extreme changes in the affairs of men evidences their subtle connection. So it is that violence tends to mark the intersection of cycles. No particular sort of action holds exclusive possession of the field of consciousness, but currents of constructive and of destructive action may sweep along their courses at the same time; while modifying each other all along the way, perhaps, there come periods of culmination, when the opposing forces definitely clash. Less turbulent periods represent intermediate stages; for it is plain that the series of events comprising a cycle must ascend progressively to their climax and as gradually recede. This process is apparent throughout the phenomenal world and is just as true of tides of thought and feeling as it is of the tides of the sea. When high tides of opposing character meet, that is, when cycles intersect, violence follows the elemental kingdoms reflecting outwardly the violence long active in the consciousness of the race.

Yet, the inherent Ideal of Human Perfection demands the ultimate triumph of righteousness. As under the ocean's surface turmoil lie the quiet deeps, so do calm and beneficence reside beneath the conflict of human passions. But Nature hurries nothing, while conserving everything, and even of the very destructive forces generated makes use, to tear down the unworthy and clear the way for the worthy. Thus destruction sometimes seems to hold sway, but later comes the clash of good and evil, followed by gradual gain of constructiveness, with final triumph. It is at transition points that "men record cataclysms" previously inscribed on the secret tablets of the heart.

Truly, Man is his own greatest mystery -- the motive power for all cycles, recipient of the joys and sorrows that these Wheels of Karma roll back to him, yet attributing his experiences to external causes! Of course, social and political changes are recognized as man-made; but how about considering these as possible causes for the changes on land and sea or in the air? Upon this point, Theosophy leaves no ambiguity. The statement is unequivocal that the "vast and awful disturbances in the strata of the world," due to earthquakes and ice formation, geologically speaking, have their real causation in human thought and emotion.

Nevertheless, destruction is necessary to progress, albeit much destruction is unnecessary. The good of an old order could not expand to greater good unless the old order were destroyed as such. It would appear, however, that regenerative destruction need not be cataclysmic in a calamitous sense. The withdrawal of Man's spiritual will, the planet's cohesive force, produces dissolution; the withdrawal of his attention brings obscuration upon a planetary globe. Then, why might not desertion of some area due for a rest bring about the necessary destruction without suffering to anyone? Inasmuch as individuals uninvolved in a calamity find themselves absent from the place of doom at the crucial moment, uninvolvement on the part of nations, races or even all mankind would indicate, on the one hand, at once, Karmic stamina and on the other, provide means for *natural* disintegration, benign destruction. Then even the vastest alterations, such as "shifting of the poles of the globe" would be as harmless as the crumbling of a flower-pod after its seed has fallen.

Much might be learned from our common communication -- so often couched in terms of the elements and processes of Nature. Who fails in the understanding of such expressions as "fire in the eye," "heat of anger," "whirling minds," "cold looks," "attraction and repulsion," "high feelings," "low spirits"? And the resultant effects of these upon the physical, or *earth,* body should point the source of fires, floods, tornadoes and hurricanes, ice flows, and earthquakes, with their destruction of lives!

Let Science scoff and Religion refer to Jehovah's "judgments"; but brethren of the church, solemnly quoting what "*Paul* says," could profitably ponder his statement regarding the groaning and travailing together of all Nature, on account of the iniquities of man -- in full agreement with the Secret Doctrine. Yet, might all Nature *smile* on account of the benevolence of man, who, intimately connected "with every secret part of Nature," receives back in kind whatsoever he deposits in the universal treasury. If the repayments come in strange and foreign coin, it is because the original deposits were made in lands now foreign, in other embodiments, at times long forgotten. Herein lies the clue to the sufferings of the seemingly guiltless, like innocent children swept before the fury of some awful cataclysm, while others no more innocent are shielded from harm. The real experiencer is not the child-body, but the reincarnating Person, possessor of ancient affinities good or ill.

Understanding of the three-pronged doctrine of *Karma, Reincarnation* and *Cycles* would do away with the stress and strife ever harassing human kind. In it lies corroboration of that old Biblical saying, highly valuable to society if grasped, but meaningless without the light of Theosophy: "Vengeance is mine; I will repay, saith the Lord" (Law). None need take the law into his own hands, fearful lest some other escape punishment deemed due him. Retaliation has no rightful place in life. But were men to constitute themselves compensatory agents only, even their mistakes along these lines would be turned to constructive ends, and the whole planet would respond with blessings now undreamed.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXIX**

"REINCARNATION being the great law of life and progress, it is interwoven with that of the cycles and karma." In the natural order of things, individuals and "nations in definite streams return in regularly recurring periods to the earth, and thus bring back to the globe the arts, the civilization, the very persons who once were on it at work." This ebb and flow of the human tide is ever watched by Man's great friends, who, with their knowledge of cyclic law, anticipate both its high and its low levels and so are able to render all possible aid at the right time.

Tracing humanity's course from the beginning of the Manvantara and perceiving its probable trend from now to the end, Masters see no mystery in the fluctuations of civilization. Although choice is always free, the tendency for any given period is evident, through knowledge of the type of Egos due for incarnation at that time. Obviously, true history would record the Reincarnation Cycles of the masses; and, hence, available historical tabulations are at best but segments of broken lines and scattered, disconnected facts, pertaining to mere incidents in the mighty march of evolutionary progression. How many profane historians would regard the bearing of cycles of *sensation* and *impression* upon events in general or deign to consider that "spiritual, psychic, and moral cycles" might be the roots from which grow "national, racial and individual cycles"? Yet in fact it is just these intimate and personal causes that set up the cycle of reincarnation, determining the extent of the after-death states, the time spent out of incarnation and, consequently, setting the Karmic clock for re-awakening to new birth. So, "as the masses of persons return from *devachan,* it must follow that the Roman, the Greek, the old Aryan and other Ages will be seen again and can to a very great extent be plainly traced". Is it difficult to see decadent Romans thronging the streets today as pleasure-loving as history depicts them of yore?

But, the Elder Brothers, watching the Screen of Time, gauge the Race by a much more vast scale than that of reincarnation cycles alone; They know that "man is also affected by astronomical cycles because he is an integral part of the whole, and these cycles mark the periods when mankind as a whole will undergo a change." Now, who amongst the most profound of our modern astronomers would admit of any connection between astronomical events and the events of history other, perhaps, than as theoretical speculations, devoid of practical value? One more evidence of the "one-existence" illusion! But the Great Astronomers, with gaze piercing far beyond the range of strongest telescope, perceive *living* space and see the orbits of the stars as Paths of Destiny.

The Christian Bible contains many statements purloined from the records of these Master-Scientists. Many scriptural absurdities are but distortions of symbology employed to preserve vital truths. One such is the story of *Jonah and the whale,* as "swallowable," in slang parlance, as would have been Jonah himself in the purported event. This alleged episode of ingestion, three days of alimentary residence, and final regurgitation, represents human progress at successive stages in its sidereal cycle through the constellations of the Zodiac. "During these progresses changes take place among men and on earth exactly signified by the constellations when those are read according to the right rules of symbology." "Jonah" is an astronomical point standing for *Man; Cetus,* or the *whale,* is another and opposite point in the Zodiacal circle. It is the changes of relationship to Cetus -- the passage into its influence, the position in its midst, exactly opposite to its center, and the stage of being again "thrown out" that are travestied in the literal, much argued, old tale.

"It is not claimed that the conjunction causes the effect, but that ages ago the Masters of Wisdom worked out all the problems in respect to man and found in the heavens the means for knowing the exact dates when events are sure to recur, and then by imprinting in the minds of older nations the symbology of the Zodiac were able to preserve the record and the prophecy. Thus in the same way that a watchmaker can tell the hour by the arrival of the hands or the works of the watch at certain fixed points, the Sages can tell the hour for events by the Zodiacal clock."

Far from expecting these wonders to be believed in lands where Christianity holds sway, the precautions once taken against its recognition are only beginning to be set aside. For in order to safeguard this teaching against the "vandal-spirit" of the West and preserve it for future generations, it became necessary to deliberately isolate India "for many centuries". But, now, with the advent of Theosophy, dawn begins to break upon the "mental night", the "heavy pall of darkness" that "fell on the minds of men in the West", with the "coming of the Christian era". Once again, "this valuable heritage of our evolution" is being brought to our attention -- precursor of a brighter era when the meaning of the Zodiac "will be well understood" -- a genuine "age of enlightenment".

In all lands, ancient or newly used, however separated in time or space, the *Zodiac* is found. Its presentations across the oceans tell "the same tale as that one left to us by the old civilization of the American continent, and all of these are from the same source; they are the work of the Sages who come at the beginning of the great human cycle and give to man when he begins his toilsome ascent up the road of development those great symbols and ideas of an astronomical character which will last through all the cycles."

This is the Chart of those Ancient Mariners, whom Mr. Judge elsewhere refers to as orientating by spiritual lines of latitude and longitude. They regard the mysterious, distant constellations of the Zodiac as *boats* bearing their human freight across the vast stretches of the Ocean of Life, "which spreads from shore to shore of the evolution of sentient beings". Their maritime laws pertain to occult directions for the voyage of the Soul towards spiritual Ports. Their Charts points *away* from shallow, shoal, sand-bar, and imperiling reef.

Masters' scrutiny of mankind, individually, nationally, or racially, extends back to the beginning of a period "called a Brahmanda, that is a complete life of Brahma, and Brahma's life is made of his days and years, which, being cosmical, are each of immense duration. His day is a man's, 24 hours long; his year 360 odd days; the number of his years is 100." Thus, the length of Brahma's lifetime, measured by our mortal years, totals *three-hundred-and-eleven-trillion, forty-billion.*

These stupendous figures given in ancient Hindu chronology, so incomprehensible to our minds, do but indicate the extent of our own solar lifetime -- our history as self-conscious beings, reaching still farther back to other suns and systems, "some of which were destroyed ages before the solar system condensed." And all the experience gained throughout those cycles is engraved in the imperishable portion of our natures. Evidently it is not how long the time, but *how spent,* that counts for realization! Hosts of beings possessed of this inner record of a mighty past now look upon one short mundane lifetime as their all, too benumbed to feel the lack in such a conception. But, the Perfected Men, consciously retaining such records, and much more besides, never give up laboring for the arousal of the race to the perception of its true status.

Think of the perspective of One regarding 300 trillion odd years as His normal span of life just as we regard our seventy years or less. What would change of bodies mean to such a Being, more than a change of apparel does to us? Life would mean little to a man who lost his memory of the past and had to start all over again every time he donned a new suit of clothes! No more can we fancy the Mahatma losing one iota of His memory with His change of material form. Where we merely "believe" we have lived before, the Mahatma recalls *all* his lives in all the Races. Can we even imagine such scope of vision and evaluation of events and men, from which no least unit could be excluded? Could such an One be personal or separative? Would He be vain of this power and knowledge and establish "Cosmic Centers" for their display before a wonder-seeking public? Would He withhold from any man the knowledge that he, too, has lived before, and will live again. Or would He throw out mysterious hints that things are really otherwise and proffer secret disclosures, for a *price?* Questioning can only reveal the pretended Adept in unmistakable guise.

Yet, among all races must be those once high in intelligence and power -- many who once understood the *Zodiac* and therefore Cyclic Law in its grander sweeps, as well as in the immediate applications in daily living. These descended to the lowest dip of the fourth and lowest Round, to gain all possible experience in *this* Cosmic Day, losing thereby their spiritual sight in the murky darkness of materialism, because of self-identification with form. Humanity's present state is not unlike that of a man whose way leads through a deep valley and who, in his descent, peers down into the gloom, contrasts it with the light above, recognizes shadows for *shadows,* realizes what he is about at each stage and guards every step, but upon becoming accustomed to these nether conditions grows to like them and reluctantly undertakes his upward climb. This reluctance develops into fascination for things below, which eventually draws him back again and establishes his residence in the Valley of Matter, until all memory of the mountain top is obliterated. But though the rank and file of mankind is thus obscured at this period and may even be resentful at being disturbed from its lethargy, always there are some who struggle to be free from the toils of materialism. And their call brings help to all, through the cyclic response of the Masters on Their mission of mercy and rescue. Theosophy -- as recorded in the writings of H. P. Blavatsky and William Q. Judge -- is Masters' bequest to all earnest seekers, "in every Country and of every Race, for they called it forth and for them it was recorded."

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXX**

THERE is sight from which matter does not veil the play of elemental forces, energized and impelled by the thoughts of men. The *Master* is enabled to observe the portent of events, past and present, to calculate the lapse of time between established causes and their effects and, thus knowing the needs of humanity, can set forces in motion for its betterment. Albeit individual evolution proceeds by means of self-induced and self-devised efforts, at no stage may the help of those further advanced be dispensed with. Therefore, "along this road are the points when the small and large cycles of the Avatars bring out for man's benefit the great characters who mould the race from time to time."

The Avatars' wisdom is so profound as to include "knowledge of the very foundations of nature," "the ultimate divisions of time," and "what are the meaning and the times of the cycles." For these Timeless Ones, the great Sidereal year is the measure of duration in regard to earth, all lesser cycles being considered in relation to it, as well as the stupendous movements represented in the Zodiac, the mysterious sun and moon cycles mentioned in this chapter, and all our planetary cycles.

Earth's inhabitants are chiefly concerned with Earth's affairs, which evidently must all be included in the scheme of things. A universe would be incomplete with one atom lacking. Analogously, the knowledge of the Avatars could exclude nothing. Their Teaching leaves out no department of life; and this explains why arts, literature, sciences, artisanship, crafts, and industries reach great heights of perfection when the Wisdom-Religion is studied and applied by the people, declining when Truth is obscured.

Little is it realized what the repudiation of Theosophy involves of loss, even in physiological well-being. The Elder Brothers are the Great Physicians, as well as Teachers and Philosophers, placing in Man's hands the means for true self-ministration, physically as well as morally and mentally. Many of Their representatives in the past knew and taught of the subtle essences of trees and herbs and their relationship to the human body and its cyclic processes, as well as the connection of both with the motion of the planets. The persecutions and even murder of such Friends of the race besmirch the pages of history and cast darkening shadows upon the present in the diseases running rampant. In the Messengers of the Great Lodge of Masters Altruism is incarnate; in Their Message lies a sick world's hope. Holding back "dark clouds of Karma," turning "seeming evils into powers for good," yet is the Master absolutely a Servant of Karma -- a superlatively intelligent Servant, constantly aware of *what* to do, *when,* and *how.* And having gained all this knowledge by struggling as other men now do, in His compassion He points the Way He has trod.

Upon this spiral Path, the "course of evolution is divided into four *Yugas* for every race in its own time and way." These Yugas pertain to our Earth, its substance in the Golden Age being the finest and most plastic; in the Silver and Bronze successively more dense; while the Iron Age brings the densest matter and most concrete forms. Since material density increases until after the middle of the fourth Round, our last Golden Age must have been the least "golden," and the present Iron Age the hardest and blackest of all. But why must spirituality be thus cyclically sacrificed to intellect? For what else than the experience of regaining ascendancy and acquiring more focussed Will and more responsive instrumentation? The next Krita Yuga will be a Golden Age of Wisdom, the purity of innocence transmuted into *knowledge* of purity.

The seven Races, although distinct, are not always separated, but commingle, especially at certain periods, each receiving from the common experience according to its degree of intelligence, each contributing something to the common fund. At present almost the entire known world is involved in *Kali Yuga.* This would seem to indicate a balance point for the planet, a "Time matured," when the whole population is meeting its unexpended Karma.

The length of Kali Yuga is one-fourth that of Krita Yuga; but its motion, four times as rapid, represents the same expenditure of energy; hence the terrible speed and destruction. Yet quick reaction and rapid culmination render the Age as glorious in opportunity for good as it is sinister in its perils. To maintain spiritual orientation amidst today's confusion is to become beneficiary indeed. The nature of the period spells *transition;* "everything in philosophy, religion and society is changing." At the end of this cycle, each wayfarer will be either better or worse; no one can remain static. When precipitation is complete to the dregs and the lowest level reached, there is no other way to go than *up -- out,* to await another Day of Evolution.

Because of its tests and preparations, Kali Yuga is also known as the *Foundation Age.* Over five thousand years of its special opportunity have passed, and while seed-thoughts held in latency from many prior eras are being forced to fructify, Theosophy is at hand to help us thread our tortuous way through the maze, its doctrine of Cycles, especially, offering the clue to many a problem, even though it may not be fully "given out to a generation which elevates money above all thoughts and scoffs at the spiritual view of man and nature." Cycles pertain to *method.* So remembering that the government and evolution of this globe "proceed under *Manu* or *Man,"* the applicational value is evident. Man creates and maintains his own worlds. As Thinker he can not escape doing so; for it is thought that produces all things. The only choice lies in quality and character of the creation. The invisible mental causes set up are returned by the Law of Cycles as visible effects. Hence, the worst possible slavery is that of a mind trammelled by false conceptions and thus forced to create falsely and suffer adverse effects.

The founding of this nation -- obviously a part of the Theosophical Movement -- was an attempt to prepare a place where thought might be free from "dogmatic religious prejudice and bigotry." The United States of America has therefore an important role in the Drama of Evolution, a sacred trust to keep. With freedom to think and choose as conscience dictates, the Race will move forward towards *conscious* participation in the natural governance of things; men will learn to be self-governed. Of such material the Cradle of the New Race must be fabricated. Those Friends of humanity who chose America for this purpose make no mistakes. They recognized the place and the time and well understood the method to be used. Our original constitutional documents were wisely framed and have direct bearing on the formation of a Nucleus of Universal Brotherhood.

Yet sadly enough the adverse influences of the Age threaten the Great Plan. The fires of patriotism burn low. All too often there seems willingness to risk our highest national ideals for the empty pleasures of the moment, to exchange true Liberty for its counterfeit of spurious freedom which resents and resists the normal restraints of law and order. Meanwhile, the chiefs of sacerdotalism wait, ready when the inevitable reactions set in, to gather the penitent sheep back into the fold of mental slavery. The highest privilege of a citizen of this country is to uphold at any personal cost its constitutional integrity. If the principles of government laid down in the beginning are loyally supported, sound and deep foundations will be laid for the future and the upward sweep of the Cycle will carry the people to rich reward.

Yet the New Order of the Ages shall be established, in any event. The forces even of the very few imbued with its Principles and fired by the "Spirit of '76" are "sufficient," while of the opposition it can be stated that, though vast as the sands on the seashore, their numbers are "not sufficient."

The ideal of Human Perfection inheres in every man. Progress towards it is for all; always Cyclic Law avails to help starting anew in right direction. Cyclic law is the philosophy of *new beginnings,* literally. Its immediate value lies in the nearby and familiar. Minutes, hours, days, years, and groups of years cycle by, rich in lore for the searching eye and listening ear. The pondering of these leads, through correspondence, to consideration of wider circlings and deeper significances. The short, dark days before the winter solstice may remind one of death and of Pralaya; waxing light of lengthening days of birth and dawn of Manvantara; high-tide of summer should suggest accomplishment; the vernal and autumnal equinoxes tell of promise and fulfilment. Sun-spot cycles also have correspondences in human affairs. Ever night and day carry us back and forth between the two worlds of sleeping and waking, the mysteries of which we must sometime fathom and use. Observation of our national anniversaries has special value too. These or any of innumerable other cycles could help us to begin learning "what are the meaning and the times of the cycles."

Cyclic Law assists in the effort; by means of the cyclic return of impression habits are formed -- good or bad, and also the breaking of habits. So it is that the habit of thoughtlessness can be overcome and replaced by the position of a *Manasic* being, governing his little universe consciously. What the individual can do, may be done by all men. Self-government, individually, nationally, racially, will lead to conscious God-hood, and the exercise of god-like powers in the government of that order innate in the vastest whole -- the natural order observable under the microscope, through the telescope, by the naked eye or by means of any sense, on any plane of being, or by thought or by feeling. Its three aspects are Creation, Preservation, Destruction-Regeneration, the active expressions of Eternal, Ceaseless Motion -- the throbbing pulse of Beinghood.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXXI**

IN this world of conditioned existence, Man's position is anomalous, at best; while regarding himself native to Earth, he at the same time constantly questions as to his presence here. To the Whence, Whither, and Why of the successive generations of Humanity both Religion and Science essay unsatisfactory answer.

Claimants of the authenticity of the Bible as the inspired literal word of God skate on thin ice. For instance, take the Garden-of-Eden version of creation: if Adam and Eve had no parents, why did their own offspring and the rest of us require them? Was it that the Almighty "lost his knack" in that one supreme effort to construct a human form? Again, if said Biblical forebears and their immediate family constituted the entire racial stock of that day, how could marriage have been arranged for their son; and how could he have gone forth and "founded a city?"

A religionist sufficiently modernized to deride the Adam-and-Eve story, yet holding all things to be creations of a Being, loving and wise, still is confronted by the embarrassing enigmas of the *anthropoid ape* and the possible reason for the Creator indulging his fancy in such a ghastly caricature of Man. Unlike the alleged first parents, this ape-creature is at hand in the flesh and possessed of human resemblance too marked to be evaded or left unexplained. Could it have been a weird sense of humor that impelled the perpetration of a cruel practical joke; or did God make a mistake, intending a man, but producing a monster?

Science, in its turn, with no variety of God-idea to uphold, but teaching physical evolution -- supremely mysterious in its hypothetical unfoldment from unintelligence to intelligence -- pounces upon the unfortunate anthropoid as proof of human ascent from the lower kingdoms.

Definitely analyzed with non-partisan mind, these ideas seem crass perversions of common-sense; but the Great Lodge meets men where it finds them, without reproach or impatience. Its first postulate "on this subject is that seven races of men appeared simultaneously on the earth, and the first negative assumption is that man did not spring from a single pair or from the animal kingdom." Instead of evolving from the lower kingdoms, Man is their fore-runner. Without him there could be no lower kingdoms. In this teaching -- once its far-reaching implications are grasped -- there lies ample explanation of many matters now dark to modern Science, amongst them the human stamp on the face of the ape.

There are those who feel that well-employed *imagination* would discredit theories based on straight-line evolution, postulating, as it does, an objective universe composed of a mere collection of "atoms fortuitously thrown together and thus without law evolving law." But in spite of the obvious deficiencies in his chain of evidence from the standpoint of reason, the researcher presses on, ever hopeful of discovering the missing links, particularly those needed to span the chasm between ape and mankind. Were there more open-mindedness, less attachment to pet theories, and less jealousy of laurels, this class of investigators could find a wonderful text-book in the *Secret Doctrine.* They would find there the hidden missing links, albeit not the sort so industriously sought.

Far though Religion is from the facts about "the origin of man and the differentiation of species," Theosophy holds it to be nearer to these facts than Science is, with all its elaborate investigations. For, under "the religious superstition about Adam and Eve is hidden the truth." In the various family and social connections of the House of Adam, "is vaguely shadowed the real story of the other races of men" contemporaneous with that "headed by Adam." Simply and directly the Wisdom-Teaching settles the controversy by stating that the "ultimate origin or beginning of man is not to be discovered, although we may know when and from where the men of this globe came." Who could picture modern Science hypothesizing such a possibility as human experience and development on other globes, before its inhabitation of this planet! But if Science would take its possible truth into consideration, "straight-line" evolution would give way to a *spiral;* beginning and ending merge into Eternity.

Without *continuity, design,* and *objective,* Man must ever remain a mystery to the researcher. Meanwhile, there waits the true Teaching, hoary with age, without unbridgeable gaps or missing links. Whosoever opens mind and heart to its tenets and precepts beholds the demolishing of "God's foot-stool" and sees many assumed profundities of Science reduced to the status of child's prattle.

If the Scheme of Evolution taught by the ancients proves startling to modern Science and Religion, it is due to their common omission of all purpose for existence. Science offers nothing in reward for the long struggle here, while Religion pictures something worse than nothing in after-death states that would be intolerable before death. Were either of these schools correct, it would be better for a man never to have been. Yet everyone knows that *he is* and that *he can not think himself out of existence --*reason enough to desert current speculations for doctrines transcending mere theory and head-learning. Once grant the eternality of existence, and an eternal reason for it becomes a logical necessity. Thus true and sound philosophy presents *purpose* as the chief clue to Life's problems, doctrinally and practically. Of Man, the statement goes: "Ever perfecting and reaching up to the image of the Heavenly Man, he is always becoming." "Ever perfecting" implies previous stages to be improved upon; and "always becoming" indicates the endlessness of individual progression.

"Man never was not. If not on this globe, then on some other, he ever was, and will ever be in existence somewhere in the Cosmos;" but the course of evolution does not permit him to progress alone. The very nature of things demands that all else follow in Man's wake. From Universe to gnat, manifestation represents improvement on some former stage. As the Plan unfolding throughout the whole, from greatest to least, is inherent and seven-fold, each Planetary Chain bears a harvest of seven Great Races, the seed for another seven-fold planet. When the time arrived for our planetary birth, upon "this earth and upon the whole chain of globes of which it is a part, seven races of men appeared simultaneously, coming over to it from other globes of an older chain. And in respect to this earth -- the fourth of this chain -- these seven races came simultaneously from another globe of this chain."

So despite its vast circlings and many mysteries, old Earth is but a way-station on an endless Highway. Its first Round brought the seven Races upon the scene; its second amalgamated them; while the work of succeeding Rounds is to slowly differentiate them "until at the seventh round the seven first great races will be once more distinct, as perfect types of the human race as this period of evolution will allow."

"For the races of this globe the prior period of evolution was passed on the chain of globes of which our moon is the visible representative." With these seven Humanities, then beings "of very great power before being completely enmeshed in matter," there came likewise the lower kingdoms, "in germ and type," to "carry on their evolution step by step upward by the aid of man, who is, in all periods of manifestation, at the front of the wave of life." Sometime, those presently lesser beings, now functioning hierarchically as class-consciousness, will become individualized. Then, self-aware, or as *men,* these "Sparks" will, in their turn, "act as the advance guard and guide for other lower kingdoms of this or other globes."

Man is separate from nothing, in essence. The human stage but marks an advanced grade in the School of Existence -- a grade at which the entity *knows* that he is and that he knows and, therefore, may if he will begin to learn why he exists, why he is here, and how very little he really understands about himself or anything else. And this is the beginning of wisdom; for who will strive for more knowledge who feels no lack in himself! It is also the beginning of compassion, the heart-side of wisdom; for who thoroughly satisfied with himself will take much thought of others or walk humbly with them! It is through wisdom and compassion that the evolutionary stream is aided towards its Ideal.

When the influx of beings from the discarded Moon chain began here, "intelligent aid and interference from a mind or mass of minds" became necessary; for "Nature unaided cannot do the work right." This aid was given by Man himself -- not God, nor the man of the day, either, "weak and ignorant as he is, but great souls, high and holy men of immense power, knowledge and wisdom. Just such as every man would now know he could become, if it were not that religion on one hand and science on the other have painted such a picture of our weakness, inherent evil and purely material origin that nearly all men think they are puppets of God or cruel fate without hope, or remain with a degrading and selfish aim in view both here and after."

Many years have passed since these words were written. Their keen thrusts have doubtless had much to do with the many rents torn in the fabric of popular belief in both Religion and Science. The religionist has to work harder, now, to keep Jehovah's crown burnished and his thunder-bolts flashing; while the scientist -- inconveniently discovering more and more of the metaphysical underlying phenomena -- has to shield his eyes more carefully, lest his investigations lead him straight into the philosophy of Theosophy. Indeed, more than one of the first-rank scientists upholds the very teaching in this chapter on Evolution -- that Man was *not* derived from ape ancestors.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXXII**

CHAPTER fifteen is a word-picture of the processes taught in the Third Fundamental Proposition of the *Secret Doctrine --* a dramatization of Evolution and the brotherly reciprocity necessary for souls on their "obligatory pilgrimage." The parts delineated represent intelligences ranging all the way from that in elementary forms to the illumination of a "Dhyani-Buddha;" for the very least of lives, being essentially a "purely spiritual Buddhi," is potentially a "divine Soul," evolving under the same laws as the highest. The human being represents the acquiring of "an independent (conscious) existence" by the monad's passing "through every elemental form of the phenomenal world" of this Manvantara; the "spark" has ascended "through all the degrees of intelligence," from "mineral and plant," up to individualization, thence to whatever degree of Manasic unfoldment may have been gained "by self-induced and self-devised efforts." The lay-majority of mankind, consisting of units identified with their bodies, altogether incognizant of their true identity, is still subject to the "Cycle of Incarnation (or 'Necessity') in accordance with Cyclic and Karmic law."

The Heroes of this drama are They who have broken self-identification with objectivity, and yet sacrifice Their dearly gained freedom for the sake of those still held in bondage. Their Cycle of Necessity transcended, these Christs of Compassion voluntarily suffer the crucifixion of re-incarnation, "to help and teach others."

Each kingdom below the human is constituted of sparks not yet individualized -- in many gradations of *class* consciousness. But, intelligence being innate throughout the vast Whole, the lives in all kingdoms are responsive to stimulus from those aware of self-hood. This response is known as "natural impulse," the quality of which depends upon the character of the impelling influences. Thus great Nature is elevated, retarded, or thrown back in her evolution by human thought and feeling. So definitely do Man's mental and psychic natures impress and color the life expressions in mineral, plant, and animal, that these become virtually his reflections.

The "chain is complete from lowest to highest being, the whole purpose of the Universe being the evolution of Soul." But Soul evolution having no ultimate termination, always unknown reaches stretch ahead; no elevation is so lofty as to preclude "Universal Brotherhood." No one goes this way alone, since all are fundamentally identical "with the Universal Over-Soul." All are emanations from the same source and are striving towards a common goal, with a common purpose, and subject to the same processes. The means, it is true, must vary with the pilgrim's individual efforts, "self-induced and self-devised;" but, however wise and practical these efforts, they are not sufficient. Neither are they for individual benefit solely. The Law of Brotherhood, inherent and immutable, entails the transmission of all knowledge gained, no matter how lowly the transmitter. Just so it demands that the "higher degrees of consciousness work in, through and upon the lower, thus impelling them in the direction of the higher." Beings on any rung of the Ladder of Evolution are in duty bound to reach the helping hand to those below, while at the same time receiving assistance themselves from more evolved Entities. Yet, in this interchange of service, sometimes the lesser teach the greater; all are teachers and all are learners where mutual efforts are put forth.

Our planetary drama is cast in seven major acts. The first three and one-half of these are almost inconceivable to us of to-day, so prone to regard all manifestation from this physical-plane viewpoint. The earlier Rounds largely serve as prologue to the real enactment of the Play; nevertheless, it seems evident that even in those mysterious times the *Ideal* was being gradually unfolded, and that in every cycle of descent, from fiery, ethereal substance down to our concrete sphere, appropriate organs and faculties were developed for its depiction, at every stage.

Only at the middle of the fourth Round could the earth be called man-bearing. Then, with the incarnation of the *Manasa Putras,* the Human-Self began his great role, visibly, upon the objective stage. Throughout the prior "acts," the *influence* of Manasic intelligence played upon both material evolution and the evolution of form. By means of it, *matter* was stimulated to form itself and the human-body matrix was drawn upward to its consummation in a new Temple of Solomon, suited to conditions here.

When our former home, now the Moon, had been "worked out," so far as mankind was concerned, her best devices and designs -- "some forms of animal life, some fruits and other products" -- were "brought with the first and highest class of beings" as "models or types for us here." But, "the general forms of the various kingdoms being so brought over" required "intelligent aid and interference," to adapt them to their new use. This was the task of exalted Beings, in Theosophical literature "called the *Dhyanis."* "By methods known to themselves and to the Great Lodge," they worked on these patterns and, "by adding here, taking away there, and often altering," transformed "the kingdoms of nature as well as the gradually forming gross body of man." By thought and by employment of the image-making faculty, these Great Ones traced the lines for Earth's evolution.

Mr. Judge barely touches on these processes, stating that they are "too far ahead of the time" to permit fuller treatment. That they are still too advanced can not be doubted. Particularity would still encounter "ridicule" or "stupidity," even if it did not arouse superstition -- perchance, some idea of witchcraft affecting the lower kingdoms and casting its spell upon the human form in some weird rites of plastic surgery. For nothing is too ridiculous for materialism and prejudice to conjure against the possibility of unfamiliar and subtle aspects of Nature!

If there were no substance other than that presently perceived by us, repudiation of these teachings outright would be proper. But when the existence of an inter-penetrating, astral substance is introduced into the discussion, it takes on a very different hue. For the work of the *Dhyanis* was "carried on chiefly in the purely astral period preceding the gross physical stage." The termination of this purely astral state -- "about 300,000,000 years" in length -- marked "the midway point of evolution," when the incarnation of the self-conscious beings, so mighty was the impact of their force, precipitated physical matter. In such wise, the seven Great Races of Man made formal entrance upon this plane of being, each clothed in its properly appointed seven-fold costume, again to enact the planetary drama on a better stage.

The teachings of Continuity and of Cyclic Law show that existence represents an endless succession of dramas, while the theme of brotherly service running through all consists of two chief movements -- the ascending and the descending lines of evolution. The vast span "passed by earth and man and all the kingdoms of nature in an astral stage" on this planet was the last step for both these streams of evolving lives, before the formation of "gross matter such as we now know." It was the last step *up* for the rising tide and the last step *down* for the descending tide. With the eventual hardening process, in which the form of man "was first to become solid," the action of the epic *Mahabharata* (Great War) began its play of inspiration and despondency, battle and peace, hope and despair, tragedy, and even comedy, as true Brotherhood wages its struggle against personal selfishness. In some scenes, the stage lights burn bright, in others dim. Often, shadows creep or total darkness falls. Some parts are poorly rendered, some well. And many times the Original Lines of the Great Playwrights suffer interpolations that mar the plot and defeat its purpose.

Yet, regardless of success or its lack, the immortal Actor, urged on by his own innate energies, ever seeks for further self-expression. Every gain forms the foundation for fresh effort; every failure starts the climb anew. So with the Moon dwellers: when they awoke from their inter-planetary recess, it was to pick up old lines in new places. Earth meant but another beginning, in furtherance of what had been formerly portrayed. "The varieties of character and capacity which subsequently appear in man's history are the forthcoming of the variations which were induced in the Egos in other and long anterior periods of evolution upon other chains of globes," of which the Moon chain was but one. And these variations, "so deeply impacted as to be equivalent to inherent characteristics," form the natural channels along which the evolutionary forces presently flow.

Economy is a fiat of Nature. Applied to the matter of obligatory incarnation, it may be seen how the very "unfinished business" left by the average man at death establishes a *cycle of necessity* that conserves the needs of the lower kingdoms. If re-incarnation, with its forced payment of debts, were left to selfish individual choice, there might be many absentees. Now, the cycle of re-embodiment requires materials drawn from the earth, water, fire, and air of the planetary substances; in thus furnishing the needed fleshly raiment, the constituent lives of these elements are brought into direct contact with self-conscious intelligences. Albeit the impressions received in this way are sometimes far from desirable, they nevertheless bring experience, which is better than no experience. Also, there is a Monitor abiding in the heart of every human being. Sooner or later, the thinking entity is "checked by its Karma" and moved to listen to the still, small voice within, speaking for the cause of righteousness and duty. Sometime every man must discard false acting and undertake his legitimate role of helper and friend, seeking to "render gentle service to all that lives."

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXXIII**

CHAPTER fifteen, last of the *Ocean's* strictly doctrinal chapters, is a synthesis of the rest. Consideration of it includes all subjects previously treated, but especially those in chapters one, two, and three. Without these, it would read like a fairy tale, perhaps. Chapter *one* furnishes some comprehension of such Beings as the Dhyanis; chapter *two,* tracing the concretion of matter from the ethereal to the physical, obviates any materialistic conceptions of the transformation and alteration of the kingdoms of Nature; while chapter *three* lays the basis for understanding the septenary constitution of the planet and of the seven Great Races of Mankind.

These seven Races, that arrived in their integrity, are now "mixed together and representatives of all are in the many so-called races of men as classified by our present science". In this wise, the bonds of brotherhood in a common *Humanity* may come to be perceived; and when re-separation shall take place, something of this realization will be retained. Meanwhile, mutual enrichment is gained, because the characteristics of each Race must be to some extent assimilated by all the rest.

Theosophy furnishes its humblest student with an apprehension of the source, genesis, and classification of Man and Nature exceeding that of the most erudite scientist who confines his observations to the present and investigates only the physical, and whose research can go no deeper than is afforded by powerful microscope, telescope, or other device. These can but augment the perception of physical senses, while the missing links and root-types "can only be seen by the inner astral senses, which must first be trained to do their work properly, and until Science admits the existence of the astral and inner senses she will never try to develop them". Moreover, if such training is ever undertaken, need will be found for the "intelligent aid and interference" of the Master-Scientists, who state real Science to be inextricably interwoven with true Religion and true Philosophy.

Under her present methods, many actual discoveries are proving but "blind-alleys to Science because she admits none of the necessary facts". For instance, fossils are found that appear to "be those creatures which coexisted with the gross body of man", but "really belonging to a former period when everything was astral".

These were "solidified out of date," at "the midway point of evolution", when this present stage was precipitated. To this midway point, research is carried forward accurately; but "there Science has to stop. At this spot the wisdom of the Masters comes in to show that back of this is the astral region of ancient evolution, where were the root-types in which the Dhyanis began the evolution by alteration and addition which resulted in the differentiation afterwards on this gross plane into the various families, species and genera". In that semi-fluidic substance the impulses were given that "will surely carry themselves forward through the succeeding times", to the mystification of materialistic thinkers, unable to apprehend the source of this motive power. And, just as puzzling is the "burning question of the anthropoid apes in relation to man". Even for those contending against the theory of human derivation from the ape, the true solution of the problem is impossible outside the Masters' teaching. And this carries the mind to far-distant periods and to other states of substance.

The innate Plan of progression through reciprocal service of self-conscious and non self-conscious beings is repeated in each new system. It should be on a higher level, at each new Day; but manifestation ever entails some imperfection, and our planetary evolution has proved far from an exception. Indeed, its enactment so far has cast no very bright picture upon the Screen of Time; dark shadows have been thrown upon it by events tangential to the normal course of evolution. The responsibility for these shadows rests upon the highly intelligent Egos from the Moon chain and indications are to the effect of some very bad acting there and of resultant wrong tendencies brought over by the actors. It spells that the seven Humanities came here, not altogether as "missionaries" and for further experience, but as debtors, too; also, that they have let payment lapse and incurred fresh debts.

Perhaps the Karmic score of that long-ago came from what passed for high art and deserved the title, save for "a sense of pride" that marred the accomplishment. The true art of living elevates mind and soul, but not egotism. One thinking himself too high risks to find himself too low. At any rate, so goes the doctrine, the human lineaments of a vicious, hairy quadruped brand the man of this globe with deep dishonor. The resemblance to man is no coincidence, but the result of a tragedy that swept the planet before its course was half run. The *anthropoid ape --*illegitimate, direct descendant of human and animal union -- is the skeleton rattling in the closet of the Race.

The sequential steps of this débacle point to *selfishness* as the root of evil; for the initial false move was not due to depravity, but to pride and self-righteousness. When the time for incarnation of the Manasaputras came, the forms provided were refused as "no fit rupas". Dhyanis had designed, builders wrought, and all Nature responded, to produce the best possible forms. Had better been earned, doubtless better would have been forthcoming. All had been done that could be; yet the majority due to incarnate repudiated the vehicles, either outright or by giving a mere *spark* of their divine energies. But, the small minority that accepted, placing duty above preference, are not to be classed with ordinary men, today. Even if clothed in flesh, to further the benefits of others, their *inner* environment is of another order than is ours.

The great mass of human forms left tenantless, their synthesizing monads possessed of only the rudiments of mind were little higher than the animals. In vain, they awaited that mysterious event whereby the visitation of the elder brothers should light up "the four lower principles and the monad". Unguarded, and unguided, unable to perform the functions for which they were raised up, these men of incipient intelligence eventually mingled with the animals; and, in course of time, "the bestiality of the primeval mindless races resulted in the production of huge man-like monsters -- the off-spring of human and animal parents".

Aghast at this catastrophe, the self-conscious hosts then hastened to the tardy assumption of their task -- "lest worse befall"! Defiled *rupas* were thus accepted, instead of the pure ones formerly scorned, with the result that the degrading influences impressed upon the physical line cast a spell upon the minds of the embodied *thinkers* and finally prevailed over their wisdom and conscience to such an extent as to produce further defilement. For, with "the lower Apes of the Miocene period" -- descendants of the previous cross on the astral plane -- "the later Atlanteans renewed the sin of the 'Mindless' -- this time with full responsibility".

In this sordid narrative, "the human features of the Apes, especially of the later Anthropoids", find explanation. "The unnatural union in the third race, when man had not yet had the light of *Manas* given to him, was not a crime against Nature"; but "in the fourth round, the light of *Manas* being present, the renewal of the act by the new race was a crime, because it was done with a full knowledge of the consequences and against the warning of conscience. The karmic effect of this, including as it does all races, has yet to be fully felt and understood -- at a much later day than now."

Thus selfish choice led to criminal choice. Then spiritual blindness fell upon the race, followed by strife, bloodshed, and the innumerable abominations afflicting human life even now. When Man -- the God -- assumed this role of man -- the animal -- the effects of his misdemeanor permeated every phase of existence, even to the lower kingdoms, making a world of war and perversion, where peace and benignity should have reigned. By now, the entire planet should be raised to a state of *glory,* compared with its present darkness. Man's delay in evolution of one-million years or more has delayed the whole, so widespread are the auxiliary ills flowing from his ancient betrayal of trust. This is the Karma now checking all things -- not to be prayed away by Religion, demonstrated away by Science, or ridiculed away by the scoffer.

But next to Man -- the culprit -- the worst sufferers of all are the mute witnesses to his infidelity: the "Egos destined one day to be men", but trapped in those "half-ape and half-man bodies". This class of beings, known Theosophically as the "Delayed Race" is "the only one not included in the fiat of Nature that no more Egos from the lower kingdoms will come into the human kingdom until the next *Manvantara".* As "the delayed Egos of the Anthropoid family will emerge into the man stage later on, they will be rewarded for the long wait in that degraded race". And who that has watched these weird creatures beating their breasts in seeming pent-up bafflement can doubt that there is, indeed, something imprisoned there which merits *compensation!* No drop of ape blood flows in human veins; but the human blood coursing through the veins of the man-faced ape cries out for restitution. This sometime must be made. Meanwhile the human family would do well to exert itself to the uttermost to build up a better, wiser, purer and more compassionate Humanity for these wronged ones to emerge into -- again, "lest worse befall"! Intelligent aid and interference will again be needed, from those who once denied it, when that time shall have come.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXXIV**

THEOSOPHY has fiery and quickening powers even for the listener who hears "with faith and not reviling"; while in the devotee the identical potencies represented in the formulations become aroused in the progress of time. Gradually, perhaps through the span of many lifetimes, unfamiliar powers are stirred into action, and inner perceptions -- transcending those of the physical senses -- are to be noted, so the Teachers state. The strangeness or the beauty of such sights and sounds tend to lure one to incautious lengths. For this realm is the "Hall of Learning", wherein the "Soul will find the blossoms of life, but under every flower a serpent coiled". Such an intermediate stage on the way to higher states of consciousness must necessarily be traversed -- if wisely, yielding up much of value, but if unwisely, productive of evil. Hence the insistent warnings of all true Sages against the wiles and dangers of the astral plane.

These warnings, always needed by seekers of the Path of Knowledge, have significance today for all of Western birth; inasmuch as the present racial cycle and period of evolution must inevitably develop *psychism* in the peoples of the Occident, and particularly in America, where the new sub-race is forming and for which psychic capacities, now most mysterious to us, will be native. Doubtless, this natural cyclic development has been accelerated by the impact of the Theosophical Movement. However indifferent the general public may appear to be, the force of Theosophy is abroad, impelling the masses towards the point of choice between right and left. Thus the crying need for establishing sound bases for thought and true ideals for right action.

Accordingly, after setting forth Theosophy doctrinally, Mr. Judge finishes the "Ocean" by treating it as a system of Psychology. As such, safeguards are offered against the fallacies of the accepted schools as well as against alleged Western mysticism. At best, our so-called Psychology consists of the superficial investigation of minor functions and attributes of the mind with entire lack of apprehension of the un-plumbed depths beneath. True Psychology places little stress upon classification and permits of no dangerous experimentation with mental powers, but is the study of Man himself, and, in especial, of the laws and processes engaged in the movements of his consciousness, not alone on this plane, but in the inner departments of his being -- departments still unrecognized by orthodox psychologists of the day.

Far from being a creature of flesh, possessed of a mind, *Man,* as held by the Masters of Wisdom, "is the highest product of the whole system of evolution, and mirrors in himself every power, however wonderful or terrible, of Nature; by the very fact of being such a mirror he is a man." So approaching its study, Theosophy ever holds the integrity of the Soul inviolable. Based thus on moral fitness, its psychological investigation grants no intrusion into the mental privacy of the individual. This system holds no risks, since it confines itself to the presentation of *principles,* leaving each experimenter to gauge his own depths. Theosophy's research consists of self-search: "Man Know Thyself" is its injunction.

The inadequacy of Western psychology results from its materialistic bias, enshrouding the whole established order of things. Recent years find Science less blatant in its ridicule of the metaphysical and the Church more discreet in her forbiddings; but there is little evidence that this attitude is more than expediency. Both institutions are subject to their public, in the last analysis. Some educators, it is true, do dabble in experimentation with mental and psychic phenomena, much to the detriment of all concerned -- psychoanalyzing, "where angels fear to tread", without any due respect for that greatest of mysteries, the Thinker, the Presence within.

The first innovation of the occult in this country came through the cult so mistakenly calling their teachings "Spiritualism". Neither the contempt of Science nor the shocked protests of the Church served to drive this strange adversary from the arena. Multitudes witnessed its phenomena and attested their genuineness. Then came H.P.B. in mighty defense against the cult's numerous defamers and giving corroboration of the validity of its phenomenal manifestations. But, more precious still were her scientific explanations of the phenomena. The defense was accepted, but the explanations rejected, together with H.P.B. herself, and the opportunity she so magnanimously offered. Thence, "Spiritualism" sank to the level of "spookism", "without the slightest shadow of a philosophy" and, in its ignorance and degradation, wreaking "dangers and damages" upon the human instruments involved in them. If by remote possibility Spiritualism has accomplished any good at all, this is more than off-set by the harm, "in the opinion of those disciples of the Lodge who would have man progress evenly and without ruin along his path of evolution."

The consequence of the whole Western situation is that it has no Psychology "worthy of the name". As regards matters smacking of the magical, both disbelief and blind belief obtain -- neither, profitable. Disbelief can not stop psychic action; nor can blind belief use it wisely. As the waxing cycle arouses the awful potencies of the astral realms, irresponsibility must become increasingly sinister. Protection lies in *knowledge* alone, in the intelligent understanding of human nature and of Man's inherent "forces, laws, and powers", of which the phenomena present valuable evidence.

Law is the natural order of action; action is the expression of force; force emanates from beings. That Man is the spiritual power-house of the Universe is a fact scarcely dreamt of in Western lands, but long recognized in the East, where may be seen exhibitions of his powers "which would upset the theories of many a Western man of science". Perchance, when the occidental begins to cognize his innate greatness he will be more humble than he now is, in his great ignorance of Selfhood. For such cognizance involves the perception of a common Identity, and the common possession of attributes and capacities. Whatsoever is known or accomplished, every man of every race is potentially capable of the same. To think otherwise is to retard progress. The closed mind shuts the door in its own face.

Although Theosophy even now has gained but shallow foot-hold, yet its advent has wrought many changes. Even where hearts have felt it not, the impact of its living truth has broken mental moulds. Could it have remained uncontaminated, the attention paid to its merely intellectual concepts would have brought thousands by now to the discovery of the soul of the Teaching. But a dark shadow follows all constructive innovations. Soon, fragments of the Doctrine were snatched and used as nuclei for partial philosophies -- labelled "original" and put forward for material gain and personal aggrandizement which invariably recommend practices opposed to the admonitions of the Teachers and are suicidal to spiritual unfoldment. A little concentration combined with a great deal of effrontery, made attractive by a smattering of mysticism, often serves to deceive even the learned and sceptical. These tangential lines are so much more appealing than the simple Path of sacrifice and service! In such ways, actual truths, purloined from the Wisdom-Teaching, become traps for the unwary -- which is to say, the vast majority. How could people reared to believe all psychical powers to be necessarily fraudulent be other than unwary? Such unbelievers, once convinced and having no inkling of risk or of moral issues at stake, become ready prey to cult-ism.

In the East, incredulity is precluded by a familiarity with spectacular phenomena demonstrating human magical powers. Yet after concentration of the mind has forced the embryo in the seed to sprout, grow, flower and fruit in the space of a few hours; or the performer has risen "in the air unsupported, like a bird"; what is accomplished? It would seem wasteful to draw upon such high potencies for mere entertainment; but, as proof of Man's innate creative capacities, any such performance might have value, especially if it were to shake some Western observer out of his complacency and convince him that he really has much still to learn.

The *blindness* of materialism is, in fact, a merciful provision of Nature. Note the alacrity with which self-styled instructors in "mind-reading" have sprung up, since its possibility has been established. There are advertisements of instruction not only in the reading of the mind, but also in how to gain control over it. But the Adepts deem it *roguery* even to look "into the secrets of another by means of this power", since "it is an invasion of the rights of the other person" -- indeed, a "felony", heavily penalized by the great Law and the guardians of it, for which no bribery is possible. Understanding of this should go far towards safeguarding ethics and morals. Still, warnings are not enough; and until men embrace pure Philosophy and practice true Psychology, they "will not deem it wrong to commit felonies in fields where their weak human law has no effect". What is true of the abuse of mind-reading is, of course, equally true of any other occult faculty.

The Eastern faquir, it is true, exercises his great powers -- although purely psychic and secondary -- without necessarily living a highly spiritual life; but this is the fading after-glow of his race's glorious past, when these forces were generated by spiritual living. The East is like an aged man reverently brooding on the might and splendor that has been, while engaged in using what waning faculties remain to him. The West is like a callow youth, self-assertive and aggressive, who lays siege to anything appealing to his fancy, asking only, "Can I?" almost never, "Ought I?" But the youth must learn, and the old man re-incarnate to learn still more. When both East and West learn to hasten the growth of Altruism and to levitate desire and *hold* it high, both will come into the possession of powers now held in latency; but by neglecting the philosophical and scientific Doctrine of Unity, Law, and Brotherhood, they "put off the day when all may have these great powers for the use of all."

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXXV**

IF "all that has been outlined in preceding chapters is true, then in man are the same powers and forces which are to be found anywhere in Nature"; and the vast "field of psychic forces, phenomena, and dynamics" is represented in each human being, however humble. In the "Human Workshop", *Desire* is superintendent; *Will,* director; and *Imagination,* the constructor. The innate individual energies supply the motive power; for, in "the view of the Lodge, 'the human brain is an exhaustless generator of force'". The great engine that turns the dynamo is *Faith.* All necessary "instruments are in the body and brain"; the materials used are drawn from the substances of the seven worlds; while from the Astral Light -- indelible record of the Race's past thought -- any imaginable design may be selected.

The Law governing this construction is *polarity,* under three aspects: attraction, cohesion, and dispersion; and a "knowledge of the law when added to faith gives power over matter, mind, space, and time." The Christian does not really believe it, but faith *could* remove a mountain! It is the Eastern mystic's faith that enables him to produce the phenomena so nearly incredible to our "lay mind infected by the materialism of the day". The Adept expresses these powers in higher degree and for loftier ends than does the wandering Fakir; but the *Mahatma* employs them in their mightiest potencies and universal fullness.

Between the ordinary psychic manifestations of the East and those of the West, a remarkable difference is evident. Even in its temporary decadence, the former is sufficiently spiritual to admit of adepts sometimes mingling with the people; and there, knowledge still lingers of "the occult laws of chemistry, of mind, of force, and of matter", in addition to the commonly held conviction of an inner "complete person", clothed in astral substance, and equipped with organs enabling him "to act with or without coordination with the physical". All of this tends towards the *conscious* exercise of many recondite capacities known to us only by hearsay; whereas in the West, where spiritual darkness obscures the mind of the masses, the trend of psychism is definitely towards *necromancy,* the production of irresponsible mediumship -- disdained by all Eastern peoples.

Theosophical literature affords abundant description of magical operations: precipitation, apportation, levitation, clairvoyance, clairaudience, second-sight, mind-reading, and many other feats. Of these the most wonderful, perhaps, and least familiar to us, is the precipitation, "objective to the touch" of "material which was not visible before, and in any desired shape." This is accomplished by trained, directed *imagination,* the same "picture-making power" that, "suffered to act in an unregulated mode", stands in the West for "fancy or misconception and at all times for unreality." Yet, this is the "King faculty", second only to Will. A distinct idea unwaveringly held evolves an "actual image or form" in the Astral Light and is "then used in the same way as an iron moulder uses a mould of sand for the molten iron."

True Magic being but *Nature,* deeply perceived, well understood, and fully expressed, contravenes none of her laws. Thus, "Theosophy does not deny nor ignore the physical laws discovered by science", but merely "asserts the existence of others which modify the action of those we ordinarily know." It indicates "the occult cosmos with its ideal machinery" concealed behind the visible, phenomenal one and perceivable only "by means of the inner senses which pertain to it" -- senses not easily developed "if their existence is denied." The pity of denial is that while it can delay normal psychic unfoldment for the denier, it affords no protection against misunderstood and misapplied psychism. In this Cycle, inner faculties are due to quicken and act, in right or wrong direction. When controversy raged over the spherical shape of the earth, mere denial was powerless to flatten the globe; but investigation opened up a whole new half of the world. Even so, a whole new inner portion of this same world awaits to reveal its wonders to the open-minded searcher.

In these investigations, the real scientist's own nature becomes his laboratory, for all testings and provings. But, far from "sitting for development", this means *standing* on principles -- alone, if need be -- in sustained effort to check the facts of life and beinghood against prevailing conceptions. While mediums "rarely, if ever, know anything about how they accomplish any feat", students of the Wisdom-Teaching strive to know what they are doing, all of the time. Self-knowledge, wisdom, and righteousness are not products of psychic development; but sound, wholesome psychic unfoldment is ultimately produced from them. Evolution is always from above, down!

Under Karma, the every-day round of activities is rich in phenomenal occurrences, to reward attentiveness and provide materials for serious pondering. For each individual, these experiences are peculiarly his own. Therein lie his especial lessons -- lessons never to be learned by witnessing the weird rites of the seance-room or by consulting "psychics". Most of us would repudiate any imputation of *clairvoyance.* "Yet", says the Teacher, "it is a faculty common to all men, though in the majority but slightly developed; but occultism asserts that were it not for the germ of this power slightly active in every one no man could convey to another any idea whatsoever." What is true of one faculty must be true of the rest. Are we always sure that the stimuli of our senses are outside and not within; or that telepathic communication is not taking place between ourselves and others, un-noted; or that our apparently free choices are not due to influences from the Astral Light impelling us? Unless entirely sure, it might pay to watch our impressions. Ignorance and heedlessness are no safeguards to the path of virtue!

Then, following day, come the "dreams and visions of the night", from which to learn still deeper truths of self-hood. The man of gross flesh travels not those mysterious pathways of Dreamland; yet "some one perceives and feels therein, and this is one of the arguments for the inner person's existence" and evidence, also, that he then "communes with higher intelligences", and is possessed of wisdom transcending that of his earthly representative. Some dreams are the chaotic effects of brain action automatically proceeding or the results of physical derangement; but the sleeper's drowsy, dormant brain could never fabricate visions of prophecy, allegory, vital suggestion, clear retrospect, or valid warning.

To the observant, waking and dreaming both bear witness to Man's psychic faculties. Fortunate he in whom these may be classified as "normal"; and wise, he who constantly checks them with doctrinal explanations and admonitions. In warning against *practices,* Theosophy embodies some of its greatest philosophical and scientific treasures. But while warning against psychic indulgences, the Teachers ask for charity towards the befuddled sufferer therefrom. The alleviation of such disabilities constitutes one of the Movement's prime purposes. The germ of psychic derangement resides in the lower nature of everyone, even as the potentialities of adeptship abide in the higher nature of even the morally broken and physically diseased medium. Were Theosophy for the pure and sound, exclusively, it might well have never been "called forth".

At first thought it seems strange to read of mankind mirroring "wonderful" and "terrible" powers. There appears nothing awesome in daily human activities; yet all force being spiritual, must it not be that even those forces ordinarily employed must actually be terrible and wonderful potencies *stepped down* to meet the needs of this workaday world? Were the hustling business man or busy housewife to watch carefully, they might discover their own use of the same processes, at least as those used in the Oriental feats, "which seem so strange to those who deny or are unaware of the postulates of occultism." A design objectivated is *precipitation;* to sustain a purpose is *concentration.* Rising superior to difficulties is *levitation;* and looking into the principles of things is *clear-seeing.* When a cause is perceived and its effect apprehended, there is *pre-visioning.* It is *second-sight* that reads between the lines and hears within the words; while compassionate understanding is true *clairvoyance,* or *spiritual-knowledge.*

No humblest act but is governed by psychic dynamics. To accomplish anything, ideas are attracted on the mental plane, cohered on the astral, and precipitated on the physical. Materials are "found", "kneaded", and combined "by adding here, taking away there, and often altering"; then all is *held* in cohesion in the completed form, even if it be by means of nail, cement, glue, or thread. Universal processes enter into the least construction, as well as into the greatest. Always, Desire, Will, Imagination, and Faith must co-operate to carry through a plan.

In the inevitable osmosis between the Eastern and Western hemispheres Souls incarnated there will sometime come here; while many living here will be re-embodied there. Then the Oriental now growing the mango-tree by the power of his focussed Will may grow an orchard in the Occident by manual labor and the sweat of his brow. Perchance it may require even greater exertion of will-power to become a successful nurseryman. It might be, as well, that the present American is too recently transferred from the older lands to be thoroughly practical here. His empire-building gives little evidence of familiarity with the true ideals of the Fathers of this country. Could a portion of our citizens be new-comers, swept off their feet by blare and rush, fascinated and be-fooled by strange, new opportunities for pleasure, and so missing the mark?

Be that as it may, balance and direction are to be found in Theosophy alone. By its practical application, men of the Orient would arouse themselves out of their lethargy; while it would supply for the Occidental that calm and deliberate action so entirely lost at present in the whirl of events. The Movement came to Westerners for their education, and that they could lend a hand in their turn to their Eastern brothers of the same *Race!* Thus enlightening and helping one another *in the true sense* the highest felicity can be reached by both East and West. Brotherhood, not psychism, is the practice that must heal the world.

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**STUDIES IN THE OCEAN OF THEOSOPHY**

**XXXVI**

ALTHOUGH the subject of *psychism* is often touched upon in the "Ocean", Mr. Judge completes the work by once more elevating a signal of warning against its practices, especially those peculiar to Spiritualism. For, as the Teacher points out, the cycle which had then almost run its course for that century would be followed by another rising tide; and if in the meantime there were "gained some right knowledge of the true philosophy of Man and Nature", the West might be "ready to bear the lifting of the veil a little more." But there must be "a reform in morals and philosophy before any great attention will be accorded to the strange and seductive phenomena possible for the inner powers of man." Today finds that new tide of psychic impulse rising; but has the Western populace earned further lifting of the veil? Is it probable that "those who know all about the psychical world, its denizens and laws", and who labor to help on the progress of race will aid the opening of our Astral faculties? How could greater powers be fostered in men employing their present abilities to betray, deceive, rob, and slay one another!

"The doctrines given in preceding chapters are those of true spiritualism", ancient of days; but the cult so inappropriately bearing this name is old, too -- as old as human folly. In India it is fittingly designated as "*bhuta* worship"; for "by it the gross and devilish, or earthly, parts of man are excited, appealed to, and communicated with", on both sides of death. The Astral corpses contacted are as comprehending as an echo, as intelligent as the reflection in a mirror. Critical analysis of their alleged messages would preclude any possibility of direction by mind or conscience. The few shreds of near-intelligence forthcoming vary with the medium and smack suspiciously of the medium's particular mental slant.

If popular spiritualistic conceptions were correct, the dwellers in Summerland should have *knowledge* of both here and there, past, present, and future. Their experiences in those realms of bliss should be at least similar. Every Soul returning to visit the earth should understand exactly how this is done and how his connection with the medium is made. None of that fair company could be untruthful or deceive or pretend to knowledge not possessed, or be puffed up over what he does have. The dead would always uplift the living. Wholesomeness would be wafted on the pure breath of the "spirits". Happy and blest, the mediumistic link between the two worlds, safeguarded and protected by his divine "controls".

However, the record of Spiritualism indicates the reverse: the communicants are consistently *ignorant;* great philosophers, supposedly, uttering "only drivel and merest commonplaces"; others claiming to be "men who lived in older civilizations" showing ignorance thereupon or merely repeating "recently published discoveries" -- in case these have been perused by the medium. Also, those happy ones "disagree among themselves" about the conditions of the after-life. The forms appearing in the seance-room waver aimlessly about, seeming not to sense where they are, how they got there, or why they came. The speaking *controls* have nothing to give as to the "*rationale* of phenomena nor of development of mediumship", yet pomposity and the assumption of high-sounding titles is their stock in trade. Their living associates "come to physical and moral grief, are accused of fraud, are shown guilty of trickery", without interference by the spirit guides "to either prevent or save." Indeed, the mediums admit that those very controls and guides do sometimes themselves "deceive and incite to fraud."

In the very few instances when the laws governing any of the phenomena have been correctly stated, the testimony was tabled. Being in direct disagreement with the theories of the cult, it was perhaps feared that the spirits might veto further "sittings". To the Theosophical student those unwelcome interlopers are of unusual interest, he being by no means devoid of a rational theory concerning their order of being. At least, there is conviction that such are foreign to the hordes of *Kama Loka.* Evidently the Spiritualists suspected this, too, judging from the promptness of their repudiation.

All things considered, "the man of materialistic science is fortified in his ridicule", but scarcely *justified;* for, after eliminating fraud and delusion, there remains a mountain of unexplained facts. Ridicule changes nothing, but is rather the coward's weapon of defense against that transcending his understanding. Not at all crediting spiritualistic theories, Theosophy still maintains that satisfactory "explanations are to be found in other theories." Prejudice is a mental flaw: the agriculturist refusing an effective cure for pests in favor of an ineffective method of his own, risks to lose his crop; the physician so addicted to his "pathy" as to scorn investigation of other remedies possibly more efficacious betrays his trust to suffering Humanity; the lawyer rejecting honest evidence in order to "win the case" terribly unbalances the scales of justice. But if all persons and classes afflicted with *prejudice* were forbidden the right to pass judgment, how many would remain to deride the Spiritualist for clinging to his belief, against the dictates of common-sense!

Addicts to spiritualistic practices should be regarded as psychically ill and treated accordingly. The best prescription for this malady is a mixture of *seeds* of rational explanation, *leaves* of sound philosophy, and *roots* of broad general principles, carefully apportioned and blended, to meet the individual needs. All necessary formulae are to be found in the manual known as *The Doctrine of the Seven-fold Nature of Man.* Of course, the patient can not be forced into the dispensary. These medicines are not for the unwilling; but many a casual contact might serve to foster willingness, or even stir the sufferer to seek out the cure. Such help is afforded not by denial of the phenomena, nor by contempt for the practice, but by friendly assurance that better explication exists. The reasons underlying the phenomena include the reasons for avoiding them. To perceive the one is to end by perceiving the other.

Nothing is too mysterious to find clarification in the Theosophical doctrines. The only limitation lies in the understanding of the investigator. But the enumeration in chapter seventeen of requirements for a perfect apprehension of "the psychic phenomena found in the history of 'spiritualism'" indicate that the fullest scope of greatest minds is necessary. No phase of knowledge seems excluded. The summation of these requirements amounts to *realization* of all forty-nine Fires of Consciousness, their fields of action, and every power, force, process, and law pertaining to them. Who, then, less than an Adept can safely indulge in psychism; and who more than an Adept would sedulously avoid the same! The plain fact is that the more mediumistic phenomena are indulged in, the less can they be understood. Such practitioners "progress" backward. Atavism, not Evolution, is the path they follow -- a path of woe, indeed!

The "Astral part of the man is now only normal in action when joined to the body"; the latter being infiltrated into the Astral model for purposes that must be fulfilled here on the physical plane. Ages hence, when those ends have been accomplished, the Astral will again "normally act without a body as it has in the far past", on its own plane, far removed from the regions of ghosts and ghouls. This fact shows that mediumship is produced by *injuring* the instrument built up by Nature. It means "to become disorganized physiologically and in the nervous system, because through the latter is the connection between the two worlds." Through this rift, "the unknown forces rush in" from the grosser part of Nature, which, being nearest to us, "affects us most". From this follows victimization to "the vile thoughts of all men" and subjection to "the influence of the shells in *Kama Loka."*

However pure the original motive of a medium, the door he has torn open is open to *all,* good or bad. Contact with the motley array thus finding such easy access leads to the terrible dangers and demoralization pictured by Man's divine Friends, down the ages. If money be taken for the practice, "an additional danger is at hand, for the things of the spirit and those relating to the astral world must not be sold." Any selfish ends, even mere curiosity, in the attempt to acquire psychic powers incur grave hazards. "Equally improper is the manner of the scientific schools which without a thought for the true nature of man indulge in experiments in hypnotism in which the subjects are injured for life". "The Lodge of the Masters does not care for Science unless it aims to better man's state morally as well as physically, and no aid will be given to Science until she looks at man and life from the moral and spiritual side." Perhaps Science feels that she has no need of Masters' aid; but, if so, she stays her progress more than she dreams.

Dire as are these various pollutions of the evolutionary stream, their consequences may be even more far-reaching than at first appears. For no action takes place outside of *Life;* hence, "lives" can act upon nothing save other "lives". Spiritualistic phenomena are produced by action upon astral and elemental lives, in evolution like every thing else. When these shall have reached the *animal grade* in the School of Existence, might not the magnetic rapport now set up with them through mediumistic practices sometime, in a future Day, draw the responsible individuals to them in a calamity similar to that of our fourth Round? The degrading and defiling character of the connections established seems to place such a speculation not beyond the pale of possibility, if not of probability; especially as the debacle depicted in chapter fifteen was the perpetuation of a like mistake in a prior period.

Yet, the harmful lines already started could be largely off-set, were the wrong to be recognized and mitigating causes produced. He who has battled on the adverse and destructive side can as valiantly battle on the constructive side. On the field of Kurukshetra all forward movement has to be won by strenuous effort; struggle to regain lost ground is as worthy as any other effort. Even the mental voyage across "The Ocean of Theosophy" is accomplished by seventeen stages, each of which represents a battle against preconceived ideas. In these mighty engagements of the Great War, the chief foes to be overcome are the protean personal-god idea, false self-identification, the one-life basis of evaluation, and straight-line evolution -- all, agents of Materialism and employed for its strategy in resistance of Spiritual conquest.

Eventually Spirit shall win. Then Arjuna, the Prince of the Pandus, having entered his kingdom, shall once more dwell secure in the Temple of Solomon lighted by *Manas* and warmed by *Buddhi.* Yet looking back over the long, hard march, the Soul-Man may even rejoice that he did once lose his inheritance, for the sake of the strength, wisdom, and compassion acquired in its regaining. For the assistance of exiled *Arjunas* wandering and confused in the wilderness of matter, Mr. Judge submitted the "Ocean of Theosophy" "to its readers in every part of the world."

*(Conclusion of Series)*

COMPILER'S NOTE: The following is a separate item which followed the above article but was on the same page. I felt it was useful to include it here:

**"A WARRIOR FOR TRUTH"**

Out of the turmoil and the strife of an apparently untamed life may arise one who is a warrior for Truth. A thousand errors of judgment made by an earnest student, who, with a pure and high motive, strives to push on the Cause, are better than the outward goodness of those who are judges of their fellows.

--William Q. Judge