

THE RATIONALE OF THEOSOPHY.

(Concluded from page 148.)

The monad per se is a noumenon or subjective existence. In mineral life it becomes the cause, and has experience, of phenomenal or objective existence. After having exhausted the experience of mineral life it becomes the cause of vegetable life, and has the experience of vitality added to that of objective existence. When it reaches the animal plane the power of observation is acquired which gives rise to desire. When the human plane is reached the universal mind becomes a rational potency and intellectuality gives power to acquire knowledge of the phenomenal or objective existence of the objects which it observes and desires. When the experience of objective observation, desire, and ratiocination, is exhausted, the spiritual faculty becomes potent which gives power to acquire knowledge of noumena or that which is the cause of phenomena—the soul of things. In theosophical language this cognition of noumena is called wisdom. In fact this is the meaning of the term *Theosophy*.

Thus, according to theosophy the difference between knowledge and wisdom is that knowledge is the truth acquired through the cognition of phenomena by the intellect, and wisdom is the cognition of noumena by the spirit, for

“Knowledge dwells

In heads replete with thoughts of other men,
Wisdom in minds attentive to their own.”

The truths of occult science are acquired by spiritual discernment of noumena; while the truths of physical science are acquired through intellectual discernment of phenomena. Physical science, therefore, is knowledge, whereas, occult science is wisdom.

Occult science is frequently brushed aside with the remark that it is nothing but mere speculation, and the very existence of occult masters is scouted. This is a speculation which, if the range of the speculator's thought were broadened, might be modified.

As well scout the existence of modern scientists. Most of us only judge of their existence by the results of their efforts. Few of us know what is taking place in the laboratory except by hearsay. But when we take up a volume of “Con-

tributions to Molecular Physics,” we are to be excused when we conclude that it had an author who had done something in the line of science. For similar reasons, when we peruse a volume of the Sec. Doc. we find that it is a masterpiece and conclude that there must somewhere be masters. If it is contended that Tyndall has explained how he conducted his experiments, and anyone who follows his advice can get similar results, it is also true that the occult masters have explained how to acquire a knowledge of occult science and anyone who follows their advice can get similar results, and they are willing to assist, as far as they can, all who desire to know the truth. Besides Tyndall charged a fee for personal instruction, whereas the occult masters charge no fee at all. As a matter of fact occult science is more rigidly experimental than the so-called exact methods of modern science.

Many of the assertions of occult science are hardly more startling than some of the positive declarations of physical science. For example when one, who has a sceptical turn of mind, is told that science can calculate with mathematical certainty to a single vibration the thousands per second of the sound vibrations of any note, he will doubt the truth of the assertion. But to be convinced that it is true it will not be necessary for him to actually conduct the experiments necessary to prove that it can be done. If he follows the process mentally, he will be quite as certain that it is a fact as if he had actually conducted the experiments.

For similar reasons one need not be an occultist to be convinced of the truth of occultism. A moment's quiet consideration will convince any one that there must be some subjective force which is the cause of objective form. Call it monad, noumena or any other name, the facts will remain the same. What happens to a potato when it will not sprout? We say it is dead, but, what does that explain? Unless we mean that the noumenon which we expected to produce phenomena no longer ensouls the potato, our words have no meaning at all.

When we have attained the certainty of the existence of noumena it is not a very great step to conceive of the possibility of cognizing them.

Indeed, one who is familiar with the facts of evolution will conclude *a priori*