

PATH CORRESPONDENCE

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A CHAT WITH CORRESPONDENTS

CORRESPONDENCE

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ON EVOLUTION

A correspondent of PATH says:

I am unable to get a comprehensive view of evolution theosophically. Does a "round" mean once around the 7 planets which belong to the earth chain? If so, how is the moon our parent?

A round means a going once around the seven globes of the earth-chain. It was also called a "ring." Some have confused it with incarnating in the seven races on any one planet. The seven races have to go seven times around the seven globes of this chain, developing in each the characteristics of each, which cannot be obtained in any other way.

There are seven globes in the chain, of which the earth is one. The other six are not visible to us, as they are made of matter in a different state, and on a different plane from matter as we know it and see it. The first race began on Globe No. 1 and carried on evolution there, and then went to Globe No. 2, and so on all around the seven. This it did seven times. Race No. 2 proceeded similarly, having in its possession all that was gained by No. 1. We are now the Fifth Race engaged in going round the whole chain; hence we are called those of the Fourth Round, but are the Fifth Race. We must go round the whole chain of 7 planets 3 times more before as a race we are perfected.

When the Seventh Round is finished, as well as the halt for rest that follows, we begin again as a Sixth Race and go through Seven Rounds as such. When that is concluded we begin as the Seventh Race and repeat the process of Seven Rounds through the chain, thus bringing the grand evolution for this chain to a perfect end. After that we pass on upon a higher plane, the possessors of all the

knowledge and development acquired during that sevenfold progress. This is the outline of the grand scheme, and, as you see, includes the whole series of seven planets.

But in every round of planets, on each one, and in each race as it begins and proceeds, there are many sub-races, root races, and offshoots, all necessary in the process of development for each race. For a race cannot spring up in a moment, out of nothing; it must grow forth from something. Therefore a new race is made by offshoots making sub-roots that finally grow slowly in the main race which will be. This is occurring in America, and hence here is afforded a present and perfect illustration. For here many examples of various root and sub-and offshoot races coming together, by generation of children among themselves, are producing the sub-root for the new race. This process will go on for a long period, during which old, decayed branchlets and offshoot families and races will be absorbed into the new growing stem, and when the time is ready—a long way off—for the new race, all will have to migrate to the next planet.

It is now plain that *ring* and *round* do not mean the process of going through the race in its process of formation on any planet, as its beginnings come on and are finally replaced by its finished product, but that these words refer to the grand march around the whole chain of globes, of which this earth is the fourth.

The question about the moon ought now to be clear, it is evident that the moon is not one of the 7 planets. By reading the *Secret Doctrine* we see that the moon is a *deserted planet* on the same plane as the earth—a fourth-round globe of a previous manvantara. It is the old fourth globe of an old chain, and is the parent of the earth, while the other six globes of our chain have similar parents, visible only from those globes. It is our parent because we came from it when the hour struck, long ago, for the migration from it of the humanity that had thereon passed through its grand sevenfold pilgrimage. In like manner, some future day, this earth will become “a moon” to some newer planet not now born.

Ques. 2—If the prototype of all forms has always existed, how can new forms come through evolution of the physical or material?

New material forms may come, but they are not prototypes. The latter are not material, therefore no confusion between the two can exist. There is evolution of material forms, but prototypes remain unaffected. This is a question which requires the questioner to look up exact meanings of the words used by him. It is not substantial. Fix the true meaning and the confusion will vanish.

Ques. 3—If man made his first appearance as a material body, why does the embryo pass through all the changes, vegetable and animal, before birth?

It is the order of nature. All the atoms have to grow used to their work before they can do it well and quickly. At first as astral atoms only, they do it over and over again until all the atoms acquire the *habit* of doing it without fail. They then go on to other work. This having been the way for ages, the human body is now gestated in nine months, whereas at earlier periods such gestation took years, later on fewer years, and finally as now. In future times the process will be finished more quickly, and then the embryo will pass through all these old states almost instantaneously. The reason, therefore, is that the physical human molecules of this period of evolution have only acquired the ability to pass through the series in nine months, as a result of millions of years of prior slow work. For nature goes by steps, one at a time. The embryo exhibits these phases because there are still left in the matter used the old impressions, and racial evolution is gradually wiping them out by transforming them into new organs, by eliminating those not useful and by condemning others. When the work is fully understood by *every atom* so that it acts with unerring, machine-like precision, it will be possible to bring out a body in a very short space of time.

Path, July, 1892

or bodies from the first to the seventh in Seven Rounds or Seven Cycles [p. 159].

THE EARTH-CHAIN OF GLOBES

The Editor has handed me a communication from a reader upon this subject which I insert here, as it on the one hand shows a very common defect of students—inaccuracy of reading, thought, and reference, and on the other will serve as a question which arises in other minds. It reads:

Please state in reference to the *Earth Chain of Globes* whether it is meant to be conveyed on page 159 of *S. D.* Vol. 1 that the “seven globes from the 1st to the 7th proceed in seven Rounds,” that *each globe revolves seven times around the World Chain with its own particular development* [say *the Mineral Kingdom*], before the next in order [say *the Vegetable Kingdom*] appears on Globe A? Or does the Mineral Kingdom only go *once* around the World Chain from 1 to 7? In *Esoteric Buddhism*, page 91, it is stated that the several kingdoms pass “*several times* around the whole circle as minerals, and then again *several times* as vegetables,” but there is no distinct statement of this in *S.D.*—Yours, IGNOTUS.

Inaccuracies like those in the foregoing are not uncommon. They are constant and all-pervading. It is probably the fault of modern education, accentuated by the reading of a vast amount of superficial literature such as is poured out day by day. Any close observer can detect the want of attention displayed in metaphysical studies in contrast with the particular care given to matters of business and practical affairs of life. All those who are studying Theosophy ought to make themselves aware of this national defect, and therefore give the strictest attention to what they read upon metaphysics and devote less attention to the amount of such reading than to thinking upon what is read.

In the first place, the *Secret Doctrine* does not say on the page quoted, nor anywhere else, what “Ignotus” writes. Instead of reading as quoted, the passage is:

I. Everything in the metaphysical as in the physical Universe is septenary, [p. 158] . . . *The evolution of life proceeds on these seven globes*

I insert in italics the omitted words, the word *proceeds* having been put out of its place by “Ignotus.” The error makes a completely new scheme, one unphilosophical and certainly not given out by the Masters. But though some may wonder why I notice such a false assumption, it is right to take it up because it must have arisen through carelessness, yet of such a sort as might perpetuate an important error. It follows from the restoration of the passage that the Globes do not “revolve around the world chain.” The supposition of the correspondent is not peculiar among the many hurried ones made by superficial readers. He first assumed that the various globes of the Earth-Chain revolved, in some way which he did not stop to formulate, in seven rounds—I presume in some imaginary orbit of their own—in what he called the “world chain,” and then he went on adapting the rest of the evolutionary theory to this primary assumption. By reading the *Secret Doctrine* and the former articles on this subject in the PATH, the point in question will be made clear. Evolution of the monad, which produces and underlies all other evolutions, proceeds on the seven planetary bodies of any chain of evolution. These seven places or spheres for such evolution represent different states of consciousness, and hence, as written in the *Secret Doctrine* and attempted to be shown in these articles, they may and do interpenetrate each other with beings on each. Therefore all such words as “round,” “around,” “chain,” and the like must be examined metaphysically and not be allowed to give the mind a false notion such as is sure to arise if they are construed in the material way and from their materialistic derivation. “To go around” the seven globes does not mean that one passes necessarily from one place to another, but indicates a change from one condition to another, just as we might say that a man “went the whole round of sensations.”

As to the other questions raised, *Esoteric Buddhism* is right in saying that the monads pass *several* times around the globes as minerals and vegetables, but wisely does not make the number and order very definite. In the *Secret Doctrine* one of the Masters writes

that at the second round the order of the appearance of the human kingdom alters, but the letter goes no farther on that point except to say, as is very definitely put in the *Secret Doctrine* on p. 159, para. 4;

The Life Cycle . . . arrived on our Earth at the commencement of the Fourth in the present series of life-cycles and races. Man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter *having to develop and continue its further evolution through man*.

This states quite distinctly (a) that after the second round the order alters, and (b) that in the fourth round, instead of animals appearing as the first moving forms for the monads to inhabit, the human form comes first, preceded by mineral and vegetable, and followed by the brute-animal.

This change always comes on at any fourth round, or else we never could have evolutionary perfection. Other monads come originally from other spheres of evolution. In a new one such as this the preliminary process and order of mineral, plant, animal, human must be followed. But having in two or three rounds perfected itself in the task, the monad brings out the human form at the turning point, so that man as the model, means, guide, and savior may be able to intelligently raise up not only humanity but as well every other kingdom below the human. This is all made very clear and positive by repeated statement and explanation in the *Secret Doctrine*, and it is a matter for surprise that so many Theosophists do not understand it.

For fear that the present may be misunderstood I will add. Although the order of appearance of the human form alters as stated, this does not mean that the whole number of natural kingdoms does not make the sevenfold pilgrimage. They all make it, and in every round up to and including the seventh there are present in the chain of globes elemental, mineral, vegetable, animal, and human forms constituting those kingdoms, but of course the minerals and vegetables of the seventh round and race will be a very different sort from those of the present.

But as what a Master has said hereon is far better than my weak words, I will refer to that. Thus:

Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms, and works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material.

WILLIAM BREHON

Path, April, 1893

KALI YUGA AND THE COMING RACE

(1) How many years are there in Kali Yuga? (2) Will the sixth sub-race begin very soon, that is, will it be at the end of the cycle of the first five thousand years of Kali Yuga? (3) Cannot a person of the fifth race come near where the sixth race shall live?

(1) Kali Yuga is said by the Brahmins and by the *Secret Doctrine* to be 432,000 years long. We will have to accept the calculation for the present.

(2) Many thousands of years will pass before the next race will be here, and you will have died several times over before that, and also it is probable you will be one of that race unless you go to some other planet. You have made the error of supposing that the end of the cycle in 1898 is the end of the race. It is not. It is but a minor cycle, though quite important in its way. Hence—

(3) As we, including you, will be members of the new race in all probability if we take advantage of our opportunities, there is no profit in the question or its answer, for the sixth race not being due for so many centuries, and you being eligible for membership in it, there is no sequence. When the sixth race has fully come, many degenerate examples of the bodies of the fifth will be here with it and among it, but no special place will be kept for its development.

Path, January, 1895

THEOSOPHY

[A LETTER FROM A FRIEND]

DEAR BROTHER:

“It rejoices us all here more than I can tell you, to know that you have made such a start in America with Theosophy. We have had so many things to pull us back, that it has been quite as much as we could manage to keep our heads above water, and this not so much from the action of our enemies as from the apathy of our friends. It is strange to me to see how little faith there is in the power of truth, even among those who ought to realize this most strongly. Why should we fear and fold our hands when men speak evil of us or of the cause; why should we imagine that any attack on individual members can effect the position we take as a group or that theosophy can be endangered thereby? How few understand what theosophy is; they look upon it as solely an intellectual movement that can be damned by the folly of its adherents; they little dream of the strength that underlies the apparently inconsistent workings of this manifestation of truth which we call the Theosophical Society. And there is one thing which I believe establishes more than any other, the fact that the Society as a whole has true vitality within it, and that is the visible action of Karma in its developments.

“See how the mistaken value given to phenomena in the early history of the Society, brought immediately its Karmic development in the troubles then, and whenever any undue importance has been given either to individualities or any particular line of practice, it is always on that particular point that the next attack comes. So that while fully realizing that as an organization, the T. S. is defective in some things, I yet believe that there is a power within it that will purge it from its

defects and carry it on in spite of the attacks of its enemies and what is worse still, the follies of its friends. What I do feel more and more is the necessity that we should remember and constantly keep before us what it is we are working for and not think we accomplish our end when we number our converts in the world of fashion, and gather around us men and women who vainly hope for psychic powers and the arts of fortune telling and reading the future. I do not fear black magic in our midst, but I do feel very strongly that there are many who will sink to the level of mere wonder-seekers and that they will become the prey of elemental influences.

“What can be done to make men realize, as you say, a sense of universal brotherhood and the true meaning of Theosophy. Well, let us join you in America and the few here who do realize that psychism is not spirituality, and let us try to stir the hearts of men with the living truths of Theosophy.

“I am most anxious, and have been for a long time, that we should address ourselves to another stratum of society than that (the intellectual and the fashionable) which we have sought. It is not that I would depreciate intellect; if I err in that matter it is in putting too much stress on intellectual development. But I am beginning to realize that the lower intellect can only deal with physical facts and that it can never develop ideas; these can only be apprehended by the higher intellectual faculties, and the ethical and emotional nature of man has also its higher and lower aspects.

“I wish very much that we had a literature calculated to appeal to the general masses, and I think that we should resolutely turn our attention to this object. I think the little book that Dr. Buck has just published very useful and I should be glad to see many more such little works treating of the various points of doctrine such as Reincarnation, Karma, &c. It is also encouraging to see such efforts as that contained in the small book lately out— *What is Theosophy?* Doubtless, in connection with that, for it seems to have been written for the author’s children, you will call to mind what was written by one of the adepts, not so long ago: ‘there is a great likelihood that the sons of theosophists will become theosophists,’ and will quite agree

with me in the idea that we need a literature, not solely for highly intellectual persons, but of a more simple character, which attempts to appeal to ordinary common-sense minds, who are really fainting for such mental and moral assistance, which is not reached by the more pretentious works. Indeed, we all need this. It is fortunate that we have been able to live through the tide of mere psychism and bare intellectuality which threatened nearly to swamp us. And you know to whom we owe our escape, and now, that there are ten or twelve members left who are prepared to work on independently of perturbation, I think it a clear gain. What does it matter to us whether H. P. Blavatsky has or has not fulfilled all of her duties, or whether investigation has cast doubt into the minds of some. In so far as she has done her duty, her work will remain, and if perchance she has come to the end of her capabilities—which I do not admit—it is for us to carry on what she has thus far done.

“In America I hope you will not fall into running after wonders and psychic gifts to the detriment of true philosophical and moral progress.

“Believe me to be, fraternally yours,

A “

NOTE—The whole of this letter should be carefully studied, and in particular the point that Karma brings its attacks just on the point or persons where or by whom stress has been laid on phenomena. It may be accepted as almost axiomatic by our members, that if any group or single person has paid too undue attention to phenomena, to as-tralism, psychism, or whatever it is called, there will develop the next trouble or attack upon the Society. It has been authoritatively stated by one of the great Beings who are behind this movement, that *it must prosper by moral worth and philosophy, and not by phenomena*. Let us well beware then. Phenomena, powers—or *siddhis* as the Hindu say—are only incidental. Our real object is to spread Universal Brotherhood, in which task we necessarily explain phenomena, but the Society is not a *Hall for Occultism*, and that has also been asserted by an adept in India in reply to letters written him by certain well-known Englishmen who desired to establish a Branch then which should control all literature and phenomena. There are no secrets to be given out to any select persons, for no one receives a secret inaccessible to the rest, *until he has acquired the right to it*, and the proper sense to know when and to whom it is to be given out.—Ed.

Path, May, 1886

ASTROLOGICAL

Over the ambitious signature of “Magus” a correspondent asks in your July issue, “What is planetary influence and how does it act on man?” “Nemo” in his reply answers other questions but fails to answer this one.

Not being myself a Magus I will not assume to fully describe planetary influence, since to do so would lead us into realms quite beyond our comprehension. But we will get a better idea of the subject by recollecting that the ancients always considered the “ambient”—or entire heaven—at birth, as being that which affected man, and that planets were only the pointers or indices showing when and where the influence of the “ambient” would be felt. The modern astrologers, following those great leaders, but unable to grasp the enormous subject, reduced the scheme to the *influences of planets*. They have thus come to leave out, to a great extent, influences cast by powerful stars, which often produce effects not to be sought for under planets: “When such stars have rule nor wise nor fool can stay their influence.” The planets were held, rightly as I think, to be only foci for “the influence of the whole ambient,” having however a power of their own of a secondary nature exercisable when the ambient influence was weak.

When London was burnt a mighty star—not a planet—had rule, and Napoleon was prefigured by a star also, his fall being due in fact to the aspect of the heavens *as a whole*, and not to the ruling of Wellington’s signifier. A slight accident might have thrown the power of the latter out of the horary field. Similarly, the cyclic vicissitudes of this globe will not be shown by any planetary scheme, but by certain *stars* that fix the destiny of poor Earth. When they have their day and term the wise man will be unable to rule his own stars or any others.

WILLIAM Q. JUDGE

Lucifer, September, 1888

A WORD ON PRONOUNS

It is claimed that civilization cannot alter the nature of the savage. If there be any withdrawal of the restraining influences of civilization, his tendency is inevitably “back to the blanket,” and to snake-worship, or whatever form of worship his ancestors may have been given to. This desire to fall down and worship something, or somebody, appears to be one of the proclivities of the human mind not to be eradicated,—not in this age, at least. It was born in the blood, and does not seem to have been civilized out of it, whether the blood be black or white. Carlyle calls it “hero-worship.”

These reflections were started by seeing the personal pronouns of the Himalayan Brothers printed with “caps,” as the printers say. As, in their case, the name “Brothers” has become a proper name, it may legitimately be capitalized to distinguish it from the name of any, or all other, brothers; but why capitalize their pronouns? Those referring to Christ are usually printed with caps, but it would seem much better to omit them. Can a capital letter add to his glory, or the absence of it detract therefrom? Neither does it add to that of the Himalayan Brothers. The only thing it does do is, in some sort of fashion, to gratify the craving of the human heart to worship in some way, even if it be only the weak sort of adoration expressed through an enlarged letter. These Brothers themselves, if they are what they are represented, would, I fancy, look upon these capitalized pronouns (if their attention were called to them at all) with a smile of pity for this desire to worship and adore. They, of all others, would not wish this empty honor. The higher one rises in the scale of life, the farther the desire for worship and empty honors recedes from him or her. Let us honor all true worth and nobility of character, but never “crook the pregnant hinges of the knee” to any. The Brothers on the Asiatic

mountains are simply human like the rest of us, for have we not all within us the promise and the potency of that higher life which awaits but our self-sacrificing efforts to develop it? While we all have the germs of adepthood within us, but few have the character to lead a life that shall bring it out. And so we may justly honor those who do succeed, but the silly worship of the past let us strive to outgrow.

FRANCES ELLEN BURR

NOTE—We have printed the above because the subject has been referred to before by us, and we think the ideas expressed are of some importance—to students, but not to the “Brothers” spoken of by the writer. We distinctly disagree with Miss BURR when she describes the capitalizing in PATH or elsewhere of the pronouns used for the “Brothers” as “hero worship,” and also with her suggestion that the use of such capitals shall be dispensed with. Her article has not been thus *disfigured*, since she herself omitted the caps. Nor can we agree that the Adepts referred to are, as she says, “simply human like the rest of us,” for that statement is too Americanly independent for us to adopt it, and also somewhat wide of the mark.

True independence we believe in, but not in that sort which, merely from the influence of ideas of political freedom based on theoretical equality, causes a man to place himself on such an equal footing with others that he will not accord to beings infinitely beyond him in degree the highest marks of respect.

Sages do not concern themselves with small questions of etiquette or address, but that should not prevent us when we write to each other of those sages from capitalizing the pronouns used. Every one is at liberty to do this if he pleases, or to refrain; and we have no blame to attach. But the Adepts, while human, are not “simply like the rest of us.” The highest divine being is truly a human ego in perfection, but the difference between the state of such an ego and these lower un-perfected human gods is beyond our power to measure. And the difference is so great that the writer’s second last sentence should be altered to read that, “while a few amongst tens of *thousands* have the power to strive for Adeptship, hardly one in all those thousands is able to comprehend the Mahatma as He is.”—ED.

Path, April, 1889

such thinkers it can be gathered that the ancient *Bhagavad-Gita* is true where it says, that “whatever nature a man thinks on when he abandons the body at last, to that only does he go, having been always conformed to that nature,” and such is the doctrine of Swedenborg.

Path, November, 1887

AUTHORITY

We have received the following from California:

In the July PATH Is an article entitled—“Shall We Know Our Friends in Heaven?” I would like to ask if the Swedish Seer Swedenborg, has not answered that question to the satisfaction of theosophists. If he is accepted as an authority I should think his answer complete and satisfactory.

YOURS,

E.W.F.

Inasmuch as theosophists are of all shades of belief, and as Swedenborg was of one sort in regard to the matter referred to, his answer cannot be satisfactory to all theosophists, nor can it be authoritative. The Society, as such, has no authorities. It was founded with the object of breaking down that reliance upon “authority” which has been the bane of man for ages, and it would be strange now if we could admit *authority* for theosophists. It is true that sometimes the impression has been conveyed by individuals, that the final arbiters in matters of belief are the Mahatmas, but at no time has any Mahatma given out such an idea. We are engaged in trying to develop a truer appreciation of the Light of Life which is hidden in every man, and so the “final authority” is the man himself. It makes very little difference whether Swedenborg or Mr. Johnston is right as to the question of meeting our friends in heaven; their beliefs will not alter the fact whatever it may turn out to be; but even if it is not a matter of the highest importance, we cannot even in that permit any “theosophical authority.”

Each of us is the master of his own destiny; each one can read Swedenborg or Luther as to these matters; but from all

ABOUT KILLING ANIMALS

A correspondent asks :

Will you kindly explain why, if you think it wrong to kill a water bug, that you should consider it right to slay larger animals for food?

I do not remember having said it was *wrong* to kill a water bug; hence there is no conclusion to be made from that to the question of feeding on animals, so far as I am concerned.

The questions of right and wrong are somewhat mixed on this subject. If one says it is morally wrong to kill a water bug, then it follows that it is wrong to live at all, inasmuch as in the air we breathe and the water imbibed there are many millions of animals in structure more complicated than bugs. Though these are called *infusoria* and *animalculae*, yet they are living, moving beings as much as are bugs. We draw them in and at once they are destroyed, slain to the last one. Shall we therefore stop living? The whole of life is a battle, a destruction and a compromise as long as we are on this material plane. As human beings we have to keep on living, while in our destructive path millions of beings are hourly put to death. Even by living and earning a living each one of us is preventing some one else from doing the same, who, if we were dead, might step into our shoes. But if we abandoned the fight—were we, indeed, able to so do—then the ends of evolution could not be attained. Hence we have to stay and endure what Karma falls from the necessary deaths we occasion.

So the true position seems to me to be this, that in certain environments, at certain stages of evolution, we have to do an amount of injury to others that we cannot avoid. So while we thus live we must eat, some of flesh and others of the vegetable. Neither class is wholly right or wrong. It becomes a wrong when we deliberately

without actual need destroy the lives of animals or insects. So the man who was born in a family and generation of meat-eaters and eats the meat of slaughtered animals does less wrong than the woman who, though a vegetarian, wears the feathers of slaughtered birds in her hats, since it was not necessary to her life that such decoration should be indulged in. So the epicure who tickles his palate with many dishes of meats not necessary for sustenance is in the same case as the woman who wears bird's feathers. Again as to shoes, saddles, bridles, pocketbooks, and what not, of leather. These are all procured from the skins of slain animals. Shall they be abolished? Are the users of them in the wrong? Any one can answer. Or did we live near the north pole we would be compelled to live on bears' and wolves' meat and fat. Man, like all material beings, lives at the expense of some others. Even our death is brought about by the defeat of one party of microbes who are devoured by the others, who then themselves turn round and devour each other.

But the real man is a spirit-mind, not destructible nor destroying; and the kingdom of heaven is not of meat nor of drink: it cometh not from eating nor refraining—it cometh of itself.—ED.

Path, March, 1892

THE FORMATION OF CRYSTALS

In the writings of Froebel, the German mineralogist and educator, there are some interesting passages on the formation of crystals. He says, “the world of crystals proclaimed to me in distinct and unequivocal terms the laws of human life “

“What the spiritual eye sees inwardly in the world of thought and mind, it sees outwardly in the world of crystals.”

“Man in his external manifestation, like the crystal, bearing within himself the living unity, shows at first more one-sidedness, individuality, and incompleteness, and only at a later period rises to all-sidedness, harmony, and completeness.”

Having thus perceived intuitively the inner meaning of development as seen in crystals, he describes in detail the action of force in its tendency “to represent each thing in unity, individuality, and diversity; to generalize the most particular and to represent the most general in the most particular; and lastly, to make the internal external, the external internal, and to represent both in harmony and union.” He speaks especially of “the tendency of force to derive the line and the plane from the point, to represent the point as a line and as a plane, the line as a point and as a plane, to contract the line into a point and expand it into a plane,” etc. These processes are illustrated in the formation of the different crystal forms. The inner nature of the force is always spherical, and the crystal having passed through various stages tends to return to the spherical form.

“The force at last reaches so high a degree of tension of inner and outer opposition that even the external results show that the tendency to relieve this antithesis has become the chief tendency

of the force.”

This is the story of evolution and involution given in a few words, and is even more significant for us with our wider knowledge than it was for Froebel himself. Yet he says that to him the crystals were “a mirror of the development and history of mankind.” Much more are they so for the student of evolution.

He describes the development of the cube form according to the law of necessity. The force proceeds from a centre, and there is always at that centre a set of three bilateral directions perpendicular to one another.

“The result of the predominance of these three bilateral perpendicular directions must be a crystal limited by straight lines and planes, revealing in every part the inner nature and action of the force,”

The cube is the only form which fulfills these conditions. For “each of the eight corners shows the perpendicularity of the three bilateral directions at the centre, and thus indicates externally the centre of the cube. Similarly, the three sets of four parallel edges show each of the inner directions fourfold. The six faces mark in their centres the six terminal points of the three bilateral directions, and thus determine the invisible centre of the cube.”

He then explains the development of other regular forms from the cube—the tetrahedron and octahedron, by the tendency of the corners to become planes, the faces to become points, etc., and thus traces the inner meaning of the development of form. Following his line of thought carefully, one is not surprised that he saw so clearly the analogy between human development and the development of crystals, and that he saw in crystallography “the possibility of direct proof of the inner connection of all things.”

SARAH CORBETT, F.T.S.

EDITOR'S NOTE—The foregoing short article is highly suggestive, and a study of the laws governing formation of crystals would be very instructive for Theosophists. The whole scheme of evolution on the planet had to be gone through in the mineral kingdom before the materials could be gotten ready for animal and present human bodies. These laws therefore are at the bottom of our mental and physical acts, inclusive of occult

phenomena of every sort. Next after this are chemical laws, which must be understood as well as the first before the student can do anything practical in occultism. And when students study these and comprehend their complexity and vast range, it will be seen how foolish it is to wish to be Adepts when we are only children, and how much better it would be for the world if Theosophists hungered to seek and to save the world from its sorrow, rather than to be ever wishing to see wonders in nature and to do what only scientific training for lives can enable us to do. Disciples are many, but earnest, devoted, self-sacrificing disciples are few.

Path, February, 1893

THE SECRET DOCTRINE AND PHYSIOLOGY

THE HEART AND PLEXUSES

I find on p. 92 of Vol. II. *Secret Doctrine*, the heart of man described as consisting of four lower cavities and three higher divisions. I cannot reconcile this statement with human anatomy. If the two auricles and two ventricles are to be regarded as the four lower cavities, which are the three higher divisions? If the aorta and pulmonary artery are to be regarded as two of them, then the two *vena cavae* and the pulmonary veins must also be counted. Again on the same page it is asserted that there are seven nervous plexuses, which (each of them, I suppose, is meant) radiate seven rays. . . . There are sixty nervous plexuses enumerated in works on anatomy. Of all of these, one only (the epigastric) has seven subdivisions (included in the above sixty). On the same page it is asserted there are seven layers of skin; physiology counts only four. If there are seven, which are they and where to be found? These difficulties present a serious obstacle to the acceptance of the statements of *The Secret Doctrine* on matters less capable of verification.

M. R. LEVERSON, M.D.

In that part of the *Secret Doctrine* which is referred to by Dr. Leverson, it cannot be strictly said that the author “describes” the heart as consisting, etc., but she does speak as if taking it for granted that such is the division I therefore understand her to refer to the true division or analysis of the heart, and not to the one presently accepted among physicians. The medical fraternity have not always been right, and their conclusions have from time to time been revised. It was thought that the discovery of the circulation of the blood was unique in the West, but in fact it has been known in the East for many centuries. Even the nervous system has been known and is spoken of in ancient Hindu books. In one place it is said, “a thousand and one roads lead from the heart in every direction,” and goes on to state

that in those ramifications the inner person resides or functions during sleep. This may very well refer to the use of the nervous system, especially in sleep.

In respect to the divisions of the skin, Occultism says that there are actually seven divisions, and medical scientists can only state that they do not know of those seven, but have no right to say that there are not seven. If one reads the *Secret Doctrine* and takes its statements in respect to science as intending to refer to science as it now is, and then finds a difficulty because the author does not agree with science, there never of course could be any reliance placed upon it; but that book does not agree with science and does not pretend to, except in so far as science is absolutely correct. It is well to suspend judgment in regard to matters where there is a disagreement between the *Secret Doctrine* and Science, inasmuch as medical and other schools have not yet uttered the last words in their respective departments, and much has to be found out and many revisions of theories made before science will have come to its final determinations. But I have no doubt that these final conclusions will be in concordance with the *Secret Doctrine*.

The “seven nervous plexuses” spoken of are the seven main divisions, of greater importance in the human frame, known to Occultism, and the masters of that science do not deny that Western science has enumerated sixty on its own account, but these sixty are all included in the seven great plexuses. These latter are well known to students of Occultism who have proceeded by the road which leads to a knowledge of them. And it is known to those students that these seven control all the rest in the human organism, whatever they may be. The only divergence, then, on this point, is that science places every nervous plexus that it knows by itself, and is not aware of the fact that they are classified in natural law into seven great divisions. This can be verified, but not by consulting books on anatomy nor by ordinary modern dissections.

WILLIAM Q. JUDGE

Path, September, 1893

WOULD UNIVERSAL LANGUAGE AID UNIVERSAL BROTHERHOOD?

One language for all men would greatly help their progress to brotherhood; but diversity of language is an obstacle in the path. The T.S. ought therefore to have a common medium of intercommunication, able to stand of its own strength side by side with mother speech, supplementing but not supplanting it. It ought, moreover, to be of speedy acquirement; for life is short and we have many other things to learn.

Such a medium exists in the invention of John Martin Schleyer. It is as universal and as well established as is mathematical, chemical, or musical notation.

Why not adopt English or some other natural language? Consider the difficulties. Natural language, evolved out of fusion and confusion, still retains a mass of irregularities and idioms which, though they charm the philologist, distress the student and exhaust his time and energy. The majority of beginners drop a foreign language on encountering the irregular verb. The gem of English scintillates many a ray, but not for foreigners; they find our language as difficult as we find theirs. Translation is often neglected, and at best is slow and imperfect. Unfathomed literatures bear many a gem unseen. Would you hide from the major portion of humanity the jewels that sparkle on the brow of Truth? You have only to refract them through a natural idiom.

Why not, then, adopt this invented language? There is no reason why not. Consider the advantages: a common speech in international conventions, correspondents in all parts of the world, increased literature for students, increased clientage for authors, wider dissemination of doctrine. In less than a year after its adoption, the Theosophical world would be solidified. Babel would cease. Workers

would reorganize and complete the path to the sky.

Is it not a kind of outlandish jargon? By no means. It is not English, you know; but its every sound is found in our language except that of dotted u, which is quickly acquired by the practice of saying “ye” with the mouth adjusted for saying “you.”

Is it difficult? On the contrary, it is ridiculously easy. It has no artificial genders, no irregularities of any kind. There is but one declension and but one conjugation.

Is it serviceable? Very. It can express any thought; for it is extremely flexible. Nouns, for instance, have tense forms when capable of tense meanings.

How long will it take to learn it? That depends. The question resembles: How long will a shoe wear? Premising the intellectual activity of a Theosophist, it will require no more than five seconds to learn declension, five minutes to learn conjugation, five hours to learn the whole grammar; and after five days’ practice one can speak and correspond.

What is it called? Volapuk, which means World-Speech.

S. KADEMAL

Boston

NOTE.—With the merits of Volapuk we have but little to do, and not knowing it cannot criticise its structure or use for present business purposes. The article above is interesting as raising the question whether a language universal which was manufactured would aid universal brotherhood; and another one, would any language aid it? As it is seemingly clear that violations of universal brotherhood grow out of the character and not the language of the violators, it would seem to follow that no new language would prevent the violation. We see that peoples who have one language are at war with each other and kill one another. The American revolution arose among and against those who all had English as their one language and at that time very well understood by the revolutionists. Now if they had Volapuk it would not have been different. The war and strife and blood grew out of regulations having their foundation in character, for the ideas of the English caused those governmental regulations that set the fathers on fire; yet both sides used English as their universal tongue. Evidently it was character, idea, rule, regulation, and the like that made the occasion for conduct opposed to brotherhood, on whichever side you put the onus of the violation. Races

like the Chinese have a common mode of writing which people of vastly different tongues can read universally, but they are and have been plunged in war; would any other common language have made the slightest difference? I think not. While it is true that a universal language would be a good thing, still it is also true that the average level of intelligence is low and that the highly-cultivated person is far above the average. The universal tongue would have to be limited to the low level of the mediocre average so as to be understood by all, or else the cultured ones would have to deal in another set of terms to express their higher ideas; this would be tantamount to a newer language than the first, and so on *ad infinitum*. When, however, the race is entirely raised up to a right level of morals, conduct, character, aspiration, and ideal, then we will be ready with profit to have the universal tongue. The confusion of tongues grew out of change of nature due to evolutionary differences in races, and each made its own language, based fundamentally on national character. Meanwhile it would seem that Volapuk will be confined to a limited circle of the human family.

The universal method of writing used in the occult lodges forms no ground for the argument in the article by Mr. Kademal, because the use of that language is preceded by a change of conduct, ideal, and character. This universal method actually exists today and in several forms, while it is probably true also that a still older system was used in the very ancient records to some of which H.P.B. had access; but still and again the characters of those who used that form were noble, high, world-dominating, and not such as the average of this century.

W.QJ.

Path, October, 1895

A CHAT WITH CORRESPONDENTS

One illustration of the expansion of Theosophical interest through this country is found in the growth of business during the last two years in the joint office of the PATH, and the General Secretary of the American Section. In the PATH department, this appears in the new subscriptions from various quarters; in the remittances for books and documents kept on hand or ordered from publishers as needed; and in the subscriptions transmitted to *Lucifer*, the *Theosophist*, and the T.P.S. In the General Secretary's department, it appears in the growing list of members, with the consequent addition to the work of recording such, issuing Diplomas and Charters, and forwarding the Applications and the dues to India; in the increasing official correspondence with Branches and members; in the many requests from outsiders for information and for guidance in reading; in the larger number of cases requiring the issue of circulars or documents to each F.T.S.—involving no small labor in the addressing of wrappers or envelopes; in the occasional supply of items or corrections to the press. And a very large additional work has accrued to the office from (a) the preparation and issue of *The Theosophical Forum* each month, (b) the establishment of the Theosophical Circulating Library, (c) the printing and distribution—thanks to private assistance—of thousands of leaflets or tracts expounding the principles of Theosophy in a popular way. And to all this must be added the great labor accruing to the General Secretary, and unshareable by others, from his new function as Secretary of the . . . Section.

Besides occasional aid from kind friends, the Editor and General Secretary has had the constant presence of one or another volunteer. This proving inadequate to the growing work, he was obliged to secure

the permanent services of an office-boy, and, later on, of a stenographer. It was to cover the expense of these that the late Convention authorized an appeal to members. Such, then, is the present staff.

But the work has not ceased its growth. Let us hope and trust that it never will. New openings and opportunities continually present themselves, and must be promptly met. It is not, however, to solicit funds that the present Chat takes place. It is to solicit consideration.

It is evident that in an office with so much and such increasing duty, every time-saving appliance is a necessity. Hence the stenographer and the type-writing machine. Some of our friends dislike this. They wish a sweet note of sympathy direct from the General Secretary's own pen, and the intervention of machinery seems to chill the sympathetic current and dispel the fraternal aroma. But, Brethren, have you any right to expect that office business is to be disordered and important affairs put off in order that you may extort a fancied privilege and nurse a sentimental notion? Is it not more rational and manly (using this word as the antithesis to "childish" rather than to "feminine") to see that the Society's work is of more moment than your fancies, and that truth should have the same value to you whether its words are written or printed? Were the Editor of the PATH and the General Secretary to pen and not dictate answers to the letters received, his present life-work would lie over to his next incarnation.

Another thing. The same exigency of scant time makes imperative the obvious duty of condensed statement. But not a few F.T.S. of both sexes imagine it needful to inform the General Secretary of their varying spiritual moods, of their abounding faith in the Cause, and of their feelings and emotions and anticipations. How can any man read such outpourings; how reply to them? If half a page can state your wants, have you any right to send a sheet? With the utmost desire to give you every help, is it *possible* for the General Secretary to do so otherwise than briefly?

Still another thing,—this time from the editorial side of the duplex role. Zealous Theosophists not infrequently send us communications for the PATH. These, with the exception of poetry, are always welcomed. But it does not follow that they can be always used. For,

to the publication of any literary matter, there are certain conditions. It must be fresh, readable, instructive, valuable for the end sought. That it should be true is not enough. A friend, hearing a parishioner's comments on the sermons of a well-known clergyman, replied, "But they are true." "Yes," said the parishioner, "that is the trouble; they are *too true*"⁹ An article may be so true as to be truism, so obvious as to be common-place. It may want point or life or finish or *verve*, and hence, to the larger experience of an editor, discerning quickly what is suitable or otherwise for his columns, may not be useful. Be not offended, Brethren, if your offerings, sincere and honest as they undoubtedly are, and prepared with care and love and zeal, fail to appear in type. Therein is no slight to you, for the decision is not personal but judicial, and the judge—in such matters—is wiser than you can be.

In these things, then, and perhaps in others, the Editor and General Secretary asks consideration,—consideration in making letters concise, clear, and explicit, in remembering his many duties and his little time, in recalling the scores of other correspondents with equal claims to attention, in contentment with the brief replies and the mechanical help a busy man finds imperative. In thus exemplifying Practical Theosophy, you will show that you have not joined the Society and read the PATH in vain.

Path, September, 1889

CORRESPONDENCE

DEAR BROTHER: Is there any dictionary or book giving the correct pronunciation of the Oriental words so current in theosophical literature?

Yours ----

In Sanscrit dictionaries the true pronunciation is found. But if our correspondent will, in these words, always read *a* as *ah*, *e* as *eh*, *i* as *ee*, *u* as *oo*, and *o* as *oh*, she will be right. *Arjuna* is sounded as *Arjoona*, *Veda* as *Vaydah*, *Brahma* as *Brahma*, *Prakriti* as *Prakreetee*, *Mulaprakriti* as *Moolah-pra-kreetee*, and so on.—Ed.

* * *

Several letters have been written and inquiries propounded to the Editor regarding Sanscrit, and in one or two instances the assertion has been made that we were incorrect in saying that Sanscrit is not really a dead language. In reply to those asking about the language, we refer them to Perry's *Sanscrit Primer* (Ginn & Co., Boston), Lanman's *Sanscrit Reader* and Whitney's *Sanscrit Grammar*.

To the others, we quote from Perry's *Primer*, §21, p. 7: "The Sanscrit is used in India to this day very much as Latin was used in Europe in the previous century; it is a common medium of communication between the learned, be their native tongues what they may, and it is not the vernacular of any district whatever." And in India, the Editor was told by many Brahmins that it is in constant use in all religious convocations and assemblies convened among people of learning who come from widely separated parts of Hindustan.

Path, June, July, 1886

AN UNWRITTEN MESSAGE BECOMES VISIBLE

NEW YORK, May 16, 1886

EDITOR OF THE PATH,

DEAR SIR :—Could you explain the following?

A friend of mine, a physician, who is a rational agnostic and scoffs at all so-called supernatural things, relates the following curious mystery, which happened to him the other day.

He was sitting in his office holding in his hand a letter from one of his regular patients, which asked him to come as soon as he could. It being then towards 5 p.m., when his office hours are over, he was thinking whether he could go that day or not as he has an extensive practice. While thinking he found that the letter was gone. He searched for it on his table, but in vain. A strange feeling came over him as he could not even remember when he had received the letter, nor when he had opened it. A feeling that the letter had after all been a physical delusion he dismissed with scorn; he was sure it would by and by easily explain itself. However the servant was sure that no letter had since 2 p.m. been delivered, as she never leaves the door during that time.

The next morning he called on his patient, who was very glad to see him, though being a little astonished that her daughter had been very sick the preceding day for an hour or two. It had soon passed over. "I am glad to hear that it is nothing serious," the doctor said, "I wanted to excuse myself for not coming yesterday I received your letter only at 5 p.m." "My letter?" the lady answered, "I never wrote to you; it is impossible, for about that time I was with my sick daughter, and thought very intensely to write, but as I had but one servant in the house I concluded to wait till my son came in. By the time he came, my daughter felt better, and so we concluded not to trouble you."

My friend went home, perfectly sure that in spite of all appearance, though no letter could be found after repeated searching—the lady had written but forgotten it. I can vouch for the truth of the story.

REMAIN YOURS FRATELNALLY,

. H.P.L.

The explanation by those who adhere to mediumship would be, that this was what they call, "a spirit letter." But at this time we cannot accept that proposition; it seems rather a degradation of what we call "spirit," and many alleged "controls" of medium have deprecated the constant referring of everything to spirit agency, when in perhaps the majority of cases, "spirits" have nothing to do in the

matter. Many so called extraordinary things occur every day which are attributed to spirits, or classed as hallucination, which really are due to the powers of the living man, their laws of operation being almost unknown to western people. The true student of Raj Yoga knows that everything has its origin in the mind; that even this universe is the passing before the Divine Mind of the images he desires to appear. Now in the case before us, the doctor must be a sensitive man who has the power, unknown to himself, of seeing very clearly the mental images passing in the minds of those with whom he is in sympathy. These impressions are quite common, but they are not usually seen as apparently visible things. Some receive them as images, others as thoughts and ideas. We are all constantly affecting each other in this way every day of our lives, but not everyone receives the impressions in the same way. The variations of the operations of *manas*, which may be properly called "mind," are infinite.

The lady whose daughter was sick, desired very intently to see the doctor, and the message was probably formulated in her mind at once. This is evident, for she awaited the arrival of the son to whom she would at once have given it. That message thus formed was impressed in the astral light, and because of the sympathy existing between patient and doctor it immediately rushed into the sphere of the doctor, registering itself in his mind. He then saw in his hand a letter, which apparently he could feel and read. This was either, (a) the reflection from his mind, or (b) an actual momentary appearance in his hand of the astral message. It was never found again because it had no corporeal existence.

It would be easy to cry "spirits," but it would not be common sense. We might also say elementals did it, but that would infer that either the doctor or the patient has elementals devoted to them. Elementals do perform such things but the cases are not common, and therefore we are not justified in taking that explanation when neither party knows of elementals.

If the doctor had not been a sensitive man, he would merely have received the message and repeated it to himself as a sudden thought of that particular patient.

We know several persons of our acquaintance who habitually obey sudden impressions, causing them to write to absent friends, &c, always finding that they answer the other person's thought or written letter then on the way and undelivered until after the reply had been sent.

Let us then pay attention to these things in this light and not allow ourselves, except in known cases, to fly into the arms of alleged spirits or elementals.—ED.

Path, June, 1886

DEAR PATH: Can you explain these?

(1) A young lady practicing on the piano a new and difficult piece felt a voice say "Stop! play no more." She paid no attention, but soon her arms felt heavy as lead. Persisting she spoke, "I will learn this," when a mighty crash as upon the outside of the house alarmed her, but no cause for it could be discovered. Returning she began again, when the window was violently shaken as if by unseen hands. Her nephew, a musician, had died a short time before this.

Answer— If it be admitted that the noises were not produced quite naturally, then it is probable they were psychical. Such loud noises may be internal or psychic and only heard by the subject. The symptom of heaviness of arms indicates that she is mediumistic to a slight degree, or was at the time. Had she persisted and not given up, quite likely nothing more would have happened,—but she desisted and left thus a mental deposit for a repetition. If she were then mediumistic, it is probable that through elementals and the innumerable means for causing the production of such physical effects the noises resulted. Almost each such case is *sui generis*, and needs not only careful diagnosis but an equally careful record of the circumstances at the time.

(2) An aunt—a Spiritualist—of a young girl promised to return after death. One day the girl was intently studying arithmetic when a cold shiver ran over her, and looking up she saw form on the mirror a mist that soon took shape as the aunt who had died. Her shoulders were roughly shaken, and as the shape disappeared the aunt's voice was heard singing a favorite hymn.

Answer—Mere "spooks" and elementals aided by tendencies left in the family aura by the spiritualistic aunt. The rude shaking of the

shoulders while a favorite hymn was sung was not gentle nor consistent, but strangely like the pranks played by elementals. There must have been on the girl's part some favoring predisposition of a psychic nature, and that, operating during the intent state of her mind while studying the lesson, tended to bring about those conditions which permitted the life-desire of the aunt for reappearance after death to be used by nature's forces, and produced the misty picture on the mirror. We do not believe the aunt knew anything about the matter. Her intentions and desires in life were enough as soon as the conditions favored, and the producing of a picture together with the favorite hymn were only tricks of the astral light. But the shaking of the shoulder was done by an elemental. Could you open your ears and eyes to what goes on in the astral light, you would hear all the hymns ever sung still resounding, and see all the acts ever done being reenacted. Given the photographic plate, the object, the sun, and the chemicals, and you will produce the picture, but never apply the chemicals and there will be no picture; and it is obvious that no intelligence on the part of plate or chemicals is needed to produce the well-known result. It is much the same on the occult side of things.

Path, August, 1889

TO THE EDITOR

August 12, 1889

In the August number of THE PATH is an article entitled "The Worship of the Dead,"* which incidentally discusses the condition in Kama-loka of those taken off untimely by suicide or accident. Does the law affect in the same way those who die in early life of disease?

Answer—We think that those who "die in early life of disease" may be said to have reached their natural limit of life, and that all their "principles" had been separated so as to prevent the fate of the others spoken of. The life of an individual is the expression of his Karma in action; in the case of suicide or accident—both of which are the sudden cutting off of a fixed term—the lower principles have not separated, while in death from disease the natural term of life is fixed by Karma at the limit when death occurs from the disease.—ED.

Path, September, 1889

PASADENA, CAL., AUGUST 22D, 1889

I noticed in PATH an article on the “change which is coming,” accompanied with a guess that this change might be the manufacture of gold. Has not Bellamy come nearer guessing the change—brotherhood and cooperation? B.

Answer—The article referred to, “A Dream of Gold,” was only the speculation of one as to what would occur if gold could be made. He was not “guessing at the coming change.” Edward Bellamy guessed well at *a*, but not at *the*, change. The state Bellamy pictures will not be arrived at except through blood and fire, and perhaps after the fall in value of gold shall have driven the thought of *values* out of the people’s mind. The working man is no doubt oppressed, but he is still human, and, given power, will exhibit the faults of those who now have it.—ED.

Path, October, 1889

MISTAKES ABOUT INDIA

DEAR PATH : Is it advisable for me to go to India to forward my psychic and spiritual progress? I am told there they know about such matters. Would you advise me to go?

LEANTO

We would advise you to stay at home and find out that “the kingdom of heaven is within you,” and not in India nor America. India is the land of mystery truly, and the cradle of the race, but you will get on no more there than here in your spiritual development. The Hindus of today are not those of the past; their ancient philosophy is ours as we find it; but to go there expecting immediate efflorescence of knowledge and power would cause you disappointment. You would probably find your Hindu fellows asking you for aid in the same road. H.P.B. and Mr. Sinnett report one of the Masters as writing some years ago that the Master could not stay among the Hindus of today because of their condition. Could you stand it any better? Stay here and do your duty, looking within for light; there alone—no matter where your body is—can it be found.—Ed.

Path, July, 1892

DEAR PATH: The article in February about our seal interested me, but the writer only hints that perhaps the seal used by H.P.B. on her letter paper was the origin of our seal. Is there any proof as to dates? May she not have adopted it from our seal?

Yours,

X. M.

ANSWER—Since the February article was written I have obtained proof positive that H. P. B. used the seal, as given in that article, upon her letter paper and envelopes as early as June, 1875. The Society was founded in November, 1875, so that she was using the symbol for four months before we adopted it. If the writer of the article “A Reminiscence” had known of this he might have gone further and positively asserted that her private symbol became our public corporate seal—another proof of the predominance of herself and her Masters in the Theosophical movement. The positive evidence secured during the month consists in old letters and envelopes of June and earlier in 1875, bearing the seal in colors, red, gold, and white. There lies before the writer a letter with its envelope, written by her from Philadelphia on June 10, 1875, each having the symbol precisely as printed in February PATH and from the same plate.

WILLIAM Q. JUDGE

Path, March, 1893

ON *Ocean of Theosophy*

LIFE AND DEATH

SIR: Will you kindly explain a little more fully what you mean by the following passage in the *Ocean of Theosophy*, p. 36: “So in sleep we are again absorbing and not resisting the Life Energy; when we wake we are throwing it off. But as it exists around us like an ocean in which we swim, our power to throw it off is necessarily limited. Just when we wake we are in equilibrium as to our organs and life; when we fall asleep we are yet more full of life than in the morning. It has exhausted us; it finally kills the body.**”

If we are throwing off the life energy during the day, how is it that we are more full of life in the evening than in the morning?

MANCHESTER, ENGLAND

STUDENT

As said above, our power to throw off the life force accumulated is limited. From this limitation it results that we come to a point when our resistance grows less, just as in the entire life-span a year comes when we begin to go down the hill of life. As it lessens we are drawing near to the hour when the need of sleep will arise. Sleep is that condition of the body needed for procuring the equilibrium between *Jiva* and the body. Equilibrium is about established when we wake, and then the organs begin to resist the further influx of life and to throw off some of what we have taken in. Life constantly presses us just as the electric fluid tries to fill the object placed in the electric field; we cannot resist this pressure every day beyond a certain number of hours, and we fall asleep because Life has disturbed the equilibrium. Resting in sleep, that equilibrium is again established, to be again overcome the next day, or rather, in the next period of activity This constant struggle being kept up for years, the bodily organs are not able to stand the wear and tear, and hence the body dies Thus Life destroys the body. Construe the words "throwing it off" as meaning *resisting it*, and you will dispel the slight confusion arising in a book written so quickly as this one.

ON KARMA

SIR : (i) On p. 97 of *Ocean* you refer to the treatment of the Red Indians by the Americans, and seem to take for granted that the Indians did not merit such treatment. (2) Again, you say those Indians will be reborn in conquering peoples. If so, would not this process of retaliation go on constantly? (3) Animals seem to suffer and enjoy. If absolute justice rules, how do you account for their case? E.L.

Answer—(i) I fully agree that if people go on retaliating or hurting each other, evils will never cease and there will be an endless series of hates. But I do not take it for granted that the Indians did not merit in the eye of Karma as a law what they received. But man is not that law. His duty is compassion. The Americans as a higher race should have treated the Indians kindly instead of robbing and murdering them.

Inevitably they will on their next rebirth follow out that practice and influence. But if we know Karma as the law, then we must act in the line of compassion and slowly but surely destroy the hate that exists, replacing it by love. We are not conscious agents of Karma. If we assume that position we assume to judge and execute, and may refuse to take up the good Karma of helping another who has offended. It is just the constant retaliation of men educated under such laws as the Mosaic or any like it, which has created a civilization of retaliation, of selfishness, and egotistical individualism. No. 2 is included in this reply. (3) Animals have Karma, or consequence of act, but they have not man's responsibility. While they seem to suffer and enjoy, it is all without any self consciousness, and hence is less in itself and less lasting in effect. Their karma is bound up with man; and he is the responsible one and will have to bear the responsibility, although they feel the burden directly. All of the foregoing is, of course, my own opinion.

Path, April, 1894

Letters That Have Helped Me

DEAR PATH: Seeing in April issue the statement that the *Letters* compiled by Jasper Niemand were written by William Q. Judge. I would ask further: Were the *Letters* real, that is, not written for publication, and was each one written by the same person?

Yours,

READER

Answer—The *Letters* were written by me in the regular course of correspondence with the persons to whom they were sent, and were not then intended for publication, nor did I even dream of subsequent publication. Each letter as found in the book was written by one person, that is to say, myself.

WILLIAM Q. JUDGE

Path, May, 1894

T. S. HEADQUARTERS

The following letter was sent from New York on August 3rd, 1894.

EDITOR THEOSOPHIST,

Dear Sir and Brother: I beg to call your attention to a very important and vital mistake which has been made by Brother Keightley in paragraph 5 of his letter to the Indian Section, published in Supplement to July *Theosophist*, and beg to request that this letter be given the same publicity in the journal as was given to his.

In that paragraph, page xxxvii, he asks the Indian Section to make an emphatic protest against what he called "the proposal of the American Section to remove the Headquarters of the Theosophical Society as such away from the sacred soil of India." This extraordinary request must have been made without consideration of the full report of the last American Convention. At that Convention the Countess Wachtmeister, as delegate for the Indian Section, made a proposition for such removal and went into the matter at some length, but the proposal was voted down so far as the American Section is concerned by a resolution which you will find on page 34 of our report; and that resolution was drawn up by myself. We did not wish to consider the matter at all; my personal view is that no such removal should be made, and that idea I hitherto definitely expressed in writing to the President and Mr. Keightley over a year ago; but it would have been discourteous to have paid no attention to the proposition brought forward by the delegate of the Indian Section, and consequently the resolution, which is the third one on the page cited, was drawn in such terms as to politely dismiss the matter. I am in a position to state that at the time this resolution came up I took the same position privately in respect to the matter, stating that I did not think the General Headquarters of the Society should be removed from India; the question of removing the Indian Section Headquarters was one with which we have nothing to do as a Section. And the American

Section wishes the Indian Section to clearly understand that it has taken no position in respect to the General Headquarters, except as stated in the Report in which it has stated that it is premature to consider any such change.

The resolution reads as follows:

RESOLVED, That in our opinion it would be premature at the present time to consider any question relating to the removal of the Indian General Headquarters, deeming it advisable to leave such matters to be adjusted when the time for action shall have arrived.

WILLIAM Q. JUDGE
General Secretary

Path, September, 1894

DEAR SIR : (i) I understand lately that for some years you were in the habit of using many pen names—fictitious names in fact—to articles you printed in the PATH. The articles were valuable to many. But may I ask were these items included in the charges brought against you; and if they were not, is there any way of having them inserted and brought forward? Excuse me, however, I forgot to ask first if what I heard was true.

(2) Is it true that by merely rubbing your hand over your forehead four or five times—some say seven—you can write in any language and in any man's hand; and is it true that you are naturally a good writer, but for years have systematically written badly so that people might be deceived about your chirography? HOMOS

Answer, (i) It is too true that I have written many articles under "pen names." Letters that helped Jasper Niemand I wrote, and under "X" and other marks I allowed to be published. Many of my articles thus written have been of use. Would you advise me to collect and destroy all that I can find? These items were not in the charges, yet, though some subsequent edition may have them perhaps. In that case this will be a confession.

(2) I have not yet discovered that rubbing-the-forehead trick. But I am a good writer when I have time. I was a law copyist once for a few months and the writing was praised.

WILLIAM Q. JUDGE

Path, July, 1895