

William Quan Judge  
*The Heart Doctrine*

**The Heart Doctrine is Lord Buddha's Law**

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

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

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



## Foreword

Nine articles by William Quan Judge, originally published in *The Path*, *The Irish Theosophist*, *Lucifer*, and other theosophical assemblies, were compiled by BP Wadia in “The Heart Doctrine,” a memorial volume to honour the centenary of WQ Judge’s birth:

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

When we first uploaded this compilation (v. 7.10-11), we included “Seership” by Murdhna Joti<sup>2</sup> which we have assumed to be another pen name for WQ Judge. We have since become aware that Murdhna Joti was Bowaji, also known as S Krishnamachāri, author of the controversial “Living the Higher Life” that appeared in *The Path* July & August, 1886 (pp. 114 & 152).<sup>3</sup>

HP Blavatsky in a letter to WQ Judge dated July 27, 1886, wrote:

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

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

EDITORS

### Abridged sources of reference

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

WQ Judge’s works have been republished in:

Eklund D (Comp.). *Echoes of the Orient: The Writings of William Quan Judge*. San Diego: Point Loma Publications, Inc., 1975-1987. Vol. 1: publ. 1975. Vol. 2: publ. 1980. Vol. 3: publ. 1987. Index Vol. 4: publ. 1993. Second revised ed. [4 Vols.]; Pasadena: Theosophical University Press, 2009, 2010, 2011.

TS Pasadena has much of the old *Path* magazine online. This selection is at:

[http://www.theosociety.org/pasadena/path/v10n06p178\\_notes-on-the-bhagavad-gita.htm](http://www.theosociety.org/pasadena/path/v10n06p178_notes-on-the-bhagavad-gita.htm)

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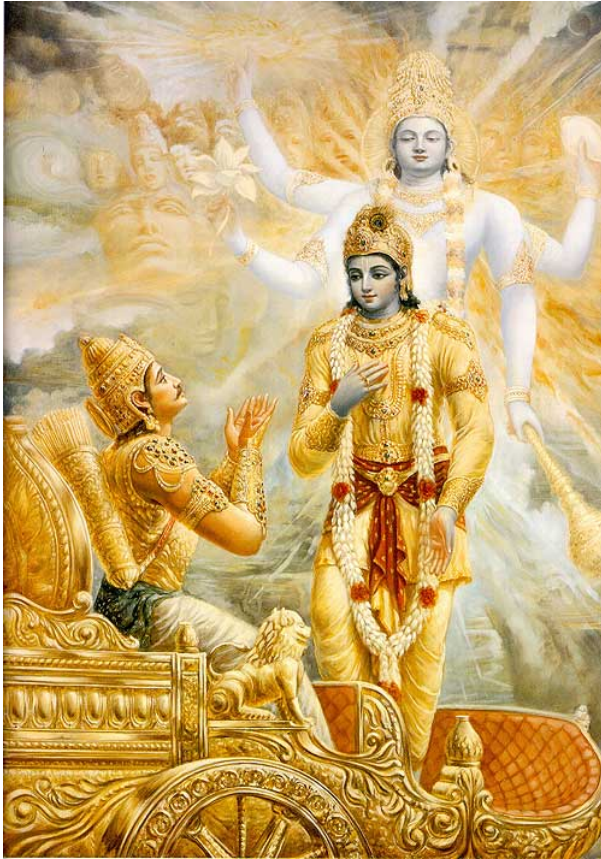
<sup>2</sup> *The Path*, Vol. I, p. 14, April 1886; [republished in: “The Heart Doctrine,” pp. 91-106.]

<sup>3</sup> Also cf. “Theosophic Morals – A.P. Sinnett,” *ibid.* September 1886



## WE ARE ALL ARJUNAS

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



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

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

for advice and receives it through eighteen chapters. All of this has significance.

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

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

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



those of us who are inwardly and outwardly engaged in the Theosophical movement for the good of others, have been in a similar movement before this life.

This being so, and there being yet many more lives to come, what is the reason we should in any way be downcast? The first chapter of the Book is really not only the survey of the armies, but also the despondency of the principal person — Arjuna. He grows downcast after looking over all the regiments and seeing that he had, on both sides, friends, teachers, relatives, as well as enemies. He falters because want of knowledge prevents him from seeing that the conflict and many apparent deaths are inevitable. And Krishna then proceeds to give him the true philosophy of man and the universe so that he can either fight or refrain from fighting, whichever he sees at any time the best.

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

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

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

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



The generality of men have many and widely branching objects for mental devotion. It is a devotion to sense, or to self, or to wrong belief or to improper practice. But the follower of the *Bhagavad-Gita* gradually comes to see that the true devotion is that which has but one object through all changes of scene, of thought, or of companionship. That object is the Self which is all in all. The Self, as object, is immovable, whereas the objects taken up by the unwise are movable and transitory.

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

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

“Firmly persisting in yoga perform thy duty.”

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

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

But there is a greater unhappiness and misery caused by acting, as is the usual way, for the sake of results. It is this that causes rebirth over and over again unendingly. It is by this that the great humdrum mass of men and women are whirled around the



wheel of rebirth for ages, always suffering, because they do not know what is happening to them, and only by an accident altering the poor character of births incessantly repeated.

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

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

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

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

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

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

WILLIAM BREHON



## EACH MEMBER A CENTRE

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

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second edition, Pasadena: Theosophical University Press, 2009, pp. 490-91.

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

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

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

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

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

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



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

WILLIAM Q. JUDGE



Circle of Friends by Charles Bragg



## THREE GREAT IDEAS

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

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

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

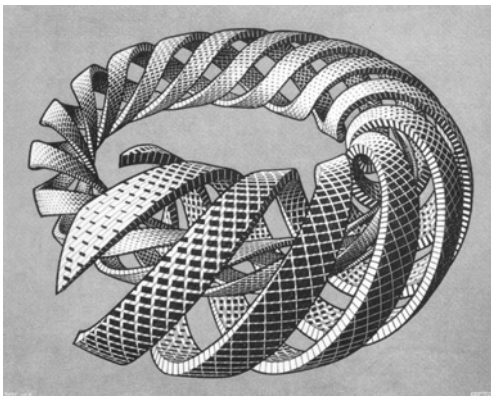
*The first idea* is, that there is a great Cause — in the sense of an enterprise — called the Cause of Sublime Perfection and Human Brotherhood. This rests upon the essential unity of the whole human family, and is a possibility because sublimity in perfectness and actual realization of brotherhood on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

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

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

Let us not forget these three great ideas.

WILLIAM Q. JUDGE



## UNIVERSAL BROTHERHOOD A FACT IN NATURE

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

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

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

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



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

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

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



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



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

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

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



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

WILLIAM Q. JUDGE



Apollo Playing the Lute (1874) Briton Rivière



## THEOSOPHICAL STUDY AND WORK

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

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

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



the immediate associates but also projects into the great universal current an influence that has its weight in the destiny of the race. Some of these golden words are as follows: [See *B.C.W.*, Vol. XI, pp. 168-69.]

Let not the fruit of good karma be your motive; for your karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others." Hence, if the motive be for yourself it is selfish and can only generate a double effect — good and bad — and will either nullify your good actions or turn them to some other man's profit. . . . There is no happiness for one who is ever thinking of self and forgetting other selves. . . .

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

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



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

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

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

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

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



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

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

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

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



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

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

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

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

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

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



compelled from within to believe. The ethics of theosophy as enforced and illuminated by these twin doctrines should therefore be the object of our search and promulgation.

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

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

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

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

*Second*, by regular attendance and meetings.

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

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

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

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



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

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

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

And for those who desire to find the highest ethics and philosophy condensed in one book, I would recommend the *Bhagavad Gītā*, studied with the aid of such lectures as those of our Hindu brother — now deceased — Subba Row of Madras. They have been reprinted from the *Theosophist* and can be procured by any one.<sup>4</sup> In the *Secret Doctrine* Mme. Blavatsky says: “The best metaphysical definition of primeval theogony in the spirit of the Vedantins may be found” in these lectures.

In the conclusion of *The Key to Theosophy*<sup>5</sup> H.P. Blavatsky, speaking of the future of the Theosophical Society, writes:

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

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<sup>4</sup> [*The Theosophist* for Feb., March & June, 1887; and *Notes on the Bhagavad Gītā*, T.U.P., Pasadena. — Dara Eklund]

<sup>5</sup> [Paraphrased from pages 304-6. — Dara Eklund]



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

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

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

WILLIAM Q. JUDGE, F.T.S.



The apple cake recipe by Jacek Yerka



## HOW SHOULD WE TREAT OTHERS?

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

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

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

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

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



resistance, the insistence upon rights on all occasions — all of which means the entire lack of charity and mercy — will bring consequences as certain as the rising of the sun tomorrow.

What are those consequences, and why are they?

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

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

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



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

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

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

Self-love and what people call self-respect may shrink from following the Adept's view I give above, but the Theosophist who wishes to follow the law and reduce the general sum of hate will know how to act and to think, for he will follow the words of the Master of H.P.B. who said: "Do not be ever thinking of yourself and forgetting that there are others; for you have no karma of your own, but the karma of each one is the karma of all." And these words were sent by H.P.B. to the American Section and called by her words of wisdom, as they seem also to me to be, for they accord with law. They hurt the *personality* of the nineteenth century, but the personality is for a day, and soon it will be changed if Theosophists try to follow the law of charity as enforced by the inexorable law of karma. We should all constantly remember that if we believe in the Masters we should at least try to imitate them in the charity they show for our weakness and faults. In no other way can we hope to reach their high estate, for by beginning thus we set up a tendency which will one day perhaps bring us near to their development; by not beginning we put off the day forever.

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## MESMERISM

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

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

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

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



state of things until the researches into what is now known as hypnotism brought that phase of the subject once more forward, and subsequently to 1875 the popular mind gave more and more attention to the possibilities in the fields of clairvoyance, clairaudience, trance, apparitions, and the like. Even physicians and others, who previously scouted all such investigations, began to take them up for consideration, and are still engaged thereon. And it seems quite certain that, by whatever name designated, mesmerism is sure to have more and more attention paid to it. For it is impossible to proceed very far with hypnotic experiments without meeting mesmeric phenomena, and being compelled, as it were, to proceed with an enquiry into those as well.

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

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

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

This aura, then, is thrown off by the mesmerizer upon his subject, and is received by the latter in a department of his inner constitution, never described by any Western experimenters, because they know nothing of it. It wakes up certain inner and non-physical divisions of the person operated on, causing a change of relation between the various and numerous sheaths surrounding the inner man, and making possible



different degrees of intelligence and of clairvoyance and the like. It has no influence whatsoever on the Higher Self,<sup>6</sup> which it is impossible to reach by such means. Many persons are deluded into supposing that the Higher Self is the responder, or that some spirit or what not is present, but it is only one of the many inner persons, so to say, who is talking or rather causing the organs of speech to do their office. And it is just here that the Theosophist and the non-Theosophist are at fault, since the words spoken are sometimes far above the ordinary intelligence or power of the subject in waking state. I therefore propose to give in the rough the theory of what actually does take place, as has been known for ages to those who see with the inner eye, and as will one day be discovered and admitted by science.

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

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

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

They are divided into many classes and grades, and each one of them has a whole series of ideas and facts peculiar to itself, as well as centres in the ethereal body to which they relate. Instead now of the brain's dealing with the sensations of the body, it deals with something quite different, and reports what these inner organs see in any part of space to which they are directed. And in place of your having waked up

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<sup>6</sup> Ātma, in its vehicle Buddhi. [ED.]



the Higher Self, you have merely uncovered one of the many sets of impressions and experiences of which the inner man is composed, and who is himself a long distance from the Higher Self. These varied pictures, thus seized from every quarter, are normally overborne by the great roar of the physical life, which is the sum total of possible expression of a normal being on the physical plane whereon we move. They show themselves usually only by glimpses when we have sudden ideas or recollections, or in dreams when our sleeping may be crowded with fancies for which we cannot find a basis in daily life. Yet the basis exists, and is always some one or other of the million small impressions of the day passed unnoticed by the physical brain, but caught unerringly by means of other sensoriums belonging to our astral double. For this astral body, or double, permeates the physical one as colour does the bowl of water. And although to the materialistic conceptions of the present day such a misty shadow is not admitted to have parts, powers, and organs, it nevertheless has all of these with a surprising power and grasp. Although perhaps a mist, it can exert under proper conditions a force equal to the viewless wind when it levels to earth the proud constructions of puny man.

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

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

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

These all have to do with the phenomena of mesmerism, although there are those who may think it not possible that mucous membrane or skin can give us any



knowledge. But it is nevertheless the fact, for the sensations of every part of the body affect each cognition, and when the experiences of the skin cells, or any other, are most prominent before the brain of the subject, all his reports to the operator will be drawn from that, unknown to both, and put into language for the brain's use so long as the next condition is not reached. This is the Esoteric Doctrine, and will at last be found true. For man is made up of millions of lives, and from these, unable of themselves to act rationally or independently, he gains ideas, and as the master of all puts those ideas, together with others from higher planes, into thought, word, and act. Hence at the very first step in mesmerism this factor has to be remembered, but nowadays people do not know it and cannot recognize its presence, but are carried away by the strangeness of the phenomena.

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

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

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

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



The mesmeric fluid brings this paralyzing about by flowing from the operator and creeping steadily over the whole body of the subject, *changing the polarity of the cells in every part* and thus disconnecting the outer from the inner man. As the whole system of physical nerves is sympathetic in all its ramifications, when certain major sets of nerves are affected others by sympathy follow into the same condition. So it often happens with mesmerized subjects that the arms or legs are suddenly paralyzed without being directly operated on, or, as frequently, the sensation due to the fluid is felt first in the fore-arm, although the head was the only place touched.

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

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

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

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

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



power to resist the impact and war of the material molecules being exhausted, the sleep of death supervenes.

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

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

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

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

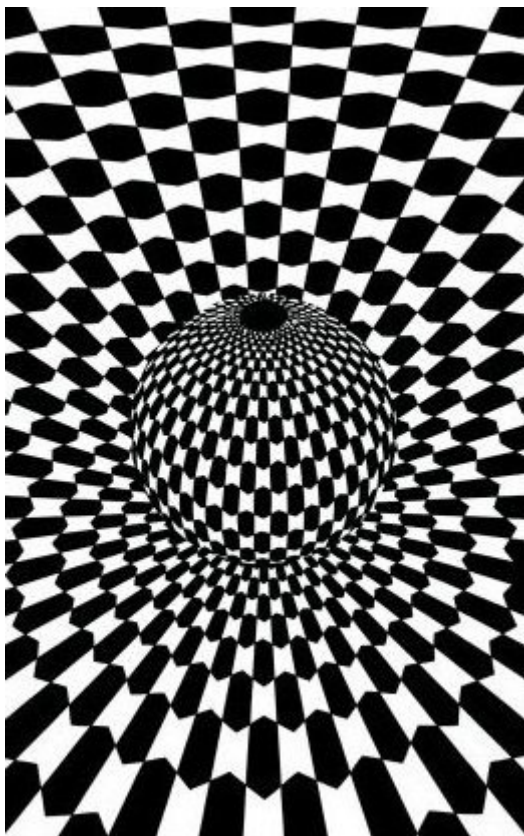
Take an instance: A. was a mesmerizer of C., a very sensitive woman, who had never made philosophy a study. A. had his mind made up to a certain course of procedure concerning other persons and requiring argument. But before action he consulted the sensitive, having in his possession a letter from X., who is a very definite thinker and very positive; while A., on the other hand, was not definite in idea although a



good physical mesmerizer. The result was that the sensitive, after falling into the trance and being asked on the question debated, gave the views of X., whom she had not known, and so strongly that A. changed his plan although not his conviction, not knowing that it was the influence of the ideas of X. then in his mind, that had deflected the understanding of the sensitive. The thoughts of X., being very sharply cut, were enough to entirely change any previous views the subject had. What reliance, then, can be placed on untrained seers? And all the mesmeric subjects we have are wholly untrained, in the sense that the word bears with the school of ancient mesmerism of which I have been speaking.

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

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## THE SHEATHS OF THE SOUL

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

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

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



The number of sharply defined sheaths of the Soul is seven, but the sub-differentiations of each raises the apparent number very much higher. Roughly speaking, each one divides itself into seven, and every one in each collection of seven partakes of the nature of its own class. There may, therefore, be said to exist forty-nine sheaths possible of classification.

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

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

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

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

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

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

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

And when to this is added a partial touch of some minor physical sub-divisions of the sheaths, then delusion is made more complete, because the experience of a single set of cells is taken for the whole and reported, by means of the brain, in the lan-



guage used by a normal being. Indeed so vast are the possible combinations in this department that I have only mentioned a few by way of illustration.

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

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

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

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